

SWEETGOSPELHARMONY.COM

Sweet Jesus

a narrative / deeds gospel

From a unique, 14th century Middle English Manuscript,

the Magdalene Library, Cambridge University,

a modern English translation of MS Pepys 2498.

H. D. Kailin -- translator, 2010

1. § Of the divinity of our sweet lord Jesus Christ, God almighty.

Our sweet lord Jesus Christ: in his godhead
was before all creatures,
for he made all creatures
through his own sweet might.
For he is strong and mighty
through God the father.

And he, though unchanging in his divinity,
truly became man
and gave life and light and grace
to all mankind for to know God.

For he, through the law and prophecy,
was promised to the folk that
they should believe in God the father.

But when he came into this world,
there were many who would not receive him.
Nevertheless, to such as did receive him,
he gave grace to be God's sons.

For all who would receive
of the fullness of his grace,
are those who believe in him aright.

Never was there a man
who hath seen God bodily.

Therefore God's son became a man
so as to teach all mankind
how they could see God spiritually.

And he came as a man of the lineage
of saint David and saint Abraham,
for he was specially promised to them.

2. § Of the conception of sweet Jesus Christ. How he was conceived.

In the time of King Herod, who was pagan and held God's folk in servitude and reigned in Jerusalem, there was a good man whose name was Zachariah, and his wife called Elizabeth, Aaron's kin. And she was barren and passed age, and he was elderly, & therefore they had engendered no children.

So befell it at a great feast that Zachariah offered incense at the high altar in the Temple. And all the folk were [in the courtyard] without in prayer, and he alone was in the Temple & besought God for the salvation of the people. And an angel alighted and stood at the right half of the altar, & Zachariah was afraid and had great dread. And the angel comforted him and said that the intercessory prayer he had offered on behalf of the folk had been heard by God, and that his wife would conceive & bear a son who should be named John, of which birth he & all the folk would have great joy. And he said to him that he would come before him who would save the people in the Holy Ghost and do so in the virtue of Elijah the prophet. For he would be full of the Holy Ghost, even from his mother's womb, and this would keep him from the likings [i.e., from the temptations] of this world. And a great part of the folk would he turn to God and to the right beliefs of the patriarchs & of the prophets, and prepare a people conformable to God.

Then Zachariah asked how this might be, inasmuch as he was old & his wife old also and barren. And the angel answered him & said that he was the angel who was before God & was come to greet him & to bring God's tidings, and said to him that he would be dumb until that it were so befallen, also mute for he had not believed as he ought to have done.

& all the folk abided Zachariah without and wondered greatly why he dwelled so long. And he came out & mute, unable to speak to them, but they knew full well that he had seen some manner of thing in the Temple. And he made them tokens and signs and went him to his home.

After that Elizabeth conceived and hid herself five months until she was sure that she was with child and that God had done her this honor.

In the sixth month after she had conceived John, the angel Gabriel was sent unto the city of Galilee, which was named Nazareth, to a maiden who was betrothed to a man whose name was Joseph. & the maiden's name was Mary. And the angel came to her and greeted her, & said that she was full of grace & God was within her, and that she was more blessed than any other woman. And when she heard the angel's word she was afraid, and she bethought how such a greeting as this could have come to her. And the angel comforted her and said that she had found grace toward God, and that she would conceive and bear a son who would be named Jesus, and that he would be called God's son & he would reign in the kingdom of Israel without end. And then answered Mary and said: "How should this be in that I have never fellowshipped [cohabited] after the flesh with man?" And the angel answered and said that "the Holy Ghost shall alight within thee and God himself shall overshadow thee. And therefore he who shall be born of thee shall be called God's son. And know thee well that Elizabeth thy cousin hath conceived a son in her old age - that six months have passed since. Believe then that God can do that which he will." Then Mary answered and said: "Lo, here am I, God's handmaid; so be it done to me as thou hast said."

And also forsooth [i.e., of a truth] she conceived God's son, perfect man in body and in soul, and yet truly God. & the angel parted from her then.

& also Mary went out of Galilee into Judah and entered into Zachariah's house & greeted Elizabeth. & forthwith as Elizabeth heard her voice, also forthwith made the child great joy in her womb. And she was full of the Holy Ghost, & began to cry and worship Mary over all other woman and her child, & told Mary what were these tidings. Then Mary responded & thanked God and said the psalm of Magnificat [i.e., The Song of Mary] all out, after which Mary billeted with Elizabeth three months. And after that went again to Nazareth.

And after she came again, before Joseph had her espoused, so perceived he that she was great with child & thought privately to let her go, for that he was righteous & did not want to have a part in sin. And as swiftly as he had that thought so came God's angel to him in a vision & told him that he should have no dread, for she had conceived by the Holy Ghost & would have a son who

would be called Jesus, for he would save his folk from sin. And Joseph awoke and did as the angel commanded him.

& when the time came that Elizabeth travailed in childbirth, she had a son. And all hearing that this was so had great joy.

& the eighth day so came the Jews for to circumcise the child, & would have named the child Zachariah after his father. & his mother answered & said that he should be named John. And they answered & said there was no one of their kin who was called by this name. & made sign to his father Zachariah what name he would the child to have. And they sent to him a leaf from a writing tablet, and he wrote thereon that his name should be named John. And all of them marveled greatly. & forthwith was he given that name.

& he was filled by the Holy Ghost & began to thank God Almighty & said: "Benedictus dominus Deus Israel" ["Blessed be the Lord God of Israel"]. And all who had heard and seen that miracle throughout Judea thought that the child would be marvelous and mighty before God, when that he came of age.

& the child waxed & thrived & was comforted by the Holy Ghost. And as soon as he had come of age he went into the desert & dwelled there until the Holy Ghost commanded him to go and preach the coming of Jesus Christ.

3. § Of the birth of Jesus Christ.

At that time Caesar Augustus, Emperor of Rome, commanded that all the men that every man should bring a penny to the steward of the country, & that he make acknowledgment that he was subject to the Emperor of Rome. & therefore Joseph and Mary his spouse who was great with child in Nazareth, went unto Bethlehem, so as to appear in his home city, inasmuch as he was kindred to King David who was of Bethlehem, & his wife also. And while they were dwelling there, so came the time for her to have her child, & was delivered of her first child, a son. And she

herself wound him in swaddling clothes & laid him in a creche where an ox & an ass stood: for in all that house there was no place else to stay so suitable to lay him down as that.

And awake in the countryside were shepherds keeping their beasts, & there came an angel from heaven & stood beside them. & so sorely afraid were they that they stood astonished. & the angel comforted them saying that it behooved them to witness that Jesus Christ, who would save his folk, was born in Bethlehem, through whom they & all the folk would have great joy. And he told them what token they should find, that is, to wit, a little child in swaddling clothes & laid in an ass's creche. And with that came the angels so glorious from heaven & showed themselves to the shepherds & praised God and said: "*Gloria in excelsis Deo*" ["Glory to God in the highest"]. And as soon as the angels were again arisen into heaven, & having shown themselves to the shepherds, the shepherds counseled together & proceeded forthwith to Bethlehem where they found Mary and Joseph and the child laid in a creche, & they well saw that it was he of whom the angels had told them. And they told other folk of the amazing events which they had heard and seen that night, & thanked God that he had showed them this great miracle. And Mary stored up all these things in her heart.

And the eighth day the child was circumcised, & his name was named Jesus, as the angel had said ere he was conceived. Afterward, upon the twelfth day, so came there the kings from the East unto Jerusalem & asked where was the King of the Jews who was born, whose star they had seen in the east. And they said they were come to honor him. Then when King Herod heard of this, he grew alarmed, & all that were in the City. And all the high priests and masters of the Law were hastily assembled, and they were asked where Christ should be born. & they answered, "In Bethlehem of Judea," where God had so promised through the prophets.

Then Herod called the three kings privately & asked them when first they had seen the star, & sent them unto Bethlehem. & he told them that they should inquire intently after the child, and on finding him, they should send him word, & he would come & do him honor [i.e., pay him homage]. And after they had heard the king speak, they went themselves forth toward Bethlehem. And again the star which they had seen before in the East shewed itself unto them, & guided them

until that they had come to where the child was born, and stood over him. And they who were so led by the star had great joy, and entered into the house & found the child & his mother & fell to the earth and honored the child, and opened their treasure and offered him gold & incense and myrrh. And as their thoughts turned again to Herod, so the angel came to them at night in a vision & said they should not wend their way back again by him [i.e., not to return to Herod]. & they returned by another way to their country.

4. § How our Lord Jesus was offered at the altar.

While Herod was seeking to understand the coming of the kings, so the day came that Mary should purify herself in the Temple after the Law of Moses, and offered her child to God and brought him again to the priests. Then Mary with Joseph came unto Jerusalem, & brought her son & offered all that the poor should.

And there was in Jerusalem a man who was righteous & meek whose name was Simeon, and he desired the coming of Jesus Christ in his time. And the Holy Ghost who was within him, promised him that he should not die before his having seen Jesus Christ. And at this time the Holy Ghost came unto the Temple, and also Joseph & Mary came for to offer Jesus in the Temple.

And then Symeon came & took him bewixt his arms & thanked God and said: "*Nunc dimittis, domine, seruum tuum in pace.*" [i.e.,] "Now Lord allowest thy servant to depart in peace, according to thy word." Then was there another, an elderly widow whose name was Anna, that no hour did she pass from outside the Temple, but served God in fastings and in supplications night and day. And well they knew that he was the Christ, & thanked God openly. Now had Joseph and Mary great wonder of the things men said of their child. Symeon blessed him & said to Mary: "See thou, lady, this child is come for to reveal the will of many of our folk, & many shall fall through rejection of him, and many shall rise through him, and be his banner, against whom men shall oppose; & his life that thou lovest as thine own, shall suffer death & passion." And when Joseph had done all that fell to him to do in the Temple, they returned again to Nazareth.

5. § How sweet Jesus was exiled.

Afterward came the angel & appeared to Joseph in a vision, & said him that he should take the child & the mother & told him to wait in Egypt until that he should receive word from him; for which cause that Herod should seek the child so as to slay him. And he arose all so swiftly by night, and took the child & the mother & went to Egypt, and dwelled there until that Herod was dead.

And when Herod perceived that the kings were returned to their country, and that in doing so had beguiled him, then he waxed wrathful, and sent over all his men & did slay all the children in Bethlehem and in all the county round about who were less than two years in age, in accordance with the time when he had inquired of the kings who had seen the star. But so soon as Herod was dead, so came the angel to Joseph in Egypt and told him turn again unto Bethlehem, and said to him they were dead who sought to slay the child. And Joseph dreaded his turning again unto Bethlehem, for it was Herod's son who now reigned in Judea. As for the father, in response to the admonishment of the angel, he led the child and his mother into Galilee and lived in Nazareth. And the child waxed and prospered & was full of the grace of the Almighty God.

6. § Of the childhood of Jesus Christ.

And when that Jesus Christ was twelve years old, it so befell at the feast of Passover that Joseph and Mary went up to Jerusalem, as they were wont to do each year, and Jesus went with them. And when that they should return from the feast again to Nazareth, the child was left behind in the City. (But this they knew not, supposing that the child had been en route amongst their acquaintances & so they went a day's journey.) Then, finding him not, they turned again back to Jerusalem for to seek the child. And on the third day they found him among the masters of the Law, hearing and asking. And all who had seen him & heard were aghast at his wit & of his answers. And then spake his mother to him & said: "Son why hast thou done us this way? We have sought thee with much sorrow." And Jesus answered: "Wherefore sought ye me? Know ye not well that I must be about my Father's needs [i.e., business]?" And they understood not what he said, for he spoke of his father in heaven. And he came down from the Temple and went with them to Nazareth. And his mother held all these things in her heart. And from that time

forward Jesus shewed his wisdom & his curtesy [i.e., his kindness] day by day, which made him to be loved of God & of the folk.

7.8 How that Jesus was baptized.

When John himself had been baptized, he went into the desert [i.e., the wilderness] until he was thirty years old. And the kingdom of Jerusalem was of the world should be enrolled, each in the shire where he lived, and then partitioned by the Romans into four parts. And came the Holy Ghost & bade him to go forth for to preach to the folk that they turn them for to receive Christ, for he was nigh. And John went all through the region of the river Jordan and preached that folk should acknowledge their sins, and they were baptized in the name of the one who would come after him. And John's food was not but ramesones [garlic] and wild-nepes [bryony], & his clothing was of camel hair, and a thong about his middle.

Then came the religious folk called Pharisees, for to be baptized by him. And John told them that they should seek repentance, & that they should not put their trust in their kinship connection with those who sometime past were well pleasing to God: for God might make good men of those also who have no such hope before them. And God would not delay having each man done by him according as he deserved. And then asked these folk what they should do, and how might they be saved. And John answered them that they should give alms to the poor for the love of God. And also they asked him regarding the publicans [Rome's hireling tax collectors], what they should do. And he answered and said that they should grieve no man nor unjustly find occasion to wrong any man, but hold each man only to his due.

And then all the folk began to wonder whether John was the Christ [i.e., the Messiah], and sent Jews from Jerusalem & the Pharisees and priests and the deacons [i.e., Levitical servants] to him so as to ask him who he was. And he answered them that he was not Christ, nor Elijah, nor a prophet. And they beseeched him that he should give some answer to them which they might convey to those who had sent them. And to all of them he said that it was he of whom Isaiah the prophet spake who would come before Christ to make ready the way. And they asked him why

he baptized [i.e., immersed or submersed] the folk if he were neither Christ, nor Elijah, nor a prophet. And he answered them: "I," he said, "wash you with the waters of repentance. But there is another on earth among you whom ye know not, he who is without peer, & who is greater and more worthy than I am, who shall baptize you in the Holy Ghost. But he shall judge all men just as he finds them, and he shall mete out to them that which they deserve." And in that time came Jesus from Nazareth to the river Jordan so as to be baptized by John the Baptist. But John deferring to him, said that it would better befall him to be baptized of him, than Jesus of him. And Jesus answered & bade him do it, for it was proper to have it done so for the sake of giving to others a worthy example in all manner of things & namely in lowliness.

And then John baptized Jesus. And when he was baptized, and was in prayer for them who would receive baptism in his name, so came the brightness of heaven & the Holy Ghost, & alighted within him. And the voice came from heaven of God his father & said to him: "Thou art my dear son, in whom I am well pleased."

And Jesus then entered into his thirtieth year of age, & as yet thought men that he had been Joseph's son.

8. § Of the fasting of our Lord Jesus Christ.

As soon as Jesus had given witness at his baptism, so the Holy Spirit led him, that he went away from the folk into the desert [i.e., the wilderness] to be tempted of the devil. And when he had been with the wild savage beasts in fasting forty days & forty nights, then began he to have hunger. And then came the devil to him & said: "If thou art God's son, then make bread of the stones through thine own word." And Jesus answered him & said that man liveth not by the bread of bodily substance, but God through his commandments may wholly sustain man.

After that the fiend took him & led him to a high mountain, and showed him woods & fields & towns & all the fair things of this world, & promised him that he would give him all that if he would fall down and honor him. Then answered Jesus & said: "Go thou, Satan; for it is written that

man shall honor & serve God only." Then the fiend took him & brought him to Jerusalem, & there set him upon a pillar on high in the Temple, & said to him that if he were God's son that he alight down from there, for God himself had promised by David the prophet that his angel should bear him up over all, that he not be hurt. And Jesus answered him and said: "God prevent it that man should tempt him by asking for help to be saved, but not help himself."

9. § Of the first disciples that Jesus had with him.

Having been thus in the desert [i.e., the wilderness], Jesus came again to John the Baptist, & John as soon as he saw him said: "Lo, here is God's lamb, who taketh away the sin of the world. This is he of whom I spake, that a man would come after me who was before me. And for the purpose of witnessing to him, so came I to baptize him, as the folk & I saw the Holy Ghost alight within him in the likeness of a white dove; & that was a token for to know Christ. And to me he gave the Holy Ghost when he sent me to baptize. & therefore I say that this is God's son."

Another time when John & two of his disciples were standing together & saw where Jesus went, & he said: "Lo there goes God's lamb!" And the disciples went to Jesus and asked him where it was that he was going. & Jesus led them to his abode & harbored them that night; for it was passed the third hour of the afternoon.

One of those two was Andrew, Simon's brother. And he went & sought Simon, his brother, & told him that he had found Christ, & brought him to Jesus. And also as soon as he [Jesus] saw him, he said to him that he was Simon, John's son, & that he should be called Peter.

And on the morrow Jesus called Philip, who was their cousin from Bethsaida, & after which Philip found Nathaniel & told him that he had found Christ, & led him to Jesus. & when Jesus saw him he said: "Thou art a righteous Jew in whom there is no treachery." And then spake Nathaniel & asked Jesus how that he knew him. & Jesus said how that he had seen him under a fig tree before that Philip had called him. And then said Nathaniel: "Master, thou art God's son, & thou art king of Israel."

And Jesus answered him and said: "Believest thou because I said I saw thee under a fig tree? For thou shalt see greater things than this, for the heavens shall undo [i.e., open] & God's angels ascending and alighting upon me."

10. § How Jesus made wine of water.

On the third day came Jesus into Galilee, & was led unto a feast with his disciples where his mother was. And it so befell that the wine had failed. And his mother said to him that they had no wine. And Jesus said that the hour had not yet come when he should show his power. & then said his mother to the servants that they do all that he told them to do. Now there were six jars that the good man & from which all the men did wash, each of them measuring three gallons. And Jesus told them take them up and bring them forth to him. And as soon as the good man had drunk thereof, he called the butler to him and said: "Every wise man first setteth forth the best wine, & when the men be drunken from that then they set forth that which is less worthy. & thou hast kept back the best wine until now." This was the first miracle which Jesus had performed. & for that his disciples believed in him.

11. § What Jesus did when first he showed himself.

After that Jesus went with his mother & with his disciples into Capernaum & dwelled there awhile. And also soon, to attend the feast of Passover, he went him up to Jerusalem, & came within the Temple and found there men selling oxen & sheep & pigeon for the offering. & he saw sitting there money-changers for to make change. And Jesus made scourges of cords & drove them out of there with their beasts, & poured out their money & threw over their tables. As for those who sold the pigeons, he told them go away, and that they make his Father's house no more an house of merchandise. And his disciples recollected that it was written that the zeal he had for this house would Christ's flesh consume. And the Jews saw how they responded to him, and then asked him what token he could show them & where had he learned that he had the power [i.e., the authority] to act as he did. And Jesus answered them and said that if they destroyed the Temple he would make it again on the third day. And the Jews answered him again & said that the Temple was in the making six and forty years, & that they could not believe he could do

it, much less swiftly make it again. But they understood him as referring to the Temple made of stone, whereas he spoke with regard to the Temple of his own body.

And as he was there at the feast of Passover many believed on him for the sake of the marvelous deeds which he did. But he placed not his trust in them, for he well knew their hearts and their thoughts.

Now there was a prince of the Jews, a Pharisee, a man by the name of Nicodemus. & he came by night to Jesus & said to him that he well knew that he had come from God, for no man could do the miracles which he did if God were not with him. And Jesus said unto him that he must believe more than this, for no man will gain entry to heaven's bliss except by baptism in water and except through the Holy Ghost by being born another time.

And as Moses raised up an adder in the wilderness for to save the folk, so must it be that he is raised on a cross, that all who believe would be saved. For, he said, God so loved the world he sent forth his son into the world that all who believe in him would have life without end. The reason why God sent his son into the world was not to condemn it, but he sent him forth in order to save it that whoso believed in him would never be condemned. And whoso believed not in him shall be condemned soon enough, inasmuch as he believed not in God's son. And this is the cause for judgment, that God sent him as light into the world & the folk loved darkness more than light, for their deeds were wicked. & whoso doeth evil favoreth darkness rather than light, that they not be apprehended. And whoso doth well, he cometh boldly unto the light. & whoso doth so, it seemeth well that such be with God.

12. § How John bade Jesus Christ come again.

After that Jesus came into Judea with his disciples & baptized the folk there. & John in another part also baptized the folk. And then came the Jews to John's disciples & said that Jesus' baptism was better than was their's. And they [John's disciples] came to John & told him that he whom he baptized in the river Jordan baptized in Judea, and all the folk were leaving their

baptizing and went to his. And John answered them & said that they knew well what he had told them beforehand often enough, that he was not the Christ but he was sent before him, & said that Jesus was as the spouse [i.e., bridegroom] & he came as his friend [i.e., best man], & that he had great joy that Jesus was more exalted than he. For it was fitting that Jesus must wax & that he wane. For as much as what there is between heaven and earth, so much was the difference between them. For God his father had given him the Holy Ghost without measure, & all things he had in his power. And therefore whoso believed in him he should have life without end. And whoso believed not in him he should not see the bliss that lasts for ever, but God would evermore be wroth [i.e., forever angry] with him without end.

13. § Now Jesus left Judea & went into Galilee.

Afterward John the Baptist came & reprov'd Herod, the king, of all his wicked deeds which he had done, & namely that he had left his brother, Philip, bereft of his wife & had himself espoused her. And Herod had him named in an indictment & had him bound & cast him into prison. And all who were of his court were much opposed to John the Baptist, & had slain him in haste but they much dreaded [i.e., feared] the folk. And especially Herod's wife was ever waiting for the opportunity to slay him, but she could not approach him inasmuch as Herod kept him always, for that he dreaded him much - for he knew well that he was a good, holy man & forsooth [of a truth] a prophet.

And as soon as Jesus heard that John had been imprisoned & that the Pharisees were grumbling that he was baptizing so many folk, then Jesus left from Judea & went unto Galilee. Now it behooved him to pass through a manner of folk who were called Samaritans, who were half Jewish, & another half pagan: so that he came beside a city called Sychar, and he set himself down beside a well. And as he sat beside that well, & his disciples were gone into town so as to buy their food - for it was nigh upon midday - so came there a woman of the Samaritans for to fetch water, & Jesus besought her that she would give him a drink. & she answered him & said, how might she give him a drink, allowing that he was a Jew and she a Samaritan? - for the Jews neither ate nor drank with them. And Jesus answered her and said that if she had known who he were she would beseech him that he would give her quick [i.e., living] water. And the woman

answered him that the well was deep and he had not wherewith to draw water. And she asked him how he would get quick water, was he worthier than Jacob the patriarch who made that well & could do with that water what he would, and let his beasts drink. And Jesus answered her and said that whoso drinks of that water will thirst again at another time; but whoso should drink of that water that he would give, he will never have thirst. And the woman answered him with scorn & said: "Sir, give me of that water." Then Jesus told her that she should fetch her husband & come again. & she said that she had no husband & Jesus answered her and said that she spoke truthfully, for she had had five husbands & he that held her now was not her husband. And quickly she changed the subject & said: "I will see that thou art a prophet. Now tell me whether it is better for to worship here, over upon mount Gerizim, as our ancestors did, or over in Jerusalem?" And Jesus said to her that the time was coming when man would need give no further regard either to the one or to the other, but men would honor God & the Holy Ghost in all places. Then answered the woman & said she knew full well that Christ [i.e., the Messiah] would come soon & that he would make wise and teach all what they should do. And Jesus said that this was himself.

With that came his disciples from the city, & had great wonder that he spake with the Samaritan; but none of them asked what he asked of her. And she left there her bucket & went her to the city, & told the folk there that she had found a man who had told her all about her deeds which she had done in private, & besought them to go forth for themselves to discern whether it were Christ or not.

Meanwhile his disciples besought him to have something to eat. And he answered them that he had such food to eat as they knew not of. And then they asked each other if any man had brought him anything to eat. And then he told them that his food was wholly to do the will of God who had sent him to earth. And then came the Samaritans to him and many believed in him through the testimony of the woman & besought they him to enter into their city. And he entered and dwelled with them two days. & many believed in him because of his sermon [i.e., his message] & said to the woman: "Now we believe not because of thine word, for we have seen for ourselves & heard that he is truly a prophet and savior of the world."

And the third day Jesus went out of the city and came into Galilee, & said that every prophet is less honored in his own country than in other strange countries [i.e., foreign lands]. And on account of the miracles that they had seen him do there & at the Passover [feast] in Jerusalem, so was he received by the folk of the region.

14. § How that Jesus healed the Provost's son.

Afterward came Jesus unto Cana, Galilee the place where he had made wine of water. And the provost's [i.e., an high official's] son was sick at Capernaum. And when this high official had heard that Jesus was coming into Judea, he came to Jesus and besought him to go unto Capernaum to heal his son. And Jesus reprovved him and said that they would not believe in him except if they see him do miracles. And the provost besought him to swiftly hasten himself & go forth with him ere that his son were dead. And Jesus answered him and said that his son was whole and strong. And, believing that which Jesus told him, he set forth.

And as he approached Capernaum, his subordinates came to meet him and told him that his son was whole and healthy. And he asked what day was it when his son was healed. & they answered him and said that at the midday hour. And then he understood full well that it was the selfsame hour when Jesus said he was healed. And from that time forward he believed in Jesus, and all his household.

15. § How that Jesus preached from the ship of Peter the Apostle.

So then came Jesus unto the sea of Tiberias, and many folk showed up to hear his sermon [i.e., to take in his message]. And there were there two ships anchored beside each other on the water, and the fishermen had gone out of them for to wash their nets.

And Jesus entered one of the ships, which was Simon's father's [or Simon Peter's?], and besought him that he steer the ship a little from the land. And so he sat in the ship and preached to the folk. And when that he had finished his sermon, he bade them steer the ship into the deep

and to lower their nets. And Simon answered him and said that they had travailed all night & had taken naught, but upon his word they would lower in their nets. And as soon as he had thrown in his net, he took so many fish that his net nearly broke. And he called James & John who were Zebedee's sons, and were Simon's fellow laborers. And they came forth to help him and filled both ships so fully that they were at the point of sinking. And when Simon saw this, he fell to his knees before Jesus & besought him that he be allowed to leave the boat inasmuch as he was sinful. And all of them were aghast at the taking of the fish. And Jesus answered and said to Simon: "Have no dread [i.e., fear not]: for he should fish after men from that time forward. And they also swiftly brought their ships to land and left all that they had & followed Jesus for awhile. And so then they returned again to their trade, even until Jesus should call upon them another time.

16. § How that Jesus came unto Nazareth.

So then came Jesus unto Nazareth where he was nourished [i.e. where he had been raised]. And he arose on a Sabbath in the synagogue and read a lesson from Isaiah the Prophet pertaining to the godliness of Christ. And he told them that it was of he himself of whom the prophets had often spoke. And they well granted this and bore him good witness and beheld indeed his fair bearing and had great wonder at his sweet [i.e., gracious] words, and yet said among themselves: "What! Is this not Joseph's son?" And Jesus answered them and said that they might then suggest that he do in the city the devil's own craft [i.e., handiwork] as he had done in other places; but he said this he could not do: for indeed no prophet is as much honored in his own country as he is in strange countries [i.e., in foreign regions]. And thus the prophets of old revealed themselves to strangers in a manner otherwise than they did to their own folk. For Elijah the prophet was sent not to any widow of Israel when the hunger [i.e., famine] lasted more than three & a half years, but to a widow who lived amongst the pagans in the land of Sychar, that she might get relief by him; nor did Elisha the prophet heal any leper in Israel, except Naaman who was a pagan and a Syrian. And when they heard this, all of them waxed wrathful and rose up & cast him out of the town, and led him up a steep slope of a high mount and would have tumbled him down it. And Jesus passed through them and went on his way from them.

17. § How that Jesus called Peter and his fellows.

Then Jesus left Nazareth and he went to Capernaum & began boldly to preach and to teach men to repent of their sins, & said that the bliss of God was nigh them that would believe steadfastly in the coming of Jesus Christ. And then Jesus came walking by the sea of Tiberias, and saw Simon's father and Andrew his brother fishing in the sea. And Jesus called them to him and said to them to come and follow him, and he should make them fishermen to fish after men. And they also immediately followed him, and left their boats and their nets. And as Jesus went a little further ahead, he saw James & John his brother with Zebedee, their father, dressing [i.e., mending] their nets, & he called them. And they also immediately left their nets and their father with their servants and followed Jesus.

18. § How that Jesus cast a fiend out of a man.

After that entered Jesus with them into Capernaum, & came unto the Temple upon a Sabbath. And he began to preach such that all the folk thereof had great wonder. Now was there a man among them who had a fiend [i.e., demon] within him. And the fiend began to cry, & asked Jesus if he were come for to cast him away and other fiends out of the land ere their time had come, and said that he knew well that he was Christ. And Jesus commanded him that he hold himself still. And the fiend fled from the man right away, & all who saw it were astonished. And tidings of this went all about the country.

And then Jesus went out of the synagogue and he came to Peter's house with James and John. And Peter's wife's mother was there in a strong fever, & all of them besought aid for her. And Jesus held her by the hand and made her whole, & she arose up immediately & went and served them.

And as soon as the sun was gone to rest, so all the sick & the dumb & the blind & afflicted men abounding in that city came unto Jesus. And he touched them and they were all whole. & the fiends whom Jesus chased off before him so cried & said, certainly he was God's son. And Jesus commanded them to be still and to leave off their crying, & that they not make this known.

And in the morning Jesus went privately into the desert to worship and pray. And Peter went to seek him with his fellow disciples, and told him that all the folk were waiting for him. And then came Jesus again to the folk. And when the folk found him, they would have held him with strength [i.e., they would have compelled him] that he would not get away from them. And Jesus said to them that it behooved him [i.e., it was fitting] to preach in other cities as well as there, & he went forth preaching and chasing the fiends from before him throughout all the Galilee.

19. § Now that Jesus chased away six thousand & six hundred and sixty
& six fiends, and afterward he passed over the sea.

When Jesus saw so great a press of folk following him, he commanded his disciples that they should go & pass the sea of Tiberias toward the county of Galilee in Gerasa. And as he made towards the ship, a scribe said he should follow him whither so he were to go. And Jesus answered him & said that he had no place of his own for to go to. "For," he said, "the birds have their nests & the foxes have their holes, and I have not a habitation where I may rest my head."

And then to another scribe Jesus spake & bade that he should follow him. And he answered & besought Jesus that he might go first and bury his father. And Jesus answered him & told him let the dead men bury the dead bodies, and that he go forth to preach the bliss of God. Another scribe there was one who said that he would serve Jesus, but he besought him that he might go home & order his things and his house. And Jesus answered him and said that no man should put his hand to the plow and look behind him; for this would not be a thing conformable with the bliss of God.

And when Jesus came to the ship with his disciples it was nigh upon evening time. And Jesus' ship went forth with other ships over the water, and swiftly there arose a strong storm on the water that left all the ships nigh full of water and at the point of floundering. And Jesus was then asleep in the back of the ship's oriole [i.e., portico]. And his disciples came to him and awoke him, and besought him that he save them, that they were near to perishing. And then Jesus asked them where then was their faith? And then were they all sore afraid. And forthwith Jesus

commanded the wind and the sea for to be still and that it blow no more; and soon it was still. And all the folk marveled greatly that the wind and the sea were so still and bowed so to his will.

And as soon as he had arrived on the land, so came two afflicted by fiends [i.e., demoniacs] out from amongst the graves, proud & quite stout, so that no man durst pass on account of them, for their was no place that could hold them. And always these two demoniacs stood in the crevasses of the rocks, crying out and yelling and beating themselves against the hard rocks. And as soon as they saw Jesus, they ran up to him and fell down & worshiped him, and charged him on God's behalf that he not drive them out of the country. And also the fiends besought him that he not drive them to hell - for he bade them begone. And the fiends besought him that he not torment them any more. And Jesus then asked them how many were there. And the fiends answered and said that they were a legion. (A number amounting to six thousand and six hundred and sixty and six.) And they beseeched him that he would suffer them to enter into the swine which were grazing there on the mountain. And Jesus so granted. And then they entered within the swine, and immediately they leapt up and ran and drowned themselves in the sea, well over two thousand of them.

And when the herdsmen saw this they fled to the city and to the towns thereabout, & told the tidings of this occurrence which had taken place regarding the fiends and of the swine. And then came all the folk running to Jesus and found a demoniac sitting at Jesus feet, clothed and altogether whole. And they were all amazed at this, and all of them besought him that he would go his way far out of that country, so much did they dread him. And Jesus went him into the ship, and them who were healed and altogether whole [i.e., delivered altogether] of their affliction, besought him that they might follow him. And Jesus bade them dwell and abide and tell the folk of the country how they were delivered of the legion of the fiends. And they went over all the country and told how Jesus had healed them. And when Jesus came unto Galilee all the folk came to him, for they had greatly longed for his coming. -

20. § How that Jesus saved a man who was paralytic, and called Matthew to himself.

Then came Jesus unto Capernaum and preached in a house. And there came so much folk and so many scribes and so many Pharisees and set round about him, that none could come to him. And with that came four men and brought a sick, paralytic man in a bed [i.e., on a pallet], and would have brought him in and laid him before Jesus. And when they saw that they could not enter on account of the folk and for the press such as it was, they clambered up on the house top and unpacked it and made a great gap, and through the rafters of the house they let the paralytic down before Jesus. And Jesus, when he saw their faith, he said to the paralytic that his sins were forgiven. And the scribes said that he had committed a misdeed [i.e., had blasphemed], for what he did that fell not except to God to do, and that was to forgive sins. And Jesus understood immediately what they were thinking and asked them why they thought evil. Wherefore which was done more lightly: to forgive him his sins or save him from his evil? "And that ye would well know," he said, : that I have power on earth to forgive sins, Arise up," he said to the paralytic, "and take thy bed and bear it home with thee." And immediately he rose up and took his bed before them all and carried it home. And he and all the folk thanked God who had given Jesus such power.

And then Jesus went forth by the coast of the sea, and all the folk followed him, and then he began to preach to them. And as he came again by the town, he saw a man joining a vat, whose name was Matthew Levi. And Jesus bade him cease. And immediately [he left] off altogether and went with Jesus, and made him a great gathering of folks in his house. And many publicans [i.e., Roman-hired tax collectors] and other sinful men came & ate with Jesus and with his disciples. And the scribes and the Pharisees came and asked of Jesus' disciples why was it that he ate with such folk. And Jesus answered & said that he came to call sinful men to repent & not men who were righteous. For why make whole the man who hath no need of a physician but seek out instead the man with something the matter, for God would rather have pity and mercy than vengeance.

Then came the disciples of John the Baptist, and the Pharisees, who fasted, and asked why Jesus' disciples fasted not even as they did. And Jesus answered them and said that it was not fitting that the fellows who were at the bridal feast should fast while the feast lasted, but the time

would come when the bridal feast should conclude & then should they fast. And the other half of that he had to say to them was that no wise man would repair old clothes out of new cloth, the reason for which being that the new cloth would tear the old & then were it for the worse. No wise man doth mix the new wine with the old lees, for both of them would be lost. No man that has good old wine would drink of the new wine, for the old they like better.

21. § How that Jesus raised a maiden from death to life &

healed a woman.

And then after Jesus had spoken thus so came there a prince [i.e., a ruler] who was named Jarius, & fell on his knees at Jesus' feet & honored him & besought him that he would come & touch his daughter who was then nigh unto death. - & he had no child but one. And Jesus arose up immediately and went with him, and his disciples followed him and great was the press of folk with them, including a woman who had a bloody flux for twelve years (and according to the Law of old [i.e., the venerable Law] should not have come into the city among men). And this woman had spent all that she had on physicians, and she was not but worse. Thus it happened that this woman came among the press of folk & touched Jesus' garments, for she said to herself that if she could but touch the skirts of Jesus' mantle she should be made whole. And Jesus stopped and asked who had touched him. & none amongst them all would acknowledge it. & Peter answered & said that it was a great wonder that he would ask who had touched him, given all the folk then pressing in on him & nigh upon him. And Jesus said he well knew that someone had touched him, because virtue had gone forth from him with which to heal someone. And Jesus stood still & beheld who it was. And the woman, when she saw that she could not escape, she quaked & fell on her knees at Jesus' feet and cried to him for mercy & so told all the folk, informing them as to what had transpired. And Jesus bade her go in peace, for her true faith had saved her.

And when Jesus had thus spoke, so came the princes' subjects and told them that his daughter was dead, and that he should trouble Jesus no further on her account. And Jesus, when he heard this, bade him that he be not fearful, but that he believe steadfastly that he can heal her, & that he would save her.

And when Jesus came into the princes' house, then he found the maiden dead, & the folk weeping & wailing on account of her death.

And Jesus told them that they should weep not, by reason that she was not dead. And all of them scorned him. Then Jesus drove them all out of the house, & took the father & the maiden's mother & Peter & James & his brother, & came in where she lay. Grasping her by the hand, he said aloud: "Maiden, arise up." & right away she arose up & came forth. And Jesus then commanded that they should give her to eat, for she was twelve years old. And Jesus strictly charged them to tell no man. But for naught for the woman went & told all the country regarding what had happened to her.

22. § How that Jesus healed two blind men.

And as Jesus proceeded forward, so he came upon & met two blind men; & they cried out for mercy from Christ. And when Jesus came to his home, they came before him. And Jesus asked them whether they believed he could heal them: & they said, "Yes." And Jesus answered them & said, truly according to their faith so be it done. & they saw immediately. And Jesus charged them sternly that they should go & tell no man: but they went forth & spoke of this all over the country. And so soon as they were gone, so was there presented to him a dumb man who had a fiend within him. Upon his working a cure, the folk had great wonder, and said that there was not in Israel anything like this seen. But the Pharisees said that he drove away fiends through the power of Beelzebub, their prince.

23. § How that Jesus was despised in his own country.

So then Jesus went unto his own country, to Nazareth, with his disciples, and preached in the towns thereabout. And the folk had great wonder regarding his wit and regarding his works, & began to speak among themselves & said: "What! Is this not Joseph's son, the carpenter, & Mary's? And the men & the women of his kindred, are they not all sitting here among us?" & thus did they say & thus did they scorn him among themselves. And Jesus answered them & said that prophets were not without honor save in their own country, & namely by those who should have

been their friends & their acquaintances. And thus were they so unbelieving that he could not heal there but a few, & that was through the touch [i.e., the laying on] of hands. And they all marveled at what Jesus had to show them.

24. § How that Jesus chose his twelve disciples.

Afterward Jesus went preaching over all the country of Galilee. & so many were the folk who followed him from all of the lands round about, & so many were the sick who were brought to him that they were not all able to come to him.

And then went Jesus upon mount Tabor to pray, and all night he remained there in devotion. And upon the morrow he called his disciples to him & he chose there the twelve apostles. And James and John he called his Boanerges (which is as much to say "sons of thunder").

And when he had chosen the twelve apostles & had them named, he delivered to them the ten commandments of the renewed law - not through duress, but by way of promise - & said: "Blessed be ye poor of spirit; for unto such is the bliss of heaven. Blessed be the meek: for such shall inherit the land. Blessed be ye who weep: for ye shall be comforted. Blessed be ye who desire righteousness in food and drink, for such shall be filled [i.e., they shall be satisfied]. Blessed be ye who have been merciful: for such shall have mercy. Blessed be ye who have clean hearts: for such shall see God. Blessed be ye who love peace: for ye shall be called God's sons. Blessed be ye who are shamed & harassed for the sake of righteousness: for to such is the bliss of heaven."

And when he had thus spoke, he turned to direct his words to the apostles and began to teach them, and said what they should be, & said that they should be more profitable and skillful than any of the scribes and the Pharisees of the venerable Law [the Law of old]: by reason of their being the light of the world who should teach all others, & be self-governing & wise. And when Jesus had taught them about the works which are profitable - what they should do, & the understanding which they should have in their believing, & how they should flee the false

prophets who would subjugate them - then Jesus went down with them to the folk who abided [i.e., who were waiting for] them in a fair plain.

25. § How that Jesus healed and made well all that came to him
in the plain.

When Jesus came amongst them in the plain, the folk surrounded him all about to hear him speak, & for to be healed & made well by him: for virtue so came from him that all were healed who touched him. And then began Jesus to rehearse [i.e., to recite] the ten commandments & the sermon which he had preached to his apostles shortly before, and said that it behooved them to be of more steadfast faith than were they of the venerable Law, [the Law of old] and that they must love their enemies, and be of good mein and long suffering in all things, and do to every man as they would that men do to them. And he said that at all points they must be such that unbelieving folk would not take from them a wicked example, & that they show forth their faith through deeds & not through words alone. And at the end he said, that they which do according to that which they heard from him should never be overcome, no more than a house that has a good foundation would fall down due to wind or flood: but that which hath a false foundation, it will not weather the tempest but founder and collapse altogether.

26. § How that Jesus healed a leper of his malady.

When Jesus had ended his sermon [i.e., his discourse] he went down & joined with the folk heading toward Capernaum, so came there a leper & did him homage & fell down before him on his knees and said: "Sir, if thou wilt, thou might make me whole." & Jesus touched him & said: "I will. Now be cleansed." And immediately he was entirely whole. And Jesus bade him tell no man that he had healed him, but that he go to offer the offering which is commanded that they should offer who are healed to be clean. And he went forth and spoke all over the country how that Jesus had healed him, and this caused so many folk to come to Jesus that he could no longer enter into the city on account of the great press of the folk: but he had to stay without in deserted places. And yet there came more & more folk on all sides of him, but many times he would get away from them in the wilderness so as to worship his father in heaven.

27. § How that Jesus healed a centurion's servant.

One time when Jesus entered Capernaum, there came a great officer of a hundred pagan officers, who had there a sergeant who was smitten with the palsy, and the officer besought the most honorable Jews of the city that they would beseech Jesus on his behalf, to help his servant, for he was well loved and dear. And so they came to Jesus & earnestly besought him that he would heal the centurion's servant. And they said to him that it would be well worth doing so inasmuch as he loved much the folk, & that he had constructed a synagogue [i.e., a place of assembly]. And Jesus answered them and said that he would do it gladly, & he went thitherward. And when Jesus came nigh to the house, the constable sent his friends to Jesus, and gave him the message that he should not trouble himself to come thither, the reason being that he was not worthy for Jesus to enter his house. But were Jesus to say that he [i.e., his servant] were whole, & then he would know full well that he should be healed: for others had told him this, and his servant also, and he fully believed that the illness would pass away and that he would be healed, if Jesus so commanded it. And when Jesus heard this, he turned and said to them who followed him: "I have not found so much truth in any Jew as there is in this pagan. And I tell you that many pagans [i.e., gentiles] will come from afar to the bliss of God & shall be with the patriarchs in rest, & this wicked folk should be subject to the penalty without end." And then said Jesus of the constable to them who were sent to him: "Rightly shall it be even as he hath believed." & they returned home & found the servant healed.

28. § How that Jesus sent his twelve apostles forth to preach.

So then went Jesus through all the cities and through all the villages, preaching and healing the sick. And so many were the folk who were following him that they became as it were like weary sheep that were overcome along the way. And then called Jesus his twelve apostles, and gave them power & might for to drive away fiends & for to heal all the sick, and sent them over all, and bade them to go boldly among the Jews and preach that Christ was nigh: and do so with out any compensation that they should heal all the folk. And he bade them that they take with them neither gold, nor silver nor other goods along the way, that they take neither bread nor script nor two tunics or a staff, but only themselves on foot and a rod in their hand. And when they come

to a city or to a village, then ask who there were worthy to receive them, & then go and offer pardon, and there dwell until that they liked to wend their way hence. And that they eat and drink such as men set before them. And if any men them refuse, then he told them to wend their way out of that city or out of that village, & that they should wipe the dust from under their feet upon their heads in witness of their having received nothing from them. And he said to them that Sodom and Gomorrah should have a softer judgment then they should have who received them not.

And so then Jesus warned them of the pains and torments which they would suffer for his love. And he bade them be wise as a serpent and as simple as a dove. And at the end he comforted them and said that whoso had steadfast faith he would be safe, and that those who received them would also have good reward even as would those who received himself, or God Almighty, his father. And once he had taught them what should be done, & thus comforted them, he went out all about the countryside, and preached repentance, and drove the fiends away, and anointed all the sick and healed them.

29. § How that Jesus raised the widow's daughter from death to life.

Then went Jesus into a city which was called Nain, and his disciples walked with him and much folk besides. & as they came nigh the gate of the city so came a dead body upon a bier past him, and the folk of the city followed it. & it was a widow's daughter, and she had none other than her. And she went weeping and lamenting her daughter. And Jesus when he saw her weep, had great pity on her, & bade her that she should weep not. And he went and touched the bier, & those who bore it stood still. & Jesus said to the dead, "Arise." And she arose up immediately and began to speak. And Jesus lifted her by the hand and betook her to her mother. & all the folk then were abashed and thanked God. And news of that deed went out over all Judea, and all about the region.

And John the Baptist's disciples, on coming to the prison where he was, told him of the marvels that Jesus had done, so as to learn from John whether Jesus was the Christ.

30. § How that John the Baptist sent inquiry to Jesus.

John answered them & said that they might see for themselves and hear whether he were the Christ, and bade them go to Jesus on his behalf & ask him whether he would reveal himself if he were Christ, or should each man understand this [title] as belonging to another.

And when they came to Jesus they told him what John had bade them say. And then Jesus healed and made well many who were sick and wounded, & he gave speech & sight to many who were blind & dumb, & he drove away fiends; & said to John's messengers that they were to go back again to John & tell him what they had heard & seen. "Declare to him," said Jesus, "that the blind see, the lame go, the leper hath been cleansed, the deaf hear, the dead rise and live, & the poor have been chosen to proclaim God's word, and blessed be they who are not offended by me."

And when that John's messengers were gone, then said Jesus to the folk about John, that he was not like a reed which stirreth and waveth with every wind, "nor is he nourished with delicious food and drink as are other men who be in this world, nor is he a prophet, but he is more than a prophet, for he is the angel [i.e., the messenger] whom God promised who should come & make the way before Christ." And at the end he said there never was a greater man born of woman.

And all the more folk were baptized by John when they heard how he was praised by Jesus, and then they acclaimed God and thanked him. But the masters of the Law and the Pharisees who were not baptized by him, scorned what Jesus had said. & when Jesus saw this, he said they were comparable to children who neither laugh nor wept with their fellows. "John the Baptist," he said, "eateth no bread nor drinketh any wine, and ye claim that he is mad: and I eat and drink, and ye claim that I am a glutton and a drunkard, & that I am friend to publicans [i.e., Roman-appointed tax-collectors] and to sinful men.

31. § How Jesus converted the Magdalene.

Then a Pharisee besought Jesus that he might eat with him. And Jesus entered into his house and sat down to eat. And a woman who had seven fiends within her, and was taken in that city

to be a sinful woman, heard tell of Jesus' eating there. And she brought a box of ointment and went and stood behind him, and anointed Jesus' feet, and made all wet his feet with the tears of her eyes, and wiped them with her hair, and kissed his feet and anointed them.

And when the Pharisee saw how Jesus permitted her to do this, to touch him and to anoint his feet, he thought in his heart that if verily he were a prophet he would know what sort of woman this was, that she was sinful, and would not have suffered her to touch him so as she did.

And then replied Jesus to that Pharisee, saying, "One thing have I to tell thee." and the Pharisee, seeking a reply, said, "Good Master, tell me." And Jesus then said, "A creditor had two debtors; one of whom owed him five hundred pence and the other, fifty pence. Now neither of them had sufficient guilders to repay it and he forgave them both their debt. Now, I ask, which of them did he love most?" "I believe," responded the Pharisee, "whom he forgave most." And Jesus said to him that he had judged aright.

And then Jesus turned to the woman and began to speak: "Simon, seest this woman? I entered into thine house and thou gavest me no water for my feet, and yet she wetted my feet with her tears and wiped my feet with her hair. And thou kissed not my mouth, and yet she, since she came in, hath not ceased kissing my feet. And thou washed not my head nor my eyes, and yet she has anointed my feet with ointment - for which thing I tell you that many sins have been forgiven her. And therefore I love her much by reason that the one to whom most is forgiven is most loved." And then said Jesus to the woman that her sins were forgiven.

And those who were seated at the meal thought to themselves: "What, is he that he is able to forgive sins?" And Jesus said to her: "Go, woman, and be in peace." - for her faith had saved her. And she went forth with other women whom Jesus had healed of their sicknesses and who had followed him and supported him, spending their own private goods - Joanna, Herod's steward's wife, and Susanna, and many others - and they followed Jesus through all the cities and the villages where he preached.

32. § How Jesus chose for himself sixty and twelve disciples.

And Afterwards Jesus chose sixty & twelve disciples, & sent them before him two by two together over all the country where he would be coming. And he told them to proceed expeditiously, & to carry neither bag nor script nor hose nor shoes: but to demonstrate & witness for peace wherever they go; to eat and to drink what so men give them, and to heal all the sick wherever they find them and without compensation, and to bring the folk to understand that Christ was near at hand to them. And if any city forsook them, then he told them that they should gather the dust from under their feet, and say that they would no more receive even their dust, on account of their not acknowledging their sins & hearing their preaching.

And they should tell them that Christ was nigh at hand, & that they should know full well that Sodom and Gomorrah will have a softer judgment on the day of doom than will they. "For whoso receiveth thee, he receiveth me; and whoso despiseth thee, he despiseth me. & whoso despiseth me, despiseth him who sent me hither."

And then Jesus began to upbraid the cities where he had preached and done many miracles, for their not repenting - Chorazin, Bethsaida, and Capernaum; & said that if so many miracles had been done among the pagans [i.e., among the gentiles], they would have repented, and therefore they would have a harder judgment than would the pagans.

33. § How that Jesus received his disciples when they came to him again.

And soon afterwards all of Jesus' disciples returned to him again with much joy and told him how that the fiends were subject to them in his name. And Jesus said to them that they should have power to chase away the serpents and the scorpions and all manner of fiends in his name, and not in their own name: but that they should look well to keep themselves from vainglory. "Why for," he said, "I saw Satan fall as dust [or as lightning?] from heaven for his pride. And if that the fiends be subject to thee, have not therefore pride nor joy, but be full of joy that ye have been chosen for the bliss of heaven by name." And at that very time Jesus began to call upon the Holy Ghost and offer graces & thanked God his father that he had chosen the simple and the

low of heart to show such great things, and not the wise or the great men. And then he spoke & urged all who were travailing & heavy burdened that they should come to him & he would comfort them. And afterwards he said to his disciples that they were blessed who could see his works & hear his teachings. Why, it was for this that many prophets & kings had desired & yet it had not been granted them.

34. § How Jesus answered them who asked him which was the greatest commandment of the law.

Then there rose up a great master of the Law and asked Jesus what should he do that he might have life without end. And Jesus asked him what commanded the Law that men should do. & he answered and said that it commanded that men should love God over all things in his heart and in his soul and with all his power and his mind, and his neighbor as himself. And Jesus bade him so do & he would have life without end.

& he [i.e., the master of the Law] asked who was his neighbor? And Jesus said to him every man, & told him a tale of a man who went from Jerusalem to Jericho and was taken in by thieves and despoiled and wounded almost unto death. And a priest who saw him left him laying there, and a Levite who came afterwards, also. But a Samaritan then had pity on him and set him on his beast and led him to an inn & washed his wounds with oil and wine & served him that night.

And upon the morn he took two pence also to the hostler [i.e., the innkeeper] and besought him to take good care of him until that he come again, and he would reimburse him anything more which he had expended.

And then asked Jesus of the master [i.e., the doctor of the Law] which of all three were the neighbor to him who was wounded. & he answered, "he who had pity on him." And Jesus told him go & do likewise. Which is to say, that he should do to every man as to his neighbor.

35. § How Martha harbored Jesus Christ.

Afterwards Jesus came unto a village and entered into Martha's house (Martha's sister being the Magdalene), and she took pains to put Jesus well-at-ease, and to serve him and please him as she was wont to do. But Mary let her do all her will and she went and sat at Jesus' feet to hear his words. And then Martha came and stood before Jesus and said: "Sir, hast thou not noticed that my sister alloweth me to serve by myself alone? Bid her to help me." And Jesus answered her and said: "Martha, Martha, thou art well busy about many things and now nothing matters but one thing. Mary hath chosen for herself the better part of which she shall not be bereft."

36. § How Jesus taught his disciples to pray.

Then it so happened that Jesus was in prayer, and when he was finished one of his disciples besought him to teach them how to make supplication, as John the Baptist had taught his disciples. And Jesus told them to recite the Pater noster [Our Father] earnestly & with good will. [Then Jesus related a parable regarding one who turned up at a friend's house past midnight.] "And right then came one of his good friends and besought him for a loaf [of bread] for the coming of some guests, and beat at the door and cried, and would not let him have any rest nor let his children sleep. Even if he would not do so for love [of a friend], yet so as to be delivered from his importunity, he will rise up and give him more than he asked." Then Jesus said: "Whoso maketh earnest supplication with open heart, his prayer shalt be heard before God. For which cause men who have children, though it may be that they are themselves wicked, give them of their goods and contradict them not: and much more shalt thy father in heaven give to them who beseech him with the good will of their heart."

37. § How Jesus excused his disciples when they had taken ears of corn upon the Sabbath.

Thus it came to pass at that time that Jesus went upon a day through the corn [i.e., the standing grain]. And his disciples being hungry, went before Jesus and took themselves grain and rubbed the kernels between their hands and ate. At which point the Jews and the Pharisees came and accused them to Jesus that they had done this on the Sabbath. And Jesus asked them if they

had not read in the Book how David, when he had no other food to eat, ate the holy bread which no man should eat but the priest. And on the other hand he said that priests who serve in the Temple and honor not the Sabbath have been excused through the dignity of the Temple. "And here be something of greater dignity & more worthy than the Temple. And if that ye understood what the Scripture saith, that God loveth mercy more than vengeance, thou wouldst not have condemned the innocent. For the Sabbath was made for man, not man for the Sabbath: and I am Lord of the Sabbath."

38. § How that Jesus healed the paralytic's hand.

Upon another Sabbath when Jesus preached in a synagogue, there came a man before him whose right hand was paralyzed. And the masters [of the Law] and the Pharisees set a watch to see whether he would heal any man upon the Sabbath, for then they could bring accusation against him. And others there were asking if any man should heal another on the Sabbath. Jesus commanded the man that he go and stand in the middle of the floor. And he went and did so. And Jesus asked them whether men should do good or evil on the Sabbath. & they held themselves still & answered not. And Jesus then said to them, which of them was it who would not wash his sheep upon the Sabbath if it had fallen into a foul ditch. And yet we should rather help a man than we should a sheep. And then said Jesus: "Well do I say that men do good deeds on the Sabbath." And he began to look on them right wrathfully for he was angered by them on account of their blindness. And then said he to the man that he stretch forth his hand. And he put forth his hand and instantly it was made whole.

39. § How that Jesus healed all who followed him.

Then the Pharisees and the publicans went and bespoke together how they might destroy and overcome Jesus. And then Jesus went with his disciples toward the sea, as he fled from them. And great was the multitude of folk who followed him on every side. And there he healed all the sick who were before him. And then went Jesus into the ship and set himself there on account of the press of folk. And they sat about on the brink. And Jesus began to preach and besought them that they should not tell where he was. & the fiends, when they

saw him come, fell to their knees before him and said that he was God's son. And Jesus forbade them from revealing this & threatened them greatly if they did so.

40. § How that Jesus healed the possessed blind man who had a fiend
within him and drove him out of him.

So then came Jesus into a house, and the folk followed him and proceeded so much to throng about him that he and his disciples were unable to eat. And the disciples felt themselves cruelly slighted and ignored on account of Jesus having been so busy attending to the folk to heal them. And they went out in order to fetch him in. And Jesus would not cease, but took a possessed blind man to him, who was also dumb, and drove a fiend out of him. And right away he began to speak. And all the folk then said that it seemed well to them that he was the Christ.

And the masters [of the Law] & the Pharisees who were from Jerusalem said that he drove the small fiends away through the power of Beelzebub, their prince. And so he called them all together and overcame them with five [fine?] reasons to show that what they said was not of the truth.

And when they told him that he should show some token up in the firmament [i.e., a sign in the heavens] and thereby demonstrate his power to them. And when Jesus saw that the folk were aroused to wrath against him, he answered them & said that they should have no other token than that of Jonah the prophet. For just as Jonah was three nights & three days in the whale's belly and then was cast upon the land, as a sign to the folk of Nineveh that they should be saved if they would believe in him; so also should Jesus himself be in an earthen grave and afterwards arise from death to life. And then Jesus said that the folk of Ninevah should condemn them on the day of judgment for they believed Jonah's preaching though he showed them no miracles, and yet they believed not him who did so many miracles: and also should the Queen of Sheba do so, who was a pagan [i.e., a gentile], for she came from afar for to hear the wisdom of Solomon; and yet they would not believe in him who taught them God's Law in their own country far better than did Solomon.

And he told them also that it should betide them [i.e., come to pass] even as it betided a man possessed by a fiend, who, after it was driven out of him, would make no amendment [i.e., would not change his ways]. For then came that fiend again to that man and brought with him seven fiends worse than he was, and they entered into that man with all their foul fellowship.

And upon saying these words so graciously and so wisely, there came a woman in a kirtel [i.e., an outer covering] and all the folk raised high their voices and cried: "Blessed be the womb which bore thee and the teats which thou sucked." And Jesus answered them: "But certainly, blessed be they who hear God's word and keep it." And as Jesus spoke thus comfortingly to the folk, so came his mother with his

cousins and sent him word bidding him to come and speak with her. And Jesus answered them who called him, that all they who heard his words and did them, he loved just as well as his mother and his other kin.

41. § How Jesus answered the Pharisee who blamed him.

Then a Pharisee besought Jesus that he come and eat with him. And [this invitation] he accepted. And as he was sitting down to the meal, the Pharisee thought in his heart that Jesus trespassed, for as much as Jesus did not rise [for hand washing?] before that he ate, after the usage of their laws, as they themselves did. And Jesus perceived his wicked thoughts & his hypocrisy, and the wicked example set by the masters [of the Law]. And he said to them that a harder judgment and vengeance than was ever exacted since Abel was slain, would God exact on them for their unbelief.

42. § How that Jesus taught his disciples to flee avarice by the example of two brothers.

Afterwards it so befell that the press of folk about Jesus became too great. And it was then that he began to warn his disciples openly regarding hypocrisy, that they keep themselves well

away from it. And he warned them, and bade them be bold regarding the persecutions and torments that the Pharisees would do them on account of their love for him.

And so came one of the folk and besought Jesus that he would say to his brother that he should give him his half of their father's heritage [i.e., his inheritance]. And Jesus answered him and said to the man: "Who maketh me judge and divider over you?"

To his disciples Jesus said that they should keep themselves well away from avarice. "For this reason," he said, "no amount of worldly provision is able to save the life of a rich man." And then he told them a fitting parable regarding a man who had riches and a vast crop of grain one year. And he thought to tear down his barn and make it greater, and he would store therein all his crops together with all his goods. And that thereafter he would rest himself [i.e., to take his ease] and eat and drink and make feast for many years to come. And God said to him at that time: "Fool, this very night fiends will fetch thy soul unto hell. And who shall then have all that which thou hast gathered?" And thus shall it befall all, said Jesus, who hoardeth up unto themselves yet are not rich toward God.

And then Jesus began to teach his disciples that they were not to busy themselves about their sustenance [i.e., their worldly provision], nor about their food, nor about their drink, nor about their clothing: but that they were to be full of alms-giving and thus turn away judgment from themselves.

And afterwards he turned toward the folk and admonished them to judge the time of Christ's coming even as they judged what was to come by the vault of heaven and by the skies. "For if that ye see a cloud arise in the west, ye say that it shall rain: and so betideth it [i.e., so it comes to pass]. And if ye see the wind turneth toward the south, ye say that it is to be a heat wave: and so it is. But why do ye not also judge the marvels that ye now see? – for such has never come to be until now. Now then believe that Christ is come, otherwise vengeance shall be taken upon you."

43. § How that Jesus admonished the folk to repent, using as an example Galileans slain by Pilate.

At that selfsame time there came folk to Jesus and told him how Pilate had slain a great number of folk of Galilee who had gone with a false prophet upon Mt. Gerizim and offered to Jesus their offerings. And Jesus promised them that when he would ascend to heaven they would all see it, though Pilate came and slew them all. & then Jesus said, think not that the men of Galilee were the worst men of that country even though they had met such a death: but God had allowed it to happen so as to warn others thereby that they might amend their ways. And unless they do so, they shall all perish together; and not only them, but all the folk of Jerusalem. For which cause, as a warning, God allowed sixteen men to be over fallen [i.e., cast down] from a tower in Siloam in Jerusalem, so as to bring about amendment in all the others.

And then as an example for them [i.e., by way of a parable] Jesus took that of a man who had a fig among his vines which had borne no fruit. And he instructed the vinedresser to hew it up [i.e., to cut it down]. And the vinedresser besought him to let it remain standing yet another year & to prune it well, with determination. And if it bare fruit, that were well: and if it bore none, he should do away with it the next year.

44. § How Jesus healed a woman who was ulcerated.

Afterwards it befell on the seventh day that Jesus preached in a synagogue, and healed a woman having an ulcer, who had been eighteen winters bent over crooked such that she could not sit up. And the masters of the synagogue were scornful because of Jesus having healed her on the Sabbath. And they commanded the folk thereabout that they come six days for to be healed by Jesus, but not upon the Sabbath. And then Jesus responded, saying to them: "Ye hypocrites! Which of you is it who would not unbind his beasts & let them go drink upon the Sabbath? And is it not to serve a higher purpose for to unbind this gentle woman upon the Sabbath whom the fiend had bound all these eighteen winters?" And when he had thus completed what he said, all his adversaries experienced great shame, and all the other folk had great joy because of all the things which he did with such dignity.

45. § How Jesus preached through parables from a ship.

So then Jesus went unto the sea. And there came so great a press of folk about him that he went and sat down in a ship and began to teach by way of parable, and he told them that he was like unto the man who soweth his seeds. That one part fell along the way, another upon the stones, another in the thorns; and that another part fell upon the good land. Next he told them that he was like unto the man who sowed good wheat in the field. And erstwhile when folk were sleeping, so his enemy came and sowed about darnel [i.e., a noxious weed]. And then he told them regarding those who did this, that they are like the corn which grows night and day continually until the harvest and yet comes not to be at all profitable.

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

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

Then Jesus' disciples came and besought him that he should reveal to them these parables. And Jesus revealed them, and said that they were blessed that they had grace to understand his teaching, [but] the folk were not so privileged to understand it.

And then he told them another parable of treasure which was hidden in a field, and another parable about a precious marguerite [pearl]. & he asked them whether they understood it as they ought. And they answered, "Yea." "And therefore," he said, "every wise master [of the Law] betokeneth [i.e., will indicate] the weight that ought to be taken out of old things & new, after the appropriate season.

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

Next Jesus went to his own country, and preached in a synagogue such that they all had great wonder and said amongst themselves: "What! Is this not Joseph's son, the carpenter? What!

& is not Mary his mother? Be it not that James and John and Simon and Judas are his brothers? & his sisters, are they not here with us? How is it then that it came to him that he is thus wise and thus mighty?" And Jesus answered them & said that no prophet is so much believed in his own country as he is in strange countries. And few miracles did he there on account of their unbelief.

47. § How the Jews followed Jesus on account of his having healed a man on the Sabbath.

Afterwards Jesus went to a feast in Jerusalem. And it so befell that there was in Jerusalem a cistern which had five porticoes, where all of the sick men [i.e., all who were debilitated or afflicted by infirmity] were laid down having all manner of illness, and their understanding was that oft times the angel would come & stir the water, as he was wont to do. And whoso might come first to the water, after that the angel had stirred it, he would be healed of whatever manner of ailment that he had.

Now there was there a man who had lain sick for eighteen and thirty years. And Jesus came upon the Sabbath & saw that he had long lain there sick, & he asked him if he would be healed of his sickness. And he answered that he had no man who might bear him to the water when that it was stirred: for every day ere he might come to the water so came there others before him. And then Jesus entreated him to rise up and bear his bed with him. And immediately he was whole and strong, and rose up and bore his bed [pallet] homewards.

And then said the Jews once they learned that he had been healed at the water, that he should not be carrying his bed [i.e., his pallet] upon the Sabbath. And he answered them and said that he who had healed him, bade him carry home with him his pallet. And they asked him who that was.

And he could not say as to who it was. And afterwards Jesus found him in the Temple and bade him that he sin no more, so that no trouble happen to him & nothing worse betide him. And then he went forth & told the Jews who had healed him, that it was Jesus. And then the Jews

pursued Jesus by reason that he had healed & made whole the sick man upon the Sabbath. In response to this, Jesus made an extended reply, showing them openly why he could well do all things on the Sabbath.

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

So then it came to pass that Herod held a feast in honor of his own birth with all the great lords of the country of Galilee in attendance. And Herod's wife's daughter so tumbled [i.e., danced] before the king amidst all the folk, and pleased so well the king, that he swore that she should have what thing she besought of him, though she should ask of him half his kingdom. And her mother commanded her that she should ask for nothing more of the king than John the Baptist's head. And so forthwith she asked for John's head in a dish [i.e., on a platter]. And the king became all so sorrowful; but not for other than the oath & for the noblemen of the land, so let he his sorrow pass and would not remain dolorous, but commanded that John's head be brought to him in a dish [on a platter]. And she claimed it and gave it to her mother. And then came John's disciples and buried his body, and after ward came to Jesus and told him how John was martyred.

And the apostles themselves came and told Jesus how that they had wrought and preached. And Jesus bade them all to follow him privately into the wilderness, and that they rest themselves a little while - inasmuch as they had travailed greatly, and they had not space enough for to eat on account of the press of folk. And Jesus took them all with him and took them in a ship and passed over the water unto a private place in the wilderness, and went him up upon a mountain and sat himself down there with his disciples.

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

And when Jesus had gone unto the wilderness with his disciples, the folk espied him from every side, as to which half [of the country] that he were gone. And all the folk of that country hurried about, and brought all the sick men and the blind and the crooked [i.e., lame] with them. And he went down out of that mountain for he had great pity for them; for they were all, as it were, like sheep by the wayside. And Jesus began to comfort them with his sweet [i.e., gracious] words, and he healed all the sick of their maladies.

And when it was evening time, his disciples came to him and urged him that he should let men fetch him food for that day. And Jesus told his disciples to give the poor men food, and they answered and said that they had not wherewith for to give them. And when Jesus saw that more were coming, then said he to Philip: "Wherefore might we buy food with which to feed all this folk?" - And that he said to prove [i.e., to test] him, for he well knew what he would do. And Philip answered & said that two hundred pennies worth of bread should not suffice for to part among them, each of them receiving only a sliver of bread. And Jesus asked them how many loaves they had. And Andrew said that there was a child who had five barley loaves and two fish, but this was worth but little among so many folk. And then Jesus commanded that they should bring forth the five loaves and the two fishes, which they did, parting it among the folk by hundreds & by fifties, and had them sit down upon the grass. And so they did. And Jesus looking toward the heavens said grace [i.e. he gave a prayer of thanks] to his Father, and blessed the loaves and the fish and broke them & delivered them to his disciples, and they gave it to the folk. And when they had eaten as much as they would, then commanded Jesus that they gather together that which remained. And they went and gathered it, and filled twelve baskets full with the remainder.

And then Jesus commanded his disciples that they all go again to the ship, and that they return again to Bethsaida while he sent the folk on their way. And then they went forth as Jesus commanded them. And all the folk, when they saw that Jesus had fed them so plentifully with so little by way of provision, they said that certainly he was truly a prophet. For they well saw that there were five thousand men, without counting children, & without counting women. And then

they spoke amongst themselves that they would all make him their king by force. & meanwhile Jesus was on the mountain to pray.

And it so befell that his disciples were overwhelmed by a tempest which in no manner could they avoid. Then, after night, towards daybreak, Jesus came toward them upon the waves. And he made as if he would have passed them by. And when they saw him they had such great dread that they quaked and said it was not but a phantom. And immediately Jesus spoke to them and bade them not to be fearful, for it was himself. And then answered Peter and said: "Sir, if it be thee, command that I come to thee upon the water." And Jesus bade that he should come. And Peter started out of the ship, and went upon the water to Jesus. And so came a great wind blast, & Peter was sore afraid & began to sink down.

And he began to cry aloud to Jesus that he should save him. And Jesus bade him forthwith to take his hand & to hold him thereby, asking him why he was sore afraid: & he led him with him to the ship. And immediately the tempest began to cease & immediately the ship was where they wanted to be.

And upon the morrow, the folk whom Jesus had fed thought to themselves that there was no ship but that ship which Jesus had brought, and that he had not entered it with his disciples. And they boarded another ship that had come forth from Tiberias, and went unto Capernaum seeking to find Jesus. And when they had found him they asked Jesus how it fared with him and how it betided him.

And Jesus answered them & said that they sought him not for his sermon [i.e., not for the sake of his message or his teachings] but rather for him to give them food. And he told them they should seek such food as never more should rot [i.e., was imperishable]. And they answered and said that their ancestors had eaten manna in the wilderness when Moses had led them out of Egypt. And Jesus said to them that it was not Moses who gave them manna, but God his Father who gave it to them. And he would give them more than that if they would believe in him, for he would give them his own body and his own blood. And if they would eat it and would drink

it, they should have life without end: and without that, they should never have life without end. And when Jesus had thus spoke thereof much, they began to grumble and for to speak, and asked amongst themselves how it were that he could give his flesh & blood to eat and to drink. And many of his disciples left him and went away from him.

And then said Jesus to his twelve apostles: "Will ye go from me?" And Peter answered him: "Sir, to which other should we go?" Thou hast a teaching so righteous and word so sweet, and thou offereth us life without end. And though we understand not all that thou sayest, we well know that thou art the Christ, God's son." And then said Jesus that one of the twelve was a fiend. And that he said of Judas, who betrayed him.

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

In that time Jesus went to Gennesaret. And this was soon known by all the folk of that region; & immediately from all about the countryside they rushed and brought all the sick to Jesus, & besought him, dropping to their knees, asking nothing else than that they might touch the hem of his mantle. & this he granted them. And all they that touched him were healed.

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

Next Jesus came unto Galilee. & the masters [of the Law] came from Jerusalem and saw his disciples eating before they had washed their hands, according to the usage of the Jews who washed before they ate. And they asked Jesus why his disciples kept not the Law according to the usages held by their ancestors [i.e. the tradition of the elders]. And Jesus asked them why was it that they did not keep God's commandment; because God commanded that man should help father & mother. And the Jews answered and said that it was better to give their chattel [i.e., their wealth] unto the Temple rather than giving it either to father or to mother. And many other things did they against God's Law through their own ordinances & through their traditions.

And then Jesus called the folk unto him and said that the food which entered into their mouths was not what defiled a man, nor what shamed him. And when Jesus came again to the house where he was abiding, then said his disciples that the Pharisees were scandalized by his words. And Jesus told them "Give them no heed," for they were all blind. And Peter besought him with good will of heart that he would speak openly regarding his intent. And Jesus answered & said that that which entered into the mouth entered not within the heart, & therefore defiled not the soul. But from the heart through the mouth come many wicked words, & thoughts, manslaughters [i.e., murders], adulteries, fornications, false witnesses, slanders, envy, pride, & folly: & all these things soil the soul. But to eat food with unwashed hands does not defile the soul.

52. § How Jesus healed the Canaanite's daughter.

So then went Jesus toward Syria and toward Gades. & there came a heathen woman of that region and she besought Jesus that he would cast out a fiend that was in her daughter. And Jesus answered her not a word. And his disciples besought him that he would drive the fiend from her, for she had cried to them and besought them to intercede on her behalf. And Jesus answered them & said that he was not sent but to the Jews.

And Jesus then went forth from there so as to preserve his privacy and entered into a house. And the woman came there and fell at his feet and besought his mercy. And Jesus said to her that it was not good to take the children's bread and give it to the hounds [i.e., to the dogs]. And she answered and said that the hounds eat the crumbs that fall off their laps. And then said Jesus to the woman: "Great is thy faith; & just as thou wilt, so be it done, & for thy true words is the fiend gone out of thy daughter." And when she returned to her home, she found her daughter lying upon her bed and the fiend was out of her.

53. § How Jesus healed the dumb & the deaf, (i.e., a deaf-mute) & went him home unto Galilee.

And so then came Jesus by the coast of the sea of Galilee. And a man brought another man who was deaf & dumb, & besought Jesus that he would touch him. And Jesus took him & led

him away from the folk, and set his hand on his ears and touched his tongue with his spittle and looked to heaven and kneeled down and said: "Undo [i.e., open] and hear." And immediately the man began to speak and hear. And Jesus commanded him that he should tell no man. And the more he told them this, the more they publicized it abroad and the more they all marveled.

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

54. § How Jesus fed four thousand men.

It was in that time that the folk dwelled so with Jesus and had not to eat, so Jesus called his disciples and said to them that he had pity on the folk, for they had been with him three days & had naught wherewith to eat; and he would not let them go from him while fasting, that they might not perish by the way - for some who were there had come from afar. And then said his disciples that they had not the wherewithal to feed them, nor could so much bread as would behoove them be had in the wilderness. And Jesus asked them how many loaves they had. And they answered, "Naught but seven." And Jesus commanded the folk to sit down upon the earth, and took the bread & performed graces & gave thanks to his Father God & blessed it & brake it & gave it to his disciples to part among the folk. & little fish they had, & that he blessed & did give it to them. And they ate so that they were full. And when they had all eaten, his disciples went and gathered seven baskets full of leftovers. And yet there were four thousand men, without counting children & women. & then Jesus let them pass on.

55. § How Jesus answered the Pharisees in Magadan.

Then went Jesus to a ship, & went to the region of Magadan. & there came the Pharisees, & besought Jesus that he would show them some manner of token [i.e., a sign or indication] from heaven. And Jesus answered them that by the token of fair weather and of tempest they could know & therefore they should not have but that [sign] of Jonah the prophet.

56. § How that Jesus comported his disciples when they had forgotten to take bread with them.

So then went Jesus into a ship, & his disciples had forgotten to bring bread with them into the ship. And Jesus told them that they should flee the wickedness of the Pharisees & of the Sadducees and of the Herodians. And they thought that Jesus said it for their having forgotten to take bread with them. And Jesus perceived their little faith, & urged them that they should bethink them of the leftovers from the five loaves and how many men were fed therewith. And then they understood that Jesus had said this not for any other reason than that they should flee the views of the Pharisees & that of men of false belief.

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

So then Jesus came to Bethsaida. & they brought a blind man before Jesus, & all besought him to heal that blind man. And Jesus took him by the hand & led him out of the town, and spat in his eyes and touched him with his hand & asked him whether he could see anything. And the man said "Yea," that he could see men go about and that they were as trees. And Jesus touched his eyes again, after which he could see all manner of things clearly. And Jesus bade him go home to his own house, & that he tell no man anything.

58. § How that Herod feared Jesus.

With the passage of time, Herod heard tell of the works which Jesus had performed. & he dreaded him, for he heard tell that John the Baptist was risen from death to life, and he thought this also himself. And some others said that it was some other of the prophets of old who was risen from death to life. And therefore he desired much to see Jesus.

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

After that, when Jesus was yet in Galilee, the Feast of Lodges [i.e., of Booths or Tabernacles] drew nigh. And his cousins bade him that if he did marvels on God's behalf that he should go then to the feast in Jerusalem, that his disciples might see his works. For even his

own cousins did not believe in him. And then said Jesus that he would not go to the feast, for the time to reveal himself was not yet, that it had not yet come. But he bade them to wend their way up to the feast, for there time was evermore [i.e., current, temporal]: for the world loved them & hated him, for he spake ill of it.

And then his cousins went to the feast: and Jesus tarried behind after their leaving, after which he went up privately.

& the folk who had come to the feast asked greatly after Jesus. And some said that he was good & some said that he was wicked and betrayed [i.e., misled] the folk. And when the feast was at its height, then came Jesus unto the Temple and preached to the folk. And they marveled greatly how well he knew the Law & yet had never learned his letters [i.e., was unschooled]. And then Jesus said that his teaching was not of himself, but of God his Father who had sent him there. And he reproveth them who would have slain him, and showed them wherein they were wrong. For did they not circumcise on the Sabbath? And yet they answered and said that he committed a misdeed [i.e., a transgression], to heal and make men whole on the Sabbath.

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

And when Jesus had spoken much to the folk, the rulers & the Pharisees heard and saw how the folk were greatly influenced by his preaching, and gathered together men and set officers to take Jesus. But as soon as they heard his word they could not muster the will to do ill by him nor do him harm, but they returned again to their lords. And they [the rulers] asked the soldiers why they did not bring Jesus with them. And the officers answered and said never yet was there a man who spoke as Jesus did. And the rulers asked: "How! What! Are ye beguiled? Consider of the Pharisees, that none of them has ever yet believed in him, but only this lewd folk who are accursed."

And then spake Nicodemus - he who it was who had come before to Jesus, who was a good man - & said that the Law condemned no man without judgment [i.e., without a trial]. And they asked him wrathfully if he were from Galilee, and said that no prophet could come from there. & thus they went home to their dwellings.

And upon the morrow Jesus entered into the Temple & preached to the folk. And then came the masters [of the Law] and the Pharisees, and brought among all the folk a woman who had been taken in adultery. And they told Jesus this and asked him what they should do with her - for Moses commanded that such a woman should be stoned to death. And they did this in order that if he said "Stone her," they would have all denounced him, saying that had been too hasty & too cruel. And the folk who held him as being so full of pity and of mercy would have loved him the less for it. And if he had said, "Let her go free," they would then have taken him and held him as one who had acted against the Law of God."

And then when Jesus saw them come he began to stoop down, and portrayed [i.e., he wrote] in the earth that the woman had no shame, nor was she shamed. And they stood before him and feloniously [i.e., deceitfully] asked him what were they to do with this woman. And Jesus straightened up, & beheld them right hard, and said let him who is without sin cast the first stone at her. And immediately he stooped down another time and continued writing in the earth. And the Jews forthwith went out of the Temple, even the eldest first, as soon as they could go.

And when Jesus saw that they were all gone, then he turned toward the woman and very graciously said: "Woman, where be they who accuse thee? Doth no man condemn thee?" "No sir," she said, "no man." And Jesus answered her and said: "Neither shall I condemn thee. Go, and sin no more."

And then began Jesus to prove [i.e., to demonstrate] that he was God's son, and that they were the devil's children, and not Abraham's sons, and so greatly did he anger them that they were ready to have him stoned. And Jesus hid himself and went out of the Temple.

And as he went out, he saw a blind man sitting there who had been so his entire life. And Jesus's disciples asked him whether that it was on account of his sins that he was blind, or otherwise for the sins of his ancestors that he was born blind. And Jesus said to them for neither, but to show the power of God in him. And then Jesus spat into the earth & made a little clay with his spittle and smeared the blind man's eyes, and bade him go and wash them at the waters of Siloam. And he went, & came again to Jesus seeing. Now his neighbors who had seen him blind & poor, knew him not when they saw him seeing. But then he told them that Jesus had healed him. Because this was on the Sabbath his neighbors led him to the Pharisees. And they asked him how that this was, and in what manner. And he told them that Jesus had done it upon the Sabbath. And he said it to them so sweetly and so dignifiedly for Jesus sake, that for pure ire they drove him away. And Jesus heard tell how they drove him away, and went after him himself in search of him. And when Jesus had found him, he asked him whether he believed at all in God's son. And he answered and asked who that was. And Jesus said: "I am he." And he fell down forthwith at his feet and honored [i.e., worshiped] him, & said that he believed in him.

Now the Jews had adjudged among themselves that whoso acknowledged that Jesus was Christ should be driven out of their synagogue. And Jesus began to show that he was the very light of this world and true shepherd, and that the rulers & the Pharisees were indeed blind and thieves, manslayers who were taught by the fiend.

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

Afterwards it so befell that Jesus went, himself praying along the way, and his disciples with him. And Jesus asked what the folk said of him, what type of man were he. And his disciples said to him that some wondered whether he were John the Baptist, and some wondered whether he were Elijah, and some others whether he were Jeremiah, others some other prophet. And then he asked them who they held him to be. And Peter answered and said: "Thou art the son of the all holy living God." And then Jesus answered him and said: "Forsooth [i.e., Of a truth] I say that thou art Peter on whom I shall found my community. And thou shalt have power in heaven and on earth & in hell."

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

And then Peter began to gainsay him for saying so, by reason that such should never betide him [i.e., come to pass]. And Jesus said to him: "Thou adversary, fleeth from me, for thou grievest me; for thou takest not God's side but man's." And then Jesus called all the folk to him and to his disciples and said whoso would follow him must forsake himself and every day take up his cross upon his back and follow him. And he said to them there were such in that place who would not die before their seeing him come again and he would go unto bliss with his Father to be glorified.

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

Eight days afterwards Jesus took Peter & James and John and went unto a high mountain to pray in private. And whilst he was there, as Jesus prayed, his face became resplendent like the sun, and his clothing became as white as the snow & very bright. And then came Moses and Elijah and told how he would be tormented in Jerusalem. And then said Peter to Jesus: "Sir, it is good that we dwell here. If it be your will, let us in three full days [construct three booths]: one for you, another for Moses, and the third day for Elijah." And he said this for dread, for he knew not what he was saying. And with that they saw a bright cloud in the firmament amongst them, and a voice out of that cloud spoke to them & said: "This is my dear son with whom I am well pleased. Now heareth him." & all of them fell to the earth with great dread. And Jesus took them up & said: "Have no dread [i.e., fear not]." And they looked, & saw naught then but Jesus alone.

And as they went down [i.e., as they made their descent], Jesus warned them that they should tell no man what they had heard and seen until that he were arisen from death to life. And then they asked him whether Elijah would come before the Day of Judgment, And Jesus answered them and said: "Yes. He shall come and improve the state of the folk," but they shall do to him also that which they did to John the Baptist or to himself.

And upon the following day, after Jesus had come down from the mountain, there came much folk about him. And Jesus came and found the masters of the Law disputing with his disciples before the folk. And forthwith, as soon as they saw him, they all ran up to him and saluted [i.e., greeted] him with much dread. And Jesus asked them over what thing did they dispute. And there came a man and said that he had led his son who was a lunatic to his disciples, & his disciples could not heal him. And Jesus bade him bring his son before him. & he asked him how long had he had this affliction. And he answered and said, ever since he was a little child; and often since then the wicked fiend had cast him into the fire & into water for to have slain him. "But if thou could, do so according to thy will, sweet sir, help me." And Jesus answered him and said: "I may well do this if thou will believe it." And he cried out weeping and said: "Sir, I will believe, but help me of my unbelief." And immediately as the child came toward Jesus, he fell down as he was wont to do, and of a grisly demeanor [i.e., a frightful appearance], that many said that he was dead. And Jesus commanded the fiend to go out of him immediately, and he fled out in haste. And so Jesus swiftly took up the child and brought him to the father.

And when Jesus came home to his inn [i.e., his place of abode], then his disciples asked him why it was that they could not drive out the fiend. And Jesus answered them and said, "on account of the little faith that they had." And also he said to them that if they had steadfast faith they could then do all things, but this manner of fiend was not to be driven out except through prayer & through me.

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

So then went Jesus privately unto Galilee. And another time he forewarned his disciples regarding his passion and of his resurrection. And he urged them that they should think upon it when the time came, what it was he had said to them beforehand. And all of them became very sorrowful & very somber, for they knew not whether he said this truly or else by way of a parable. And none of them durst ask him his intent, nor his will.

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

After that Jesus came unto Capernaum. And then came the gatherers of the tax for the emperor of Rome and asked Peter whether or not Jesus paid taxes. And he said, "Yes." And when Peter came home, forthwith Jesus asked him whether kings take taxes from their sons or from strangers. And Peter said "From strangers." "Then are the sons free," said Jesus. "But so that we do not arouse their wrath, go to the sea," he said, " & cast thine hook, and in the mouth of the first fish that thou takest thou shalt find a penny which is worth the tax for two. Give it for me and for thee."

And in that time Jesus asked his disciples what they had been saying along the way. And all of them held still [i.e., they kept their peace]. Now his disciples had been disputing along the way which of them was most worthy. And they came and asked thus of Jesus. And when Jesus saw their wrathfulness, he called a child to himself and did have him stand by his side and laid his arm about him, and said to his disciples that except they were as mild of heart as a child, that they should not enter into the bliss of heaven. "For which," he said, "whoso humbleth [i.e., lowereth] himself as this child doth, he is most worthy. And whoso receiveth such a child in my name, he receiveth me. And as for the greatest among you all, he is the least."

And then answered John and said that he had seen a man drive away fiends in the name of Jesus who had not been one of his followers. And that they had forbidden this man from doing so anymore. And Jesus commanded that they should forbid him not; for no man, he said, who did miracles in his name could at any time thereafter speak ill of him. And whoso was against him, he were as one against himself. And whoso leadeth astray a child who believed in him, it would be better if he had not been born.

And then Jesus taught them that they should confront privately any men who commit a misdeed against them, and forgive them if they seek forgiveness; but if they were unwilling to make amends for their trespass, then this should be shown to a ministering elder, but if they are disobedient to the ministering elder, let them pass out of their company. "And all that the community [i.e., a society of believing neighbors] will judge and it shall stand and be confirmed before me. The reason for this being," he said, "where two or three are gathered together in my name, there am I amongst them."

And then Peter asked how often should he forgive, if men ask him for forgiveness, & if he should forgive seven times? And Jesus told him then a tale about a king that reapplied the debt upon his officer, inasmuch as he had not done unto others as the king had done for him: and his Father will do so likewise to them, except if they forgive with good heart all their neighbors.

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

So then Jesus went unto Galilee, and afterwards unto Jerusalem for to suffer his passion. And when he came by Samaria he sent messengers so as to beseech them that they would receive him. And they would not receive them, the reason being that he was going to Jerusalem. And then said James and John: "Sir, would ye that we call down fire from heaven and burn them? And Jesus turned about & rebuked them & said: "Know ye not how that ye shouldst bear yourselves sweetly & softly?" The reason being that he had not come in order to take vengeance on the folk, but for to save them. And then went Jesus unto another town.

And as he made his way along, so asked a man of him if few folk would be saved. And Jesus answered that much of the folk would perish, but that many on every side of the world would be saved: & the first would be last, & the last would be first.

And the Pharisees came to Jesus and begged him go away, lest Herod slay them. And Jesus answered & said: "Go to that sly fox and say to him that I shall drive away fiends today, & tomorrow, & the third day, And then shall it be ended." For it hath not been heard of that a prophet should die outside of Jerusalem.

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

Then befell upon a day, upon a Sabbath, that Jesus entered into the house of a ruling Pharisee for to eat. And a man who had the dropsy stood before Jesus. And the Jews watched to see whether he would heal any man upon the Sabbath. And Jesus asked of the masters [of the Law] & of the Pharisees if men should do good on the Sabbath. And they held themselves still,

& answered not. And Jesus touched the man, & healed him immediately. And Jesus asked which of them it were who would not have drawn up his ox or his ass upon the Sabbath, if it were fallen in a foul ditch. And they would give him no answer.

And then Jesus taught his hosts that when bidden to a feast, they should not choose the highest seats. 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 then said one of his hosts that he was well blessed who may eat in the bliss of heaven. And 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.

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. 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, and also as a king who hath not but ten thousand men bethinketh to himself how he can hold out against another king who cometh against him with twenty thousand men; also he said "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.

After that came the publicans [Roman-appointed tax collectors] & sinful men. And the Pharisees & the masters [of the Law] grumbled, and said that he deceived the folk, [that he allowed sinners] to eat with him.

And then Jesus told them three tales, thereby illustrating for them how they should conduct themselves. "For why is it," he said, "that a shepherd hath more joy in a forlorn beast [i.e., a lost animal] 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," he said, "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 (i.e. their transgressions) & 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 entrusted to him, for this lord had heard tell that the steward had wasted his goods. And the steward acquired for himself many friends by acquitting his lord's debt fair and square. And when his lord heard tell of it, he thanked God & praised him for that he had done so wisely. "For the folk of the world," said Jesus, "are wiser in their manner of dealing than are other men towards them."

Now the Pharisees, who were covetous, heard tell how Jesus taught his disciple to do 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 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 [i.e., take it by force]. And then Jesus showed them that in the Law of old, God hated avarice and loved repentance, and told them a parable. "Once there was a rich man," he said, "who lived so comfortably and also as luxuriously as he could, and each day ate delicious foods. & so there was a leper who came to his gate and was full of sores & of vermin [i.e., was lice infested], and he only desired the crumbs which lay on the rich man's table. And no man would give him aught, but took hounds and chased him from the gate. And the hounds came and licked his feet. And eventually the leper died, and his soul was taken & borne with angels and laid on Abraham's bosom. And afterwards the rich man died, and his soul was taken and borne with fiends unto hell. And in as much 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 forgiveness, as often times as they repent of them.

Then the apostles sought out Jesus that he would strengthen their faith. And Jesus answered them that if they believe steadfastly, they would accomplish all that they want to do. And above all other considerations, he besought them not to brag on their deeds. "For who is it," he said, "who saith to his servant as soon as he cometh from work: 'Go and eat'? First he saith to him that he should prepare his lord's food; and when he hath served his lord, then he can go & sit and eat. 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 [i.e., we are but unprofitable servants]. We have done what we ought to have done as a matter of debt [i.e., out of obligation].'"

70. § How Jesus healed ten lepers.

After that Jesus came to the entrance of a town. And ten lepers came forth to meet him, and cried unto him for mercy. And Jesus bade them go and show themselves to the priests, that they might witness it. And as they went, they were all of them cleansed. & one of them, who was a Samaritan, as soon as he saw that he was clean, returned again and thanked God, and came and fell at Jesus feet 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 except this alien [i.e., this foreigner]." And Jesus bade him arise and go forth, for "thy faith hath saved thee."

71. § How Jesus responded to the Pharisee who asked him when the Christ [i.e. Messiah] should come.

So then the Pharisees came, and asked Jesus when Christ should come. And Jesus answered them & said that the Reign of Christ [i.e., the Messianic Kingdom] would not come through observation; otherwise all the world would know full well when he came. "And for thyself take note," he said, "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 [i.e., agony]. 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. "And much more," he said, "shall God do for them who have been chosen, if they beseech him night and day."

And so then he told them another parable regarding a people who trusted in their goods & their riches and despised other men. He said: "It was about a Pharisee and a publican [i.e., a tax-

collector], and they went unto the Temple for to pray. And the Pharisee stood and thanked God that he was not like the sinful man, and namely that he was not such as the publicans were: and he recorded all his good deeds. And the publican stood afar off & would not look up towards heaven, but secretly beat his chest and cried 'God have mercy,' in that he was sinful. And well know ye," said Jesus, "that the publican was heard before God, but the Pharisee 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.

Then came the Pharisees to Jesus & asked him whether a man can leave his wife for any reason. 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. 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. 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.

And another time his disciples asked him at home, 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.

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

Then came a man to Jesus and offered his children, that he should touch them and bless them. And Jesus' disciples rebuked them who presented them. And when Jesus saw this, he was displeased with them [his disciples], and called them to him & bade them that they should let the

children come to him; "for of such," he said, "is the bliss of heaven. And whoso is not such as a child is, he shall not enter therein." And then Jesus embraced the children 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. And Jesus said to him: "Whoso will have life without end, look that he keep the commandments of God." And he asked which they were. And Jesus recited to him the commandments of the Law of old [i.e., the venerable Mosaic Law]. And he said he had kept them all his life: and he asked where yet had he fallen short. 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. And when the rich man heard this he went forth all sorrowful and mournful, for that he had much riches. And then said Jesus to his disciples that with difficulty should any rich man enter into the bliss of heaven. And all his disciples were astonished at his word. And then said Jesus to them that whoso puts his trust in riches can no more enter into the bliss of heaven than a camel can pass through a needle hole. And then his disciples marveled all the more, and said: "Who then can be saved?" & then answered Jesus and said, that he could not name them, because God would chastise him.

And then asked Peter of Jesus: "What shall be our reward, who have forsaken all things & have followed thee?" And Jesus answered and said that they should be with him & judge the folk of Israel on the day of doom. And also he said: "All who have left their father and mother & their kindred & their friends & their goods for my love, an hundredfold more shall they receive in the other world, and life without end. But many shall be first who were last, and the last shall be first." And then Jesus told them a parable about a man who brought workmen into his vineyard. And he paid them who came late sooner, & also gave them as much as those who had come first.

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 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.

And then came James' & John's mother [with her sons] and 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 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. And they said, "Ye." 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.

And right away, immediately, the ten apostles were envious that the two brothers had made such a request. 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].

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

Right then as Jesus came into Jericho, a poor, blind man, who was beside the way, asked the folk who were near, who it was that passed by. And the folk said that it was Jesus of Nazareth who went forth. And he began immediately crying to Jesus that he should have mercy on him. And those who were walking along bade him hold his peace. And he cried all the louder. And Jesus then stood still and asked him what he would. And he said he would have his sight, and Jesus

said, "Have thy sight." And immediately he saw, and went forth with Jesus. And then all the folk thanked God.

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

Then entered Jesus into Jericho. And a rich man whose name was Zacchaeus, who was the chief bailiff [i.e., the head magistrate] of that region, greatly desired to see Jesus: but see him he could not on account of the press of folk, for he was short and small [i.e., he was diminutive and slight]. Instead he ran on ahead and climbed up into a sycamore, so as to see 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 out of that tree and to offer him lodging. And he alighted down forthwith, and received him with great joy. And all who saw this grumbled, saying that Jesus was turned towards a sinful man. 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. & then answered Jesus & said that all his 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 [i.e., to seek] and to save all who were forlorn [i.e., who were lost].

And afterwards Jesus told a tale regarding ten pounds [i.e., a significant sum of money] that a great lord made over to his subordinates and told them that they should invest it as they were going unto uncouth [i.e., unknown] regions so as to win him a realm.

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 two blind men sitting by the way heard tell that Jesus would be passing by there, and they began to cry aloud to Jesus, "Mercy!" 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. And Jesus touched their eyes, and immediately 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.

So befell it at the feast of the dedication of the Temple [i.e., Hanukkah], which was in wintertime, when Jesus came unto the Temple in Jerusalem. And there came the Jews and asked him with felonious intent [i.e., deceitfully] whether he was the Christ, that he should tell them. And Jesus answered them that by his works and by his deeds they could well see that he was so. "But ye," he said, believe not in me, for ye are none of my sheep. My sheep bow to me, and follow me, and I give them life without end. 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 they said, "For no good deed you do, but for blasphemy against 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. 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 many men and women came to him, and believed in him.

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. And Lazarus' sisters sent to Jesus, and besought him that he would come to comfort his friend. And he answered that it was for the praise of God, not so that he should die for ever.

And so then afterwards, when Jesus had dwelled there two days, he said to his disciples that he would go into Judea. And his disciples said it was a wonder that he would go amongst the Jews, who so recently would have had him stoned. 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.

And then he told them that Lazarus their friend sleepeth, and that he would go and awaken him. And they said, if that he sleepeth that this was an indication of recovered health. And then Jesus said to them openly that he was dead: and 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 his friend die in their presence. "But go we now to him," he said. And then Thomas said to his fellows: "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."

And then Jesus came the fourth day to Bethany, where Lazarus was already in the grave. And Jesus made his abode without the town, and sent after Martha. And she came and fell at his feet and said: "Sir, if thou hadst been here, my brother would not be dead. But I know well," she said, "that God shall give thee all that thou wilt ask him." And then Jesus said to her that he will arise. And she said that she knew it well that he would arise at the Judgment. And then Jesus asked if that she believed it that he was the uprising [i.e., the resurrection] and the life. And she answered "Yes," and said that she well knew that he was Christ, God's son.

And then Jesus bade her that she should go and fetch her sister. And she went, and said privately to her sister that Jesus was come, and had sent for her, that she should come to him. And then went Mary to Jesus immediately. And much folk of the Jews, who were come so as

to comfort them on her brother's death, also went with them, thinking that she would have gone & wept at the tomb. And when Mary came to Jesus, 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, and asked them where they had buried him. And they led him thither. And then said some that it well seemed that Jesus had loved him much. 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.

And then Jesus all trembling came to the monument. Now was Lazarus laid in a grave, and a stone above him. And then Jesus commanded that men should remove the stone. And Martha said that the body stank, for he had been four days in the earth. And Jesus answered her that but her faith failed her, she would see a miracle.

And then they lifted up the stone. & Jesus looked heavenward and thanked his Father that he had heard his petition]; and then he cried aloud: "Lazarus, arise, & come out here." 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 then many who saw this believed in Jesus. And the others went off to the Pharisees, and told them what Jesus had done.

And then assembled together the [Temple's] overseers & 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.

And then one of them whose name was Caiaphas, who was [the Temple's] overseer that year, said that they knew no good, 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. & he commanded that if any man knew where Jesus was, that men should swiftly let them know, that they might take him.

And then went Jesus into hiding in a city whose name was Ephraim, which was, as it were, in a deserted place.

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

Then drew nigh the feast of Passover. And the folk of all the lands thereabout came to Jerusalem in preparation for to observe the feast. And as they stood in the Temple, they asked how was it that Jesus had not come there to the feast.

And then, six days before the Passover, Jesus came unto Bethany, where he had raised Lazarus. And they made a supper, and Jesus did sup: and Martha served. And Lazarus was one of them who ate. And Mary, his sister, 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 then said Judas Iscariot: "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, but because he was a thief, and stole and made away with that which men set before him. And then answered Jesus and said, that she had done this deed in honor of his burial. And he said that she had done full well: and the poor they will have always, but his body they will not always have. "She hath done," he said, "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."

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 [i.e., the Temple's overseer], that they would slay Lazarus; for on account of him, many folk believed in Jesus.

And upon the morn, as Jesus went toward Jerusalem and came to Bethphage, 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. And his disciples went forth, and found it just as Jesus had said. And men then asked what they would do with the beasts. And they answered as Jesus had instructed them: and they let them pass. And they came to Jesus with the asses, and laid their clothes upon the ass's foal, and set Jesus down thereupon. And some laid their clothes in the way where the asses would go. And some strewed flowers, and olive branches.

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 [i.e., God's Anointed One], their rightful king, whom God had promised them of the kindred of David.

And then the great gathering of folk who had come to the feast heard tell that Jesus was coming to Jerusalem, and they went out to greet him, and took olive branches in their hands, and joined the rest of the assemblage, thanking God as did those who followed Jesus.

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

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 there having spoken words with him, because they had achieved nothing. "Do you not see," they said, "how all the sick men [i.e., all who were ailing] 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 Jesus then rode through the City unto the Temple. 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.

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 they durst not on account of the folk, who loved him so much, and so gladly worshiped and praised him.

And with that so came the halt, and the blind, and the deaf, and the dumb, into the Temple: and Jesus healed them every one.

And the children of the City went forth and sang before their king: "Rightfully, truly Jesus Christ, David's kin." And then came the overseers [i.e., the Temple priests] and the masters of the Law, 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 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. 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 Bethany, unto Lazarus's house.

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 again to Jerusalem. And as he went along the way he was an hungered and went to a fig tree, that he might find any fruit. And as he approached it, he found no fruit, but leaves only on the tree. And immediately he cursed it, and said that it should never again bear fruit. And right away the fig tree began to wither, and to dry up all the way unto its roots. And at this his disciples marveled greatly. And upon the morrow Peter showed it to him another time, as he went toward Jerusalem, that the fig tree was all dried up. 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.

84. § How that Jesus beheld the Temple, and answered them who
opposed his authority.

Jesus, when he had come to Jerusalem, sat and beheld the merchandisers in the Temple and all the other earthly concerns, and sat and preached to the folk.

And then came the arch priests, and the masters [of the Law], & the elders to him, and asked him who had given him the power [i.e., the authority] to do such things as that which he had done in the Temple. 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.e., this authority]. "Say to me," he said, "whether John the Baptist was acting on God's behalf or was he not." And the Jews thought: "If we say that he acted on God's behalf, he shall ask us why we had not believed him: and if we say that he was not acting on God's behalf, the folk shall then stone us to death." And then they answered Jesus that they did not know. And Jesus responded and said, he would no more tell them who had given him that power, then would they answer his question.

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 marveled 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.

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 should take Jesus as a thief and for a felon [i.e., a transgressor] & 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 then they came & sent those of their disciples who were not known to associate with the authorities. & they began

first to flatter him, & said 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.

And Jesus, knowing well their wiles, told them to show him the money. And forthwith the Pharisees showed him a penny. And Jesus asked them, whose image was on it, and what was the writing there about. And they said that it was Caesar's. And Jesus then told them that they should give unto Caesar that which was his, and to God that which was his. And they went forth, & all of them were feeling ashamed and confounded.

87. § How Jesus responded to the Sadducees about a woman who had taken seven brothers as husbands.

That selfsame day so came the Sadducees & said that there would be 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 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. "For God said that he is the God of Abraham & the God of Isaac & the God of Jacob [i.e., rightly seeming to imply not just for two, but a continuing life in God (?)].

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 to prove [i.e. to test] him & asked which was the highest commandment of 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.

And then the Pharisees sent to see how well he [i.e. their interlocutor] had spoken. And Jesus responded that he was not far from the Reign of God, [i.e., the Kingdom of God] in that he had assented to the truthfulness thereof.

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

Then Jesus asked all the Pharisees there, who were all gathered in the Temple, of whose lineage would Christ come. And they answered, that of David's. And then Jesus asked how that David called him his Lord in the Psalms, unless he had been before him. And with that none of them durst answer, asking nothing of him 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 Pharisees say to do, but first they should beware of their deeds. And he told them that they were hypocrites in many ways; that they were hard & covetous of other men's goods, yet soft and tender on themselves, and they desired to be honored, but through guile they extorted gifts from widows, and, moreover, from folk who were simple. And he said that they were like graves which had been daubed [i.e., like 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 taken in all vengeance from themselves.

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 would 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."

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

And as Jesus sat and beheld how the folk made their offering, so came many rich men and offered much, and there came a poor woman, a widow, and offered a farthing. 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.

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, and told him that they would gladly 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 so it is with me. & so it is of my men, that whoso loveth his life in this world; contrary to me, [i.e., against my way], 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. "Father," he said, "honor [i.e., glorify] thy name." And then came a voice from heaven and said: "I glorify it, and shall glorify it again." And then some said that it was thunder: and some said the angel had spoken to him. And then Jesus said, that this voice came not for him, but it had come for them. And he said, if he were done upon the rood [i.e., if he were suspended upon a stake of impalement], he would draw all the world to himself.

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

And then many of the rulers believed in Jesus, but they durst not show it on account of the Pharisees, lest they were done out of [i.e., disfellowshipped or excommunicated from] their synagogue - for they loved more the blessing of the folk than of God. And then Jesus said: "Whoso believeth on me, he believeth in him who sent me; and whoso despiseth me, I shall not condemn him now, but my teaching shall judge him at doomsday." And when Jesus had thus spoken, then he went from them and hid himself, that they might not know what became of him.

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 he went out of the Temple, so came his disciples and showed him how rich & good & strong it was. 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.

And then as he sat upon the Mount of Olives, across from the Temple, Peter and James and John & Andrew, asked when this should be, and what tokens [i.e., signs and indications] would come before that destruction, and before the judgment. & then Jesus answered them and said, that many false prophets 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.

And so then he told them of the tokens 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 [i.e., do not burden your life] with gluttony, nor with drunkenness, nor with the covetousness of the world: but watch & pray always, that ye be worthy before me."

And so then Jesus said these four words:

The first word was 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 accompany 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 pilgrimage, and entrusted all his goods to his servants: to one of them five bezants [i.e., gold coins, otherwise identified as "talents"], and to the other, two bezants, and to the third one bezant 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.

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 [i.e., 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.

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

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].

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 [i.e., they plotted and conspired] how they could betray Jesus, and slay him. 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 heard tell that they were assembled together, and he went to them, & asked them what they would give him, & said that he should take them to Jesus privately [i.e., surreptitiously] so that the folk would not know about it. And all of them were glad & beholden to him for thirty pence [i.e., for what was then a significant sum of money, also identified as "thirty denarii"]: and he promised them Jesus. And from that time forwards he espied how he might betray Jesus, and betake 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 until 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.

At evening time of the sixth day began the Passover feast, when every man should sacrifice a lamb for himself.

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

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

And when evening had come, so came Jesus with his disciples, and set himself down with them, and held forth the pascal seder, ere that he was pained [i.e., tortured]. And then, as he sat & ate, he took the cup with wine and blessed it, & offered graces [i.e., prayers] to his Father, and drank, and offered it to them, & bade them share it amongst themselves.

And then he said that one of them would betray him. And then everyone, & each man of himself, began to ask which it were. 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 better for him that he had never been born.

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 then there began to be strife [i.e., disputation] amongst them, as to which was most accomplished [i.e., who was the greatest] and the highest authority.

And Jesus said 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 [i.e., his glory], and reign with his Father.

And then Jesus said to Peter, that the Fiend [i.e., the Devil] 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. "And thou," he said, "in due time turn again, and comfort 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. And Jesus answered him and said that the cock would not crow once, ere that he had forsaken him thrice.

And then Jesus asked them if anything had failed them [i.e., whether they had lacked for anything] when that he had sent them forth without satchel, without purse, without shoes. And all of them said, Nay, that nothing had failed them. 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 therewith. For the Scripture about his passion, he said, needed to be fulfilled. And his disciples answered that they had two swords. And Jesus said that this was enough.

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," he said, "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 [i.e., 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 & 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.

96. § How that Jesus fared from evening time until the morning.

And when they had said their prayers, they arose and went forth with him out of the city unto the Mount of Olives. And Jesus told them that in that selfsame night they would all forsake him, for it was so written beforehand in Prophecy. But after he were risen from death to life, he said, he would appear to them, & they would see him in Galilee. And then Peter answered him, that he would never forsake him. And Jesus answered him and said, that he would forsake him thrice that very night, ere the cock had crowed twice. And Peter said, this would not be, though he should die with him. And so said they all.

And then Jesus went with his disciples over the water of Kidron unto a town which was called Gethsemane, and entered into a garden there, as he was accustomed to assembling there with his disciples.

And Judas knew well the place and their habits. And then Jesus told his disciples that they should abide there for him, while he worshiped his Father. And he took Peter & James & John, and he went forth, & became dreadful and sorry [i.e., troubled and distressed]. And he told them that he was sorrowful, even unto death, & urged them that they abide with him there and watch with him, & pray that they not fall for the blandishments of the Fiend.

And Jesus went hastily [i.e., quickly] from them a stone's cast, and fell on his knees to the earth, and besought his Father, if it were his will, that he be released from the [impending] passion. And with that came an angel from heaven to comfort him. And Jesus then in anguish, lingered on in worship: and the sweat ran down to the earth from his body as drops of blood.

And when he came again to his disciples, he found them all asleep for weariness. And Jesus said to them: "Awake, & pray" that they might not enter into temptation, nor fall for the Fiend's [i.e., the Devil's] blandishments. And so he tuned again, & besought his Father that he might do his will. And then afterwards, when he had come to them again, he found them sleeping. And they knew not how they could answer him. And then he left them, and went again to do as he had before. And so then he came to them again, and said to them that they had slept enough, and that they were to arise and go forth with him. And he told them that his betrayer was nigh at hand.

And with that came Judas with a large company of pagan officers, with servants, & with rulers, & Pharisees & the masters [of the Law] who had taken with them men with arms and with lances and with torches, so as to take Jesus. And Judas told them they should take him whom he kissed.

And Jesus then approached them, and asked whom it was that they sought. And they answered: "Jesus of Nazareth." And Jesus said to them that it was himself. And then they drew back, and fell down to the earth. And again Jesus approached them and asked them whom they sought. And they said: "Jesus of Nazareth." And he said to them: "Did I not tell you, that it was I. And if ye seek me, then let the others go free of harm." Now then was Judas with them, and came to Jesus, and began to kiss him. And Jesus said to him: "Friend, wherefore art thou come to me, Judas, so as to betray me with thy kiss?"

And then came the constable [i.e., the magistrate], and the centurions, and the officers of the Jews, and took Jesus and held him. And his disciples asked him whether they should strike with swords. And Peter drew his sword, and smote a servant of the High Priest whose name was Malchus, severing his right ear. And Jesus told them to wait, and told Peter that he put his sword away: for whoso smote more with the sword [i.e., any additional blows], with the sword would die. "Think ye not," said he, "that I could not appeal to my Father for help, and that he would send me more than twelve legions of angels? But it is fitting that Scripture be fulfilled." And then Jesus touched the servant's ear, and it became entirely whole.

And then the officers bound Jesus, and all his disciples fled away, save a young man who followed him, wound only in a linen cloth. & the Jews made to hold him fast, & he left the cloth, & fled away all naked.

And then Jesus upbraided them, that they were come with an army by night, for to take him as though he were a thief. And then they led Jesus to Caiaphas' house, who had married there the High Priest Annas' daughter. And Peter and John fell back a far piece, in order to see how it would end. And when they came to Annas' house, John entered in as someone who was

known to the servants, and Peter stood without. And John besought the porter to let Peter in which the porter did. And the servants made a great fire all night in the middle of the courtyard, and set about it, warming themselves, for it was very cold.

And it happened as he and Peter stood about the fire, that the porter came to him, and said that he had been with Jesus. And Peter, before them all, said "Nay," and said that he knew him not, and would have gone away. And the cock began to crow. And then came a woman and she observed Peter, and said to them who stood about that he had been with Jesus. And after that came a servant, & said that he was one of Jesus' disciples. And the other said that it was so. And Peter began to swear that he was none of his. And then afterwards came another servant & said that he was one of the disciples of Jesus; and that seemed likely for he was a man of Galilee. And the other said that word might well be so. And then said the cousin whose ear he had cut off, that he had seen him in the garden with Jesus, where he was taken. And then began Peter to swear, & to curse all who had ever been with Jesus, and all who ever knew him. And with that, as the word was in his mouth, the cock began to crow.

And Jesus turned about & beheld Peter. And then bethought Peter the words which Jesus had said to him beforehand. And when the others let him go, Peter went out, and began to weep very sorely and tenderly.

And then, as Jesus stood before Annas, they asked him of his disciples and of his teaching. And he answered & said that his teaching was no felony [i.e., that it was no transgression] or committed in private, but altogether aloud [i.e., publicly] before the folk in the Temple where he preached. And one of them gave him a buffeting under the ear, and asked him if he would answer so the High Priest. And Jesus responded to him, telling him that if he had committed any misdeed, that he should tell him whereof; and if he could not tell whereof, that he smite him no more.

And they sought false testimony against Jesus, so as to do him to death. And then came some who said about him, that he had said that he would destroy God's Temple and make it whole

again within three days; and some of them said otherwise, and were not in accord. And many other false witnesses they brought forward against him, but in nothing were they in accord.

And then arose up the High Priest, and asked Jesus why it was that he answered not those who bore witness against him. And Jesus stood & answered not. And then he importuned him to tell whether he were Christ, God's son. And Jesus said to him that he it was, and that they would see him come in the bliss of God at the judgment of all the world. And then began the High Priest to rend his clothes; and said that Jesus had mis-spoke [i.e., had blasphemed], and that they had no more need of witnessing, for had they not all heard it? And he asked them what they thought best be done. And all of them answered that he was worthy of death.

And then began they who held Jesus to spit on him, and to scorn him, and covered his eyes, and smote him under the ear and on the neck, and told him that if he were the Christ that he should say prophetically who it was that smote him. And to many other shameful acts did they subject him.

97. § How Jesus bore up from early morning until nine o'clock.

Afterwards Annas sent Jesus to Caiaphas, the High Priest. And as soon as morning arrived, all the masters of the Law, and the priests, and the elders in the land assembled, and took their counsel as to how they could bring him to death. And they brought Jesus amongst them at the council, and told him to say whether he were Christ. And Jesus answered & said: "If I tell you, ye will not believe me; and if I ask you anything, ye will not answer me, nor will ye let me go. But from this time forward I will be on the right side of God, my Father." "Then sayest thou," they said, "That thou are Christ, God's son?" "So saith ye," said Jesus. "For what reason," they said, "do we desire witnesses? We have heard it from his own mouth."

And then everyone arose up, and bound Jesus, and led him to Pilate, who was Lord & Chief Administrator of the people and Jurist under Caesar, and was pagan [i.e., a gentile]. & they brought

Jesus to him, but they did not enter into Pilate's house, for they would be clean, that they might in the evening eat the Paschal lamb.

And then Pilate went out to them, & asked them regarding what thing they accused Jesus. & they said that they found him teaching & prohibiting the folk to give tribute to Caesar: and he saith that he is God & king. And then Pilate commanded that they should judge him themselves, according to the usage of their Law. And they answered him that they could not put any man to death. And then Pilate entered into the house where he gave judgment, and called Jesus forth.

And Judas, when he saw that the Jews had condemned Jesus to death, went & brought the thirty pence which the priests had given him, and proffered it upon them, and said that he had sinned in that he had betrayed this good man. And they answered that he should see well to his own deed, but this was nothing to them. And Judas cast down their silver in the Temple, and went forth, and hanged himself on an elder tree: and his belly was cleft [i.e., completely split open], and all his guts fell down at his feet. And then the priests took the pence [i.e., the silver coins], and said that they were not worthy for to be included along with the other offerings; but, through their council's deliberation, they bought therewith a potter's field, to bury the bodies of dead strangers. And so it was foretold, for thus was it prophesied.

98. § Now Jesus bore up from nine o'clock until it was midday.

Then Jesus stood before Pilate who asked him whether he were the King of the Jews. And Jesus answered him and said that his Kingdom was not of this world. "I am come," he said, "for to bare witness to the Truth." And then Pilate asked him "What was Truth?"

And immediately Pilate went out to the Jews, and said to them that he found no cause in him for which he should have him condemned. And the Jews, each and every one, began to twist many things. But Jesus answered neither them nor Pilate; who, however, marveled greatly.

And the Jews claimed that he had troubled all the folk, and stirred all of them up from the district of Galilee unto Jerusalem. And when Pilate heard Galilee, he asked whether this man were a Galilean. & when that he knew that he was under Herod's authority, he sent him again to Herod; for he was by those day in Jerusalem.

And when Herod saw Jesus he had great joy, for he had a great desire to have seen his miracles. And he asked him many things. But Jesus answered him not a word. And then Herod despised Jesus, as well as all his men, and they clad him in a white cloth as if he had been a fool, and sent him back again to Pilate. And thereafter they were in accord, Herod and Pilate, for before then they had been enemies.

And then Pilate assembled the rulers and the masters [of the Law] and all the folk, and said that inasmuch as he and Herod could find no cause for condemning him, he would chastise him and let him go free.

& with that all the folk besought Pilate that he would deliver them a man who was condemned, as he was wont to do every year in honor of the Feast. And Pilate asked them whether they would prefer having Jesus, or else Barabbas who was a thief and for thievery and manslaughter [i.e., murder] which he had done in the City was taken and placed in prison. And the folk, at the behest of the rulers and of the masters [of the Law], chose Barabbas. And then Pilate asked them what he should do with Jesus, for he found no reason to condemn him. And with upraised voices, the Jews cried that he should have him done on a rood [i.e., a torture stake], and ceased not their crying.

And then Pilate commanded that Jesus be scourged. And his officers clad him in purple, and wrapped him in a mantle of scarlet, and, instead of a crown, set a garland of thorns upon his head and placed a reed in his hand, and knelt down before him, greeting him as a king, scratched him all about the face, and smote him all about under the ear, and took the reed and smote him upon the head.

And then Pilate led him so clad and crowned unto the Jews, and said to them: "Look! Here is your king." And then they all cried with one voice that he do him on a rood. And Pilate told them that they should take him & do him on a cross, for he found no cause with him. And then the Jews answered, upon the usage of our Law he should be done to death, for that he made himself God's son. And when Pilate heard that, he dreaded him much more, and returned to Jesus & asked him from whence he was come. And Jesus answered him no more. "What!" said Pilate, "Will thou not answer me? Know thee not well that I have power to let thee go alive, or to put thee on a cross?" And then Jesus said he had no power over him, but it were given him by one higher than he. And the Jews began to cry that if he let him go free, he would not be Caesar's friend. And then Pilate led Jesus to the commons for to judge him, and said to the Jews: "Look! Here is your King." And then cried they all, that he should do him on a rood [i.e., that he should crucify him]. And Pilate asked them if he should do their king on a rood. And the Jews answered and said that they had no king but Caesar.

And with that very word, Pilate's wife sent to him, and bade that he should cease to involve himself with Jesus, the reason being, she said that she had been in great travail that selfsame day on account of a vision of Jesus.

And Pilate took water, and washed his hands there before all the folk, and said: "I am clean of the blood of this righteous man. This see ye well [i.e., Take care of this matter yourselves.]" And they all answered: "His blood fall on us and on our children." And then Pilate released to them Barabbas, and took them Jesus for to be scourged all according to their own will, and that they should place him on a rood [i.e. a stake of impalement.] And the heathen [i.e., the gentile] officers took him and led him within the court, and assembled about him the entire company of five hundred officers, and arrayed him in the manner of a king as they had done beforehand, and laughed him to scorn, and knelt before him, and greeted him with scorn [i.e., mockingly] as a king, and scratched him amidst his visage [i.e., about his face], and smote him upon the head with a reed. And so then they unclad Jesus of the purple, and clad him with his own clothes, and laid the cross upon his own shoulders, and led him out of the City, and two others who were condemned with him. And as they went forth, so came there a strange man [i.e., a foreigner]

passing by the way, who was named Simon the Leper. And the Jews forcefully made him [i.e., compelled him] to take the cross, and bare it upon his back after Jesus. And there followed him a great press of folk, and many women who bewailed Jesus and lamented his death. And Jesus turned about and bade them not to weep for him, but for the vengeance which the folk had deserved, and for the vengeance which would fall upon them.

99. § How Jesus bore up from noon until mid-afternoon.

And when they came upon the Mount of Calvary, then they stripped Jesus and made him all naked, and put him upon the cross. And Jesus besought his father that he would forgive them, for they knew not what they did. And then they gave him wine to drink mixed with myrrh & gall, and set it to Jesus' mouth; but he would not drink it. And then the Jews hanged one thief upon one side, & another thief on the other side.

And so then did Pilate write on a board attached to the cross in Hebrew, Greek, & Latin, that he was Jesus of Nazareth, King of the Jews. And many Jews read that writing, for this was located nigh at hand to the City. And they all cried to Pilate and said: "Write that he said he was King of the Jews, but not that he is King of the Jews." And Pilate answered them that these words were written, & would remain.

And then the soldiers took and parted Jesus clothes in four parts, and cast lots for them: but his kirtel [i.e., his outer tunic] they said they would not rend, for it was sown all of one piece, rather they would cast lots for it, to determine who would have it whole.

And so then they sat down and beheld how Jesus' mother and John and Mary Clopas and Mary Magdalene went and stood beside the cross of Jesus. And then when Jesus saw his mother and John, his disciple whom he loved so much, standing there, Jesus said to his mother: "Woman, look! There is thy son." And so then he said to John: "Look, there is thy mother." And from that time forward John received her, and kept her as his mother.

And the Jews standing about, waiting to see what should befall, then went before Jesus, and stood and shook their heads at him, and scorned him, and bade him that he should save himself, if he were God's son, and come down from the cross; and reproached him for that which he had said that he would destroy God's Temple and make it whole again in three days.

And the rulers & the masters [i.e., the doctors of the Law] and the elders of the Law laughed at him & said: "He hath others saved, and may he not save himself?" And then they all began to cry: "If thou be Christ, and rightful King of Israel, come down from the rood tree, and we shall believe in thee. Thou who trusteth in God, now let him save thee if he will, for thou sayest that thou art God's son." And also the soldiers scorned him, and told him if were King of the Jews that he should save himself.

And then one of the thieves told him that if he were Christ, that he should save himself and them. And the other thief rebuked him and said: "Doubt not God. For our wicked deeds we have deserved this vile death: and Jesus never did but good." And then he besought Jesus that he would think of him when he came into his Reign [i.e., his Kingdom]. And Jesus answered him and said, that selfsame day he would be with him in Paradise. And then from noon to the height of midday [i.e., mid-afternoon], the sun withdrew its light, and it became as dark as night over all the land.

100. § Now Jesus bore up from three o'clock until evening time.

At mid afternoon Jesus cried out with raised voice and wept "Eli, Eli," and said this psalm of the Psalter, "*Deus, Deus, meus respice in me.*" [i.e., "My God, My God, why hast thou forsaken me?"] And then some who stood there said, that he called, Eli, a man who lived amongst them in their bailiwick. And Jesus, having thus fulfilled all the Scripture which was said through prophecy of his passion, save that it was said that he should drink vinegar, at which point Jesus said that he had thirst. And immediately one leapt up, and took a sponge, and wet it in vinegar, and, adding hyssop thereto, placed it upon a reed and put it to Jesus' mouth, and told him to

prove [i.e., test it] as to what it was. And then as one body the Jews tarried and waited to see whether Elijah would come forth to deliver him.

And Jesus, when he had tasted the vinegar, said that all things were fulfilled, and with raised voice began to cry and said: "Father, into thine hands I betake my ghost [i.e., I commend my spirit]." And with those words he bowed his head down, and gave up the ghost to God his father. And with that the veil which hung in the Temple before the high altar was torn into two pieces, and the earth quaked, and the stones broke apart, and dead men arose out of their graves. And then the centurion, who was over an hundred soldiers, who stood on both halves [i.e., on either side] so as to behold Jesus, said, forsooth [i.e., of a truth] that Jesus was righteous and God's son. And all the soldiers had great dread [i.e., they were awestruck]: on account of their having seen fully how he died of his own good will. And all the folk who stood by and saw these marvels, knocked on their breasts [i.e., pounded their chests] as being culpable, and turned again unto the City. And his friends stood afar, and with them the women who had followed him from Galilee unto Jerusalem, and who saw all these things, and published them abroad.

101. § How Jesus was drawn after death.

So then the Jews came, for they did not want the dead bodies hanging on the rood [i.e., the torture stake] so near unto the City upon the Sabbath of the feast of Passover. They came to Pilate and besought him that he would let them break their thighs, and let them be taken down. And then the soldiers came and broke the limbs of the thieves who hung beside Jesus; but Jesus thighs they broke not, for they found him all so starkly dead & cold: but a soldier smote him [i.e., struck him] with a spear to the heart, & forthwith out came water & blood according as the Scripture said.

And then when it was evening time, a rich, noble baron, good & righteous, came who had ten soldiers to his banner, and who had not consented to the council & to the deeds of the Jews; for he was secretly one of Jesus' disciples, for dread of the Jews. And he entreated [i.e., he negotiated] in haste on account of the Sabbath, and came to Pilate and besought him that he

give him Jesus' body. And now Pilate had great wonder that Jesus was so soon dead, and sent to the officer in charge who kept him, & told him that he should send him tidings regarding whether Jesus were dead. And he answered and said, "Yea, it is true." And then Pilate gave Jesus' body to Joseph, and then Joseph went forth and took it down.

And with that came master [i.e., doctor of the Law] Nicodemus, who first came to Jesus by night, and brought with him myrrh and incense and wormwood. And Joseph brought a fine winding sheet, new & clean, and placed the spices therein: and afterward took another fair, new sheet, fine and clean, and wound Jesus body therein, and that other over all about, as rich Jews were accustomed to be buried. Now beside where Jesus was crucified there was a garden, and in that garden a new cave had been made in the rock in which no body had ever before been laid: but Joseph had had it made for his own use. And therein, for the Sabbath was nigh, they laid Jesus' body, and rolled a great stone before the entrance of the sepulcher. And now was he long dead. Though it was not for this that the women had always followed, they saw how Jesus body was buried. And when they were done [i.e., had finished helping], they returned again unto the City.

And so long as they were able to work before the Sabbath, they went and bought a rich ointment which is called "aromatha" and they prepared all their ointment so as to come and anoint Jesus' body with it: but upon the Sabbath they did nothing.

And upon the following day, the priests and the Pharisees came to Pilate, and urged him to consider what Jesus had said beforehand, that he should rise from death to life the third day, & they sought of him to set a lookout on the body in the sepulchre until the third day, that his disciples not come and steal his body, and tell the folk that he was risen from the death to life. And Pilate answered them that they should go and keep it as well as they could. And the soldiers went forth there armed, and sealed the stone that lay before its entrance.

102. § How Jesus arose from death to life and raised many other dead men with him.

Upon the morrow, as early as any man could worship, so the Marys went and bought the aromatic ointments, for to come & to anoint Jesus' body. And Jesus Christ very early then, as they came towards the sepulchre, was risen from death to life, & many other dead men, who came and showed themselves in the City.

And then there was a great earthquake, and an angel came down from heaven and removed the stone from the sepulchre and sat thereon. Now his appearance and visage were as red as fire, & his clothes as white as snow. And the watchers who kept the sepulchre, so soon as they saw it, were all abashed & fell down for fear, as if they had been dead.

Now the women as they went toward the sepulchre, had asked who would help them, that the stone be moved from the door of the monument. And with that, as they looked hither, they saw that the stone had already been removed from the door's entrance.

103. § How Jesus appeared to Mary Magdalene who was dear to him.

And Mary Magdalene, as soon as she saw the stone had been removed, ran off and told Peter & John that Jesus' body had been stolen away. And then Peter & John immediately rose up, and went to the Sepulchre. But St. John came first to the sepulchre, though he went not within: and he knelt down, & saw naught but the sheet in which Jesus had been wound. And when Peter came, he went in and kneeled down, and saw the sheet & the girdle [i.e., the undergarment] which had been about Jesus' body. And then John entered and saw also, and believed that the body had been borne away. For they did not know the scripture which said that it behooved Jesus to arise from death to life, & so enter into his bliss. & so they went home.

And then the women came towards the sepulchre in that garden, and saw an angel sitting on the right side of the sepulchre, clad in a white robe. And immediately they had great dread. And the angel said to them: "Have not dread [i.e., fear not], but of a truth know that Jesus is risen from death to life, as he said to you from the first." And then the angel told them that they should go and say to Peter as well as to the other disciples that Jesus was arisen. And then two

angels stood at their side, and showed them the napkin & the cloths, & told them that they should think about [i.e., they should ponder] what Jesus first said to them and warned them how that it behooved him to suffer passion on the cross, and die, and the third day arise from death to life. At which point they bethought them well [i.e., they reflected deeply] on Jesus' words. And then they left behind their sorrowful demeanor, and went forth with great awe & great joy for to speak forth to the apostles these good tidings.

Meanwhile, as the angel showed them these things, so was the Magdalene by the other side, and came to the sepulchre and stood & wept. And then she beheld, and saw two angels in white clothing, one who sat at the head, & the other at the feet. & they asked her why she wept. And she answered & said on account of her Lord having been borne away and she knew not where he was laid. And with that the angels arose to meet Jesus, who came and stood behind the Magdalene. And she turned herself about, and thought him to be the gardener. And then Jesus asked her why she wept, & what she sought. "Sir," she said, "if it be that thou hast borne him away, tellest thou me where thou hast laid him and I shall take him secretly and bear him away privately."

And with that she turned herself towards the angels to have some comfort. And Jesus called her "Mary." And then she knew him by his voice, and she turned and fell down at his feet and said, "Hail! Sweet Sir." And then Jesus bade her that she should go and say to her brethren that he should ascend to his father and to her father, and to his God & to her God also.

104. § How Jesus showed himself to the other women.

And then as the other women went towards the apostles for to tell them what the angel had said to them, and the Magdalene came and went with them, so came Jesus & greeted them. And they fell down at his feet and worshiped him, and hailed him and kissed his feet. And then Jesus bade them that they should have no dread, but that they should go unto Galilee to meet him, and there they would see him.

105. § How the soldiers that kept watch at the sepulchre took council
as to what they would do.

Meanwhile, as the women went to the apostles, so came those who had been watching the sepulchre, and went into the City & told the rulers and the priests all that they had seen.

And then all the elders of the folk assembled themselves together, and took their council as to what could be done, that the resurrection of Jesus not be believed. And then they gave great treasure to the soldiers in order that they would say that Jesus' disciples had come, and borne away his body whilst that they slept: and they promised them that they would make their peace with Pilate, that he might not be wrathful towards them. And the soldiers took the treasure, and told the folk all they had been instructed to say: and so they made the folk to understand from that day forward.

106. § How the ladies showed the RESURRECTION OF JESUS CHRIST
to his disciples.

When the ladies came to the apostles, they told how they had seen the angels, and how Jesus was risen from death to life. And they asked how they had seen this. And some of them answered & said how they saw an angel sitting, and some said they had seen two angels standing: and so they believed them not, but discounted their words as being but a trifle. And then came the Magdalene with the other Marys who had seen Jesus, and they found the apostles weeping and lamenting, and then they told them that which Jesus had sent them to say.

107. § How Jesus showed himself to Peter.

And when Peter heard that they had seen Jesus he rose up and went to the sepulchre. And immediately Jesus showed himself to Peter. And then Peter returned and went to the apostles, and said to them who were there, that he had seen Jesus and that of a truth he was arisen from death to life.

108. § Now Jesus showed himself to Cleopas & to Luke his fellow,
as they were going by the way.

Now it came to pass on the morning of that selfsame day, after when the women who had seen the angels had come to the apostles, and after Peter and John had returned from the sepulchre, that two disciples who had been with Jesus went out of the town of Jerusalem toward a village that is called Emmaus, which was eight miles and a half from Jerusalem. And as they went by the way, they spoke of many things that betided of [i.e., which pertained to] Jesus. And as they went, speaking and lamenting the things which had transpired, so came Jesus right immediately overtaking them along the way: and they knew him not but as a stranger.

And Jesus asked them of what things did they speak as they walked, and why were they so sorrowful. And the one who answered was called Cleopas, and said that he marveled that he knew not of that which had come to pass during the feast in Jerusalem. And Jesus asked what that was. And they said, of Jesus of Nazareth, who was so noble a man of God, both in word & in deed, and this before all the folk: and how the rulers and the priests had condemned him & did him to a stake of impalement. "And we thought that he had been Christ and have overcome all. And now it is the third day since this was done. But one of our women hath made us afraid, because at morn this very day she was at the sepulcher, and found not his body, but said that she saw two angels who said that he was alive. And some of our fellows went thither and found it as the women had said. But him they found not."

And then Jesus said: "Oh! Ye fools, reckless and unbelieving, that ye believe not that which the prophets have spoken. Behooved it not that Jesus suffered passion, and in that manner enter into his glory?" And he began to show them through the Law and through the Prophets, that it should so betide.

And afterwards they drew nigh unto Emmaus. And Jesus then said that he would wend his way further than that village. And with strength of prayer and by pointing out that it was nearly evening, they compelled him to dwell there. And Jesus billeted with them, and entered into its inn. And as he stayed with them at supper he took the bread and broke it, and blessed it, and

gave it to them. And as soon as he did so, they knew him: and immediately he vanished from them. And they said one to the other: "Did not our hearts burn within us whilst he spoke with us along the way as we were going, discussing scripture?"

And immediately they rose up and returned to Jerusalem, and found the twelve apostles and others who were with them. And they told them that Jesus was risen from death to life for certain; and also he had shown himself to Peter. And they spoke how Jesus appeared to them along the way, and how they knew Jesus by the bread that he broke. But Thomas and the others who sat there believed it not: and with that Thomas and others went out, and spoke there as to how this could be.

109. § Now that Jesus showed himself to the ten apostles that selfsame day.

And that selfsame day at evening time, when the gates were barred, the disciples were assembled for dread of the Jews; and seated together speaking about how Jesus had shown himself unto some, right then Jesus came and stood among them and said: "Peace be among you. [It is I]. Have no fear." And they were all aghast, and thought it had been a ghost which they were seeing there. And Jesus most graciously comforted them, and showed them his feet and his hand and his side, and bade them handle and look that he had both flesh and blood, which no ghost had. And yet for joy and for great marvel they could not believe that it was he. And then Jesus asked them if they had any food. And they showed him a piece of roasted fish and a little honey, and Jesus took it, and ate it before them all, and gave them his leftovers.

And then he said to them another time: "Peace be with you. As my father sent me, so send I you." And when he had so spoke, then alighted the Holy Ghost within them. And he said: "Receive the Holy Ghost. The sins that ye shall forgive, shall be forgiven." And so then he rehearsed the words he spoke to them before in Galilee, that it behooved them to so suffer pain & passion, and fulfill the prophecies. And afterwards he gave them understanding of the Holy Scripture: and said that it behooved them to preach repentance over all the world in his name, but first in Jerusalem, to provide a testimony to his passion and his resurrection; for they were

to remain there in the City in peace until he sent to them the Holy Spirit from heaven, who would give them the power needed to do it.

Now it was that Thomas was not with the apostles when Jesus showed himself to them, but when he returned to them they told him all about how Jesus revealed himself. And Thomas answered and said he would never believe it, although he himself saw him, except if he saw his wounds and his hands, and put his fingers in his side.

110. § How that Jesus revealed himself to Thomas & to all the other apostles together.

On the eighth day the apostles were enclosed together where they had been before for dread of the Jews, and Thomas was with them. And then came Jesus and stood amongst them & said: "Peace be among you." And then he said to Thomas that he should put his fingers in the wound where the nails stood, and in the side where the spear had pierced him; and he bade him to be no more unbelieving. And when he had done so, he said: "Thou art my God and my Lord." Jesus said, "Yea, Thomas, thou hast proved it, now therefore thou believest it. But blessed be those who never proved it, yet believe it steadfastly.

Many other tokens [i.e., signs] Jesus did before his disciples which are not written in the Gospel. And also there was the time when he showed himself to five hundred men together.

111. § How Jesus showed himself to the eleven apostles on a mountain.

So then Jesus commanded the eleven apostles that they should wend their way unto Galilee, upon the mountain where he was wont to preach to them: and he would come thither to them. And when they came there, they found Jesus again. And some who saw him worshiped him; and some were afraid. And then Jesus came to them and said that all power in heaven and in earth was given him. And he commanded them that they go over all the world to preach, and that they baptize men in the name of the Father and the Son & Holy Ghost, and that they teach them all

the things that they had learned: and also he promised them that he would be with them for evermore unto the end of the world.

112. § How Jesus showed himself by the sea of Tiberias.

Afterwards, in this manner, Jesus showed himself to Peter and to Thomas and to Nathaniel and to James and to John, his brother, and to the other disciples by the Sea of Tiberias. They went all the night and fished and travailed and took nothing. And upon the morrow [i.e., at dawn] Jesus stood upon the beach, and asked them if they had any fish. And they said "Nay." Now they knew not that it was Jesus. And then Jesus bade them let down their nets on the right half, and they should find. And they did so. And immediately the net was so full that they could not draw it in.

And then John said to Peter that it was Jesus who spake to them. And Peter cast on his kirtel [i.e., his outer garment], for he was wet and naked, and went towards land. And the others remained in the ship and sailed it toward the land.

And when they came upon the land, they saw the fish roasting upon the coals, and bread lying there besides. And then Jesus told them that they should bring of the fish which they had then taken. And Peter went and drew the net to land full of large fish which they had just taken, that were an hundred and three and fifty: and yet for that the net broke not, although there were so many and large. And then Jesus bade them come and eat. And they went and set themselves down. And Jesus came and gave them bread and fish. And none of them asked him who he was, for they well knew that it was Jesus, their Lord.

And when they had eaten, Jesus asked Peter if he loved him more than any of the others loved him. And Peter said that he knew well that he loved him. And Jesus bade him go and feed his lambs. And again Jesus asked him whether he loved him aught. And he said that he well knew that he loved him. And the third time Jesus asked if he loved him aught. And then was Peter abashed for Jesus asked three times if he loved him aught. And Peter answered & said that he knew all things, and he knew well that he loved.

And then Jesus bade him that he should feed his sheep. And he said to him that when he was younger he girded himself & went where he liked, and when he was elderly he would stretch out his arms & men would gird him and lead him where he did not want to go - And that he said in token [i.e., signifying] that he would be spread & tortured & done on a cross for God's love.

And when he had spoken so, he arose up and went forth; and Peter followed him. And when they returned again, he saw John come after them, and asked Jesus what John should do. And Jesus said to him that if he should remain until he come again, "what is that to thee?" And then began the other disciples to speak among themselves and said that John would not die. But Jesus had not said that John would not die, rather that he could wish that he were to remain until he came again.

113. § How Jesus showed himself twice to his disciples.

So then the disciples returned unto Jerusalem and they assembled in the Upper Room where Jesus had made his Last Supper, on the fortieth day after his resurrection. And as they sat at the meal Jesus showed himself to them, and set himself to the meal with them, and reproveth them that they had not believed that which they had seen, that he was risen from death to life. And he bade them go and preach the Gospel [i.e., the good tidings] over all the world to all the folk. And he said to them that those who believed it & were baptized would be saved, and that those who believed it not would be condemned. And those who believed would be able to chase out fiends, he said, in his name; and that they would be able to speak the language which they had never learned, and that they would be able to handle adders and bare them without harm, and though they drink poisoned drink it would not grieve them, and if they touch the sick [i.e., by the laying on of hands] they will be healed.

And so then Jesus told them to abide in Jerusalem [until the Holy Ghost is sent by him] to comfort them, even as he had promised them. For John the Baptist, he said, baptized in water, but they would be baptized in the Holy Ghost from that day forwards.

And then Jesus told them that they were to gather all the disciples who lived thereabout, men and women, and that all of them were to go meet him on the Mount of Olives: for the eleven lived in the great soleer [i.e., the Upper Room wherein was held the Last Supper], and the other disciples lived all about in other houses nearby on that side of the City which was called Mount Zion.

And forthwith they went, and assembled all of Jesus' disciples together, men and women, and went them out of the City to the Mount of Olives in Bethany.

And then Jesus came and showed himself to them. And they asked him whether he would restore the Kingdom of Israel, and do away with the alien king, and Pilate, Caesar's steward, and himself reign, or else establish the kindred of David. And then Jesus answered and said that it was not for them to know the time which his father had ordered according to his will. "But ye shall," he said, "receive the virtue of the Holy Ghost, who shall descend within you. And ye shall, before that time come, be witnesses of my words & of my deeds and of my resurrection in Jerusalem, and in Judea, & in Samaria, even unto the ends of the world."

And Jesus, when he had so spoke, lifted up his hand & blessed them everyone. And when he had blessed them, he kissed them all one by one: being amongst them seeing each one off, he ascended up to heaven, with two angels on either side of him.

And they all stood and beheld him, looking upward: and then came a light-filled cloud and took him up from them. And as they all stood looking on high, so came two angels in white dress and stood beside them, and asked them why they stood so and looked on high toward heaven. And he said to them, as he was taken up to heaven, also shall he come another time descending to the judgment.

And then they thanked God, and knew well that Jesus was gone to sit on his father's right hand. And then they returned them again unto Jerusalem with great joy, and entered into the soleer [i.e., the Upper Room] where the apostles lived. And there they were steadfast in prayers with

Mary, Jesus' mother, and with other ladies and Jesus' cousins, even until that day that the Holy Ghost came to them at the time of morning prayers, and alighted within them, and gave them wit, and wisdom, and understanding of languages, and hardiness to preach the Faith everywhere.

And then they went into the Temple, and stood there thanking God until they were driven out by the Jews from Judea. And the twelfth year after the ascension of Jesus Christ, when James was beheaded, and Peter imprisoned, then each went his way over all the world, and preached to pagans and to Jews. And the Holy Ghost directed them, & taught, and confirmed their message through miracles which Jesus did for them.

Colophon.

DO SO THAT GOD BE THY FRIEND.