

# The Gospel

By David Allender

**Including Four Books From the  
Codex Sinaiticus, the Original and  
Earliest Version of the New  
Testament and The Gospel of the  
Holy Twelve Written by Yeshuas'  
Brother James.**

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**All the books contained herein  
were hidden from We the  
Adamite People by nephilim  
hybrids and their psychotic  
minion of jews. Enjoy reading  
these fantastic retellings of the  
real stories of Yeshua and his  
followers!**

# Shepherd of Hermas

## **The Full Text, which was Removed from the Bible, but Still Found in Codex Sinaiticus, with References to the Torah and the Qur'an;**

1:1

The master, who reared me, had sold me to one Rhoda in Rome. After many years, I met her again, and began to love her as a sister.

1:2

After a certain time, I saw her bathing in the river Tiber; and I gave her my hand, and led her out of the river. So, seeing her beauty, I reasoned in my heart, saying, "Happy would I be, if I had such to wife, both in beauty and in character." I merely reflected on this and nothing more.

1:3

After a certain time, as I was journeying to Cumae, and glorifying God's creatures for their greatness and splendor and power, as I walked, I fell asleep. And a Spirit took me, and bore me away through a pathless tract, through which no man could pass: for the place was precipitous, and broken into clefts by reason of the waters. When I had then crossed the river, I came into the level country, and knelt down, and began to pray to the Lord and to confess my sins.

1:4

Now, while I prayed, the heaven was opened, and I see the lady, whom I had desired, greeting me from heaven, saying, "Good morrow, Hermas."

1:5

And, looking at her, I said to her, "Lady, what do you do here?" Then she answered me, "I was taken up, that I might convict you of your sins before the Lord."

1:6

I said to her, "Do you now convict me?" "No, not so," she said, "But hear the words, that I will say to you. God, who dwells in the heavens, and created out of nothing, the things which are, and increased and multiplied them for His holy church's sake, is indignant with you, for you sinned against me."

1:7

I answered her and said, "Sin against you? In what way? Did I ever speak an unseemly word to you? Did I not always regard you as a goddess? Did I not always respect you as a sister? How could you falsely charge me, lady, with such villainy and uncleanness?"

1:8

Laughing she says to me, "The desire after evil entered into your heart. No, do you not think that it is an evil deed for a righteous man, if the evil desire should enter into his heart? It is indeed a sin and a great one too," she says; "For the righteous man entertains righteous purposes. While then his purposes are righteous, his repute stands steadfast in the heavens, and he finds the Lord easily propitiated in all that he does. But those who entertain evil purposes in their hearts, bring death and captivity upon themselves, especially those who claim this present work for themselves and boast in its riches, and do not cleave to the good things that are to come.

1:9

Their souls will rue it, seeing that they have no hope, but have abandoned themselves and their life. But pray to God and He will heal your own sins, and those of your whole house, and of all the saints."

2:1

As soon as she had spoken these words, the heavens were shut and I was given over to horror and grief. Then I said within myself, "If this sin is recorded against me, how can I be saved? Or how will I propitiate God for my sins which are full-blown? Or with which words will I entreat the Lord that He may be propitious to me?"

2:2

While I was advising and discussing these matters in my heart, I see, before me, a great white chair of snow-white wool; and there came an aged lady in glistening raiment, having a book in her hands, and she sat down alone, and she saluted me, "Good morrow, Hermas." Then I grieved, and weeping, said, "Good morrow, lady."

2:3

And she said to me "Why so gloomy, Hermas, you who are patient and good-tempered and are always smiling? Why so downcast in your looks, and far from cheerful?" And I said to

her, "Because of an excellent lady's saying that I had sinned against her."

2:4

Then she said, "Far be this thing from the servant of God! Nevertheless, the thought did enter into your heart concerning her. Now to the servants of God, such a purpose brings sin. For it is an evil and mad purpose to overtake a devout spirit that has been already approved, that it should desire an evil deed, and especially if it is Hermas the temperate, who abstains from every evil desire, and is full of all simplicity and of great guilelessness.

3:1

Yet it is not for this that God is indignant with you, but that you may convert your family, who have done wrong against the Lord and against you, their parents. But out of fondness for your children, you did not admonish your family, but allowed it to become fearfully corrupt. Therefore the Lord is indignant with you. But He will heal all your past sins, which have been committed in your family; for by reason of their sins and iniquities, you have been corrupted by the affairs of this world.

3:2

But the great mercy of the Lord had pity on you and your family, and will strengthen you, and establish you in His glory. Only do not be careless, but take courage, and strengthen your family. For as the smith, hammering his work, conquers the task which he wills, so also does righteous discourse repeated daily conquer all evil. Do not therefore cease to reprove your children; for I know that if they will repent with all their heart, they will be written in the books of life with the saints."

3:3

After these words of hers had ceased, she says to me, "Will you listen to me as I read?" Then I say, "Yes, lady." She says to me, "Be attentive, and hear the glories of God." I listened with attention and with wonder to that which I had no power to remember; for all the words were terrible, such that man cannot bear. The last words however I remembered, for they were suitable for us and gentle.

3:4

Behold, the God of hosts, who, by His invisible and mighty power and by His great wisdom, created the world, and by His glorious purpose clothed His creation with comeliness, and by

His strong word fixed the heaven, and founded the earth upon the waters, and by His own wisdom and providence formed, His holy church, which He also blessed. Behold, He removes the heavens and the mountains and the hills and the seas, and all things are made level [\\*Baruch 5:7](#), [\\*18:47](#), [\\*18:98](#), [\\*20:106](#), [\\*69:14](#), [\\*84:3](#), [\\*89:21](#) for His elect, that He may fulfill the promise to them which He promised with great glory and rejoicing, if so be that they will keep the ordinances of God, which they received, with great faith.

4:1

When she then finished reading and arose from her chair, there came four young men, and they took away the chair, and departed towards the East.

4:2

Then she calls me to her, and she touched my breast, and says to me, "Did my reading please you?" And I say to her, "Lady, these last words please me, but the former were difficult and hard." Then she spoke to me, saying, "These last words are for the righteous, but the former are for the heathen and the rebellious."

4:3

While she yet spoke with me, two men appeared, and took her by the arms, and they departed, where the chair also had gone, towards the East. And she smiled as she departed and, as she was going, she says to me, "Be manly, Hermas."

5:1

I was on the way to Cumae, at the same season as last year, and called to mind my last year's vision as I walked; and again, a Spirit takes me, and carries me away to the same place as last year.

5:2

When I then arrived at the place, I fell upon my knees, and began to pray to the Lord, and to glorify His name, for He counted me worthy, and made my former sins known to me.

5:3

But after I had risen up from prayer, I behold the aged lady before me, whom I had also seen last year, walking and reading a little book. And she says to me, "Can you report these things to the elect of God?" I say to her, "Lady, I cannot recollect so

much; but give me the little book, that I may copy it." "Take it," she says, "And be sure and return it to me."

5:4

I took it, and retiring to a certain spot in the country, I copied it letter for letter: for I could not make out the syllables. When I had then finished the letters of the book, suddenly the book was snatched out of my hand; but by whom, I did not see.

6:1

Now after fifteen days, when I had fasted and entreated the Lord earnestly, the knowledge of the writing was revealed to me. And this is what was written:

6:2

"Your seed, Hermas, have sinned against God, and have blasphemed the Lord, and have betrayed their parents through great wickedness, indeed, they have gotten the name of betrayers of parents, and yet they did not profit by their betrayal; and they still further added wanton deeds and reckless wickedness to their sins; and so the measure of their transgressions was filled up.

6:3

But make these words known to all your children, and to your wife who will be as your sister; for she too does not refrain from using her tongue, wherewith she does evil. But, when she hears these words, she will refrain, and will find mercy.

6:4

After you have made all these words known to them, which the Lord commanded me that they should be revealed to you, then all their sins which they sinned aforetime are forgiven to them; indeed, and to all the saints who have sinned to this day, if they repent with their whole heart, and remove double-mindedness from their heart.

6:5

For the Lord swore by His own glory, as concerning His elect; that if, now that this day has been set as a limit, sin will hereafter be committed, they will not find salvation; for repentance for the righteous has an end; the days of repentance are accomplished for all the saints; whereas for the Gentiles, there is repentance until the Last Day.

6:6

You will therefore say to the elders of the church, that they direct their paths in righteousness, that they may receive the promises in full with abundant glory.

6:7

You therefore who work righteousness, be steadfast, and do not be double-minded, that you may have admission with the holy angels. Blessed are you, as many who patiently endure the great tribulation that comes, and as many who will not deny their life.

6:8

For the Lord swears concerning His son, that those who denied their Lord should be rejected from their life, even those who are now about to deny Him in the coming days; but to those who denied Him aforetime, mercy was given to them of His great loving kindness.

7:1

But you, Hermas, no longer bear a grudge against your children, neither let your sister have her way, so that they may be purified from their former sins. For they will be chastised with a righteous chastisement, unless you bear a grudge against them yourself. The bearing of a grudge works death. But you, Hermas, have had great tribulations of your own, by reason of the transgressions of your family, because you had no care for them. For you were neglectful of them, and were mixed up with your evil transactions.

7:2

But herein is your salvation, in that you did not depart from the living God, and in your simplicity and your great continence. These have saved you, if you abide therein; and they save all who do such things, and walk in guilelessness and simplicity. These men prevail over all wickedness, and continue to life eternal.

7:3

Blessed are all those who work righteousness. They will never be destroyed.

7:4

But you will say to Maximus, Behold tribulation comes (upon you), if you think it fit to deny a second time. The Lord is near those who turn to Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

8:1

Now, brethren, a revelation was made to me in my sleep by a youth of exceedingly fair form, who said to me, "Whom do you think the aged woman, from whom you received the book, is?" I say, "The Sibyl" "You are wrong," he says, "She is not." "Who then is she?" I say. "The church," he says. I said to him, "Then why is she aged?" "Because," he says, "She was created before all things; therefore she is aged; and for her sake, the world was framed."

8:2

And afterwards, I saw a vision in my house. The aged woman came, and asked me, if I had already given the book to the elders. I said that I had not given it. "You have done well," she said, "For I have words to add. When I will have then finished all the words, it will be made known by your means to all the elect."

8:3

You will therefore write two little books, and will send one to Clement, and one to Grapte. So Clement will send to the foreign cities, for this is his duty; while Grapte will instruct the widows and the orphans. But you will read (the book) to this city along with the elders who preside over the church."

9:1

The third vision, which I saw, brethren, was as follows:

9:2

After fasting often, and entreating the Lord to declare to me the revelation which He promised to show me by the mouth of the aged woman, that very night, the aged woman was seen of me, and she said to me, "Seeing that you are so importunate and eager to know all things, come into the country where you abide, and about the fifth hour, I will appear, and will show you what you should see."

9:3

I asked her, saying, "Lady, to what part of the country?" "Where you will," she says. I selected a beautiful and retired spot; but before I spoke to her and named the spot, she says to me, "I will come, where you will."

9:4

I then went, brethren, into the country, and I counted up the hours, and came to the place where I appointed her to come, and I see an ivory couch placed there, and on the couch, there



lay a linen cushion, and on the cushion, a coverlet of fine linen of flax was spread.

9:5

When I saw these things so ordered, and no one in the place, I was amazed, and a fit of trembling seized me, and my hair stood on end; and a fit of shuddering came upon me, because I was alone. When I then recovered myself, and remembered the glory of God, and took courage, I knelt down and confessed my sins to the Lord once more, as I had done on the former occasion.

9:6

Then she came with six young men, the same whom I had seen before, and she stood by me, and listened attentively to me, as I prayed and confessed my sins to the Lord. And she touched me, and said: "Hermas, make an end of constantly entreating for your sins; entreat also for righteousness, that you may take some part forthwith to your family."

9:7

Then she raises me by the hand, and leads me to the couch, and says to the young men, "Go, and build."

9:8

And after the young men had retired and we were left alone, she says to me, "Sit down here." I say to her, "Lady, let the elders sit down first." "Do as I bid you," she says, "Sit down."

9:9

When I then wanted to sit down on the right side, she would not allow me, but beckoned me with her hand that I should sit on the left side. As I was then musing thereon, and was sad because she would not permit me to sit on the right side, she says to me, "Are you sad, Hermas? The place on the right side is for others, even for those who have already been well-pleasing to God, and have suffered for the Name's sake. But you lack much that you should sit with them; but as you abide in your simplicity, even so, and you will sit with them, you and as many who will have done their deeds, and have suffered what they suffered."

10:1

What did they suffer? I say. "Listen," she says. "Stripes, imprisonments, great tribulations, crosses, wild beasts, for the Name's sake. Therefore to them belongs the right side of the

Holiness - to them, and to all who will suffer for the Name. But for the rest is the left side. Howbeit, to both, to those who sit on the right, and to those who sit on the left, are the same gifts, and the same promises, only they sit on the right and have a certain glory.

10:2

You indeed are very desirous to sit on the right with them, but your shortcomings are many; yet you will be purified from your shortcomings; indeed, and all who are not double-minded will be purified from all their sins to this day."

10:3

When she had said this, she wished to depart; but, falling at her feet, I entreated her by the Lord that she would show me the vision which she promised.

10:4

Then she again took me by the hand, and raises me, and seats me on the couch at the left hand, while she herself sat on the right. And lifting up a certain glistening rod, she says to me, "Do you see a great thing?" I say to her, "Lady, I see nothing." She says to me, "Look; do you not see a great tower being built upon the waters in front of you, of glistening square stones?"

10:5

Now the tower was being built foursquare by the six young men who came with her. And countless other men were bringing stones, some of them from the deep, and others from the land, and were handing them to the six young men. And they took them and built.

10:6

The stones that were dragged from the deep, they placed in every case, just as they were, into the building, for they had been shaped, and they fitted in their joining with the other stones; and they adhered so closely with one another that their joining could not possibly be detected; and the building of the tower appeared as if it were built of one stone.

10:7

But of the other stones which were brought from the dry land, some, they threw away, and some, they put into the building; and others, they broke in pieces, and threw at a distance from the tower.

10:8

Now many other stones were lying round the tower, and they did not use them for the building; for some of them were mildewed, and others had cracks in them, and others were too short, and others were white and round, and did not fit into the building.

10:9

And I saw other stones thrown at a distance from the tower, and coming to the way, and not yet staying in the way, but rolling to where there was no way; and others falling into the fire and burning there; and others falling near the waters, and yet not able to roll into the water, although they desired to roll and to come to the water.

11:1

When she had shown me these things, she wished to hurry away. I say to her, "Lady, what advantage is it to me to have seen these things, and yet not know what the things mean?" She answered and said to me, "You are an over-curious fellow, in desiring to know all that concerns the tower." "Indeed, lady," I said, "That I may announce it to my brethren, and that they [may be more gladdened and] when they hear [these things,] they may know the Lord in great glory." Then she said,

11:2

Many will hear; but when they hear, some of them will be glad, and others will weep. Yet even these latter, if they hear and repent, will likewise be glad. Hear therefore the parables of the tower; for I will reveal all things to you. And no longer trouble me about revelation; for these revelations have an end, seeing that they have been completed. Nevertheless you will not cease asking for revelations; for you are shameless.

11:3

The tower, which you see building, is myself, the church, which was seen of you, both now and aforetime. Ask, therefore, what you will concerning the tower, and I will reveal it to you, that you may rejoice with the saints."

11:4

I say to her, "Lady, since you held me worthy once for all, that you should reveal all things to me, reveal them." Then she says to me, "Whatever is possible to be revealed to you, will be revealed. Only let your heart be with God, and do not doubt in your mind about that which you see."

11:5

I asked her, "Why is the tower built upon waters, lady?" "I told you so before," she said, "And indeed you inquire diligently. So by your inquiry, you discover the truth. Hear then why the tower is built upon waters; it is because your life is saved and will be saved by water. But the tower has been founded by the word of the Almighty and Glorious Name, and is strengthened by the unseen power of the Lord."

12:1

I answered and said to her, "Lady, this thing is great and marvelous. But the six young men who build, who are they, lady?" "These are the holy angels of God, that were created first of all, to whom the Lord delivered all His creation to increase and to build it, and to be masters of all creation. By their hands therefore, the building of the tower will be accomplished."

12:2

And who are the others who are bringing the stones in? "They are also holy angels of God; but these six are superior to them. The building of the tower will then be accomplished, and all alike will rejoice in the (completed) circle of the tower, and will glorify God that the building of the tower was accomplished."

12:3

I inquired of her, saying, "Lady, I could wish to know concerning the end of the stones, and their power, of what kind it is." She answered and said to me, "It is not that you of all men are especially worthy that it should be revealed to you; for there are others before you, and better than you are, to whom these visions should have been revealed. But that the name of God may be glorified, it has been revealed to you, all will be revealed, for the sake of the doubtful-minded, who question in their hearts whether these things are so or not. Tell those that all these things are true, and that there is nothing beside the truth, but that all are steadfast, and valid, and established on a firm foundation."

13:1

Hear now concerning the stones that go to the building. The stones that are squared and white, and that fit together in their joints, these are the apostles and bishops and teachers and deacons, who walked after the holiness of God, and exercised their office of bishop and teacher and deacon in purity and sanctity for the elect of God, some of them have already fallen on sleep, and others still living. And because they always agreed

with one another, they both had peace among themselves and listened to one another. Therefore their joinings fit together in the building of the tower.

13:2

But those who are dragged from the deep, and placed in the building, and that fit together in their joinings with the other stones that are already built in, who are they? "These are those who suffered for the name of the Lord."

13:3

But the other stones that are brought from the dry land, I would gladly know who these are, lady. She said, "Those who go to the building, and yet are not hewn, the Lord has approved these because they walked in the uprightness of the Lord, and rightly performed His commandments."

13:4

But those who are brought and placed in the building, who are they? "They are young in the faith, and faithful; but they are warned by the angels to do good, because wickedness was found in them."

13:5

But those whom they rejected and threw away, who are they? "These have sinned, and desire to repent, therefore they were not cast to a great distance from the tower, because they will be useful for the building, if they repent. They then who will repent, if they repent, will be strong in the faith, if they repent now while the tower is building. But if the building will be finished, they have no more place, but will be castaways. They only have this privilege: that they lie near the tower.

14:1

But would you know about those who are broken in pieces, and cast away far from the tower? These are the sons of lawlessness. They received the faith in hypocrisy, and no wickedness was absent from them. Therefore they do not have salvation, for they are not useful for building by reason of their wickednesses. Therefore they were broken up and thrown far away by reason of the wrath of the Lord, for they excited Him to wrath.

14:2

But the rest whom you have seen lying in great numbers, not going to the building, of these, those who are mildewed, are

those who knew the truth, but did not abide in it, nor cleave to the saints. Therefore they are useless."

14:3

But those who have the cracks, who are they? "These are those who have discord in their hearts against one another, and are not at peace among themselves; who have an appearance of peace, but when they depart from one another, their wickednesses abide in their hearts. These are the cracks which the stones have.

14:4

But those who are broken off short, these have believed, and have their greater part in righteousness, but have some parts of lawlessness; therefore they are too short, and are not perfect."

14:5

But the white and round stones, which did not fit into the building, who are they, lady? She answered and said to me, "How long are you foolish and stupid, and inquire everything, and understand nothing? These are those who have faith, but also have riches of this world. When tribulation comes, they deny their Lord by reason of their riches and their business affairs."

14:6

And I answered and said to her, "When then, lady, will they be useful for the building?" "When," she replied, "Their wealth, which leads their souls astray, will be cut away, then will they be useful for God. For just as the round stone, unless it is cut away, and loses some portion of itself, cannot become square, so also those who are rich in this world, unless their riches are cut away, cannot become useful to the Lord.

14:7

Learn first from yourself. When you had riches, you were useless; but now you are useful and profitable to life. Be useful to God, for you yourself are also taken from the same stones.

15:1

But the other stones which you saw cast far away from the tower and falling into the way and rolling out of the way into the regions where there is no way, these are those who have believed, but by reason of their double heart, they abandon their true way. Thus thinking that they can find a better way,

they go astray and are sore distressed, as they walk about in the regions where there is no way.

15:2

But those who fall into the fire and are burned, these are those who finally rebelled from the living God, and it no longer entered into their hearts to repent by reason of the lusts of their wantonness and of the wickednesses which they worked.

15:3

But the others, which are near the waters and yet cannot roll into the water, would you know who they are? These are those who heard the word, and would be baptized to the name of the Lord. Then, when they call to their remembrance, the purity of the truth, they change their minds, and go back again after their evil desires."

15:4

So she finished the explanation of the tower.

15:5

Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. "They can repent," she said, "But they cannot be fitted into this tower.

15:6

Yet they will be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they will be changed for this reason, because they participated in the righteous word; and then will it befall them to be relieved from their torments, if the evil deeds, which they have done, come into their heart; but if these do not come into their heart, they are not saved by reason of the hardness of their hearts."

16:1

When I then ceased asking her concerning all these things, she says to me; "Would you see something else?" Being very desirous of beholding, I was greatly rejoiced that I should see it.

16:2

She looked upon me, and smiled, and she says to me, "Do you see seven women round the tower?" "I see them, lady," I say. "This tower is supported by them by commandment of the Lord.

16:3

Now hear their employments. The first of them, the woman with the strong hands, is called Faith; through her, the elect of God are saved.

16:4

And the second, who is girded about and looks like a man, is called Continnence; she is the daughter of Faith. Whoever then will follow her, becomes happy in his life, for he will refrain from all evil deeds, believing that, if he refrains from every evil desire, he will inherit eternal life."

16:5

And the others, lady, who are they? "They are daughters, one of the other. The name of the one is Simplicity, of the next, Knowledge, of the next, Guilelessness, of the next, Reverence, of the next, Love. When you will then do all the works of their mother, you can live."

16:6

I would gladly know, lady, I say, "What power does each of them possess." "Listen then," she says, "To the powers that they have.

16:7

Their powers are mastered, each by the other, and they follow each other, in the order in which they were born. From Faith is born Continnence, from Continnence, Simplicity, from Simplicity, Guilelessness, from Guilelessness, Reverence, from Reverence, Knowledge, from Knowledge, Love. Their works are then pure and reverent and divine.

16:8

Whoever therefore will serve these women, and will have strength to master their works, will have his dwelling in the tower with the saints of God."

16:9

Then I asked her concerning the seasons, whether the consummation is even now. But she cried aloud, saying, "Foolish man, do you not see that the tower is still building? Whenever therefore the tower will be finished building, the end comes; but it will be built up quickly. Ask me no more questions: this reminder is sufficient for you and for the saints, and is the renewal of your spirits.



16:10

But it was not revealed to yourself alone, but in order that you might show these things to all. After three days.

16:11

For you must understand first, and I charge you, Hermas, first with these words, which I am about to speak to you - (I charge you to) tell all these things into the ears of the saints, that hearing them and doing them, they may be purified from their wickednesses, and yourself also with them."

17:1

"Hear me, my children. I brought you up in much simplicity and guilelessness and reverence, through the mercy of the Lord, who instilled righteousness into you, that you might be justified and sanctified from all wickedness and all crookedness. But you will not cease from your wickedness.

17:2

Now hear me then and be at peace among yourselves, and have regard to one another, and assist one another, and do not partake of the creatures of God alone in abundance, but also share them with those who are in want.

17:3

For some men, through their much eating, bring weakness on the flesh, and injure their flesh: whereas the flesh of those who have nothing to eat is injured by their not having sufficient nourishment, and their body is ruined.

17:4

This exclusiveness therefore is hurtful to you who have, and do not share with those who are in want.

17:5

Look to the Judgment that comes. You then who have more than enough, seek out those who are hungry, while the tower is still unfinished; for after the tower is finished, you will desire to do good, [\\*Book of Enoch 63:1](#), [\\*2:167](#), [\\*6:27](#), [\\*23:99 - 100](#), [\\*23:107](#), [\\*26:102](#), [\\*32:12](#), [\\*35:37](#), [\\*39:58](#) and will find no place for it. [\\*Book of Enoch 63:5 - 6](#)

17:6

Look therefore, you who exult in your wealth, unless those who are in want will moan, and their moaning will go up to the Lord, and you, with your [abundance of] good things, are shut outside the door of the tower.

17:7

Now therefore I say to you who are rulers of the church, and who occupy the chief seats; do not be like the sorcerers. The sorcerers indeed carry their drugs in boxes, but you carry your drug and your poison in your heart.

17:8

You are case-hardened, and you will not cleanse your hearts and mix your wisdom together in a clean heart, that you may obtain mercy from the Great King.

17:9

Look therefore, children, unless these divisions of yours deprive you of your life.

17:10

How is it that you wish to instruct the elect of the Lord, while you yourselves have no instruction? Instruct one another therefore, and have peace among yourselves, that I may also stand gladsome before the Father, and give an account concerning you all to your Lord."

18:1

When she then ceased speaking with me, the six young men who were building, came, and took her away to the tower, and the other four lifted the couch, and also took it away to the tower. I did not see the face of these, for they had turned away.

18:2

And as she went, I asked her to reveal to me concerning the three forms, in which she had appeared to me. She answered and said to me; "As concerning these things, you must ask another, that they may be revealed to you."

18:3

Now she was seen of me, brethren, in my first vision of last year, as a very aged woman and seated on a chair.

18:4

In the second vision, her face was youthful, but her flesh and her hair were aged, and she spoke to me standing; and she was more gladsome than before.

18:5

But in the third vision she was altogether youthful and of exceedingly great beauty, and her hair alone was aged; and she

was exceedingly gladsome and seated on a couch. Touching these things, I was very greatly anxious to learn this revelation.

18:6

And I see the aged woman in a vision of the night, saying to me, "Every inquiry needs humility. Fast therefore, and you will receive what you ask from the Lord."

18:7

So I fasted one day; and that very night, there appeared a young man to me, and he says to me, "Seeing that you ask me revelations offhand with entreaty, take heed unless by your much asking, you injure your flesh."

18:8

Sufficient for you are these revelations. Can you see mightier revelations than those you have seen?"

18:9

I say to him in reply, "Sir, this one thing alone I ask, concerning the three forms of the aged woman, that a complete revelation may be vouchsafed me." He says to me in answer, "How long are you without understanding? It is your double-mindedness that makes you of no understanding, and because your heart is not set towards the Lord."

18:10

I answered and said to him again, "From you, Sir, we will learn the matters more accurately."

19:1

Listen, he says, "Concerning the three forms, of which you inquire."

19:2

In the first vision, why did she appear to you [as] an aged woman and seated on a chair? Because your spirit was aged, and already decayed, and had no power by reason of your infirmities and acts of double-mindedness.

19:3

For as aged people, no longer having hope of renewing their youth, expect nothing else but to fall asleep, so you also, being weakened with the affairs of this world, gave yourselves over to repining, and did not cast your cares on the Lord; but your spirit was broken, and you were aged by your sorrows."

19:4

Why then was she seated on a chair, I would gladly know, Sir? "Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be supported. So you have the symbolism of the first vision."

20:1

But in the second vision you saw her standing, and with her countenance more youthful and more gladsome than before; but her flesh and her hair aged. Listen to this parable also, he says.

20:2

"Imagine an old man, who has now lost all hope of himself by reason of his weakness and his poverty, and expects nothing else except the last day of his life. Suddenly an inheritance is left to him. He hears the news, rises up, and full of joy, clothes himself with strength, and no longer lies down, but stands up, and his spirit, which was now broken by reason of his former circumstances, is renewed again, and he no longer sits, but takes courage; so also was it with you, when you heard the revelation which the Lord revealed to you.

20:3

For He had compassion on you, and renewed your spirits, and you laid aside your maladies, and strength came to you, and you were made powerful in the faith, and the Lord rejoiced to see you put on your strength. And therefore He showed you the building of the tower; indeed, and other things also will He show you, if with your whole heart you are at peace among yourselves.

21:1

But in the third vision you saw her younger and fair and gladsome, and her form, fair.

21:2

For just as when some piece of good tidings comes to some mourner, immediately he forgets his former sorrows, and admits nothing but the tidings which he has heard, and is strengthened from then on to that which is good, and his spirit is renewed by reason of the joy which he has received; so also have you received a renewal of your spirits by seeing these good things.

21:3

And whereas you saw her seated on a couch, the position is a firm one; for the couch has four feet and stands firmly; for the world too is upheld through four rows.

21:4

They then who have fully repented will be young again, and founded firmly, seeing that they have repented with their whole heart. There you have the revelation, entire and complete. You will ask nothing more as touching revelation - but if anything is still lacking, it will be revealed to you."

22:1

The fourth vision which I saw, brethren, twenty days after the former vision which came to me, for a type of the impending tribulation.

22:2

I was going into the country by the Companion Way. From the high road, it is about ten stades; and the place is easy for traveling.

22:3

While I am then walking alone, I entreat the Lord that He will accomplish the revelations and the visions which He showed me through His holy church, that He may strengthen me and may give repentance to His servants who have stumbled, that His great and glorious name may be glorified, for He held me worthy that He should show me His marvels.

22:4

And as I gave glory and thanksgiving to Him, there answered me as it were, the sound of a voice, "Do not be of a doubtful mind, Hermas." I began to question in myself and to say, "How can I be of a doubtful mind, seeing that I am so firmly founded by the Lord, and have seen glorious things?"

22:5

And I went on a little, brethren, and behold, I see a cloud of dust rising as it were to heaven, and I began to say within myself, "Can it be that cattle are coming, and raising a cloud of dust?" for it was just about a stade from me.

22:6

As the cloud of dust waxed greater and greater, I suspected that it was something supernatural. Then the sun shone out a little,

and behold, I see a huge beast like some sea-monster, and from its mouth, fiery locusts issued forth. And the beast was about a hundred feet in length, and its head was as it were of pottery.

22:7

And I began to weep, and to entreat the Lord that He would rescue me from it. And I remembered the word which I had heard, "Do not be of a doubtful mind, Hermas."

22:8

Having therefore, brethren, put on the faith of the Lord and called to mind the mighty works that He had taught me, I took courage and gave myself up to the beast. Now the beast was coming on with such a rush, that it might have ruined a city.

22:9

I come near it, and, huge a monster as it was, it stretches itself on the ground, and merely put forth its tongue, and did not stir at all until I had passed by it.

22:10

And the beast had four colors on its head; black then fire and blood color, then gold, then white.

23:1

Now after I had passed the beast, and had gone forward about thirty feet, behold, a virgin meets me, arrayed as if she were going forth from a bridal-chamber all in white and with white sandals, veiled up to her forehead, and her head-covering consisted of a turban, and her hair was white.

23:2

I knew from the former visions that it was the church, and I became more cheerful. She salutes me, saying, "Good morrow, my good man"; and I saluted her in turn, "Lady, good morrow."

23:3

She answered and said to me, "Did nothing meet you?" "I say to her, Lady, such a huge beast, that could have destroyed whole peoples: but, by the power of the Lord and by His great mercy, I escaped it."

23:4

You did escape it well, she says, "Because you cast your care upon God, and opened your heart to the Lord, believing that you can be saved by nothing else but by His great and glorious

name. Therefore the Lord sent His angel, which is over the beasts, whose name is Segri, and shut his mouth that it might not hurt you. You have escaped a great tribulation by reason of your faith, and because, though you saw so huge a beast, you did not doubt in your mind.

23:5

Go therefore, and declare to the elect of the Lord, His mighty works, and tell them that this beast is a type of the great tribulation which is to come. If you therefore prepare yourselves beforehand, and repent (and turn) to the Lord with your whole heart, you will be able to escape it, if your heart is made pure and without blemish, and if for the remaining days of your life, you serve the Lord blamelessly. Cast your cares upon the Lord and He will set them straight.

23:6

Trust in the Lord, you men of doubtful mind, for He can do all things, indeed, He both turns away His wrath from you, and again He sends forth His plagues upon you who are of a doubtful mind. Woe to those who hear these words and are disobedient; it were better for them that they had not been born."

24:1

I asked her concerning the four colors, which the beast had upon its head. Then she answered me and said, "Again you are curious about such matters." "Yes, lady," I said, "Make known to me what these things are."

24:2

Listen, she said; "The black is this world in which you dwell;

24:3

And the fire and blood color shows that this world must perish by blood and fire;

24:4

And the golden part is you, who have escaped from this world. For as the gold is tested by the fire and is made useful, so you also [who dwell in it] are being tested in yourselves. [\\*2 Ezra 16:73](#)  
You then who abides and passes through the fire, will be purified by it. For as the old loses its dross. So you also will cast away all sorrow and tribulation, and will be purified, and will be useful for the building of the tower.

24:5

But the white portion is the coming age, in which the elect of God will dwell; because the elect of God will be without spot and pure to eternal life.

24:6

Therefore do not cease to speak in the ears of the saints. You now have the symbolism also of the tribulation which is coming in power. But if you are willing, it will be nothing. Remember the things that are written beforehand."

24:7

With these words she departed, and I did not see in what direction she departed; for a noise was made: and I turned back in fear, thinking that the beast was coming.

25:1

As I prayed in the house, and sat on the couch, a man glorious in his visage entered, in the garb of a shepherd, with a white skin wrapped about him, and with a wallet on his shoulders and a staff in his hand. And he saluted me, and I saluted him in return.

25:2

And he immediately sat down by my side, and he says to me, "I was sent by the most holy angel, that I might dwell with you the remaining days of your life."

25:3

I thought he came to tempt me, and I say to him, "Why, who are you? For I know," I say, "To whom I was delivered." He says to me, "Do you not recognize me?" "No," I say. "I," he says, "Am the shepherd, to whom you were delivered."

25:4

While he was still speaking, his form was changed, and I recognized him as being the same, to whom I was delivered; and straightway I was confounded, and fear seized me, and I was altogether overwhelmed with distress that I had answered him so wickedly and senselessly.

25:5

But he answered and said to me, "Do not be confounded, but strengthen yourself in my commandments which I am about to command you. For I was sent," he says, "That I might again show you all the things which you saw before, merely the heads that are convenient for you. First of all, write down my



commandments and my parables; and you will write down the other matters as I will show them to you. The reason why," he says, "I command you to first write down the commandments and parables is, that you may read them off-hand, and may be able to keep them."

25:6

So I wrote down the commandments and parables, as he commanded me.

25:7

If then, when you hear them, you keep them and walk in them, and do them with a pure heart, you will receive from the Lord, all things that He promised you; but if, when you hear them, you do not repent, but still add to your sins, you will receive from the Lord the opposite." All these, the shepherd, the angel of repentance, commanded me to write.

26:1

"First of all, believe that God is One, [\\*Deuteronomy 6:4](#), [\\*2:163](#), [\\*4:171](#), [\\*5:73](#), [\\*6:19](#), [\\*14:52](#), [\\*16:22](#), [\\*16:51](#), [\\*18:110](#), [\\*21:108](#), [\\*37:4](#), [\\*41:6](#), [\\*112:1](#) even He who created all things and set them in order, and brought all things from non-existence into being, who comprehends all things, being alone incomprehensible.

26:2

Believe Him therefore, and fear Him, and in this fear be self-restrained. Keep these things, and you will cast off all wickedness from yourself, and will clothe yourself with every excellence of righteousness, and will live to God, if you keep this commandment."

27:1

He says to me; "Keep simplicity and be guileless, and you will be as little children, who do not know the wickedness which destroys the life of men.

27:2

First of all, speak evil of no man, neither take pleasure in listening to a slanderer. Otherwise you who hear too will be responsible for the sin of him who speaks the evil, if you believe the slander, which you hear; for in believing it, you yourself will also have a grudge against your brother. So you will then be responsible for the sin of him who speaks the evil.

27:3

Slander is evil; it is a restless demon, never at peace, but always having its home among factions. Refrain from it therefore, and you will have success at all times with all men.

27:4

But clothe yourself in reverence, wherein is no evil stumbling-block, but all things are smooth and gladsome. Work that which is good, and of your labors, which God gives you, give to all who are in want freely, not questioning to whom you will give, and to whom you will not give. Give to all; for to all, God desires that there should be given of His own bounties.

27:5

They then who receive will render an account to God why they received it, and to what end; for those who receive in distress will not be judged, but those who receive by false pretence will pay the penalty.

27:6

He then who gives is guiltless; for as he received from the Lord, the ministration to perform it, he has performed it in sincerity, by making no distinction to whom to give or not to give. This ministration then, when sincerely performed, becomes glorious in the sight of God. He therefore who ministers thus sincerely will live to God.

27:7

Therefore keep this commandment, as I have told you, that your own repentance and that of your household may be found to be sincere, and [your] heart, pure and undefiled."

28:1

Again he says to me; "Love truth, and let nothing but truth proceed out of your mouth, that the spirit which God made to dwell in this flesh, may be found true in the sight of all men; and thus will the Lord, who dwells in you, be glorified; for the Lord is true in every word, and with Him, there is no falsehood.

28:2

They therefore who speak lies set the Lord at nothing, and become robbers of the Lord, for they do not deliver up to Him the deposit which they received. For they received of Him, a spirit free from lies. This, if they will return a lying spirit, they have defiled the commandment of the Lord and have become robbers."

28:3

When I then heard these things, I wept bitterly. But seeing me weep he says, "Why do you weep?" "Because, Sir," I say "I do not know if I can be saved." "Why so?" he says. "Because, Sir," I say, "Never in my life did I speak a true word, but I always lied deceitfully with all men and dressed up my falsehood as truth before all men; and no man ever contradicted me, but confidence was placed in my word. How then, Sir," I say, "Can I live, seeing that I have done these things?"

28:4

Your supposition, he says, "Is right and true, for it behoved you as a servant of God to walk in truth, and no complicity with evil should abide with the Spirit of Truth, nor bring grief to the Spirit which is holy and true." "Never, Sir," I say, "Did I clearly hear words such as these."

28:5

Now then, he says, "You hear. Guard them, that the former falsehoods also which you spoke in your business affairs may become credible themselves, now that these are found true; for they too can become trustworthy. If you keep these things, and from henceforward speak nothing but truth, you will be able to secure life for yourself. And whoever will hear this command, and abstain from falsehood, that most pernicious habit, will live to God."

29:1

I charge you, He says, "To keep purity, and do not let a thought enter into your heart concerning another's wife, or concerning fornication, or concerning any such like evil deeds; for in so doing, you commit a great sin. But remember your own wife always, and you will never go wrong."

29:2

For should this desire enter into your heart, you will go wrong, and should any other as evil as this, you commit sin. For this desire in a servant of God is a great sin; and if any man does this evil deed, he works out death for himself.

29:3

Look to it therefore. Abstain from this desire; for, where holiness dwells, there, lawlessness should not enter into the heart of a righteous man."

29:4

I say to him, "Sir, permit me to ask you a few more questions" "Say on," he says. "Sir," I say, "If a man who has a wife who is faithful in the Lord, detects her in adultery, does the husband sin in living with her?"

29:5

So long as he is ignorant, he says, "He does not sin; but if the husband knows of her sin, and the wife does not repent, but continues in her fornication, and her husband lives with her, he makes himself responsible for her sin and an accomplice in her adultery."

29:6

What then, Sir, I say, "Will the husband do, if the wife continues in this case?" "Let him divorce her," he says, "And let the husband abide alone: but if after divorcing his wife he will marry another, he likewise commits adultery."

29:7

If then, Sir, I say, "After the wife is divorced, she repents and desires to return to her own husband, will she not be received?"

29:8

Certainly, he says, "If the husband does not receive her, he sins and brings great sin upon himself; no, one who has sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance therefore the husband should not marry. This is the manner of acting enjoined on husband and wife.

29:9

Not only," he says, "Is it adultery, if a man pollutes his flesh, but whoever does things like the heathen, commits adultery. If therefore in such deeds as these, a man likewise continues and does not repent, keep away from him, and do not live with him. Otherwise, you are also a partaker of his sin.

29:10

For this cause, you were enjoined to remain single, whether husband or wife; for in such cases, repentance is possible.

29:11

I," he said, "Am not giving an excuse that this matter should be concluded thus, but to the end that the sinner should sin no

more. But as concerning his former sin, there is One who is able to give healing; it is He who has authority over all things."

30:1

I asked him again, saying, "Seeing that the Lord held me worthy that you should always dwell with me, let me still say a few words, since I understand nothing, and my heart has been made dense by my former deeds. Make me to understand, for I am very foolish, and I apprehend absolutely nothing."

30:2

He answered and said to me, "I," he says, "Preside over repentance, and I give understanding to all who repent. No, you do not think," he says, "That this very act of repentance is understanding? To repent is great understanding," he says. "For the man who has sinned understands that he has done evil before the Lord, and the deed which he has done enters into his heart, and he repents, and does no more evil, but does good lavishly, and humbles his own soul and puts it to torture because it sinned. You see then that repentance is great understanding."

30:3

It is on this account therefore, Sir, I say, "That I inquire everything accurately of you; first, because I am a sinner; secondly, because I do not know what deeds I must do that I may live, for my sins are many and various."

30:4

You will live, he says, "If you keep my commandments and walk in them and whoever will hear these commandments and keep them, will live to God."

31:1

I will still proceed, Sir, I say, "To ask a further question." "Speak on," he says. "I have heard, Sir," I say, "From certain teachers, that there is no other repentance, except that which took place when we went down into the water and obtained remission of our former sins."

31:2

He says to me; "You have well heard; for so it is. For he who has received remission of sins should no longer sin, but dwell in purity.

31:3

But, since you inquire all things accurately, I will also declare this to you, so as to give no excuse to those who will hereafter believe or those who have already believed, on the Lord. For those who have already believed, or will hereafter believe, have no repentance for sins, but have only remission of their former sins.

31:4

To those then who were called before these days, the Lord has appointed repentance. For the Lord, being a discernor of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how he will be doing some mischief to the servants of God, and will deal wickedly with them.

31:5

The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and the authority was given to me over this repentance.

31:6

But I say to you," he says, "If anyone, after this great and holy calling, being tempted of the devil, will commit sin, he has only one (opportunity of) repentance. But if he sins off-hand and repents, repentance is unprofitable for such a man; for he will live with difficulty."

31:7

I say to him, "I was quickened to life again, when I heard these things from you so precisely. For I know that, if I will add no more to my sins, I will be saved." "You will be saved," he says, "You and all, as many who will do these things."

32:1

I asked him again, saying, "Sir, since you bear with me once, declare to me this further matter also." "Say on," he says. "If a wife, Sir," I say, "Or, it may be, a husband falls asleep, and one of them marries, does the one who marries, sin?"

32:2

He does not sin, he says, "But if he remains single, he invests himself with more exceeding honor and with great glory before the Lord; yet even if he should marry, he does not sin."

32:3

Preserve purity and holiness therefore, and you will live to God. All these things, which I speak and will hereafter speak to you, guard from this time forward, from the day when you were committed to me, and I will dwell in your house.

32:4

But for your former transgressions, there will be remission, if you keep my commandments. Indeed, and all will have remission, if they keep these my commandments, and walk in this purity."

33:1

Be long-suffering and understanding, he says, "And you will have the mastery over all evil deeds, and will work all righteousness.

33:2

For if you are long-suffering, the Holy Spirit that abides in you will be pure, not being darkened by another evil spirit, but dwelling in a large room, will rejoice and be glad with the vessel in which he dwells, and will serve God with much cheerfulness, having prosperity in himself.

33:3

But if any angry temper approaches, forthwith, the Holy Spirit, being delicate, is straitened, not having [the] place clear, and seeks to retire from the place; for he is being choked by the evil spirit, and has no room to minister to the Lord, as he desires, being polluted by angry temper. For the Lord dwells in long-suffering, but the devil in angry temper.

33:4

Thus, that both the spirits should then be dwelling together is inconvenient and evil for that man in whom they dwell.

33:5

For if you take a little wormwood, and pour it into a jar of honey, is the whole of the honey not spoiled, and all that honey ruined by a very small quantity of wormwood? For it destroys the sweetness of the honey, and it no longer has the same attraction for the owner, because it is rendered bitter and has lost its use. But if the wormwood is not put into the honey, the honey is found sweet and becomes useful to its owner.

33:6

You see [then] that long-suffering is very sweet, beyond the sweetness of honey, and is useful to the Lord, and He dwells in it. But angry, temper is bitter and useless. If then angry temper is mixed with long-suffering, long-suffering is polluted and the man's intercession is no longer useful to God."

33:7

I would gladly know, Sir, I say, "The working of angry temper, that I may guard myself from it." "Indeed, verily," he says, "If you do not guard yourself from it, you and your family, you have lost all your hope. But guard yourself from it; for I am with you. Indeed, and all men will hold aloof from it, as many who have repented with their whole heart. For I will be with them and will preserve them; for they were all justified by the most holy angel.

34:1

Hear now, he says, "The working of angry temper, how evil it is, and how it subverts the servants of God by its own working, and how it leads them astray from righteousness. But it does not lead astray those who are full in the faith, nor can it work upon them, because the power of the Lord is with them; but those who are empty and double-minded, it leads astray.

34:2

For when it sees such men in prosperity, it insinuates itself into the heart of the man, and for no cause whatever, the man or the woman is embittered on account of worldly matters, either about meats, or some triviality, or about some friend, or about giving or receiving, or about follies of this kind. For all these things are foolish and vain and senseless and inexpedient for the servants of God.

34:3

But long-suffering is great and strong, and has a mighty and vigorous power, and is prosperous in great enlargement, gladsome, exultant, free from care, glorifying the Lord at every season, having no bitterness in itself, always remaining gentle and tranquil. This long-suffering therefore dwells with those whose faith is perfect.

34:4

But angry temper is in the first place, foolish, fickle and senseless; then from foolishness is engendered bitterness, and from bitterness wrath, and from wrath anger, and from anger



spite; then spite being composed of all these evil elements becomes a great sin and incurable.

34:5

For when all these spirits dwell in one vessel, where the Holy Spirit also dwells, that vessel cannot contain them, but overflows.

34:6

The delicate spirit therefore, as not being accustomed to dwell with an evil spirit or with harshness, departs from a man of that kind, and seeks to dwell with gentleness and tranquillity.

34:7

Then, when it has removed from that man, in whom it dwells, that man becomes emptied of the righteous spirit, and henceforward, being filled with the evil spirits, he is unstable in all his actions, being dragged about here and there by the evil spirits, and is altogether blinded and bereft of his good intent. Thus it then happens to all persons of angry temper.

34:8

Refrain therefore from angry temper, the most evil of evil spirits. But clothe yourself in long-suffering, and resist angry temper and bitterness, and you will be round in company with the holiness which is beloved of the Lord. See then that you never neglect this commandment; for if you master this commandment, you will be able to likewise keep the remaining commandments, which I am about to give you. Be strong in them and endowed with power; and let all be endowed with power, as many who desire to walk in them."

35:1

I charged you, he says, "In my first commandment to guard faith and fear and temperance." "Yes, Sir," I say. "But now," he says, "I wish to show you their powers also, that you may understand what is the power and effect of each one of them. For their effects are two fold. Now they are prescribed alike to the righteous and the unrighteous.

35:2

Do you therefore trust righteousness, but not trust unrighteousness? For the way of righteousness is straight, but the way of unrighteousness is crooked. But walk in the straight [and level] path, and leave the crooked one alone.

35:3

For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.

35:4

But those who walk in the straight way walk on the level and without stumbling: for it is neither rough or thorny. You see then that it is more expedient to walk in this way."

35:5

I am pleased, Sir, I say, "To walk in this way." "You will walk," he says, "Indeed, and whoever will turn to the Lord with his whole heart will walk in it.

36:1

Hear now, he says, "Concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

36:2

How then, Sir, I say, "Will I know their workings, seeing that both angels dwell with me?"

36:3

Hear, he says, "And understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When this one then enters into your heart, he forthwith speaks with you of righteousness, of purity, of holiness, and of contentment, of every righteous deed and of every glorious virtue. When all these things enter into your heart, know that the angel of righteousness is with you. [These then are the works of the angel of righteousness.] Trust him therefore and his works.

36:4

Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of God. Whenever then, he enters into your heart, know him by his works."

36:5

How will I discern him, Sir? I reply, "I do not know." "Listen," he says. "When a fit of angry temper or bitterness comes upon you, know that he is in you. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly,

and the desire of women, and avarice, and haughtiness and boastfulness, and whatever things are akin and like these - when then these things enter into your heart, know that the angel of wickedness is with you.

36:6

Therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of God. Here then you have the workings of both the angels. Understand them, and trust the angel of righteousness.

36:7

But from the angel of wickedness, stand aloof, for his teaching is evil in every matter; for though one is a man of faith, and the desire of this angel enters into his heart, that man, or that woman, must commit some sin.

36:8

And again, if a man or a woman is exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity, do something good.

36:9

You see then," he says, "That it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

36:10

This commandment declares what concerns faith, that you may trust the works of the angel of righteousness, and doing them, may live to God. But believe that the works of the angel of wickedness are difficult; so by not doing them, you will live to God."

37:1

Fear the Lord, he says, "And keep His commandments. So keeping the commandments of God you will be powerful in every deed, and your doing will be incomparable. For while you fear the Lord, you will do all things well. But this is the fear wherewith you should be afraid, and you will be saved.

37:2

But do not fear the devil; for, if you fear the Lord, you will be master over the devil, for there is no power in him. [For] in whom is no power, neither is there fear of him; but in whom

power is glorious, of him is fear likewise. For every one that has power has fear, whereas he who has no power is despised of all.

37:3

But fear the works of the devil, for they are evil. While then you fear the Lord, you will fear the works of the devil, and will not do them, but abstain from them.

37:4

Fear therefore is of two kinds. If you desire to do evil, fear the Lord, and you will not do it. If again you desire to do good, fear the Lord and you will do it. Therefore the fear of the Lord is powerful and great and glorious. Fear the Lord then, and you will live to Him; indeed, and as many of those who keep His commandments as will fear Him, will live to God."

37:5

Therefore, Sir, I say, "Did you say concerning those who keep His commandments, 'They will live to God?'" "Because," he says, "Every creature fears the Lord, but not everyone keeps His commandments. Those then who fear Him and keep His commandments, they have life to God; but those who do not keep His commandments have no life in them."

38:1

I told you, he says, "That the creatures of God are twofold; for temperance also is twofold. For in some things, it is right to be temperate, but in other things, it is not right."

38:2

Make known to me, Sir, I say, "In what things it is right to be temperate, and in what things it is not right." "Listen," he says. "Be temperate as to what is evil, and do not do it; but do not be temperate as to what is good, but do it. For if you are temperate as to what is good, so as to not do it, you commit a great sin; but if you are temperate as to what is evil, so as to not do it, you do great righteousness. Be temperate therefore in abstaining from all wickedness, and do that which is good."

38:3

What kinds of wickedness, Sir, I say, "Are they from which we must be temperate and abstain?" "Listen," he says; "From adultery and fornication, from the lawlessness of drunkenness, from wicked luxury, from many viands and the costliness of riches, and vaunting and haughtiness and pride, and from falsehood and evil speaking and hypocrisy, malice and all blasphemy.

38:4

These works are the most wicked of all in the life of men. From these works therefore, the servant of God must be temperate and abstain; for he who is not temperate so as to abstain from these, cannot live to God. Listen then to what follows upon these."

38:5

Why, are there still other evil deeds, Sir? I say. "Aye," he says, "There are many, from which the servant of God must be temperate and abstain; theft, falsehood, deprivation, false witness, avarice, evil desire, deceit, vain-glory, boastfulness, and whatever things are like these.

38:6

Do you not think that these things are wrong, indeed, very wrong," [he says,] "For the servants of God? In all these things, he who serves God must exercise temperance. Be temperate therefore, and refrain from all these things, that you may live to God, and be enrolled among those who exercise self-restraint in them. These then are the things from which you should restrain yourself.

38:7

Now hear," he says, "The things, in which you should not exercise self restraint, but do them. Exercise no self-restraint in that which is good, but do it."

38:8

Sir, I say, "Show me the power of the good also, that I may walk in them and serve them, that doing them, it may be possible for me to be saved." "Hear," he says, "The works of the good likewise, which you must do, and toward which you must exercise no self-restraint.

38:9

First of all, there is faith, fear of the Lord, love, concord, words of righteousness, truth, patience; nothing is better than these in the life of men. If a man keeps these, and does not exercise self-restraint from them, he becomes blessed in his life.

38:10

Hear now what follows upon these; to minister to widows, to visit the orphans and the needy, to ransom the servants of God from their afflictions, to be hospitable (for in hospitality, benevolence from time to time has a place), to resist no man, to

be tranquil, to show yourself more submissive than all men, to reverence the aged, to practice righteousness, to observe brotherly feeling, to endure injury, to be long-suffering, to bear no grudge, to exhort those who are sick at soul, not to cast away those who have stumbled from the faith, but to convert them and to put courage into them, to reprove sinners, not to oppress debtors and indigent persons, and whatever actions are like these.

38:11

Do these things," he says, "[Do these] seem to be good to you?" "Why, what, Sir," I say, "Can be better than these?" "Then walk in them," he says, "And do not abstain from them, and you will live to God.

38:12

Keep this commandment therefore. If you do good and do not abstain from it, you will live to God; indeed, and all will live to God who act so. And again if you do no evil, and abstain from it, you will live to God; indeed, and all will live to God, who will keep these commandments, and walk in them."

39:1

He says to me; "Remove a doubtful mind from yourself, and do not doubt at all whether to ask of God, saying within yourself, 'How can I ask a thing of the Lord and receive it, seeing that I have committed so many sins against Him?'

39:2

Do not reason thus, but turn to the Lord with your whole heart, and ask of Him, nothing wavering, and you will know His exceeding compassion, that He will surely not abandon you, but will fulfill the petition of your soul.

39:3

For God is not as men who bear a grudge, but Himself is without malice and has compassion on His creatures.

39:4

Therefore cleanse your heart from all the vanities of this life, and from the things mentioned before; and ask of the Lord, and you will receive all things, and will lack nothing of all your petitions, if you ask of the Lord, nothing wavering.

39:5

But if you waver in your heart, you will surely receive none of

your petitions. For those who waver towards God, these are the doubtful-minded, and they never obtain any of their petitions.

39:6

But those who are complete in the faith make all their petitions trusting in the Lord, and they receive, because they ask without wavering, nothing doubting; for every doubtful-minded man, if he does not repent, will hardly be saved.

39:7

Therefore, cleanse your heart from doubtful-mindedness, and put on faith, for it is strong, and trust God that you will receive all your petitions which you ask; and if after asking anything of the Lord, you receive your petition somewhat tardily, do not be of a doubtful mind because you did not receive the petition of your soul at once. For assuredly, it is by reason of some temptation or some transgression, of which you are ignorant, that you receive your petition so tardily.

39:8

Therefore do not cease to make your soul's petition, and you will receive it. But if you grow weary, and doubt as you ask, blame yourself and not Him who gives to you. See to this doubtful-mindedness; for it is evil and senseless, and uproots many from the faith, indeed, even very faithful and strong men. For indeed this doubtful-mindedness is a daughter of the devil, and works great wickedness against the servants of God.

39:9

Therefore despise doubtful-mindedness and gain the mastery over it in everything, clothing yourself with faith that is strong and powerful. For faith promises all things, accomplishes all things; but doubtful-mindedness, as having no confidence in itself, fails in all the works which it does.

39:10

You see then," he says, "That faith is from the Lord from above, and has great power; but doubtful-mindedness is an earthly spirit from the devil, and has no power.

39:11

Therefore serve that faith which has power, and hold aloof from the doubtful-mindedness which has no power; and you will live to God; indeed, and all those will live to God who are so minded."

40:1

Put sorrow away from yourself, he says, "For she is the sister of doubtful-mindedness and of angry temper."

40:2

How, Sir, I say, "Is she the sister of these? For angry temper seems to me to be one thing, doubtful-mindedness another, sorrow another." "You are a foolish fellow," he says, "[and] do not perceive that sorrow is more evil than all the spirits, and is most fatal to the servants of God, and beyond all the spirits, destroys a man, and crushes out the Holy Spirit and yet again saves it."

40:3

I, Sir, I say, "Am without understanding, and I do not understand these parables. For how it can crush out and again save, I do not comprehend."

40:4

Listen, he says. "Those who have never investigated concerning the truth, nor inquired concerning God, but have merely believed, and have been mixed up in business affairs and riches and heathen friendships, and many other affairs of this world - as many, I say, who devote themselves to these things, do not comprehend the parables of God; for they are darkened by these actions, and are corrupted and become barren.

40:5

As good vineyards, when they are treated with neglect, are made barren by the thorns and weeds of various kinds, so men who, after they have believed, fall into these many occupations which were mentioned before, lose their understanding and comprehend nothing at all concerning righteousness; for if they hear concerning God and truth, their mind is absorbed in their occupations, and they perceive nothing at all.

40:6

But those who have the fear of God, and investigate concerning God and truth, and direct their heart towards the Lord, perceive and understand everything that is said to them more quickly, because they have the fear of the Lord in themselves; for where the Lord dwells, there too is great understanding. Cleave therefore to the Lord, and you will understand and perceive all things.



41:1

Hear now, senseless man, he says, "How sorrow crushes out the Holy Spirit, and again saves it.

41:2

When the man of doubtful mind sets his hand to any action, and fails in it, owing to his doubtful-mindedness, grief at this enters into the man, and grieves the Holy Spirit, and crushes it out.

41:3

Then again, when angry temper cleaves to a man concerning any matter, and he is much embittered, again sorrow enters into the heart of the man who was ill-tempered, and he is grieved at the deed which he has done, and repents that he did evil.

41:4

This sadness therefore seems to bring salvation, because he repented at having done the evil. So both the operations sadden the Spirit; first, the doubtful mind saddens the Spirit, because it did not succeed in its business, and the angry temper again, because it did what was evil. Thus both are saddening to the Holy Spirit, the doubtful mind and the angry temper.

41:5

Therefore put sadness away from yourself, and do not afflict the Holy Spirit that dwells in you, unless haply, he intercedes with God [against you], and departs from you.

41:6

For the Spirit of God, that was given to this flesh, does not endure sadness, neither constraint.

42:1

"Therefore clothe yourself in cheerfulness, which has favor with God always, and is acceptable to Him, and rejoice in it. For every cheerful man works good, and thinks good, and despises sadness;

42:2

But the sad man is always committing sin. In the first place, he commits sin, because he grieves the Holy Spirit, which was given to the man being a cheerful spirit; and in the second place, by grieving the Holy Spirit, he does lawlessness, in that he does not intercede with, neither confess to God. For the intercession of a

sad man has never, at any time, power to ascend to the altar of God."

42:3

Therefore, I say, "Does the intercession of him who is saddened not ascend to the altar?" "Because," he says, "Sadness is seated at his heart. Thus sadness mingled with the intercession does not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) does not have the same pleasant taste, so likewise sadness mingled with the Holy Spirit does not have the same intercession.

42:4

Therefore cleanse yourself from this wicked sadness, and you will live to God; indeed, and they all will live to God, who will cast away sadness from themselves and clothe themselves in all cheerfulness."

43:1

He showed me men seated on a couch, and another man seated on a chair. And he says to me, "Do you see those who are seated on the couch?" "I see them, Sir," I say. "These," he says, "Are faithful, but he who sits on the chair is a false prophet who destroys the mind of the servants of God - I mean, of the doubtful-minded, not of the faithful.

43:2

These doubtful-minded ones then come to him as to a soothsayer, and inquire of him what will befall them. And he, the false prophet, having no power of a Holy Spirit in himself, speaks with them according to their inquiries [and according to the lusts of their wickedness], and fills their souls as they themselves wish.

43:3

For being empty himself, he gives empty answers to empty inquirers; for whatever inquiry may be made of him, he answers according to the emptiness of the man. But he speaks also some true words; for the devil fills him with his own spirit, if so be, he will be able to break down some of the righteous.

43:4

So many therefore who are strong in the faith of the Lord, clothed with the truth, do not cleave to such spirits, but hold aloof from them; but as many who are doubters and frequently change their minds, practice soothsaying like the Gentiles, and

bring upon themselves greater sin by their idolatries. For he who consults a false prophet on any matter is an idolater and emptied of the truth, and senseless.

43:5

For no Spirit given of God needs to be consulted; but, having the power of God, speaks all things of itself, because it is from above, even from the power of the Holy Spirit.

43:6

But the spirit which is consulted, and speaks according to the desires of men, is earthly and fickle, having no power; and it does not speak at all, unless it is consulted."

43:7

"How then, Sir," I say, "Will a man know which of them is a prophet, and who a false prophet?" "Hear," he says, "Concerning both the prophets; and, as I will tell you, so will you test the prophet and the false prophet. By his life, test the man who has the Holy Spirit.

43:8

In the first place, he who has the [Holy] Spirit, which is from above, is gentle and tranquil and humble-minded, and abstains from all wickedness and vain desire of this present world, and holds himself inferior to all men, and gives no answer to any man when inquired of, nor speaks in solitude (for neither does the Holy Spirit speak when a man wishes him to speak); but the man speaks then when God wishes him to speak.

43:9

When then the man who has the Holy Spirit comes into an assembly of righteous men, who have faith in [the] Holy Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, fills the man, and the man, being filled with the Holy Spirit, speaks to the multitude, accordingly as the Lord wills.

43:10

In this way then, the Spirit of God will be manifest. This then is the greatness of the power as touching the Spirit of the godliness of the Lord.

43:11

Hear now," he says, "Concerning the earthly and vain spirit, which has no power but is foolish.

43:12

In the first place, that man who seems to have a spirit, exalts himself, and desires to have a chief place, and straightway he is impudent and shameless and talkative and conversant in many luxuries and in many other deceits and receives money for his prophesying, and if he does not receive, he does not prophesy. Now can a Holy Spirit receive money and prophesy? It is not possible for a prophet of God to do this, [\\*6:90](#), [\\*10:72](#), [\\*11:29](#), [\\*11:50 - 51](#), [\\*12:104](#), [\\*25:57](#), [\\*26:106 - 109](#), [\\*26:124 - 127](#), [\\*26:142 - 145](#), [\\*26:161 - 164](#), [\\*26:177 - 180](#), [\\*34:47](#), [\\*36:21](#), [\\*38:86](#), [\\*42:23](#) but the spirit of such prophets is earthly.

43:13

In the next place, it never approaches an assembly of righteous men; but avoids them, and cleaves to the doubtful-minded and empty, and prophesies to them in corners, and deceives them, speaking all things in emptiness to gratify their desires; for they too are empty whom it answers. For the empty vessel placed together with the empty is not broken, but they agree with one another.

43:14

But when he comes into an assembly full of righteous men who have a Spirit of God, and intercession is made from them, that man is emptied, and the earthly spirit flees from him in fear, and that man is struck dumb and is altogether broken in pieces, being unable to utter a word.

43:15

For, if you pack wine or oil into a closet, and place an empty vessel among them, and again desire to unpack the closet, the vessel which you place there empty, empty in like manner you will find it. Thus also the empty prophets, whenever they come to the spirits of righteous men, are found just such as they came.

43:16

I have given you the life of both kinds of prophets. Therefore test, by his life and his works, the man who says that he is moved by the Spirit.

43:17

But trust the Spirit that comes from God, and has power; but in the earthly and empty spirit, put no trust at all; for in it there is no power, for it comes from the devil.

43:18

Listen [then] to the parable which I will tell you. Take a stone, and throw it up to heaven, see if you can reach it; or again, take a squirt of water, and squirt it up to heaven, see if you can bore through the heaven."

43:19

How, Sir, I say, "Can these things be? For both these things which you have mentioned are beyond our power." "Well then," he says, "Just as these things are beyond our power, so likewise the earthly spirits have no power and are feeble.

43:20

Now take the power which comes from above. The hail is a very, small grain, and yet, when it falls on a man's head, what pain it causes! Or again, take a drop which falls on the ground from the tiles, and bores through the stone.

43:21

You see then that the smallest things from above, falling on the earth, have great power. So likewise the Holy Spirit coming from above is powerful. Therefore trust this Spirit, but from the other, hold aloof."

44:1

He says to me; "Remove all evil desire from yourself, and clothe yourself in the desire which is good and holy; for clothed with this desire, you will hate the evil desire, and will bridle and direct it as you will.

44:2

For the evil desire is wild, and only tamed with difficulty; for it is terrible, and by its wildness, is very costly to men; more especially, if a servant of God gets entangled in it, and has no understanding, he is put to fearful costs by it. But it is costly to such men who are not clothed in the good desire, but are mixed up with this life. These men then, it hands over to death."

44:3

Of what sort, Sir, I say, "Are the works of the evil desire, which hand men over to death? Make them known to me, that I may hold aloof from them." "Listen," [he says,] "Through what works the evil desire brings death to the servants of God.

45:1

Before all is desire for the wife or husband of another, and for

extravagance of wealth, and for many needless dainties, and for drinks and other luxuries, many and foolish. For even luxury is foolish and vain for the servants of God.

45:2

These desires then are evil, and bring death to the servants of God. For this evil desire is a daughter of the devil. You must, therefore, abstain from the evil desires, that so abstaining, you may live to God.

45:3

But as many who are mastered by them, and do not resist them, are utterly done to death; for these desires are deadly.

45:4

But clothe yourself in the desire of righteousness, and, having armed yourself with the fear of the Lord, resist them. For the fear of God dwells in the good desire. If the evil desire will see you armed with the fear of God and resisting itself, it will flee far from you, and will no longer be seen of you, being in fear of your arms.

45:5

Therefore, when you are crowned for your victory over it, come to the desire of righteousness, and deliver the victor's prize to her which you have received, and serve her, accordingly as she herself desires. If you serve the good desire, and are subject to her, you will have power to master the evil desire, and to subject her, accordingly as you will."

46:1

I would gladly know, Sir, I say, "In what ways I should serve the good desire." "Listen," he says; "Practice righteousness and virtue, truth and the fear of the Lord, faith and gentleness, and as many good deeds that are like these. Practicing these, you will be well-pleasing as a servant of God, and will live to Him; indeed, and everyone who will serve the good desire will live to God."

46:2

So he completed the twelve commandments, and he says to me; "You have these commandments; walk in them, and exhort your hearers that their repentance may become pure for the rest of the days of their life.

46:3

This ministration, which I give you, fulfill with all diligence to the end, and you will effect much. For you will find favor among those who are about to repent, and they will obey your words. For I will be with you, and will compel them to obey you."

46:4

I say to him; "Sir, these commandments are great and beautiful and glorious, and are able to gladden the heart of the man who is able to observe them. But I do not know whether these commandments can be kept by a man, for they are very hard."

46:5

He answered and said to me; "If you set it before yourself that they can be kept, you will easily keep them, and they will not be hard; but if it once enters into your heart that they cannot be kept by a man, you will not keep them.

46:6

But now I say to you; if you do not keep them, but neglect them, you will not have salvation, neither your children or your household, since you have already pronounced judgment against yourself that these commandments cannot be kept by a man."

47:1

And he said these things to me very angrily, so that I was confounded, and feared him exceedingly; for his form was changed, so that a man could not endure his anger.

47:2

And when he saw that I was altogether disturbed and confounded, he began to speak more kindly [and cheerfully] to me, and he says; "Foolish fellow, void of understanding and of a doubtful mind, did you not perceive the glory of God, how great and mighty and marvelous it is, how He created the world for man's sake, and subjected all His creation to man, and gave all authority to him, that he should be master over all things under the heaven?

47:3

If then," [he says,] "Man is lord of all the creatures of God and masters all things, can he also not master these commandments? Aye," he says, "The man who has the Lord in his heart can master [all things and] all these commandments.

47:4

But those who have the Lord on their lips, while their heart is hardened, and are far from the Lord, to them these commandments are hard and inaccessible.

47:5

Therefore you, who are empty and fickle in the faith, set your Lord in your heart, and you will perceive that nothing is easier than these commandments, nor sweeter, nor more gentle.

47:6

Be converted, you who walk after the commandments of the devil, (the commandments which are so) difficult and bitter and wild and riotous; and do not fear the devil, for there is no power in him against you.

47:7

For I will be with you, I, the angel of repentance, who has the mastery over him. The devil has fear alone, but his fear has no force. Do not fear him therefore; and he will flee from you."

48:1

I say to him, "Sir, listen to a few words from me." "Say what you will," he says. "Man, Sir," I say, "It is eager to keep the commandments of God, and there is no one who does not ask of the Lord that he may be strengthened in His commandments, and be subject to them; but the devil is hard and overmasters them."

48:2

He cannot, he says, "Overmaster the servants of God, who set their hope on Him with their whole heart. The devil can wrestle with them, but he cannot overthrow them. If then you resist him, he will be vanquished and will flee from you disgraced. But many," he says, "Who are utterly empty, fear the devil as if he had power.

48:3

When a man has amply filled sufficient jars with good wine, and among these jars, a few are quite empty, he comes to the jars, and does not examine the full ones, for he knows that they are full; but he examines the empty ones, fearing unless they have turned sour. For empty jars soon turn sour, and the taste of the wine is spoiled.



48:4

So also the devil comes to all the servants of God tempting them. As many then who are complete in the faith, oppose him mightily, and he departs from them, not having a place where he can find an entrance. So he comes next to the empty ones, and finding a place, goes into them, and he further does what he wills in them, and they become submissive slaves to him.

49:1

But I, the angel of repentance, say to you; do not fear the devil; for I was sent," he says, "To be with you, who repents with your whole heart, and to strengthen you in the faith.

49:2

Believe, therefore, on God, you, who by reason of your sins, have despaired of your life, and are adding to your sins, and weighing down your life; for if you turn to the Lord with your whole heart, and work righteousness the remaining days of your life, and serve Him rightly according to His will, He will give healing to your former sins, and you will have power to master the works of the devil. But of the threatening of the devil, do not fear at all; for he is unstrung, like the sinews of a dead man.

49:3

Hear me therefore, and fear Him, who is able to do all things, to save and to destroy, and observe these commandments, and you will live to God."

49:4

I say to him, "Sir, now am I strengthened in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we will be masters over him, and will prevail over all his works. And I hope, Sir, that I am now able to keep these commandments which you have commanded, the Lord enabling me."

49:5

You will keep them, he says, "If your heart is found pure with the Lord; indeed, and all will keep them, as many who will purify their hearts from the vain desires of this world, and will live to God."

50:1

He says to me; "You know that you, who are the servants of God, are dwelling in a foreign land; for your city is far from this city. If then you know your city, in which you will dwell, why do

you prepare fields here and expensive displays and buildings and dwelling-chambers which are superfluous?

50:2

He, therefore, who prepares these things for this city does not purpose to return to his own city.

50:3

O foolish and double-minded and miserable man, do you not perceive that all these things are foreign, and are under the power of another. For the lord of this city will say, "I do not wish for you to dwell in my city; go forth from this city, for you do not conform to my laws."

50:4

You, therefore who have fields and dwellings and many other possessions, when you are cast out by him, what will you do with your field and your house and all the other things that you prepared for yourself? For the lord of this country says to you justly, "Either conform to my laws, or depart from my country."

50:5

What then will you do, who are under law in your own city? For the sake of your fields and the rest of your possessions, will you altogether repudiate your law, and walk according to the law of this city? Take heed, unless it is inexpedient to repudiate the law; for if you should desire to return again to your city, you will surely not be received [because you repudiated the law of the city], and will be shut out from it.

50:6

Take heed therefore; as dwelling in a strange land, prepare nothing more for yourself but a competency which is sufficient for you, and make that ready, whenever the master of this city may desire to cast you out for your opposition to his law, you may go forth from his city and depart into your own city and use your own law joyfully, free from all insult.

50:7

Take heed therefore, you who serve God and have Him in your heart: work the works of God, being mindful of His commandments and of the promises which He made, and believe Him, that He will perform them, if His commandments are kept.

50:8

Therefore, instead of fields, buy souls that are in trouble, as each is able, and visit widows and orphans, and do not neglect them; and spend your riches and all your displays, which you received from God, on fields and houses of this kind.

50:9

For to this end, the Lord enriched you, that you might perform these ministrations for Him. It is much better to purchase fields [and possessions] and houses of this kind, which you will find in your own city, when you visit it.

50:10

This lavish expenditure is beautiful and joyous, not bringing sadness or fear, but bringing joy. The expenditure of the heathen, do not practice then; for it is not convenient for you, the servants of God.

50:11

But practice your own expenditure, in which you can rejoice; and do not corrupt, neither touch that which is another man's, nor lust after it, for it is wicked to lust after other men's possessions. But perform your own task, and you will be saved."

51:1

As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appears to me and says; "What are you meditating within yourself?" "I am thinking, [Sir,]" I say, "About the elm and the vine, that they are excellently suited, the one to the other."

51:2

These two trees, he says, "Are appointed for a type to the servants of God." "I would gladly know, [Sir,]" I say, "The type contained in these trees, of which you speak." "Do you see," he says, "The elm and the vine?" "I see them, Sir," I say.

51:3

This vine, he says, "Bears fruit, but the elm is an unfruitful stock. Yet this vine, unless it climbs up the elm, cannot bear much fruit when it is spread on the ground; and such fruit as it bears is rotten, because it is not suspended upon the elm. When the vine is then attached to the elm, it bears fruit both from itself and from the elm.

51:4

You see then that the elm also bears [much] fruit, not less than the vine, but rather more." "How more, Sir?" I say. "Because," he says, "The vine, when hanging upon the elm, bears its fruit in abundance, and in good condition; but, when spread on the ground, it bears little fruit, and that [such is] rotten. This parable therefore is applicable to the servants of God, to poor and rich alike."

51:5

How, Sir? I say; "Instruct me." "Listen," he says; "The rich man has much wealth, but in the things of the Lord, he is poor, being distracted about his riches, and his confession and intercession with the Lord is very scanty; and even that which he gives is small and weak and has no power above. When the rich man then goes up to the poor, and assists him in his needs, believing that for what he does to the poor man he will be able to obtain a reward with God, because the poor man is rich in intercession [and confession], and his intercession has great power with God; the rich man then supplies all things to the poor man without wavering.

51:6

But the poor man, being supplied by the rich, makes intercession for him, thanking God for him who gave to him. And the other is still more zealous to assist the poor man, that he may be continuous in his life: for he knows that the intercession of the poor man is acceptable and rich before God.

51:7

They both then accomplish their work; the poor man makes intercession, wherein he is rich [which he received of the Lord]; he renders this again to the Lord who supplies him with it. The rich man too in like manner furnishes to the poor man, doubting nothing, the riches which he received from the Lord. And this work [is] great and acceptable with God, because (the rich man) has understanding concerning his riches, and works for the poor man from the bounties of the Lord, and accomplishes the ministration of the Lord rightly.

51:8

In the sight of men then, the elm seems to not bear fruit, and they do not know, neither perceive, that if there comes a drought, the elm, having water, nurtures the vine, and the vine, having a constant supply of water, bears fruit two fold, both for itself and for the elm. So likewise the poor, by interceding with

the Lord for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls.

51:9

So then both are made partners in the righteous work. He then who does these things will not be abandoned of God, but will be written in the Books of the Living. [\\*Book of Enoch 47:3](#), [\\*Exodus 32:32 - 33](#),

[\\*Book of Jubilees 30:31](#), [\\*Book of Jubilees 36:12](#), [\\*Psalms 69:28](#), [\\*Malachi 3:16](#), [\\*83:18 - 20](#)

51:10

Blessed are the rich, who also understand that they are enriched from the Lord. For those who have this mind will be able to do some good work."

52:1

He showed me many trees that had no leaves, but they seemed to me to be, as it were, withered; for they were all alike. And he says to me; "Do you see these trees?" "I see them, Sir," I say, "They are all alike, and are withered." He answered and said to me; "These trees that you see are those who dwell in this world."

52:2

Why then, Sir, I say, "Are they as if they were withered, and alike?" "Because," he says, "Neither the righteous are distinguishable, nor the sinners in this world, but they are alike. For this world is winter to the righteous, and they are not distinguishable, as they dwell with the sinners.

52:3

For as in the winter, the trees, having shed their leaves, are alike, and are not distinguishable, which are withered, and which alive, so also in this world, neither the just or the sinners are distinguishable, but they are all alike."

53:1

He showed me many trees again, some of them sprouting, and others withered, and he says to me; "Do you see," he says, "These trees?" "I see them, Sir," I say, "Some of them sprouting, and others withered."

53:2

These trees, he says, "That are sprouting are the righteous, who will dwell in the world to come; for the world to come is summer to the righteous, but winter to the sinners. When then the mercy of the Lord will shine forth, then those who serve

God will be made manifest; indeed, and all men will be made manifest.

53:3

For as in summer, the fruits of each several tree are made manifest, and are recognized of what sort they are, so also the fruits of the righteous will be manifest, and all [even the very smallest] will be known to be flourishing in that world.

53:4

But the Gentiles and the sinners, just as you saw the trees that were withered, even such will they be found, withered and unfruitful in that world, and will be burnt up as fuel, and will be manifest, because their practice in their life has been evil. For the sinners will be burned, because they sinned and did not repent; and the Gentiles will be burned, because they did not know Him who created them.

53:5

Therefore bear fruit, that in that summer, your fruit may be known. But abstain from overmuch business, and you will never fill into any sin. For those who busy themselves overmuch, also sin much, being distracted about their business, and in no wise serving their own Lord.

53:6

How then," he says, "Can such a man ask anything of the Lord and receive it, seeing that he does not serve the Lord? [For] those who serve Him, these will receive their petitions, but those who do not serve the Lord, these will receive nothing.

53:7

But if anyone works one single action, he is also able to serve the Lord; for his mind will not be corrupted from (following) the Lord, but he will serve Him, because he keeps his mind pure.

53:8

If therefore you do these things, you will be able to bear fruit to the world to come; indeed, and whoever will do these things, will bear fruit."

54:1

As I was fasting and seated on a certain mountain, and giving thanks to the Lord for all that He had done to me, I see the shepherd seated by me and saying; "Why have you come here

in the early morning?" "Because, Sir," I say, "I am keeping a station."

54:2

What, he says, "Is a station?" "I am fasting, Sir," I say. "And what," he says, "Is this fast [that you are fasting]?" "As I was accustomed, Sir," I say, "So I fast."

54:3

You do not know, he says, "How to fast to the Lord, neither is this a fast, this unprofitable fast which you make to Him." "Why, Sir," I say, "Do you say this?" "I tell you," he says, "That this is not a fast, wherein you think to fast; but I will teach you what is a complete fast and acceptable to the Lord. Listen," he says;

54:4

"God does not desire such a vain fast; for by so fasting to God you will do nothing for righteousness. But fast [to God] such a fast as this;

54:5

Do no wickedness in your life, and serve the Lord with a pure heart; observe His commandments and walk in His ordinances, and let no evil desire rise up in your heart; but believe God. Then, if you will do these things, and fear Him, and control yourself from every evil deed, you will live to God; and if you do these things, you will accomplish a great fast, and one acceptable to God.

55:1

Hear the parable which I will tell you relating to fasting.

55:2

A certain man had an estate, and many slaves, and a portion of his estate, he planted as a vineyard; and choosing out a certain slave who was trusty and well-pleasing (and) held in honor, he called him to him and says to him; 'Take this vineyard [which I have planted], and fence it [until I come], but do nothing else to the vineyard. Now keep this my commandment, and you will be free in my house.' Then the master of the servant went away to travel abroad.

55:3

When then he had gone away, the servant took and fenced the vineyard; and having finished the fencing of the vineyard, he noticed that the vineyard was full of weeds.

55:4

So he reasoned within himself, saying, 'I have carried out this command of my lord, I will next dig this vineyard, and it will be neater when it is dug; and when it has no weeds, it will yield more fruit, because [it is] not choked by the weeds.' He took and dug the vineyard, and all the weeds that were in the vineyard, he plucked up. And that vineyard became very neat and flourishing, when it had no weeds to choke it.

55:5

After a time, the master of the servant [and of the estate] came, and he went into the vineyard. And seeing the vineyard fenced neatly, and dug as well, and [all] the weeds plucked up, and the vines flourishing, he rejoiced [exceedingly] at what his servant had done.

55:6

So he called his beloved son, who was his heir, and the friends who were his advisers, and told them what he had commanded his servant, and how much he had found done. And they rejoiced with the servant at the testimony which his master had borne to him.

55:7

And he says to them; 'I promised this servant his freedom, if he should keep the commandment which I commanded him; but he kept my commandment and did a good work beside my vineyard, and pleased me greatly. For this work therefore which he has done, I desire to make him joint-heir with my son, because, when the good thought struck him, he did not neglect it, but fulfilled it.'

55:8

In this purpose, the son of the master agreed with him, that the servant should be made joint-heir with the son.

55:9

After some few days, his master made a feast, and sent many dainties to him from the feast. But when the servant received [the dainties sent to him by the master], he took what was sufficient for him, and distributed the rest to his fellow servants.

55:10

And his fellow-servants, when they received the dainties, rejoiced, and began to pray for him, that he might find greater



favor with the master, because he had treated them so handsomely.

55:11

All these things which had taken place, his master heard, and again rejoiced greatly at his deed. So the master again called his friends and his son together, and announced to them the deed that he had done with regard to his dainties which he had received; and they still more approved of his resolve, that his servant should be made joint-heir with his son."

56:1

I say, "Sir, I do not understand these parables, neither can I apprehend them, unless you explain them for me."

56:2

I will explain everything to you, he says; "And will show you whatever things I will speak with you. Keep the commandments of the Lord, and you will be well-pleasing to God, and will be enrolled among the number of those who keep His commandments.

56:3

But if you do any good thing outside the commandment of God, you will win for yourself more exceeding glory, and will be more glorious in the sight of God than you would otherwise have been. If then, while you keep the commandments of God, you add these services likewise, you will rejoice, if you observe them according to my commandment."

56:4

I say to him, "Sir, whatever you command me, I will keep it; for I know that you are with me." "I will be with you," he says, "Because you have so great zeal for doing good; indeed, and I will be with all," he says, "Whoever has such zeal as this.

56:5

This fasting," he says, "If the commandments of the Lord are kept, is very good. This then is the way, that you will keep this fast which you are about to observe.

56:6

First of all, keep yourself from every evil word and every evil desire, and purify your heart from all the vanities of this world. If you keep these things, this fast will be perfect for you.

56:7

And thus will you do. Having fulfilled what is written, on that day on which you fast, you will taste nothing but bread and water; and from your meats, which you would have eaten, you will reckon up the amount of that day's expenditure, which you would have incurred, and will give it to a widow, or an orphan, or to one in want, and so will you humble your soul, that he who has received from your humiliation may satisfy his own soul, and may pray for you to the Lord.

56:8

If then you will so accomplish this fast, as I have commanded you, your sacrifice will be acceptable in the sight of God, and this fasting will be recorded; and the service so performed is beautiful and joyous and acceptable to the Lord.

56:9

These things you will so observe, you and your children and your whole household; and, observing them, you will be blessed; indeed, and all those, who will hear and observe them, will be blessed, and whatever things they will ask of the Lord, they will receive."

57:1

I entreated him earnestly, that he would show me the parable of the estate, and of the master, and of the vineyard, and of the servant who fenced the vineyard, [and of the fence,] and of the weeds that were plucked up out of the vineyard, and of the son, and of the friends, the advisers. For I understood that all these things are a parable.

57:2

But he answered and said to me; "You are exceedingly importunate in inquiries. You should not," [he says,] "Make any inquiry at all; for if it is right that a thing is explained to you, it will be explained." I say to him; "Sir, whatever things you show to me and do not explain, I will have seen them in vain, and without understanding what they are. In like manner also, if you speak parables to me and do not interpret them, I will have heard a thing in vain from you."

57:3

But he again answered and said to me; "Whoever," he says, "Is a servant of God, and has his own Lord in his heart, asks understanding of Him, and receives it, and interprets every parable, and the words of the Lord that are spoken in parables

are made known to him. But as many who are sluggish and idle in intercession, these hesitate to ask of the Lord.

57:4

But the Lord is abundant in compassion, and gives to those who ask of Him without ceasing. But you who have been strengthened by the holy angel, and have received from him such (powers of intercession and are not idle, why do you not ask understanding of the Lord, and obtain it from Him?)"

57:5

I say to him, "Sir, I, who have you with me, have (but) need to ask you and inquire of you; for you show me all things, and speak with me; but if I had seen or heard them apart from you, I should have asked of the Lord, that they might be shown to me."

58:1

I told you just now, he says, "That you are unscrupulous and importunate, in inquiring for the interpretations of the parables. But since you are so obstinate, I will interpret to you the parable of the estate and all the accompaniments thereof, that you may make them known to all. Hear now," he says, "And understand them.

58:2

The estate is this world, and the lord of the estate is He who created all things, and set them in order, and endowed them with power; and the servant is the son of God, and the vines are this people whom He Himself planted;

58:3

And the fences are the [holy] angels of the Lord who keep His people together; and the weeds, which are plucked up from the vineyard, are the transgressions of the servants of God; and the dainties which He sent to him from the feast are the commandments which He gave to His people through His son; and the friends and advisers are the holy angels which were first created; and the absence of the master is the time which remains over until His coming."

58:4

I say to him; "Sir, great and marvelous are all things and all things are glorious; was it likely then," I say, "That I could have apprehended them?" "No, nor can any other man, though he is

full of understanding, apprehend them." "Yet again, Sir," I say, "Explain to me what I am about to inquire of you."

58:5

Say on, he says, "If you desire anything." "Therefore, Sir," I say, "Is the son of God represented in the parable in the guise of a servant?"

59:1

Listen, he said; "The son of God is not represented in the guise of a servant, but is represented in great power and lordship." "How, Sir?" I say; "I do not comprehend."

59:2

Because, he says, "God planted the vineyard, that is, He created the people, and delivered them over to His son. And the son placed the angels in charge of them, to watch over them; and the son himself cleansed their sins, by laboring much and enduring many toils; for no one can dig without toil or labor.

59:3

Having himself then cleansed the sins of his people, he showed them the paths of life, giving them the law which he received from his Father. You see," he says, "That he is himself master of the people, having received all power from his Father.

59:4

But how the Lord took His son and the glorious angels as advisers concerning the inheritance of the servant, listen.

59:5

The Holy Pre-existent Spirit. Which created the whole creation, God made to dwell in flesh that He desired. This flesh, therefore, in which the Holy Spirit dwelt, was subject to the Spirit, walking honorably in holiness and purity, without in any way defiling the Spirit.

59:6

When it had then lived honorably in chastity, and had labored with the Spirit, and had cooperated with it in everything, behaving itself boldly and bravely, He chose it as a partner with the Holy Spirit; for the career of this flesh pleased [the Lord], seeing that, as possessing the Holy Spirit, it was not defiled upon the earth.

59:7

He therefore took the son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblamably, might have some place of sojourn, and might not seem to have lost the reward for its service; for all flesh, which is found undefiled and unspotted, wherein the Holy Spirit dwelt, will receive a reward.

59:8

Now you have the interpretation of this parable also."

60:1

I was right glad, Sir, I say, "To hear this interpretation." "Listen now," he says, "Keep your flesh pure and undefiled, that the Spirit which dwells in it may bear witness to it, and your flesh may be justified.

60:2

See that it never enters into your heart that this flesh of yours is perishable, and so you abuse it in some defilement. [For] if you defile your flesh, you will defile the Holy Spirit also; but if you defile the flesh, you will not live."

60:3

But if, Sir, I say, "There has been any ignorance in times past, before these words were heard, how will a man who has defiled his flesh be saved?" "For the former deeds of ignorance," he says, "God alone has power to give healing; for all authority is His.

60:4

[But now keep yourself, and the Lord Almighty, who is full of compassion, will give healing for your former deeds of ignorance,] if from now you do not defile your flesh, neither the Spirit; for both share in common, and the one cannot be defiled without the other. Therefore keep both pure, and you will live to God."

61:1

As I sat in my house, and glorified the Lord for all things that I had seen, and was considering concerning the commandments, how that they were beautiful and powerful and gladsome and glorious and able to save a man's soul, I said within myself; "Blessed will I be, if I walk in these commandments; indeed, and whoever will walk in them will be blessed."

61:2

As I spoke these things within myself, I see him suddenly seated by me, and saying as follows; "Why are you of a doubtful mind concerning the commandments, which I commanded you? They are beautiful. Do not doubt at all; but clothe yourself in the faith of the Lord, and you will walk in them. For I will strengthen you in them.

61:3

These commandments are suitable for those who meditate repentance; for if they do not walk in them, their repentance is in vain.

61:4

You then who repent, cast away the evil doings of this world which crush you; and, by putting on every excellence of righteousness, you will be able to observe these commandments, and to add no more to your sins. If then you add no further sin at all, you will depart from your former sins. Walk then in these my commandments, and you will live to God. These things have [all] been told to you from me."

61:5

And after he had told these things to me, he says to me, "Let us go into the country, and I will show you the shepherds of the sheep." "Let us go, Sir," I say. And we came to a certain plain, and he shows me a young man, a shepherd, clothed in a light cloak, of saffron color;

61:6

And he was feeding a great number of sheep, and these sheep were, as it were, well fed and very frisky, and were gladsome as they skipped about here and there; and the shepherd himself was all gladsome over his flock; and the very visage of the shepherd was exceedingly gladsome; and he ran about among the sheep.

62:1

And he says to me; "Do you see this shepherd?" "I see him Sir," I say. "This," he says, "Is the angel of self-indulgence and of deceit. He crushes the souls of the servants of God, and perverts them from the truth, leading them astray with evil desires, wherein they perish.

62:2

For they forget the commandments of the living God, and walk

in vain deceits and acts of self-indulgence, and are destroyed by this angel, some of them to death, and others to corruption."

62:3

I say to him, "Sir, I do not comprehend what means 'To death,' and what 'To corruption.'" "Listen," he says; "The sheep which you saw gladsome and skipping about, these are those who have been utterly turned asunder from God, and have delivered themselves over to the lusts of this world. In these therefore, there is no repentance to life. For the name of God is being blasphemed through them. The life of such persons is death.

62:4

But the sheep, which you saw not skipping about, but feeding in one place, these are those who have delivered themselves over to acts of self-indulgence and deceit, but have not uttered any blasphemy against the Lord. These then have been corrupted from the truth. In these there is hope of repentance, wherein they can live. Corruption then has hope of a possible renewal, but death has eternal destruction."

62:5

Again we went forward a little way, and he shows me a great shepherd like a wild man in appearance, with a white goatskin thrown about him; and he had a kind of wallet on his shoulders, and a staff very hard and with knots in it, and a great whip. And his look was very sour, so that I was afraid of him because of his look.

62:6

This shepherd then kept receiving from the young man, the shepherd, those sheep that were frisky and well fed, but not skipping about, and putting them in a certain spot, which was precipitous and covered with thorns and briars, so that the sheep could not disentangle themselves from the thorns and briars, but [became entangled among the thorns and briars].

62:7

[And so they] pastured, entangled in the thorns and briars, and were in great misery with being beaten by him; and he kept driving them about here and there, and giving them no rest, and all together, those sheep did not have a happy time.

63:1

When I then saw them so lashed with the whip and vexed, I was

sorry for their sake, because they were so tortured and had no rest at all.

63:2

I say to the shepherd who was speaking with me; "Sir, who is this shepherd, who is [so] hard-hearted and severe, and has no compassion at all for these sheep?" "This," he says, "Is the angel of punishment, and he is one of the just angels, and presides over punishment.

63:3

So he receives those who wander away from God, and walk after the lusts and deceits of this life, and punishes them, as they deserve, with fearful and various punishments."

63:4

I would gladly learn, Sir, I said, "Of what sort are these various punishments." "Listen," he says; "The various tortures and punishments are tortures belonging to the present life; for some are punished with losses, and others with want, and others with various maladies, and others with [every kind] of unsettlement, and others with insults from unworthy persons and with suffering in many other respects.

63:5

For many, being unsettled in their plans, set their hands to many things, and nothing ever goes forward with them. And then they say that they do not prosper in their doings, and it does not enter into their hearts that they have done evil deeds, but they blame the Lord.

63:6

When they are then afflicted with every kind of affliction, then they are delivered over to me for good instruction, and are strengthened in the faith of the Lord, and serve the Lord with a pure heart the remaining days of their life. But, if they repent, the evil works which they have done rise up in their hearts, and then they glorify God, saying that He is a just Judge, and that they suffered justly each according to his doings. And they serve the Lord thenceforward with a pure heart, and are prosperous in all their doings, receiving from the Lord whatever things they may ask; and then they glorify the Lord because they were delivered over to me, and they no longer suffer any evil thing."

63:1

I say to him; "Sir, declare to me this further matter." "What do



you yet inquire?" he says. "Whether, Sir," I say, "Those who live in self-indulgence and are deceived, undergo torments during the same length of time as they live in self-indulgence and are deceived." He says to me, "They undergo torments for the same length of time."

63:2

Then, Sir, I say, "They undergo very slight torments; for those who are living thus in self-indulgence and forget God should have been tormented seven-fold."

63:3

He says to me, "You are foolish, and do not comprehend the power of the torment." "True," I say, "For if I had comprehended it, I should not have asked you to declare it to me." "Listen," he says, "To the power of both, [of the self-indulgence and of the torment]."

63:4

The time of the self-indulgence and deceit is one hour. But an hour of the torment has the power of thirty days. If then, one lives in self indulgence and is deceived for one day, and is tormented for one day, the day of the torment is equivalent to a whole year. For as many days then as a man lives in self-indulgence, for so many years is he tormented. You see then," he says, "That the time of the self-indulgence and deceit is very short, but the time of the punishment and torment is long."

65:1

Inasmuch, Sir, I say, "As I do not quite comprehend concerning the time of the deceit and self-indulgence and torment, show me more clearly."

65:2

He answered and said to me; "Your stupidity cleaves to you; and you will not cleanse your heart and serve God. Take heed," [he says,] "Unless haply, the time is fulfilled, and you are found in your foolishness. Listen then," [he says,] "Even as you wish, that you may comprehend the matter."

65:3

He who lives in self-indulgence and is deceived for one day, and does what he wishes, is clothed in much folly and does not comprehend the thing which he does; for on the morrow, he forgets what he did the day before. For self-indulgence and deceit have no memories, by reason of the folly, wherewith

each is clothed; but when punishment and torment cling to a man for a single day, he is punished and tormented for a whole year long; for punishment and torment have long memories.

65:4

So being tormented and punished for the whole year, the man remembers the self-indulgence and deceit at length, and perceives that it is on their account that he is suffering these ills. Every man, therefore, who lives in self-indulgence and is deceived, is tormented in this way because, though possessing life, they have delivered themselves over to death."

65:5

What kinds of self-indulgence, Sir, I say, "Are harmful?" "Every action," he says, "Is self-indulgence to a man, which he does with pleasure; for the irascible man, when he gives the reins to his passion, is self-indulgent; and the adulterer and the drunkard and the slanderer and the liar and the miser and the defrauder and he who does things akin to these, gives the reins to his peculiar passion; therefore he is self-indulgent in his action.

65:6

All these habits of self-indulgence are harmful to the servants of God; on account of these deceits therefore they so suffer who are punished and tormented.

65:7

But there are habits of self-indulgence like-wise which save men; for many are self-indulgent in doing good, being carried away by the pleasure it gives to themselves. This self-indulgence then is expedient for the servants of God, and brings life to a man of this disposition; but the harmful self-indulgences aforementioned bring torments and punishments to men; and if they continue in them and do not repent, they bring death upon themselves."

66:1

After a few days I saw him on the same plain, where I had also seen the shepherds, and he says to me, "What do you seek?" "I am here, Sir," I say, "That you may bid the shepherd who punishes, go out of my house; for he afflicts me much." "It is necessary for you," he says, "To be afflicted; for so," he says, "The glorious angel ordered as concerning you, for he wishes you to be tested." "Why, what so evil thing have I done, Sir," I say, "That I should be delivered over to this angel?"

66:2

Listen, he says. "Your sins are many, yet not so many that you should be delivered over to this angel; but your house has committed great iniquities and sins, and the glorious angel was embittered at their deeds, and for this cause he bade you be afflicted for a certain time, that they also might repent and cleanse themselves from every lust of this world. When they will therefore repent and be cleansed, then the angel of punishment will depart."

66:3

I say to him; "Sir, if they perpetrated such deeds that the glorious angel is embittered, what have I done?" "They cannot be afflicted otherwise," he says, "Unless you, the head of the [whole] house, are afflicted; for if you are afflicted, they also of necessity will be afflicted; but if you are prosperous, they can suffer no affliction."

66:4

But behold, Sir, I say, "They have repented with their whole heart." "I am quite aware myself," he says, "That they have repented with their whole heart; well, do you think who the sins of those who repent are forgiven forthwith? Certainly not; but the person who repents must torture his own soul, and must be thoroughly humble in his every action, and be afflicted with all the various kinds of affliction; and if he endures the afflictions which come upon him, assuredly He who created all things and endowed them with power will be moved with compassion and will bestow some remedy."

66:5

And this (will God do), if in any way He perceives the heart of the penitent [to be] pure from every evil thing. But it is expedient for you and for your house that you should be afflicted now. But why do I speak many words to you? You must be afflicted as the angel of the Lord commanded, even he who delivered you to me; and for this, give thanks to the Lord, in that He deemed you worthy that I should reveal the affliction to you beforehand, that foreknowing it, you might endure it with fortitude."

66:6

I say to him; "Sir, be with me, and I will be able to endure all affliction [easily]." "I will be with you," he says; "And I will ask the angel that punishes to afflict you more lightly; but you will be afflicted for a short time, and you will be restored again to

your house. Only continue to be humble and to minister to the Lord with a pure heart, you and your children and your house, and walk in my commandments which I command you, and thus it will be possible for your repentance to be strong and pure.

66:7

And if you keep these commandments with your household, all affliction will hold aloof from you; indeed, and affliction," he says, "Will hold aloof from all whoever will walk in these my commandments."

67:1

He showed me a [great] willow, overshadowing plains and mountains, and under the shadow of the willow, all have come who are called by the name of the Lord.

67:2

And by the willow, there stood an angel of the Lord, glorious and very tall, having a great sickle, and he was lopping branches from the willow, and giving them to the people who sheltered beneath the willow; and he gave them little rods about a cubit long.

67:3

And after all had taken the rods, the angel laid the sickle aside, and the tree was sound, just as I had seen it.

67:4

Then I marveled within myself, saying, "How is the tree sound after so many branches have been lopped off?" The shepherd says to me, "Do not marvel that the tree remained sound, after so many branches were lopped off, but wait until you see all things, and it will be shown to you what it is."

67:5

The angel who gave the rods to the people demanded them back from them again, and accordingly as they had received them, so also were they summoned to him, and each of them returned the several rods. But the angel of the Lord took them, and examined them.

67:6

From some, he received the rods withered and eaten as it were by grubs: the angel ordered those who gave up rods like these to stand apart.

67:7

And others gave them up withered, but not grub-eaten; and he ordered these to stand apart again.

67:8

And others gave them up half-withered; these also stood apart.

67:9

And others gave up their rods half-withered and with cracks; these also stood apart.

67:10

And others gave up their rods green and with cracks; these also stood apart. And others gave up their rods, one half withered and one half green; these also stood apart.

67:11

And others brought their rods two parts of the rod green, and the third part withered; these also stood apart. And others gave them up two parts withered, and the third part green; these also stood apart.

67:12

And others gave up their rods nearly all green, but a very small portion of their rods was withered, just the end; but they had cracks in them; these also stood apart.

67:13

And in those of others, there was a very small portion green, but the rest of the rods was withered; these also stood apart.

67:14

And others came bringing their rods green, as they received them from the angel; and the most part of the multitude gave up their rods in this state; and the angel rejoiced exceedingly at these; these also stood apart.

67:15

And others gave up their rods green and with shoots, these also stood apart; and at these again the angel rejoiced exceedingly.

67:16

And others gave up their rods green and with shoots; and their shoots had, as it were, a kind of fruit. And those men were exceedingly gladsome, whose rods were found in this state. And

the angel exulted over them, and the shepherd was very  
gladsome over them. [\\*48:29](#)

68:1

And the angel of the Lord commanded crowns to be brought.  
And crowns were brought, made as it were of palm branches;  
and he crowned the men who had given up the rods which had  
the shoots and some fruit, and sent them away into the tower.

68:2

And the others, he also sent into the tower, even those who had  
given up the rods green and with shoots, but the shoots were  
without fruit; and he set a seal upon them.

68:3

And all those who went into the tower had the same raiment,  
white as snow.

68:4

And those who had given up their rods green as they received  
them, he sent away, giving them a [white] robe, and seals.

68:5

After the angel had finished these things, he says to the  
shepherd; "I go away; but you will send these away to (their  
places within) the walls, accordingly as each deserves to dwell;  
but examine their rods carefully), and so send them away. But  
be careful in examining them. Take heed unless any escape  
you," he says. "Still, if any escape you, I will test them at the  
altar." When he had thus spoken to the shepherd, he departed.

68:6

And, after the angel had departed, the shepherd says to me;  
"Let us take the rods of all and plant them, to see whether any  
of them will be able to live." I say to him, "Sir, these withered  
things, how can they live?"

68:7

He answered and said to me; "This tree is a willow, and this  
class of trees clings to life. If then, the rods will be planted and  
get a little moisture, many of them will live. And afterwards, let  
us also try to pour some water over them. If any of them will be  
able to live, I will rejoice with it; but if it does not live, I at least  
will not be found neglectful."

68:8

So the shepherd bade me to call them, just as each one of them was stationed. And they came row after row, and they delivered up the rods to the shepherd. And the shepherd took the rods, and planted them in rows, and after he had planted them, he poured much water over them, so that the rods could not be seen for the water.

68:9

And after he had watered the rods, he says to me; "Let us go now. And after [several] days, let us return and inspect all the rods; for He who created this tree wills that all those who have received rods from this tree should live. And I myself hope that these little rods, after they have gotten moisture and been watered, will live the greater part of them."

69:1

I say to him; "Sir, inform me what this tree is. For I am perplexed herewith, because, though so many branches were cut off, the tree is sound, and nothing appears to have been cut from it; I am therefore perplexed thereat."

69:2

Listen, he says; "This great tree which overshadows plains and mountains and all the earth is the law of God which was given to the whole world; and this law is the son of God preached to the ends of the earth. But the people that are under the shadow are those who have heard the preaching, and believed on him;

69:3

But the great and glorious angel is Michael, who has the power over this people and is their captain. For this is he who puts the law into the hearts of the believers; therefore he himself inspects them to whom he gave it, to see whether they have observed it.

69:4

But you see the rods of every one; for the rods are the law. You see these many rods rendered useless, and you will notice all those who have not observed the law, and will see the abode of each severally."

69:5

I say to him; "Sir, why did he send away some into the tower, and leave others for you?" "As many," he says, "Who transgressed the law which they received from him, he left

these under my authority for repentance; but as many who already satisfied the law and have observed it, he has these under his own authority."

69:6

Who then, Sir, I say, "Are those who have been crowned and go into the tower?" ["As many," he says, "Who wrestled with the devil and overcame him in their wrestling, are crowned:] these are those who suffered for the law.

69:7

But the others, who likewise gave up their rods green and with shoots, though not with fruit, are those who were persecuted for the law, but did not suffer or yet deny their law.

69:8

But those who gave them up green just as they received them, are sober and righteous men, who walked altogether in a pure heart and have kept the commandments of the Lord. But all else you will know, when I have examined these rods that have been planted and watered."

70:1

And after a few days, we came to the place, and the shepherd sat down in the place of the angel, while I stood by him. And he says to me; "Gird yourself with a garment of raw flax, and minister to me." So I girded myself with a clean garment of raw flax made of coarse material.

70:2

And when he saw me girded and ready to minister to him, "Call," he says, "The men whose rods have been planted, according to the rank as each presented their rods." And I went away to the plain, and called them all; and they stood, all of them according to their ranks.

70:3

He says to them; "Let each man pluck out his own rod, and bring it to me." Those gave them up first, who had the withered and chipped rods, and they were found accordingly withered and chipped. He ordered them to stand apart.

70:4

Then those gave them up, who had them withered but not chipped; and some of them gave up the rods green, and others withered and chipped as by grubs. Those then who gave them



up green, he ordered to stand apart; but those who gave them up withered and chipped, he ordered to stand with the first.

70:5

Then those gave them up who had the half-withered and with cracks; and many of them gave them up green and without cracks; and some gave them up green and with shoots, and fruits on the shoots, such as those had, who went into the tower crowned; and some gave them up withered and eaten, and some withered and uneaten, and some such as they were, half-withered and with cracks. He ordered them to stand, each one apart, some in their proper ranks, and others apart.

71:1

Then those gave them up, who had their rods green, but with cracks. These all gave them up green, and stood in their own company. And the shepherd rejoiced over these, because they all were changed and had put away their cracks.

71:2

And those gave them up likewise, who had the one half green and the other half withered. The rods of some were found entirely green, of some half-withered, of some withered and eaten, and of some green and with shoots. These were all sent away each to his company.

71:3

Then those gave them up who had two parts green and the third withered; many of them gave them up green, and many half-withered, and others withered and eaten. These all stood in their own company.

71:4

Then those gave them up who had two parts withered and the third part green. Many of them gave them up half-withered, but some withered and eaten, others half-withered and with cracks, and a few green. These all stood in their own company.

71:5

Then those gave them up who had their rods green, but a very small part [withered] and with cracks. Of these, some gave them up green, and others green and with shoots. These also went away to their own company.

71:6

Then those gave them up who had a very small part green and

the other parts withered. The rods of these were found for the most part green and with shoots and fruit on the shoots, and others altogether green. At these rods, the shepherd rejoiced very [greatly], because they were found so. And these went away each to his own company.

72:1

After [the shepherd] had examined the rods of all, he says to me, "I told you that this tree clings to life. See," he says, "How many repented and were saved?" "I see, Sir," I say. "It is," he says, "That you may see the abundant compassion of the Lord, how great and glorious it is, and He has given (His) Spirit to those who are worthy of repentance."

72:2

Why then, Sir, I say, "Did they not all repent?" "To those, whose heart He saw about to become pure and to serve Him with all the heart, to them He gave repentance; but those whose craftiness and wickedness He saw, who intend to repent in hypocrisy, to them He gave no repentance, unless haply they should again profane His name."

72:3

I say to him, "Sir, now show me then concerning those who have given up their rods, what manner of man each of them is, and their abode, that when they hear this, those who believed and have received the seal and have broken it and did not keep it sound may fully understand what they are doing, and repent, receiving a seal from you, and may glorify the Lord, that He had compassion upon them and sent you to renew their spirits."

72:4

Listen, he says; "Those whose rods were found withered and grub-eaten, these are the renegades and traitors to the church, that blasphemed the Lord in their sins, and were still further ashamed of the name of the Lord, which was invoked upon them. These then perished altogether to God. But you see how not one of them repented, although they heard the words which you spoke to them, which I commanded you. From men of this kind, life departed.

72:5

But those who gave up the withered and undecayed (rods), these also are near them; for they were hypocrites, and brought in strange doctrines, and perverted the servants of God, especially those who had sinned, not permitting them to

repent, but persuading them with their foolish doctrines. These then have hope of repenting.

72:6

But you see that many of them have indeed repented from the time when you spoke my commandments to them; indeed, and (others) still will repent. And as many who will not repent, have lost their life; but as many of them who repented, became good; and their dwelling was placed within the first walls, and some of them even ascended into the tower. You see then," [he says,] "That repentance from sins brings life, but not to repent brings death.

73:1

But as many who gave up (the rods) half-withered, and with cracks in them, hear also concerning these. Those whose rods were half-withered throughout are the double-minded; for they neither live or are dead.

73:2

But those who have them half-withered and cracks in them, these are both double-minded and slanderers, and are never at peace among themselves but always causing dissensions. Yet even to these," [he says,] "Repentance is given. You see," [he says,] "That some of them have repented; and there is still," he says, "Hope of repentance among them.

73:3

And as many of them," he says, "Who have repented, have their abode within the tower; but as many of them who have repented tardily will abide within the walls; and as many who do not repent, but continue in their doings, will die the death.

73:4

But those who have given up their rods green and with cracks, these were found faithful and good at all times, [but] they have a certain emulation with one another about first places and about glory of some kind or other; but all these are foolish in having (emulation) with one another about first places.

73:5

Yet these also, when they heard my commandments, being good, purified themselves and repented quickly. They have their habitation, therefore, within the tower. But if anyone will again turn to dissension, he will be cast out from the tower and will lose his life.

73:6

Life is for all those who keep the commandments of the Lord. But in the commandments, there is nothing about first places, or about glory of any kind, but about long-suffering and humility in man. In such men, therefore, is the life of the Lord, but in factious and lawless men is death.

74:1

But those who gave up their rods half green and half withered, these are those who are mixed up in business and do not cleave to the saints. Therefore the one half of them lives, but the other half is dead.

74:2

Many then, when they heard my commandments, repented. As many then who repented, have their abode within the tower. But some of them altogether stood aloof. These then have no repentance; for by reason of their business affairs, they blasphemed the Lord and denied Him. So they lost their life for the wickedness that they committed.

74:3

But many of them were doubtful-minded. These still have place for repentance, if they repent quickly, and their dwelling will be within the tower; and if they repent tardily, they will dwell within the walls; but if they do not repent, they too have lost their life.

74:4

But those who have given up two parts green and the third part withered, these are those who have denied with manifold denials.

74:5

Many of them therefore repented and departed to dwell inside the tower; but many utterly rebelled from God; these lost their life finally. And some of them were double-minded and caused dissensions. For these then there is repentance, if they repent speedily and do not continue in their pleasures; but if they continue in their doings, they likewise procure death for themselves.

75:1

But those who have given up their rods two thirds withered and one third green, these are men who have been believers, but grew rich and became renowned among the Gentiles. They

clothed themselves with great pride and became high-minded, and abandoned the truth and did not cleave to the righteous, but lived together after the manner of the Gentiles, and this path appeared more pleasant to them; yet they did not depart from God, but continued in the faith, though they did not work the works of the faith.

75:2

Many of them therefore repented, and they had their habitation within the tower.

75:3

But others at the last living with the Gentiles, and being corrupted by the vain opinions of the Gentiles, departed from God, and worked the works of the Gentiles. These therefore were numbered with the Gentiles.

75:4

But others of them were doubtful-minded, not hoping to be saved by reason of the deeds that they had done; and others were double-minded and made divisions among themselves. For these then who were double-minded by reason of their doings, there is still repentance; but their repentance should be speedy, that their dwelling may be within the tower; but for those who do not repent, but continue in their pleasures, death is near.

76:1

But those who gave up their rods green, yet with the extreme ends withered and with cracks; these were found at all times good and faithful and glorious in the sight of God, but they sinned to a very slight degree by reason of little desires and because they had somewhat against one another. But, when they heard my words, the greater part quickly repented, and their dwelling was assigned within the tower.

76:2

But some of them were double-minded, and some, being double-minded, made a greater dissension. In these then there is still a hope of repentance, because they were always found good; and hardly will one of them die.

76:3

But those who gave up their rods withered, yet with a very small part green, these are those who believed, but practiced the works of lawlessness. Still they never separated from God, but bore the name gladly, and gladly received the servants of

God into their houses. So hearing of this repentance, they repented without wavering, and they practice all excellence and righteousness.

76:4

And some of them even suffer persecution willingly, knowing the deeds that they did. All these then will have their dwelling within the tower."

77:1

And after he had completed the interpretations of all the rods, he says to me; "Go, and tell all men to repent, and they will live to God; for the Lord in His compassion sent me to give repentance to all, though some of them do not deserve it for their deeds; but being long-suffering, the Lord wills those who were called through His son to be saved."

77:2

I say to him; "Sir, I hope that all, when they hear these words, will repent; for I am persuaded that each one, when he fully knows his own deeds and fears God, will repent."

77:3

He answered and said to me; "As many," [he says,] "Who [will repent] from their whole heart [and] will cleanse themselves from all the evil deeds aforementioned, and will add nothing further to their sins, will receive healing from the Lord for their former sins, unless they are double-minded concerning these commandments, and they will live to God. [But as many," he says, "Who will add to their sins and walk in the lusts of this world, will condemn themselves to death.]

77:4

But walk in my commandments, and live [to God; indeed, and as many who will walk in them and will do rightly, will live to God."]

77:5

Having shown me all these things [and told me them,] he says to me; "Now I will declare the rest (to you) after a few days."

78:1

After I had written down the commandments and parables of the shepherd, the angel of repentance, he came to me and says to me; "I wish to show you all things that the Holy Spirit, which

spoke with you in the form of the church, showed to you. For that Spirit is the son of God.

78:2

For when you were weaker in the flesh, it was not declared to you through an angel; but when you were enabled through the Spirit, and grew mighty in your strength so that you could even see an angel, then at length was manifested to you, through the church, the building of the tower. In a fair and seemly manner, you have seen all things, (instructed) as it were by a virgin; but now you see (being instructed) by an angel, though by the same Spirit;

78:3

Yet you must learn everything more accurately from me. For to this end also was I appointed by the glorious angel to dwell in your house, that you might see all things mightily, in nothing terrified, even as before."

78:4

And he took me away into Arcadia, to a certain rounded mountain, and set me on the top of the mountain, and showed me a great plain, and twelve mountains round the plain, the mountains each having a different appearance.

78:5

The first was black as soot; the second was bare, without vegetation; the third was thorny and full of briars;

78:6

The fourth had the vegetation half-withered, the upper part of the grass green, but the part by the roots withered, and some of the grass became withered, whenever the sun had scorched it;

78:7

The fifth mountain had green grass and was rugged; the sixth mountain was full with clefts throughout, some small and some great, and the clefts had vegetation, but the grass was not very luxuriant, but rather as if it had been withered;

78:8

The seventh mountain had smiling vegetation, and the whole mountain was in a thriving condition, and cattle and birds of every kind fed upon that mountain; and the more the cattle and the birds fed, so much more did the herbage of that mountain

flourish. The eighth mountain was full of springs, and every kind of creature of the Lord drank of the springs on that mountain.

78:9

The ninth mountain had no water at all, and was entirely desert; and it had wild beasts and deadly reptiles in it, which destroy mankind. The tenth mountain had very large trees and was umbrageous throughout, and beneath the shade lay sheep, resting and feeding.

78:10

The eleventh mountain was thickly wooded all over, and the trees thereon were very productive, decked with various kinds of fruits, so that one seeing them would desire to eat of their fruits. The twelfth mountain was altogether white and its aspect was cheerful; and the mountain was most beauteous in itself.

79:1

And in the middle of the plain, he showed me a great white rock, rising up from the plain. The rock was loftier than the mountains, being four-square, so that it could contain the whole world.

79:2

Now this rock was ancient, and had a gate hewn out of it; but the gate seemed to me to have been hewn out quite recently. And the gate glistened beyond the brightness of the sun, so that I marveled at the brightness of the gate.

79:3

And around the gate stood twelve virgins. The four then who stood at the corners seemed to me to be more glorious (than the rest); but the others were likewise glorious; and they stood at the four quarters of the gate, and virgins stood in pairs between them.

79:4

And they were clothed in linen tunics and girt about in seemly fashion, having their right shoulders free, as if they intended to carry some burden. Thus were they prepared, for they were very cheerful and eager.

79:5

After I had seen these things, I marveled in myself at the greatness and the glory of what I was seeing. And again, I was perplexed concerning the virgins, that delicate as they were,



they stood up like men, as if they intended to carry the whole heaven.

79:6

And the shepherd says to me; "Why do you question within yourself and are perplexed, and bring sadness on yourself? For whatever things you cannot comprehend, do not attempt them, if you are prudent; but entreat the Lord, that you may receive understanding to comprehend them.

79:7

What is behind you, you cannot see, but what is before you, you behold. The things therefore which you cannot see, let alone, and do not trouble yourself (about them; but the things which you see, these master, and do not be over-curious about the rest; but I will explain to you all things whatever I will show you. Have an eye therefore to what remains."

80:1

I saw six men come, tall and glorious and alike in appearance, and they summoned a multitude of men. And the others also who came were tall men and handsome and powerful. And the six men ordered them to build a tower above the gate. And there arose a great noise from those men who had come to build the tower, as they ran here and there round the gate.

80:2

For the virgins, standing round the gate, told the men to hasten to build the tower. Now the virgins had spread out their hands, as if they would take something from the men.

80:3

And the six men ordered stones to come up from a certain deep place, and to go to the building of the tower. And there went up ten stones, square and polished, [not] hewn from a quarry.

80:4

And the six men called to the virgins, and ordered them to carry all the stones which should go to the building of the tower, and to pass through the gate and to hand them to the men who were about to build the tower.

80:5

And the virgins laid the first ten stones that rose out of the deep on each other, and they carried them together, stone by stone.

81:1

And just as they stood together around the gate, in that order they carried those that seemed to be strong enough and had stooped under the corners of the stone, while the others stooped at the sides of the stone. And so they carried all the stones. And they carried them right through the gate, as they were ordered, and handed them to the men for the tower; and these took the stones and built.

81:2

Now the building of the tower was upon the great rock and above the gate. Those ten stones were then joined together, and they covered the whole rock. And these formed a foundation for the building of the tower. And [the rock and] the gate supported the whole tower.

81:3

And, after the ten stones, another twenty-five stones came up from the deep, and these were fitted into the building of the tower, being carried by the virgins, like the former. And after these thirty-five stones came up. And these were likewise fitted into the tower. And after these, another forty stones came up. And these all were put into the building of the tower. So four rows were made in the foundations of the tower.

81:4

And (the stones) ceased coming up from the deep, and the builders likewise ceased for a little. And again the six men ordered the multitude of the people to bring in stones from the mountains for the building of the tower.

81:5

They were brought in accordingly from all the mountains, of various colors, shaped by the men, and were handed to the virgins; and the virgins carried them right through the gate, and handed them in for the building of the tower. And when the various stones were placed in the building, they became all alike and white, and they lost their various colors.

81:6

But some stones were handed in by the men for the building, and these did not become bright; but just as they were placed, such were likewise found; for they were not handed in by the virgins, nor had they been carried in through the gate. These stones then were unsightly in the building of the tower.

81:7

Then the six men, seeing the stones that were unsightly in the building, ordered them to be removed and carried [below] into their own place from where they were brought.

81:8

And they say to the men who were bringing the stones in; "Abstain for your parts altogether from handing in stones for the building; but place them by the tower, that the virgins may carry them through the gate, and hand them in for the building. For if," [they say,] "They are not carried in through the gate by the hands of these virgins, they cannot change their colors. Do not labor therefore," [they say,] "In vain."

82:1

And the building was finished on that day, yet the tower was not finally completed, for it was to be carried up [still] higher; and there was a cessation in the building. And the six men ordered the builders to retire for a short time [all of them], and to rest; but the virgins, they did not order to retire from the tower. And I thought the virgins were left to guard the tower.

82:2

And after all had retired [and rested], I say to the shepherd; "How is it, Sir," I say, "That the building of the tower was not completed?" "The tower," he says, "Cannot yet be finally completed, until its master comes and tests this building, that if any stones are found crumbling, he may change them; for the tower is being built according to his will."

82:3

I would gladly know, Sir, I say, "What is this building of this tower, and concerning the rock and gate, and the mountains, and the virgins, and the stones that came up from the deep, and were not shaped, but went just as they were into the building;

82:4

And why ten stones were first placed in the foundations, then twenty-five, then thirty-five, then forty, and concerning the stones that had gone to the building and were removed again and put away in their own place, concerning all these things set my soul at rest, Sir, and explain them to me."

82:5

If, he says, "You are not found possessed of an idle curiosity, you will know all things. For after a few days, we will come here,

and you will see the sequel that overtakes this tower and will understand all the parables accurately."

82:6

And after a few days, we came to the place where we had sat, and he says to me, "Let us go to the tower; for the owner of the tower comes to inspect it." And we came to the tower, and there was no one at all by it, except the virgins alone.

82:7

And the shepherd asked the virgins whether the master of the tower had arrived. And they said that he would be there directly to inspect the building.

83:1

And, behold, after a little while, I see an array of many men coming, and in the midst, a man of such lofty stature that he overtopped the tower.

83:2

And the six men who superintended the building, walked with him on the right hand and on the left, and all those who worked at the building were with him, and many other glorious attendants around him. And the virgins who watched the tower ran up and kissed him, and they began to walk by his side round the tower.

83:3

And that man inspected the building so carefully, that he felt each single stone; and he held a rod in his hand and struck each single stone that was built in.

83:4

And when he smote, some of the stones became black as soot, others mildewed, others cracked, others broke off short, others became neither white or black, others rough and not fitting in with the other stones, and others with many spots; these were the varied aspects of the stones which were found unsound for the building.

83:5

So he ordered all these to be removed from the tower, and to be placed by the side of the tower, and other stones to be brought and put into their place.

83:6

And the builders asked him from what mountain he desired stones to be brought and put into their place. And he would not have them brought from the mountains, but ordered them to be brought from a certain plain that was near at hand.

83:7

And the plain was dug, and stones were found there, bright and square, but some of them were round too. And all the stones which there were, anywhere in that plain, were brought, every one of them, and were carried through the gate by the virgins.

83:8

And the square stones were hewed, and set in the place of those that had been removed; but the round ones were not placed in the building, because they were too hard to be shaped, and to work on them was slow. So they were placed by the side of the tower, as though they were intended to be shaped and placed in the building; for they were very bright.

84:1

So then, having accomplished these things, the glorious man who was lord of the whole tower called the shepherd to him, and delivered all the stones to him which lay by the side of the tower, which were cast out from the building, and says to him;

84:2

Clean these stones carefully, and set them in the building of the tower, these, I mean, which can fit with the rest; but those which will not fit, throw far away from the tower.

84:3

Having given these orders to the shepherd, he departed from the tower with all those with whom he had come. And the virgins stood round the tower watching it.

84:4

I say to the shepherd, "How can these stones go again to the building of the tower, seeing that they have been disapproved?" He says to me in answer; "Do you see", he says, "These stones?" "I see them, Sir," I say. "I myself," he says, "Will shape the greater part of these stones and put them into the building, and they will fit in with the remaining stones."

84:5

How, Sir, I say, "Can they, when they are chiseled, fill the same

space?" He says to me in answer, "As many that will be found small, will be put into the middle of the building; but as many that are larger, will be placed near the outside, and they will bind them together."

84:6

With these words he says to me, "Let us go away, and after two days, let us come and clean these stones, and put them into the building; for all things round the tower must be made clean, unless haply, the master suddenly comes and finds the circuit of the tower dirty, and he is indignant, and so these stones will not go to the building of the tower, and I will appear to be careless in my master's sight."

84:7

And after two days, we came to the tower, and he says to me; "Let us inspect all the stones, and see those that can go to the building." I say to him, "Sir, let us inspect them."

85:1

And so commencing first, we began to inspect the black stones; and just as they were when set aside from the building, such were also found. And the shepherd ordered them to be removed from the tower and to be put on one side.

85:2

Then he inspected those that were mildewed, and he took and shaped many of them, and ordered the virgins to take them up and put them into the building. And the virgins took them up and placed them in the building of the tower in a middle position. But the rest, he ordered to be placed with the black ones; for these also were found black.

85:3

Then he began to inspect those that had the cracks; and of these, he shaped many, and he ordered them to be carried away by the hands of the virgins for the building. And they were placed toward the outside, because they were found to be sounder. But the rest could not be shaped owing to the number of the cracks. For this reason therefore, they were cast aside from the building of the tower.

85:4

Then he proceeded to inspect the stunted (stones), and many among them were found black, and some had contracted great cracks; and he ordered these to also be placed with those that

had been cast aside. But those of them that remained, he cleaned and shaped, and ordered to be placed in the building. So the virgins took them up, and fitted them into the middle of the building of the tower; for they were somewhat weak.

85:5

Then he began to inspect those that were half white and half black, and many of them were (now) found black; and he ordered these to also be taken up with those that had been cast aside. But all the rest were [found white, and were] taken up by the virgins; for being white, they were fitted by [the virgins] them[selves] into the building. But they were placed towards the outside, because they were found sound, so that they could hold together those that were placed in the middle; for not a single one of them was too short.

85:6

Then he began to inspect the hard and rough; and a few of them were cast away, because they could not be shaped; for they were found very hard. But the rest of them were shaped [and taken up by the virgins] and fitted into the middle of the building of the tower; for they were somewhat weak.

85:7

Then he proceeded to inspect those that had the spots, and of these, few had turned black and were cast away among the rest; but the remainder were found bright and sound, and these were fitted by the virgins into the building; but they were placed toward the outside, owing to their strength.

86:1

Then he came to inspect the white and round stones, and he says to me; "What will we do with these stones?" "How do I know, Sir?" I say. [And he says to me,] "Do you perceive nothing concerning them?"

86:2

I, Sir, I say, "Do not possess this art, neither am I a mason, nor can I understand." "Do you see not," he says, "That they are very round; and if I wish to make them square, very much must needs be chiseled off from them? Yet some of them must of necessity be placed into the building."

86:3

If then, Sir, I say, "It must be so, why distress yourself, and why not choose out for the building those you will, and fit them into

it?" He chose the large and the bright ones out from them, and shaped them; and the virgins took them up, and fitted them into the outer parts of the building.

86:4

But the rest, which remained over, were taken up, and put aside into the plain from where they were brought; they were not however cast away, "Because," he says, there still remains a little of the tower to be built. And the master of the tower is exceedingly anxious that these stones are fitted into the building, for they are very bright."

86:5

So twelve women were called, most beautiful in form, clad in black, [girded about and having the shoulders bare,] with their hair hanging loose. And these women, I thought, had a savage look. And the shepherd ordered them to take up the stones that had been cast away from the building, and to carry them off to the same mountains from which they had also been brought;

86:6

And they took them up joyfully, and carried away all the stones and put them in the place from where they had been taken. And after all the stones had been taken up, and not a single stone still lay round the tower, the shepherd says to me; "Let us go round the tower, and see that there is no defect in it." And I proceeded to go round it with him.

86:7

And when the shepherd saw that the tower was very comely in the building, he was exceedingly glad; for the tower was so well built, that when I saw it, I coveted the building of it; for it was built, as it were, of one stone, having one fitting in it. And the stone-work appeared as if hewn out of the rock; for it seemed to me to be all a single stone.

87:1

And I, as I walked with him, was glad to see so brave a sight. And the shepherd says to me; "Go and bring plaster and fine clay, that I may fill up the shapes of the stones that have been taken up and put into the building; for all the circuit of the tower must be made smooth."

87:2

And I did as he bade, and brought them to him. "Assist me," he says, "And the work will be accomplished speedily." So he filled



in the shapes of the stones which had gone to the building, and ordered the circuit of the tower to be swept and made clean.

87:3

And the virgins took brooms and swept, and they removed all the rubbish from the tower, and sprinkled water, and the site of the tower was made cheerful and very seemly.

87:4

The shepherd says to me, "All," he says, "Has now been cleaned. If the lord comes to inspect the tower, he has nothing for which to blame us." Saying this, he desired to go away.

87:5

But I caught hold of his wallet, and began to adjure him by the Lord that he would explain to me [all] that he had shown me. He says to me; "I am busy for a little while, and then I will explain everything to you. Await me here until I come."

87:6

I say to him; "Sir, when I am here alone, what will I do?" "You are not alone," he says; "For these virgins are here with you." "Commend me then to them," I say. The shepherd calls them to him and says to them; "I commend this man to you until I come," and he departed.

87:7

So I was alone with the virgins; and they were most cheerful, and kindly disposed to me, especially the four of those who were more glorious in appearance.

88:1

The virgins say to me; "Today the shepherd does not come here." "What then will I do?" I say. "Stay for him," they say, "Until evening; and if he comes, he will speak with you; but if he does not come, you will stay here with us until he comes."

88:2

I say to them; "I will await him until evening, and if he does not come, I will depart home and return early in the morning." But they answered and said to me; "To us you were entrusted; you cannot depart from us."

88:3

Where then, I say, "Will I remain?" "You will pass the night with us," they say as a brother, not as a husband; for you are our

brother, and henceforward we will dwell with you; for we love you dearly." But I was ashamed to abide with them.

88:4

And she who seemed to be the chief of them began to kiss and to embrace me; and the others seeing her embrace me, they too began to kiss me, and to lead me round the tower, and to sport with me.

88:5

And I had become as it were, a younger man, and I commenced myself likewise to sport with them. For some of them began to dance, [others to skip,] others to sing. But I kept silence and walked with them round the tower, and was glad with them.

88:6

But when evening came, I wished to go away home; but they would not let me go, but detained me. And I stayed the night with them, and I slept by the side of the tower.

88:7

For the virgins spread their linen tunics on the ground, and made me lie down in the midst of them, and they did nothing else but pray; and I prayed with them without ceasing, and not less than them. And the virgins rejoiced that I so prayed. And I stayed there with the virgins until the morning until the second hour.

88:8

Then the shepherd came, and says to the virgins; "Have you done him any injury?" "Ask him," they say. I say to him, "Sir, I was rejoiced to stay with them." "On what did you sup?" he says "I supped, Sir," I say, "On the words of the Lord the whole night through." "Did they treat you well?" he says. "Yes, Sir," I say.

88:9

Now, he says, "What would you hear first?" "In the order as you showed to me, Sir, from the beginning," I say; "I request you, Sir, to explain to me exactly in the order that I will inquire of you." Accordingly as you desire," he says, "Even so will I interpret to you, and I will conceal nothing whatsoever from you."

89:1

First of all, Sir, I say, "Explain this to me. The rock and the gate,

what is it?" "This rock," he says, "And gate are the son of God."  
"How, Sir," I say, "Is the rock ancient, but the gate recent?"  
"Listen," he says, "And understand, foolish man.

89:2

The son of God is older than all His creation, so that he became the Father's adviser in His creation. Therefore he is also ancient." "But the gate, why is it recent, Sir?" I say.

89:3

Because, he says, "He was made manifest in the last days of the consummation; therefore the gate was made recent, that those who are to be saved may enter through it into the kingdom of God.

89:4

Did you see," he says, "That the stones that came through the gate have gone to the building of the tower, but those that did not come through it were cast away again to their own place?"  
"I saw, Sir," I say. "Thus," he says, "No one will enter into the kingdom of God, unless he receives the name of His son.

89:5

For if you wish to enter into any city, and that city is walled all round and has only one gate, can you enter into that city unless through the gate which it has?" "Why, how, Sir," I say, "Is it possible otherwise?" "If then you cannot enter into the city except through the gate itself, even so," he says, "A man cannot enter into the kingdom of God except by the name of His son who is beloved by Him.

89:6

Did you see," he says, "The multitude that is building the tower?" "I saw it, Sir," I say. "They," he says, "Are all glorious angels. With these then the Lord is walled around. But the gate is the son of God; there is this one entrance only to the Lord. No one then will enter in to Him otherwise than through His son.

89:7

Did you see," he says, "The six men, and the glorious and mighty man in the midst of them, him who walked about the tower and rejected the stones from the building?" "I saw him, Sir," I say.

89:8

The glorious man, he says, "Is the son of God, and those six are the glorious angels who guard him on the right hand and on the

left. Of these glorious angels not one," he says, "Will enter in to God without him; whoever will not receive his name, will not enter into the kingdom of God."

90:1

But the tower, I say, "What is it?" "The tower," he says, "Why, this is the church.

90:2

And these virgins, who are they? "They," he says, "Are holy spirits; and no man can otherwise be found in the kingdom of God, unless these will clothe him with their garment; for if you receive only the name, but do not receive the garment from them, you profit nothing. For these virgins are powers of the son of God. If [therefore] you bear the name, and do not bear his power, you will bear his name to none effect.

90:3

And the stones," he says, "Which you saw cast away, these bore the name, but did not clothe themselves with the raiment of the virgins." "Of what sort, Sir," I say, "Is their raiment?" "The names themselves," he says, "Are their raiment. Whoever bears the name of the son of God, should bear the names of these also; for even the son himself bears the names of these virgins.

90:4

As many stones," he says, "As you saw enter into the building of the tower, being given in by their hands and waiting for the building, they have been clothed in the power of these virgins.

90:5

For this cause you see the tower made a single stone with the rock. So also those who have believed in the Lord through His son and clothe themselves in these spirits, will become one spirit and one body, and their garments all of one color. But such persons who bear the names of the virgins have their dwelling in the tower."

90:6

The stones then, Sir, I say, "Which are cast aside, why were they cast aside? For they passed through the gate and were placed in the building of the tower by the hands of the virgins." "Since all these things interest you," he says, "And you inquire diligently, listen as touching the stones that have been cast aside.

90:7

These all," [he says,] "Received the name of the son of God, and likewise received the power of these virgins. When they then received these spirits, they were strengthened, and were with the servants of God, and they had one spirit and one body [and one garment]; for they had the same mind, and they worked righteousness.

90:8

After a certain time then, they were persuaded by the women whom you saw clad in black raiment, and having their shoulders bare and their hair loose, and beautiful in form. When they saw them, they desired them, and they clothed themselves with their power, but they stripped off the power of the virgins from themselves.

90:9

They were then cast away from the house of God, and delivered to these (women). But those who were not deceived by the beauty of these women remained in the house of God. So you have," he says, "The interpretation of those who were cast aside."

91:1

What then, Sir," I say, "If these men, being such as they are, should repent and put away their desire for these women, and return to the virgins, and walk in their power and in their works? Will they not enter into the house of God?"

91:2

They will enter, he says, "If they will put away the works of these women, and again take the power of the virgins, and walk in their works. For this is the reason why there was also a cessation in the building, that, if these repent, they may go into the building of the tower; but if they do not repent, then others will go, and these will be finally cast away."

91:3

For all these things, I gave thanks to the Lord, because He had compassion on all who called upon His name, and sent forth the angel of repentance to us, who had sinned against Him, and refreshed our spirit, and, when we were already ruined and had no hope of life, restored our life.

91:4

Now, Sir, I say, "Show me why the tower is not built upon the

ground, but upon the rock and upon the gate." "Because you are senseless," he says, "And without understanding [you ask the question]." "I am obliged, Sir," I say, "To ask all questions of you, because I am absolutely unable to comprehend anything at all; for all are great and glorious and difficult for men to understand."

91:5

Listen, he says. "The name of the son of God is great and incomprehensible, and sustains the whole world. If then, all creation is sustained by the son [of God], what do you think of those who are called by him, and bear the name of the son of God, and walk according to his commandments?

91:6

Do you then see what manner of men he sustains? Even those who bear his name with their whole heart. He himself then has become their foundation, and he sustains them gladly, because they are not ashamed to bear his name."

92:1

Declare to me, Sir, I say, "The names of the virgins, and of the women who are clothed in the black garments." "Hear," he says, "The names of the more powerful virgins, those who are stationed at the corners.

92:2

The first is Faith, and the second, Contenance, and the third, Power, and the fourth, Long-suffering. But the others stationed between them have these names - Simplicity, Guilelessness, Purity, Cheerfulness, Truth, Understanding, Concord, Love. He who bears these names and the name of the son of God will be able to enter into the kingdom of God.

92:3

Hear," he says, "Likewise, the names of the women who wear the black garments. Of these also, four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God who bears these names will see the kingdom of God, but will not enter into it."

92:4

But the stones, Sir, I say, "That came from the deep, and were

fitted into the building, who are they?" "The first," he says, "Even the ten, that were placed in the foundations, are the first generation; the twenty-five are the second generation of righteous men; the thirty-five are God's prophets and His ministers; the forty are apostles and teachers of the preaching of the son of God."

92:5

Why then, Sir, I say, "Did the virgins give in these stones also for the building of the tower and carry them through the gate?"

92:6

Because these first, he says, "Bore these spirits, and they never separated the one from the other, neither the spirits from the men or the men from the spirits, but the spirits abode with them until they fell asleep; and if they had not had these spirits with them, they would not have been found useful for the building of this tower."

93:1

Show me still further, Sir, I say. "What do you desire to know besides?" he says. "Why, Sir," I say, "Did the stones come up from the deep, and why were they placed into the building, though they bore these spirits?"

93:2

It was necessary for them, he says, "To rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, unless they had put aside the deadness of their [former] life.

93:3

So these likewise that had fallen asleep, received the seal of the son of God and entered into the kingdom of God. For before a man," he says, "Has borne the name of [the son of] God, he is dead; but when he has received the seal, he lays aside his deadness, and resumes life.

93:4

The seal then is the water: so they go down into the water dead, and they come up alive. "Thus to them also, this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

93:5

Why, Sir, I say, "Did the forty stones also come up with them

from the deep, though they had already received the seal?" "Because," he says, "These, the apostles and the teachers who preached the name of the son of God, after they had fallen asleep in the power and faith of the son of God, preached also to those who had fallen asleep before them, and themselves gave to them the seal of the preaching.

93:6

Therefore they went down with them into the water, and came up again. But these went down alive [and again came up alive]; whereas the others that had fallen asleep before them went down dead and came up alive.

93:7

So by their means they were quickened into life, and came to the full knowledge of the name of the son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were built with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they did not have this seal. You have then the interpretation of these things also." "I have, Sir," I say.

94:1

Now then, Sir, explain to me concerning the mountains. Why are their forms diverse, the one from the other, and various? "Listen," he says. "These twelve mountains are [twelve] tribes that inhabit the whole world. To these (tribes) then, the son of God was preached by the Apostles."

94:2

But explain to me, Sir, why they are various - these mountains - and each has a different appearance." "Listen," he says. "These twelve tribes which inhabit the whole world are twelve nations; and they are various in understanding and in mind. As various, then, as you saw these mountains to be, such also are the varieties in the mind of these nations, and such their understanding. And I will show to you the conduct of each."

94:3

First, Sir, I say, "Show me this, why the mountains being so various, yet, when their stones were set into the building, became bright and of one color, just like the stones that had come up from the deep."

94:4

Because, he says, "All the nations that dwell under heaven,



when they heard and believed, were called by the one name of [the son of] God. So having received the seal, they had one understanding and one mind, and one faith became theirs and [one] love, and they bore the spirits of the virgins along with the name; therefore the building of the tower became of one color, even bright as the sun.

94:5

But after they entered in together, and became one body, some of them defiled themselves, and were cast out from the society of the righteous, and became again such as they were before, or rather even worse."

95:1

How, Sir, I say, "Did they become worse, after they had fully known God?" "He who does not know God," he says, "And commits wickedness, has a certain punishment for his wickedness; but he who knows God fully should not commit wickedness any longer, but to do good.

95:2

If then he who should do good, commits wickedness, does he not seem to do greater wickedness than the man who does not know God? Therefore those who have not known God, and commit wickedness, are condemned to death; but those who have known God and seen His mighty works, and yet commit wickedness, will receive a double punishment, and will die eternally. In this way therefore will the church of God be purified.

95:3

And as you saw the stones removed from the tower and delivered over to the evil spirits, they too will be cast out; and there will be one body of those who are purified, just as the tower, after it had been purified, became made as it were of one stone. Thus will it be with the church of God also, after she has been purified, and the wicked and hypocrites and blasphemers and double-minded and those who commit various kinds of wickedness have been cast out.

95:4

When these have been cast out, the church of God will be one body, one understanding, one mind, one faith, one love. And then the son of God will rejoice and be glad in them, for he has received back his people pure." "Great and glorious, Sir," I say, "Are all these things.

95:5

Once more, Sir," [say I,] "Show me the force and the doings of each one of the mountains, that every soul that trusts in the Lord, when it hears, may glorify His great and marvelous and glorious name." "Listen," he says, "To the variety of the mountains and of the twelve nations.

96:1

From the first mountain, which was black, those who have believed are such as these; rebels and blasphemers against the Lord, and betrayers of the servants of God. For these, there is no repentance, but there is death. For this cause also they are black; for their race is lawless.

96:2

And from the second mountain, the bare one, those who believed are such as these; hypocrites and teachers of wickedness. And these then are like the former in not having the fruit of righteousness. For, even as their mountain is unfruitful, so likewise such men as these have a name indeed, but they are void of the faith, and there is no fruit of truth in them. For these then, repentance is offered, if they repent quickly; but if they delay, they will have their death with the former."

96:3

Why, Sir, I say, "Is repentance possible for them, but not for the former? For their doings are almost the same." "On this account," he says, "Is repentance offered for them, because they did not blaspheme their Lord, nor became betrayers of the servants of God; yet from desire of gain they played the hypocrite, and taught each other [after] the desires of sinful men. But they will pay a certain penalty; yet repentance is ordained for them, because they have not become blasphemers or betrayers.

97:1

And from the third mountain, which had thorns and briars, those who believed are such as these; some of them are wealthy and others are entangled in many business affairs. The briars are the wealthy, and the thorns are those who are mixed up in various business affairs.

97:2

These [then, who are mixed up in many and various business affairs,] do [not] cleave to the servants of God, but go astray,

being choked by their affairs, but the wealthy unwillingly cleave to the servants of God, fearing unless they may be asked for something by them. Such men therefore will hardly enter into the kingdom of God.

97:3

For as it is difficult to walk on briars with bare feet, so it is also difficult for such men to enter the kingdom of God.

97:4

But for all these, repentance is possible, but it must be speedy, that in respect to what they omitted to do in the former times, they may now revert to (past) days, and do some good. If then, they will repent and do some good, they will live to God; but if they continue in their doings, they will be delivered over to those women, the which will put them to death.

98:1

And from the fourth mountain, which had much vegetation, the upper part of the grass green and the part towards the roots withered, and some of it dried up by the sun, those who believed are such as these; the double-minded, and those who have the Lord on their lips, but do not have Him in their heart.

98:2

Therefore their foundations are dry and without power, and their words only live, but their works are dead. Such men are neither alive or dead. They are, therefore, like the double-minded; for the double-minded are neither green or withered; for they are neither alive or dead.

98:3

For as their grass was withered up when it saw the sun, so also the double-minded, when they hear of tribulation, through their cowardice, serve idols and are ashamed of the name of their Lord.

98:4

Such are neither alive or dead. Yet these also, if they repent quickly, will be able to live; but if they do not repent, they are already delivered over to the women who deprive them of their life.

99:1

And from the fifth mountain, which had green grass and was rugged, those who believed are such as these; they are faithful,

but slow to learn and stubborn and self-pleasers, desiring to know all things, and yet they know nothing at all.

99:2

By reason of this, their stubbornness, understanding stood aloof from them, and a foolish senselessness entered into them; and they praise themselves as having understanding, and they desire to be self-appointed teachers, though they are senseless.

99:3

Owing then to this pride of heart, many, while they exalted themselves, have been made empty; for a mighty demon is stubbornness and vain confidence. Of these then, many were cast away, but some repented and believed, and submitted themselves to those who had understanding, having learned their own senselessness.

99:4

Indeed, and to the rest that belong to this class, repentance is offered; for they did not become wicked, but rather foolish and without understanding. If these then will repent, they will live to God; but if they do not repent, they will have their abode with the women who work evil against them.

100:1

But those who believed from the sixth mountain, which had clefts great and small, and in the clefts, withered herbage, are such as these;

100:2

Those who have the small clefts, these are those who have anything against one another, and from their backbitings, they are withered in the faith; but many of these repented. Indeed, and the rest will repent, when they hear my commandments; for their backbitings are but small, and they will quickly repent.

100:3

But those who have great clefts, these are persistent in their backbitings and bear grudges, nursing wrath against one another. These then were thrown right away from the tower and rejected from its building. Such persons therefore will live with difficulty.

100:4

If God and our Lord, who rules over all things and has the authority over all His creation, bears no grudge against those

who confess their sins, but is propitiated, does man, who is mortal and full of sins, bear a grudge against man, as though he were able to destroy or save him?

100:5

I say to you, I, the angel of repentance, to as many who hold this heresy, put it away from you and repent, and the Lord will heal your former sins, if you will purify yourselves from this demon; but if not, you will be delivered to him to be put to death.

101:1

And from the seventh mountain, on which herbage was green and smiling, and the whole mountain thriving, and cattle of every kind and the fowls of heaven were feeding on the herbage on that mountain, and the green herbage, on which they fed, only grew more luxuriant, those who believed are such as these;

101:2

They were ever simple and guileless and blessed, having nothing against one another, but always rejoicing in the servants of God, and clothed in the Holy Spirit of these virgins, and always having compassion on every man, and out of their labors, they supplied every man's need without reproach and without misgiving.

101:3

The Lord then, seeing their simplicity and entire childliness, made them to abound in the labors of their hands, and bestowed favor on them in all their doings.

101:4

But I say to you who are such, I, the angel of repentance, remain to the end such as you are, and your seed will never be blotted out. For the Lord has put you to the proof, and enrolled you among our number, and your whole seed will dwell with the son of God; for you received of His Spirit.

102:1

And from the eighth mountain, where were the many springs, and all the creatures of the Lord drank of the springs, those who believed are such as these;

102:2

Apostles and teachers, who preached to the whole world, and who taught the word of the Lord in soberness and purity, and

kept back no part at all for evil desire, but always walked in righteousness and truth, even as they also received the Holy Spirit. Such therefore will have their entrance with the angels.

103:1

And from the ninth mountain, which was desert, which had [the] reptiles and wild beasts in it which destroy mankind, those who believed are such as these;

103:2

Those who have the spots are deacons who exercised their office ill, and plundered the livelihood of widows and orphans, and made gain for themselves from the ministrations which they had received to perform. If they then abide in the same evil desire, they are dead and there is no hope of life for them; but if they turn again and fulfill their ministrations in purity, it will be possible for them to live.

103:3

But those who are mildewed, these are those who denied and did not turn again to their Lord, but having become barren and desert, because they do not cleave to the servants of God but remain alone, they destroy their own souls.

103:4

For as a vine left alone in a hedge, if it meets with neglect, is destroyed and wasted by the weeds, and in time becomes wild and is no longer useful to its owner, so also men of this kind have given themselves up in despair and become useless to their Lord, by growing wild.

103:5

To these then, repentance comes, unless they are found to have denied from the heart; but if a man is found to have denied from the heart, I do not know whether it is possible for him to live.

103:6

And I say this not in reference to these days, that a man, after denying, should receive repentance; for it is impossible for him to be saved who will now deny his Lord; but for those who denied Him long ago, repentance seems to be possible. If a man will therefore repent, let him do so speedily before the tower is completed; but if not, he will be destroyed by the women and put to death.

103:7

And the stunted, these are the treacherous and backbiters; and the wild beasts which you saw on the mountain are these. For as wild beasts with their venom, poison and kill a man, so also do the words of such men poison and kill a man.

103:8

These then are broken off short from their faith through the conduct which they have in themselves; but some of them repented and were saved; and the rest that are of this kind can be saved, if they repent; but if they do not repent, they will meet their death from those women of whose power they are possessed.

104:1

And from the tenth mountain, where trees were sheltering certain sheep, those who believed are such as these;

104:2

Bishops, hospitable persons, who gladly received the servants of God without hypocrisy into their houses at all times. [These bishops] sheltered the needy and the widows in their ministration at all times without ceasing, and conducted themselves in purity at all times.

104:3

These [all] will then be sheltered by the Lord forever. Those therefore who have done these things are glorious in the sight of God, and their place is even now with the angels, if they will continue to the end serving the Lord.

105:1

And from the eleventh mountain, where trees were full of fruit, decked with various kinds of fruits, those who believed are such as these;

105:2

Those who suffered for the name [of the son of God], who also suffered readily with their whole heart, and yielded up their lives."

105:3

Why then, Sir, I say, "Have all the trees fruits, but some of their fruits are more beautiful than others?" "Listen," he says; "All as many who ever suffered for the name's sake are glorious in the sight of God, and the sins of all these were taken away, because

they suffered for the name of the son of God. Now here [are] why their fruits are various, and some surpassing others.

105:4

As many," he says, "Who were tortured and did not deny, when brought before the magistry, but suffered readily, these are more glorious in the sight of the Lord; their fruit is that which surpasses. But as many who become cowards, and were lost in uncertainty, and considered in their hearts whether they should deny or confess, and yet suffered, their fruits are less, because this design entered into their heart; for this design is evil, that a servant should deny his own Lord.

105:5

See to it, therefore, you who entertain this idea, unless this design remains in your hearts, and you die to God. But you who suffer for the name's sake should glorify God, because God deemed you worthy that you should bear this name, and that all your sins should be healed.

105:6

Reckon yourselves blessed therefore; indeed, rather think that you have done a great work, if any of you will suffer for God's sake. The Lord bestows life upon you, and you did not perceive it; for your sins weighed you down, and if you had not suffered for the name [of the Lord], you had died to God by reason of your sins.

105:7

These things I say to you who waver as touching denial and confession. Confess that you have the Lord, unless denying Him you are delivered into prison.

105:8

If the Gentiles punish their slaves, if anyone denies his Lord, what do you think the Lord will do to you, He who has authority over all things? Away with these designs from your hearts, that you may live forever to God.

106:1

And from the twelfth mountain, which was white, those who believed are such as these; those who are as very babes, into whose heart no guile enters, neither did they learn what wickedness is, but they remained as babes forever.



106:2

Such as these then dwell without doubt in the kingdom of God, because they defiled the commandments of God in nothing, but continued as babes all the days of their life in the same mind.

106:3

As many of you therefore who will continue," he says, "And will be as infants not having guile, will be [more] glorious [even] than all those who have been mentioned before; for all infants are glorious in the sight of God, and stand first in His sight. Then you are blessed, as many who have put wickedness away from you, and have clothed yourselves in guilelessness: you will live to God cheifest of all."

106:4

After he had finished the parables of the mountains, I say to him, "Sir, now explain to me concerning the stones that were taken from the plain and placed in the building in the room of the stones that were taken from the tower, and concerning the round (stones) that were placed in the building, and concerning those that were still round."

107:1

Hear, he says, "Likewise concerning all these things. The stones that were taken from the plain and placed in the building of the tower in the room of those that were rejected, are the roots of this white mountain.

107:2

When then those who believed from this mountain were all found guiltless, the lord of the tower ordered these from the roots of the mountain to be put into the building of the tower. For he knew that if these stones should go into the building [of the tower], they would remain bright and not one of them would turn black.

107:3

But if he added (stones) from other mountains, he would have been obliged to visit the tower again, and to purify it. Now all these have been found white, who have believed and who will believe; for they are of the same kind. Blessed is this kind, for it is innocent!

107:4

Hear now likewise, concerning those round and bright stones. All these are from the white mountain. Now hear why they have

been found round. Their riches have darkened and obscured them a little from the truth.

107:5

When therefore the Lord perceived their mind, that they could favor the truth, and likewise remain good, He commanded their possessions to be cut off from them, yet not to be taken away altogether, so that they might be able to do some good with that which has been left to them, and might live to God for they come of a good kind. So therefore they have been cut away a little, and placed in the building of this tower."

108:1

"But the other (stones), which have remained round and have not been fitted into the building, because they have not yet received the seal, have been replaced in their own possession, for they were found very round.

108:2

For this world and the vanities of their possessions must be cut off from them, and then they will fit into the kingdom of God. For it is necessary that they should enter into the kingdom of God; because the Lord has blessed this innocent kind. Of this kind then, not one will perish. Indeed, even though any one of them, being tempted by the most wicked devil, have committed any fault, he will return speedily to his Lord.

108:3

Blessed, I pronounced you all to be, I the angel of repentance, whoever of you are guileless as infants, because your part is good and honorable in the sight of God.

108:4

Moreover, I bid all of you, whoever has received this seal, keep guilelessness, and bear no grudge, and do not continue in your wickedness, nor in the memory of the offenses of bitterness; but become of one spirit, and heal these evil clefts and take them away from among you, that the owner of the flocks may rejoice concerning them.

108:5

For he will rejoice, if he finds all things whole. But if he finds any part of the flock scattered, woe to the shepherds.

108:6

For if the shepherds themselves will have been found scattered,

how will they answer for the flocks? Will they say that they were harassed by the flock? No credence will be given them. For it is an incredible thing that a shepherd should be injured by his flock; and he will be punished more because of his falsehood. And I am the shepherd, and it behoves me most strongly to render an account for you.

109:1

Amend yourselves therefore, while the tower is still in course of building.

109:2

The Lord dwells in men who love peace; for to Him, peace is dear; but from the contentious and those who are given up to wickedness, He keeps afar off. Restore your spirit whole therefore to Him as you received it.

109:3

For suppose you have given a new garment whole to a fuller, and desire to receive it back again whole, but the fuller gives it back to you torn, will you thus receive it? Will you not at once blaze out and attack him with reproaches, saying; The garment which I gave you was whole; why have you rent it and made it useless? See, by reason of the rent, which you have made in it, it cannot be of use." Will you not then say all this to a fuller even about a rent which he has made in your garment?"

109:4

If therefore you are thus vexed in the matter of your garment, and complain because you do not receive it back whole, what do you think the Lord will do to you, He, who gave you the spirit whole, and you have made it absolutely useless, so that it cannot be of any use at all to its Lord? For its use began to be useless, when it was corrupted by you. Will the Lord of this spirit not therefore punish [you with death] for this your deed?"

109:5

Certainly, I said, "All those, whomsoever He will find continuing to bear malice, He will punish." "Do not trample," he said, "Upon His mercy, but rather glorify Him, because He is so long-suffering with your sins, and is not like you. Then practice repentance which is expedient for you.

110:1

All these things which are written above I, the shepherd, the angel of repentance, have declared and spoken to the servants

of God. If you will then believe and hear my words, and walk in them, and amend your ways, you will be able to live. But if you continue in wickedness and in bearing malice, no one of this kind will live to God. All things which were to be spoken by me have (now) been spoken to you."

110:2

The shepherd said to me, "Have you asked me all your questions?" And I said, "Yes, Sir." "Why then have you not inquired of me concerning the shape of the stones placed in the building, in that we filled up their shapes?" And I said, "I forgot, Sir."

110:3

Listen now, he said, "Concerning them. These are those who have heard my commandments now, and have practiced repentance with their whole heart. So when the Lord saw that their repentance was good and pure, and that they could continue therein, He ordered their former sins to be blotted out. These shapes then were their former sins, and they have been chiseled away that they might not appear."

111:1

After I had written out this book completely, the angel who had delivered me to the shepherd came to the house where I was, and sat upon a couch, and the shepherd stood at his right hand. Then he called me, and spoke thus to me;

111:2

I delivered you, he said, "And your house to this shepherd, that you might be protected by him." "True, Sir," I said "If therefore," he said, "You desire to be protected from all annoyance and all cruelty, to also have success in every good work and word, and all the power of righteousness, walk in his commandments, which I have given you, and you will be able to get the mastery over all wickedness."

111:3

For if you keep his commandments, all evil desire and the sweetness of this world will be subject to you; moreover, success will attend you in every good undertaking. Embrace his gravity and self-restraint, and tell it out to all men that he is held in great honor and dignity with the Lord, and is a ruler of great authority, and powerful in his office. To him alone in the whole world has authority over repentance been assigned. Does

he seem to you to be powerful? Yet you despise the gravity and moderation which he uses towards you."

112:1

I say to him; "Ask him, Sir, himself, whether from the time that he has been in my house, have I done anything out of order, whereby I have offended him?"

112:2

I myself know, he said, "That you have done nothing out of order, nor are about to do so. And so I speak these things to you, that you may persevere. For he has given a good account of you to me. You therefore will speak these words to others, that they too who have practiced or will practice repentance may be of the same mind as you are; and he may give a good report of them to me, and I to the Lord."

112:3

I too, Sir, I say, "Declare to every man the mighty works of the Lord; for I hope that all who have sinned in the past, if they hear these things, will gladly repent and recover life."

112:4

Continue therefore, he said, "In this ministry, and complete it to the end. For whoever fulfills His commandments will have life; indeed such a man (will have) great honor with the Lord. But whoever does not keep His commandments, flies from their life, and opposes Him, and does not follow His commandments, but delivers themselves over to death; and each one becomes guilty of his own blood. But I bid you, obey these commandments, and you will have a remedy for your sins.

113:1

"Moreover, I have sent these virgins to you, that they may dwell with you; for I have seen that they are friendly towards you. You have them therefore as helpers, that you may be better able to keep His commandments; for it is impossible that these commandments are kept without the help of these virgins. I see too that they are glad to be with you. But I will charge them that they do not depart at all from your house.

113:2

Only purify your house; for in a clean house, they will gladly dwell. For they are clean and chaste and industrious, and have favor in the sight of the Lord. If, therefore, they will find your house pure, they will continue with you; but if the slightest

pollution arises, they will depart from your house at once. For these virgins do not love pollution in any form."

113:3

I said to him, "I hope, Sir, that I will please them, so that they may gladly dwell in my house forever; and just as he to whom you delivered me makes no complaint against me, so will they likewise make no complaint."

113:4

He says to the shepherd, "I perceive," he says, "That he wishes to live as the servant of God, and that he will keep these commandments, and will place these virgins in a clean habitation."

113:5

With these words, he again delivered me over to the shepherd, and called the virgins, and said to them; "Inasmuch as I see that you are glad to dwell in this man's house, I commend him and his house to you, that you do not depart at all from his house." But they heard these words gladly.

114:1

He said then to me, "Quit like a man in this ministry; declare the mighty works of the Lord to every man, and you will have favor in this ministry. Whoever therefore will walk in these commandments, will live and be happy in his life; but whoever will neglect them, will not live, and will be unhappy in his life.

114:2

Charge all men who are able to do right, that they do not cease to practice good works; for it is useful for them. I say moreover that every man should be rescued from misfortune; for he who has need, and suffers misfortune in his daily life, is in great torment and want.

114:3

Whoever therefore rescues a life of this kind from penury, wins great joy for himself. For he who is harassed by misfortune of this sort is afflicted and tortured with equal torment as one who is in chains. For many men on account of calamities of this kind, because they can bear them no longer, lay violent hands on themselves. He then who knows the calamity of a man of this kind and does not rescue him, commits great sin, and becomes guilty of the man's blood.

114:4

Do therefore good works, whoever of you have received (benefits) from the Lord, unless, while you delay to do them, the building of the tower is completed. For it is on your account that the work of the building has been interrupted. Unless you then hasten to do right, the tower will be completed, and you shut out."

114:5

When he had then finished speaking with me, he rose from the couch and departed, taking with him, the shepherd and the virgins. He said however to me, that he would send the shepherd and the virgins back again to my house. . .

## **The Epistle of Barnabas**

**The Full Text, which was Removed from the Bible, but Still Found in Codex Sinaiticus, with References to the Torah and the Qur'an;**

1:1

I bid you greeting, sons and daughters, in the name of the Lord who loved us, in peace.

1:2

Seeing that the ordinances of God are great and rich to you, I rejoice with an exceedingly great and overflowing joy at your blessed and glorious spirits; so innate is the grace of the spiritual gift that you have received.

1:3

Therefore I also the more congratulate myself hoping to be saved, for I truly see the Spirit poured out among you from the riches of the fount of the Lord. So greatly did the much desired sight of you astonish me respecting you.

1:4

Being therefore persuaded of this, and being conscious with myself that having said much among you, I know that the Lord journeyed with me on the way of righteousness, and am wholly constrained also myself to this, to love you more than my own

soul (for great faith and love dwells in you through the hope of the life which is His), considering this therefore, that,

1:5

If it will be my care to communicate to you some portion of that which I received, it will turn to my reward for having ministered to such spirits, I was eager to send you a trifle, that along with your faith, you might have your knowledge also perfect.

1:6

Well then, there are three ordinances of the Lord; the hope of life, which is the beginning and end of our faith; and righteousness, which is the beginning and end of judgment; love shown in gladness and exultation, the testimony of works of righteousness.

1:7

For the Lord made known to us by His prophets things past and present, likewise giving us the firstfruits of the taste of things future. And seeing each of these things severally coming to pass, accordingly as He spoke, we should offer a richer and higher offering to the fear of Him. But I, not as though I were a teacher, but as one of yourselves, will show forth a few things, whereby you will be gladdened in the present circumstances.

2:1

Seeing then that the days are evil, and that the Active One himself has the authority, we should give heed to ourselves and to seek out the ordinances of the Lord.

2:2

The aids of our faith then are fear and patience, and our allies are long-suffering and self-restraint.

2:3

While these abide in a pure spirit in matters relating to the Lord, wisdom, understanding, science, knowledge rejoice with them.

2:4

For He has made manifest to us by all the prophets that He wants neither sacrifices or whole burnt offerings or oblations, saying at one time;

2:5

What is the multitude of your sacrifices to Me, the Lord says, I am full of whole burnt offerings, and the fat of lambs and do not



desire the blood of bulls and of goats, not though you should come to be seen of Me. Or who required these things at your hands? You will no longer continue to tread My court. If you bring fine flour, it is in vain; incense is an abomination to Me; your new moons and your sabbaths I cannot away with. [\\*Isaiah 1:11](#)  
[-14](#)

2:6

He therefore annulled these things, that the new law of our lord, Jesus, the Messiah, being free from the yoke of constraint, might have its oblation not made by human hands.

2:7

And He says again to them, "Did I command your fathers when they went forth from the land of Egypt to bring Me whole burnt offerings and sacrifices?

2:8

No, this was My command to them, 'Let none of you bear a grudge of evil against his neighbor in his heart, and do not love a false oath.' [\\*Jeremiah 7:22 - 23](#)

2:9

So we should perceive, unless we are without understanding, the mind of the goodness of our Father; for He speaks to us, desiring us to not go astray like them, but to seek how we may approach Him.

2:10

Thus He then speaks to us; "The sacrifice to God is a broken heart, [\\*Psalms 51:17](#) the smell of a sweet savor to the Lord is a heart that glorifies its Maker." We should therefore, brethren, learn accurately concerning our salvation, unless the Evil One, having effected an entrance of error in us, should fling us away from our life.

3:1

He speaks again therefore to them concerning these things; "Why do you fast for Me, the Lord says, so that your voice is heard this day crying aloud? This is not the fast which I have chosen, the Lord says; not a man abasing his soul;

3:2

Not [as] though you should bend your neck as a hoop, and put on sackcloth and make your bed of ashes, not even so will you call a fast that is acceptable." [\\*Isaiah 58:4 - 5](#)

3:3

But to us He says; "Behold, this is the fast which I have chosen, the Lord says; loosen every band of wickedness, untie the tightened cords of forcible contracts, send away the broken ones released and tear every unjust bond in pieces. Break your bread to the hungry, and if you see one naked, clothe him; bring the shelterless into your house, and if you see a humble man, you will not despise him, neither will anyone of your household and of your own seed.

3:4

Then your light will break forth in the morning, and your healing will arise quickly, and righteousness will go forth before your face, and the glory of God will environ you.

3:5

Then you will cry out and God will hear you; while you are still speaking, He will say 'Look, I am here'; if you will take away the yoke from you and the stretching forth of the finger and the word of murmuring, and will heartily give your bread to the hungry, and will pity the abased soul." [\\*Isaiah 58:6 - 10](#)

3:6

To this end therefore, my brethren, He who is long-suffering, foreseeing that the people whom He had prepared in His well-beloved would believe in simplicity, manifested to us beforehand concerning all things, that we might not shipwreck ourselves as novices upon their law.

4:1

It behooves us therefore to investigate deeply concerning the present, and to search out the things which have power to save us. Let us therefore flee altogether from all the works of lawlessness, unless the works of lawlessness overpower us; and let us loathe the error of the present time, that we may be loved for that which is to come.

4:2

Let us give no relaxation to our soul that it should have liberty to consort with sinners and wicked men, unless we are haply made like them.

4:3

The last offence is at hand, concerning [that] which the Scripture speaks, as Enoch says. "For to this end the Lord has

cut the seasons and the days short, [\\*Book of Enoch 80:2](#) that His beloved might hasten and come to His inheritance."

4:4

And the prophet also speaks on this wise; "Ten reigns will reign upon the earth, and after them, another king will arise, who will bring low, three of the kings under one." [\\*Daniel 7:24](#)

4:5

In like manner Daniel speaks concerning the same; "And I saw the fourth beast to be wicked and strong and more intractable than all the beasts of the earth, and how ten horns arose from him, and from these, a little horn and excrescence, and how it abased under one, three of the great horns." [\\*Daniel 7:7 - 8](#)

4:6

You should therefore understand. Moreover I ask you this one thing besides, as being one of yourselves and loving you all in particular more than my own soul, to give heed to yourselves now, and not to liken yourselves to certain persons who pile up sin upon sin, saying that our covenant remains to them also.

4:7

It is ours; but they lost it in this way forever, when Moses had just received it. For the Scripture says; "And Moses was in the mountain fasting forty days and forty nights, and he received the covenant from the Lord, even tablets of stone written with the finger of the hand of the Lord." [\\*Deuteronomy 9:9 - 10](#)

4:8

But they lost it by turning to idols. For thus the Lord says; "Moses, Moses, come down quickly; for your people whom you brought out of the land of Egypt have done unlawfully." [\\*Exodus 32:7](#) And Moses understood, and threw the two tables from his hands; and their covenant was broken in pieces, that the covenant of the beloved Jesus might be sealed to our hearts in the hope which springs from faith in him.

4:9

But though I am willing to write many things, not as a teacher, but as one becomes who loves you not to fall short of that which we possess, I was anxious to write to you, being your devoted slave. Therefore, let us take heed in these last days. For the whole time of our faith will profit us nothing, unless we now, in the season of lawlessness and in the offenses that will

be, becoming sons of God, offer resistance, that the Black One may not effect an entrance.

4:10

Let us flee from all vanity, let us entirely hate the works of the evil way. Do not, entering in privily, stand apart by yourselves, as if you were already justified, but assemble yourselves together and consult concerning the common welfare.

4:11

For the Scripture says; "Woe to those who are wise for themselves, and understanding in their own sight." [\\*Isaiah 5:21](#) Let us become spiritual, let us become a temple perfect to God. As far as in us lies, let us exercise ourselves in the fear of God, [and] let us strive to keep His commandments, that we may rejoice in His ordinances.

4:12

The Lord judges the world impartially; each man will receive according to his deeds. If he is good, his righteousness will go before him in the way; if he is evil, the recompense of his evil-doing is before him; unless perchance,

4:13

If we relax as men who are called, we should slumber over our sins, and the prince of evil receives power against us and thrusts us out from the kingdom of the Lord.

4:14

Moreover, understand this also, my brothers. When you see that after so many signs and wonders were done in Israel, even then they were abandoned, let us give heed, unless we are found haply, as the Scripture says, "Many are called but few are chosen." [\\*Matthew 22:14](#)

5:1

For to this end, the lord endured to deliver his flesh to corruption, that by the remission of sins, we might be cleansed, which cleansing is through the blood of his sprinkling.

5:2

For the Scripture concerning him contains some things relating to Israel, and some things relating to us. And it speaks thus; "He was wounded for your transgressions, and he has been bruised for our sins; by his stripes we were healed." [\\*Isaiah 53:5](#) "As a

sheep he was led to slaughter, as a lamb is dumb before his shearer." [\\*Isaiah 53:7](#)

5:3

We should therefore be very thankful to the lord, for he both revealed to us the past, and made us wise in the present, and as regards to the future, we are not without understanding.

5:4

Now the Scripture says; "Not unjustly is the net spread for the birds." [\\*Proverbs 1:17](#) He means this, that a man will justly perish, who, having the knowledge of the way of righteousness, forces himself into the way of darkness.

5:5

There is yet this also, my brethren; if the lord endured to suffer for our souls, though he was lord of the whole world, to whom God said from the foundation of the world, "Let Us make man after Our image and likeness," [\\*Genesis 1:26](#) how then did he endure to suffer at the hand of men?

5:6

Understand. The prophets, receiving grace from him, prophesied concerning him. But he himself endured that he might destroy death and show forth the Resurrection of the dead, for he must be manifested in the flesh;

5:7

That at the same time, he might redeem the promise made to the fathers, and by preparing the new people for himself might show, while he was on earth, that having brought about the resurrection, he will exercise judgment himself.

5:8

Indeed and further, he preached teaching Israel and performing so many wonders and miracles, and he loved him exceedingly.

5:9

And when he chose his own apostles who were to proclaim his Gospel, who, that he might show that he did not come to call the righteous, but sinners; were sinners above every sin, then he manifested himself to be the son of God.

5:10

For if he had not come in the flesh, neither would men have looked upon him and been saved, forasmuch as when they look

upon the sun that will cease to be, which is the work of his own hands, they cannot face its rays.

5:11

Therefore the son of God came in the flesh to this end, that he might sum up the complete tale of their sins against those who persecuted and slew his prophets.

5:12

To this end therefore he endured. For God says of the wounds of his flesh, that they came from them; when they will smite their own shepherd, then will the sheep of the flock be lost.

[\\*Zechariah 13:7](#)

5:13

But he himself desired so to suffer; for it was necessary for him to suffer on a tree. For he who prophesied said concerning him, "Spare my soul from the sword;" [\\*Psalms 22:20](#) and, "Pierce my flesh with nails, for the congregations of evil-doers have risen up against me." [\\*Psalms 22:16](#)

5:14

And again he says; "Behold I have given my back to stripes, and my cheeks to smitings, and I set my face as a hard rock." [\\*Isaiah 50:6](#)

6:1

When then he gave the commandment, what did he say? "Who is he who disputes with me? Let him oppose me." Or "Who is he who goes to law with me?" Let him draw near to the servant of the Lord,

6:2

Woe to you, for you will all wax old as a garment, and the moth will consume you." [\\*Isaiah 50:8-9](#) And again the prophet says, seeing that as a hard stone, he was ordained for crushing; "Behold I will put a very precious stone into the fountains of Zion, elect, a chief cornerstone, honorable." [\\*Isaiah 28:16](#)

6:3

Then again what does He say; "And whoever will set his hope on him, will live forever." Is our hope then set upon a stone? Far be it. But it is because the lord has set his flesh in strength. For he says; "And He set me as a hard rock."

6:4

And the prophet says again; "The stone which the builders

rejected, this became the head of the corner." [\\*Psalms 118:22](#) And again he says; "This is the great and wonderful day, which the Lord made." [\\*Psalms 118:24](#)

6:5

I write to you the more simply, that you may understand, I, who am the offscouring of your love.

6:6

What then does the prophet say again? "The assembly of evildoers gathered around me, they surrounded me as bees surround a comb;" [\\*Psalms 118:12](#) and; "For my garment, they cast a lot." [\\*Psalms 22:18](#)

6:7

Forasmuch then as he was about to be manifested in the flesh and to suffer, his suffering was manifested beforehand. For the prophet says concerning Israel; "Woe to their soul, for they have counseled evil against themselves saying, 'Let us bind the righteous one, for he is unprofitable for us.'"

6:8

What does the other prophet Moses say to them? "Behold, these things the Lord God says; enter into the good land which the Lord swore to Abraham, Isaac, and Jacob, and inherit it, a land flowing with milk and honey." [\\*Exodus 33:1 - 3](#)

6:9

But what does knowledge say? Understand. Set your hope on him who is about to be manifested to you in the flesh, even Jesus. For man is earth suffering; for the creation of Adam came from the face of the earth.

6:10

What then does He say? "Into the good land, a land flowing with milk and honey." Blessed is our Lord, brethren, who established wisdom and understanding of His secret things among us. For the prophet speaks a parable concerning the Lord. Who will comprehend, except he who is wise and prudent and who loves his Lord?

6:11

Forasmuch then as He renewed us in the remission of sins, He made us to be a new type, so that we should have the soul of children, as if He were recreating us.

6:12

For the Scripture says concerning us, how He says to the son; "Let Us make man after Our image and after Our likeness, and let them rule over the beasts of the earth and the fowls of the heaven and the fishes of the sea." [\\*Genesis 1:26](#) And the Lord said when He saw the fair creation of us men; "Increase and multiply and fill the earth." [\\*Genesis 1:28](#) These words refer to the son.

6:13

Again I will show you how the Lord speaks concerning us. He made a second creation at the last; and the Lord says; "Behold I make the last things as the first." In reference to this, the prophet then preached; "Enter into a land flowing with milk and honey, and be lords over it."

6:14

Behold then we have been created anew, as He says again in another prophet; "Behold, the Lord says, I will take out from these, that is to say, from those whom the Spirit of the Lord foresaw, their stony hearts, and will put into them hearts of flesh;" for he himself was to be manifested in the flesh and to dwell in us.

6:15

For a holy temple to the Lord, my brethren, is the abode of our heart.

6:16

For the Lord says again; "For wherein will I appear to the Lord my God and be glorified? I will make confession to You in the assembly of my brethren, and I will sing to You in the midst of the assembly of the saints." [\\*Psalms 22:22](#), [\\*Hebrews 2:12](#) We are therefore those whom He brought into the good land.

6:17

What then is the milk and the honey? Because the child is first kept alive by honey, and then by milk. So in like manner we also, being kept alive by our faith in the promise and by the word, will live and be lords of the earth.

6:18

Now we have already said above; "And let them increase and multiply and rule over the fish." But who is he who is able [now] to rule over beasts and fishes and fowls of the heaven; for we should perceive that to rule implies power, so that one should give orders and have dominion.



6:19

If this then does not come to pass now, assuredly He spoke to us for the Hereafter, when we ourselves will be made perfect so that we may become heirs of the covenant of the Lord.

7:1

Understand therefore, children of gladness, that the good Lord manifested all things to us beforehand, that we might know to whom we should render thanksgiving and praise in all things.

7:2

If then, the son of God, being lord and future judge of quick and dead, suffered that his wound might give us life, let us believe that the son of God could not suffer except for our sake.

7:3

But moreover, when crucified, he had vinegar and gall given to him to drink. Hear how on this matter, the priests of the temple have revealed. Seeing that there is a commandment in Scripture, "Whatsoever will not observe the fast will surely die," the Lord commanded, because he was in his own person about to offer the vessel of his spirit, a sacrifice for our sins, that the type also which was given in Isaac who was offered upon the altar should be fulfilled.

7:4

What then does He say in the prophet? And let them eat of the goat that is offered at the fast for all their sins. Attend carefully; and let all the priests alone eat the entrails unwashed with vinegar.

7:5

Why? Since you are to give me, who am to offer my flesh for the sins of my new people, gall with vinegar to drink, eat alone, while the people fast and wail in sackcloth and ashes; that he might show that he must suffer at their hands.

7:6

Attend to the commandments which He gave. Take two goats, fair and alike, and offer them, and let the priest take the one for a whole burnt offering for sins.

7:7

But the other one, what must they do with it? Accursed, He says, is the one. Give heed how the type of Jesus is revealed.

7:8

And all of you, spit upon it and goad it, and place scarlet wool about its head, and so let it be cast into the wilderness. And when it is so done, he who takes the goat into the wilderness leads it, and takes off the wool, and puts it upon the branch which is called Rachia, the same whereof we are accustomed to eating the shoots when we find them in the country. Of this briar alone is the fruit thus sweet.

7:9

What then does this mean? Give heed. The one at the altar, and the other accursed. And moreover, the accursed one crowned. For they will see him in that day wearing the long scarlet robe about his flesh, and will say, "Is not this him, whom we once crucified and set at nothing and spat upon;" verily this was him, who then said that he was the son of God.

7:10

For how is he like the goat? For this reason it says the goats will be fair and alike, that, when they will see him coming then, they may be astonished at the likeness of the goat. Therefore behold the type of Jesus that was to suffer.

7:11

But what does it mean, that they place the wool in the midst of the thorns? It is a type of Jesus set forth for the church, since whoever should desire to take away the scarlet wool, it behoved him to suffer many things owing to the terrible nature of the thorn, and through affliction to win the mastery over it. Thus, he says, those who desire to see me, and to attain to my kingdom, must lay hold on me through tribulation and affliction.

8:1

But what do you think the type means, where the commandment is given to Israel that those men, whose sins are full grown, offer a heifer and slaughter and burn it, and then that the children take up the ashes, and cast them into vessels, and twist the scarlet wool on a tree (see here again is the type of the cross and the scarlet wool), and the hyssop, and that this done the children should sprinkle the people one by one, that they may be purified from their sins?

8:2

Understand how in all plainness, it is spoken to you; the calf is Jesus, the men who offer it, being sinners, are those who

offered him for the slaughter. After this, it is no longer men (who offer); the glory is no longer for sinners.

8:3

The children who sprinkle are those who preached to us the forgiveness of sins and the purification of our heart, they to whom, being twelve in number for a testimony to the tribes (for there are twelve tribes of Israel), he gave authority over the Gospel, that they should preach it.

8:4

But why are the children who sprinkle three in number? For a testimony to Abraham, Isaac and Jacob, because these are mighty before God.

8:5

Then there is the placing the wool on the tree. This means that the kingdom of Jesus is on the cross, and that those who set their hope on him will live forever.

8:6

And why is there the wool and the hyssop at the same time? Because in his kingdom there will be evil and foul days, in which we will be saved; for he who suffers pain in the flesh is healed through the foulness of the hyssop.

8:7

Now to us indeed it is manifest that these things so befell for this reason, but to them, they were dark, because they did not hear the voice of the Lord.

9:1

Furthermore He says concerning the ears, how it is our heart which He circumcised. The Lord says in the prophet; "With the hearing of the ears, they listened to Me." And again He says; "Those who are afar off will hear with their ears, and will perceive what I have done." And; "Be circumcised in your hearts," [\\*Deuteronomy 10:16](#) the Lord says.

9:2

And again He says; "Hear, O Israel, for thus the Lord says your God. Who is he who desires to live forever, let him hear with his ears the voice of My servant." And again He says; "Hear, O heaven, and give ear, O earth, for the Lord has spoken these things for a testimony." [\\*Isaiah 1:2](#) And again He says; "Hear the words of the Lord, you rulers of this people." And again He says;

"Hear, O My children, the voice of one crying in the wilderness." Therefore He circumcised our ears, that hearing the word we might believe.

9:3

But moreover, the circumcision, in which they have confidence, is abolished; for He has said that a circumcision, not of the flesh, should be practiced. But they transgressed, for an evil angel taught them cleverness.

9:4

He says to them; "Thus the Lord your God says (so I find the commandment); do not sow upon thorns, be circumcised in to your Lord." And what does He say? "Be circumcised in the hardness of your heart; and then you will not harden your neck." [\\*Deuteronomy 10:16](#) Take this again; "Behold, the Lord says, all the Gentiles are uncircumcised in their foreskin, but this people is uncircumcised in their hearts." [\\*Jeremiah 9:26](#)

9:5

But you will say; "In truth the people have been circumcised for a seal." No, but so likewise is every Syrian and Arabian and all the priests of the idols. Do all those too then belong to their covenant? Moreover, the Egyptians are also included among the circumcised.

9:6

Learn therefore, children of love, concerning all things abundantly, that Abraham, who first appointed circumcision, looked forward in the spirit to Jesus, when he circumcised, having received the ordinances of three letters.

9:7

For the Scripture says; "And Abraham circumcised eighteen males and three hundred of his household." What then was the knowledge given to him? Understand that He says the eighteen first, and then after an interval, three hundred. In the eighteen, 'I' stands for ten, 'H' for eight. Here you have JESUS (IHSOYS). And because the cross in the 'T' was to have grace, He also says three hundred. So He reveals Jesus in the two letters, and in the remaining one, the cross.

9:8

He who placed within us the innate gift of His covenant knows; no man has ever learned from me a more genuine word; but I know that you are worthy.

10:1

But forasmuch as Moses said; "You will not eat swine or eagle or falcon or crow or any fish which has no scale upon it," he received in his understanding three ordinances.

10:2

Indeed and further He says to them in Deuteronomy; "And I will lay as a covenant, My ordinances upon this people." So then it is not a commandment of God that they should not bite with their teeth, but Moses spoke it in spirit.

10:3

Accordingly, He mentioned the swine with this intent. "You will not cleave, He says, to such men who are like swine;" that is, when they are in luxury they forget the Lord, but when they are in want they recognize the Lord, just as the swine when it eats, does not know his lord, but when it is hungry it cries out, and when it has received food, again it is silent.

10:4

Neither will you eat eagle or falcon or kite or crow. You will not, He says, cleave to, or be likened to, such men who do not know how to provide food for themselves by toil and sweat, but in their lawlessness, seize what belongs to others, and as if they were walking in guilelessness, watch and search about for someone to rob in their rapacity," just as these birds alone do not provide food for themselves, but sit idle and seek how they may eat the meat that belongs to others, being pestilent in their evil-doings.

10:5

And you will not eat, He says, lamprey or polypus or cuttle fish. You will not, He means, become like such men, who are desperately wicked, and are already condemned to death, just as these fish alone are accursed and swim in the depths, not swimming on the surface like the rest, but dwell on the ground beneath the deep sea.

10:6

Moreover you will not eat the hare. Why so? You will not be found a corrupter of boys, nor will you become like such persons; for the hare gains one passage in the body every year; for according to the number of years it lives, it has just so many orifices.

10:7

Again, neither will you eat the hyena; you will not, He says, become an adulterer or a fornicator, neither will you resemble such persons. Why so? Because this animal changes its nature year by year, and becomes at one time, male, and at another, female.

10:8

Moreover, He has hated the weasel also and with good reason. You will not, He says, become such as those men of whom we hear as working iniquity with their mouth for uncleanness, neither will you cleave to impure women who work iniquity with their mouth. For this animal conceives with its mouth.

10:9

Concerning meats then, Moses received three decrees to this effect and uttered them in a spiritual sense; but they accepted them according to the lust of the flesh, as though they referred to eating.

10:10

And David also receives knowledge of the same, three decrees, and says; "Blessed is the man who has not gone in the council of the ungodly," even as the fish go in darkness into the depths; "And has not stood in the path of sinners," just as those who pretend to fear the Lord sin like swine; "And have not sat on the seat of the destroyers," as the birds that are seated for prey." [\\*Psalms 1:1](#) You now have the complete lesson concerning eating.

10:11

Again Moses says; "You will eat everything that divides the hoof and chews the cud." What does he mean? He who receives the food knows Him who gives him the food, and being refreshed, appears to rejoice in Him. He said well, having regard to the commandment. What then does he mean? Cleave to those who fear the Lord, with those who meditate in their heart on the distinction of the word which they have received, with those who tell of the ordinances of the Lord and keep them, with those who know that meditation is a work of gladness and who chew the cud of the word of the Lord. But why that which divides the hoof? Because the righteous man both walks in this world, and at the same time looks for the holy world to come. You see how wise a lawgiver Moses was.

10:12

But from where should they perceive or understand these

things? Howbeit, we, having justly perceived the commandments, tell them as the Lord willed. To this end, He circumcised our ears and hearts, that we might understand these things.

11:1

But let us inquire whether the Lord took care to signify beforehand concerning the water and the cross. Now, concerning the water, it is written in reference to Israel, how they would not receive the baptism which brings remission of sins, but would build for themselves.

11:2

For the prophet says; "Be astonished, O heaven, and let the earth shudder the more at this, for this people has done two evil things; they abandoned Me, the fountain of life, and they dug a pit of death for themselves.

11:3

Is My holy mountain of Sinai a desert rock? For you will be as the fledglings of a bird, which flutter aloft when deprived of their nest."

11:4

And again the prophet says; "I will go before you, and level mountains and crush gates of brass and break in pieces bolts of iron, and I will give you dark treasures, concealed, unseen, that they may know that I am the Lord God." [\\*Isaiah 45:2 - 3](#)

11:5

And; "You will dwell in a lofty cave of a strong rock." [\\*Isaiah 33:16](#)  
And; "His water will be sure; you will see the King in glory, and your soul will meditate on the fear of the Lord." [\\*Isaiah 33:16 - 18](#)

11:6

And again He says in another prophet; "And He who does these things will be as the tree that is planted by the parting streams of waters, which will yield his fruit at his proper season, and his leaf will not fall off, and all things whatsoever he does, will prosper." [\\*Psalms 1:3](#)

11:7

Not so are the ungodly, not so, but they are as the dust which the wind scatters from the face of the earth. Therefore ungodly men will not stand in Judgment, neither sinners in the council of

the righteous; for the Lord knows the way of the righteous, and the way of the ungodly will perish. [\\*Psalms 1:4 - 6](#)

11:8

You perceive how He pointed out the water and the cross at the same time. For this is the meaning: Blessed are those who set their hope on the cross, and go down into the water; for He speaks of the reward at his proper season; then, He says, "I will repay." But now what does He say? "His leaves will not fall off;" He means by this, that every word, which will come forth from you through your mouth in faith and love, will be for the conversion and hope of many.

11:9

And again another prophet says; "And the land of Jacob was praised above the whole earth." He means this; He glorifies the vessel of His Spirit.

11:10

Next, what does He say? "And there was a river streaming from the right hand, and beautiful trees rose up from it; and whoever will eat of them will live forever."

11:11

He says this because we go down into the water laden with sins and filth, and rise up from it bearing fruit in the heart, resting our fear and hope on Jesus in the spirit. And whoever will eat of these will live forever; He means this; whoever, He says, will hear these things spoken and will believe, will live forever.

12:1

In like manner, again He defines concerning the cross in another prophet, who says; "And when will these things be accomplished? The Lord says, whenever a tree will be bent and stand upright, and whenever blood will drop from a tree." Again you are taught concerning the cross, and him who was to be crucified.

12:2

And He again says in Moses, when war was waged against Israel by men of another nation, and that He might remind them when the war was waged against those who, for their sins, were delivered to death; the Spirit says to the heart of Moses, that he should make a type of the cross and of him who was to suffer, that unless, He says, they will set their hope on Him, war will be waged against them forever. Moses therefore piles arms upon



one another in the midst of the encounter, and standing on higher ground than any, he stretched out his hands, and so Israel was again victorious. Then, whenever he lowered them, they were slain with the sword. [\\*Exodus 17:11](#)

12:3

Why was this? That they might learn that they cannot be saved, unless they should set their hope on him.

12:4

And again in another prophet He says; "The whole day long have I stretched out My hands to a disobedient people who disbelieved My righteous way." [\\*Isaiah 65:2](#)

12:5

Again Moses makes a type of Jesus, how he must suffer, and that he himself whom they will think to have destroyed will make alive in an emblem when Israel was falling. For the Lord caused all manner of serpents to bite them, and they died (forasmuch as the transgression was done in Eve through the serpent), that He might convince those who, by reason of their transgression, should be delivered over to the affliction of death.

12:6

Indeed and further, though Moses gave the commandment; "You will not have a molten or a carved image for your God," [\\*Exodus 34:17](#) yet he himself made one that he might show them a type of Jesus. So Moses makes a brazen serpent, and sets it up conspicuously, and summons the people by proclamation.

12:7

When therefore they were assembled together, they entreated Moses that he should offer up intercession for those who might be healed. And Moses said to them; "Whenever, he said, one of you will be bitten, let him come to the serpent which is placed on the tree, and let him believe and hope that the serpent, being himself dead, can make alive; and forthwith he will be saved." [\\*Numbers 21:8-9](#) And so they did. Here again you have in these things also the glory of Jesus, how that in him and to him are all things.

12:8

What does Moses again say to Jesus (Joshua), the son of Nun, when he gives him this name, as being a prophet, that all the

people might give ear to him alone, because the Father reveals all things concerning His son, Jesus?

12:9

Moses therefore says to Jesus, the son of Nun, giving him this name, when he sent him as a spy on the land; "Take a book in your hands, and write what the Lord says, how the son of God will cut up by the roots all the house of Amalek in the last days."

12:10

Behold again, it is Jesus, not a Son of man, but the son of God, and he was revealed in the flesh in a figure. Since then, men will say that Christ is the son of David, David himself prophesies being afraid and understanding the error of sinners; "The Lord said to my lord, 'Sit on My right hand until I set your enemies for a footstool under your feet.'" [\\*Psalms 110:1](#)

12:11

And again Isaiah thus says; "The Lord said to my [Messiah] lord, of whose right hand I laid hold, that the nations should give ear before him, and I will break down the strength of kings." [\\*Isaiah 45:1](#) See how David calls him lord, and does not call him son.

13:1

Now let us see whether this people or the first people has the inheritance, and whether the covenant had reference to us or to them.

13:2

Hear then what the Scripture says concerning the people; "And Isaac prayed concerning Rebecca his wife, for she was barren." [\\*Genesis 25:21](#) And she conceived. Then Rebecca went out to inquire of the Lord. [\\*Genesis 25:22](#) And the Lord said to her; "Two nations are in your womb, and two peoples in your belly, and one people will vanquish another people, and the greater will serve the lesser." [\\*Genesis 25:23](#)

13:3

You should understand who Isaac is, and who Rebecca is, and in whose case He has shown that the one people is greater than the other.

13:4

And in another prophecy, Jacob speaks more plainly to Joseph his son, saying; "Behold, the Lord has not solidified me of your face; bring me your sons, that I may bless them." [\\*Genesis 48:9](#)

13:5

And he brought Ephraim and Manasseh, desiring that Manasseh should be blessed, because he was the elder; for Joseph led him by the right hand of his father Jacob. But Jacob saw in the Spirit, a type of the people who should come afterwards. And what did he say? And Jacob crossed his hands, and placed his right hand on the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, "Transfer your right hand to the head of Manasseh, for he is my first born son." And Jacob said to Joseph, "I know it, my son, I know it; but the greater will serve the less. Yet this one also will be blessed." [\\*Genesis 48:18 - 19](#)

13:6

Mark in whose cases He ordained that this people should be first and heir of the covenant.

13:7

If then, besides this, He also recorded it through Abraham, we attain the completion of our knowledge. What then does He say to Abraham when he alone believed, and was ascribed for righteousness? "Behold I have made you, Abraham, a father of nations that believe in God in uncircumcision."

14:1

Indeed verily, but as regards the covenant which He swore to the fathers to give it to the people, let us see whether He has actually given it. He has given it, but they themselves were not found worthy to receive it by reason of their sins.

14:2

For the prophet says; "And Moses was fasting in Mount Sinai forty days and forty nights, that he might receive the covenant of the Lord to give to the people. And [Moses] received from the Lord the two tables which were written by the finger of the hand of the Lord in the Spirit. [\\*Deuteronomy 9:9 - 10](#) And Moses took them, and brought them down to give them to the people."

14:3

And the Lord said to Moses; "Moses, Moses, come down quickly; for your people, whom you led forth from the land of Egypt, have done wickedly." [\\*Deuteronomy 9:12](#) And Moses perceived that they had again made molten images for themselves, and he cast them out of his hands and the tables of the covenant of the Lord were broken in pieces.

14:4

Moses received them, but they themselves were not found worthy. But how did we receive them? Mark this. Moses received them being a servant, but the Lord Himself gave them to us to be the people of His inheritance, having patiently endured for our sake.

14:5

But he was made manifest, in order that at the same time they might be perfected in their sins, and we might receive the covenant through him who inherited it, even the lord Jesus, who was prepared beforehand hereto, that appearing in person, he might redeem our hearts out of darkness, which had already been paid over to death and delivered up to the iniquity of error, and thus establish the covenant in us through the word.

14:6

For it is written how the Father charges him to deliver us from darkness, and to prepare a holy people for Himself.

14:7

Therefore the prophet says; "I the Lord your God called you in righteousness, and I will lay hold of your hand and will strengthen you, and I have given you to be a covenant of the race, a light to the Gentiles, to open the eyes of the blind, and to bring forth those who are bound from their fetters, and those who sit in darkness from their prison house." [\\*Isaiah 42:6 - 7](#) We perceive then from where we were ransomed.

14:8

Again the prophet says; "Behold I have set you to be a light to the Gentiles, that you should be for salvation to the ends of the earth;" [\\*Isaiah 49:6](#) thus the Lord says who ransomed you, even God.

14:9

Again the prophet says; "The Spirit of the Lord is upon me, therefore He anointed me to preach good tidings to the humble; He has sent me to heal those who are brokenhearted, to preach release to the captives and recovery of sight to the blind, to proclaim the acceptable year of the Lord and the Day of Recompense, to comfort all who mourn." [\\*Isaiah 61:1 - 2](#)

15:1

Moreover, concerning the sabbath, it is likewise written in the

Ten Words, in which He spoke to Moses face to face on Mount Sinai; "And you will make the sabbath of the Lord holy [\\*Exodus 20:8](#) with pure hands and with a pure heart."

15:2

And in another place He says; "If My sons observe the sabbath, then I will bestow My mercy upon them."

15:3

Of the sabbath, He speaks in the beginning of the creation; "And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He made it holy."

15:4

Give heed, children, what this means; He ended in six days. He means this, that in six thousand years the Lord will bring all things to an end; for the day with Him signifies a thousand years; and this, He Himself bears me witness, saying; "Behold, the day of the Lord will be as a thousand years." [\\*2 Peter 3:8](#), [\\*Psalms 90:4](#), [\\*Sirach 18:10](#), [\\*22:47](#) Therefore, children, in six days, that is, in six thousand years, everything will come to an end.

15:5

And He rested on the seventh day. He means this; when His son will come, and will abolish the time of the Lawless One, and will judge the ungodly, and will change the sun and the moon and the stars, then He will truly rest on the seventh day.

15:6

Indeed and furthermore He says; "You will make it holy with pure hands and with a pure heart." If therefore a man is now able to make the day holy which God made holy, though he is pure in heart, we have utterly gone astray.

15:7

But if after all then and not until then will we truly rest and make it holy, when we ourselves will be able to do so after being justified and receiving the promise, when iniquity is no more, and all things have been made new by the Lord, we will be able to make it holy then, because we ourselves will have been made holy first.

15:8

Finally He says to them; "Your new moons and your sabbaths I cannot away with." [\\*Isaiah 1:13](#) You see what His meaning is; it is not your present sabbaths that are acceptable [to Me], but the

sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day which is the beginning of another world.

15:9

Therefore we also keep the eighth day for rejoicing, in the which, Jesus also rose from the dead, and having been manifested, ascended into the heavens.

16:1

Moreover, I will likewise tell you concerning the temple, how these wretched men, being led astray, set their hope on the building, and not on their God who made them, as being a House of God.

16:2

For like the Gentiles, they almost consecrated Him in the temple. But what does the Lord say abolishing the temple? Learn. "Who has measured the heaven with a span, or has measured the earth with his hand? [\\*Isaiah 40:12](#) Have not I, the Lord says?" "The heaven is My Throne and the earth the footstool of My feet. What manner of House will you build for Me? Or what will be My resting place?" [\\*Isaiah 66:1](#) You perceive that their hope is vain.

16:3

Furthermore He says again; "Behold those who pulled down this temple themselves will build it."

16:4

So it comes to pass; for because they went to war, it was pulled down by their enemies. Now the very servants of their enemies will also build it up.

16:5

Again, it was revealed how the city and the temple and the people of Israel should be betrayed. For the Scripture says; "And it will be in the last days, that the Lord will deliver up the sheep of the pasture and the fold and the tower thereof to destruction." And it came to pass as the Lord spoke. [\\*Book of Enoch 89:66, \\*17:7](#)

16:6

But let us inquire whether there is any temple of God. There is; in the place where he himself undertakes to make and finish it. For it is written, "And it will come to pass, when the week is

being accomplished, the temple of God will be built gloriously in the name of the Lord."

16:7

I find then that there is a temple, how then will it be built in the name of the Lord? Understand. Before we believed on God, the abode of our heart was corrupt and weak, a temple truly built by hands; for it was full of idolatry and was a house of demons, because we did whatsoever was contrary to God.

16:8

But it will be built in the name of the Lord. Give heed then that the temple of the Lord may be built gloriously.

16:9

How? Understand. By receiving the remission of our sins and hoping on the name, we became new, created afresh from the beginning. Therefore God truly dwells in our habitation within us. How? The word of His faith, the calling of His promise, the wisdom of the ordinances, the commandments of the teaching, He Himself prophesying in us, He Himself dwelling in us, opening for us who had been in bondage to death the door of the temple, which is the mouth, and giving us repentance leads us to the incorruptible temple.

16:10

For he who desires to be saved does not look to the man, but to Him who dwells and speaks in him, being amazed at this, that he has never at any time heard these words from the mouth of the speaker, nor himself ever desired to hear them. This is the spiritual temple built up to the Lord.

17:1

So far as it was possible with all simplicity to declare it to you, my soul hopes that I have not omitted anything [of the matters pertaining to salvation and so failed in my desire].

17:2

For if I should write to you concerning things immediate or future, you would not understand them, because they are put in parables. So much then for this.

18:1

But let us pass on to another lesson and teaching. There are two ways of teaching and of power, the one of light and the other of darkness; and there is a great difference between the two ways.

For on the one, the light giving angels of God are stationed, on the other, the angels of Satan.

18:2

And the one is the Lord from all eternity and to all eternity, whereas the other is lord of the season of iniquity that now is.

19:1

Then this is the way of light, if anyone desiring to travel on the way to his appointed place would be zealous in his works. The knowledge then which is given to us whereby we may walk therein is as follows.

19:2

You will love Him who made you, you will fear Him who created you, you will glorify Him who redeemed you from death; you will be simple in heart and rich in spirit; you will not cleave to those who walk the way of death; you will hate everything that is not pleasing to God; you will hate all hypocrisy; you will never forsake the commandments of the Lord.

19:3

You will not exalt yourself, but will be lowly minded in all things. You will not assume glory to yourself. You will not entertain a wicked design against your neighbor; you will not admit boldness into your soul.

19:4

You will not commit fornication, you will not commit adultery, you will not corrupt boys. The word of God will not come forth from you where any are unclean. You will not make a difference in a person to reprove him for a transgression. You will be meek, you will be quiet, you will be fearing the words which you have heard. You will not bear a grudge against your brother.

19:5

You will not doubt whether a thing will be or not be. You will not take the name of the Lord in vain. You will love your neighbor more than your own soul. You will not murder a child by abortion, nor again will you kill it when it is born. You will not withhold your hand from your son or daughter, but from their youth you will teach them the fear of God.

19:6

You will not be found coveting your neighbors' goods; you will not be found greedy of gain. Neither will you cleave with your



soul to the lofty, but will walk with the humble and righteous. The accidents that befall you, you will receive as good, knowing that nothing is done without God. You will not be double minded or double tongued.

19:7

You will be subject to your lords as to a type of God in shame and fear. You will not command your bondservant or your handmaid in bitterness, who set their hope on the same God, unless haply, they should cease to fear the God who is over both of you; for He did not come to call with partiality, but to call those whom the Spirit has prepared.

19:8

You will make your neighbor partake in all things, and will not say that anything is your own. For if you are fellow partakers in that which is imperishable, how much rather will you be in the things which are perishable. You will not be hasty with your own tongue, for the mouth is the snare of death. So far as you are able, you will be pure for your soul's sake.

19:9

Be not found holding out your hands to receive, and drawing them in to give. You will love as the apple of your eye, everyone who speaks the word of the Lord to you.

19:10

You will remember the Day of Judgment night and day, and you will seek out the persons of the saints day by day, either laboring by word and going to exhort them and meditating how you may save souls by your word, or you will work with your hands for a ransom for your sins.

19:11

You will not hesitate to give, neither will you murmur when giving, but you will know who is the Good Paymaster of your reward. You will keep those things which you have received, neither adding to them or taking away from them. You will utterly hate the Evil One. You will judge righteously.

19:12

You will not make a schism, but you will pacify those who contend by bringing them together. You will confess your sins. You will not betake yourself to prayer with an evil conscience. This is the way of light.

20:1

But the way of the Black One is crooked and full of a curse. For it is a way of eternal death with punishment wherein are the things that destroy men's souls - idolatry, boldness, exhalation of power, hypocrisy, doubleness of heart, adultery, murder, plundering, pride, transgression, treachery, malice, stubbornness, witchcraft, magic, covetousness, absence of the fear of God;

20:2

Persecutors of good men, hating the truth, loving lies, not perceiving the reward of righteousness, not cleaving to the good or to the righteous judgment, paying no heed to the widow and the orphan, not wakeful for the fear of God but for that which is evil; men from whom gentleness and forbearance stand aloof and far off; loving vain things, pursuing a recompense, not pitying the poor man, not toiling for him who is oppressed with toil, ready to slander, not recognizing Him who made them, murderers of children, corrupters of the creatures of God, turning away from him who is in want, oppressing him who is afflicted, advocates of the wealthy, unjust judges of the poor, sinful in all things.

21:1

It is good therefore to learn the ordinances of the Lord, as many who have been written above, and to walk in them. For he who does these things will be glorified in the kingdom of God; whereas he who chooses their opposites will perish together with his works. For this cause is the Resurrection, for this [is] the Recompense.

21:2

I entreat those of you who are in a higher station, if you will receive any counsel of good advice from me, keep amongst you those to whom you may do good. Do not fail.

21:3

The Day is at hand, in which everything will be destroyed together with the Evil One. The Lord is at hand and His reward.

21:4

Again and again I entreat you; be good lawgivers to one another; continue faithful councilors to yourselves; take all hypocrisy away from you.

21:5

And may God, who is Lord of the whole world, give you wisdom, judgment, learning, knowledge of His ordinances, patience.

21:6

And be taught of God, seeking diligently what the Lord requires of you, and act that you may be found in the Day of Judgment.

21:7

But if you have any remembrance of good, call me to mind when you practice these things, that both my desire and my watchfulness may lead to some good result. I entreat you, asking it as a favor.

21:8

So long as the good vessel (of the body) is with you, be lacking in none of these things, but search them out constantly, and fulfill every commandment; for they deserve it.

21:9

For this reason I was more eager to write to you so far as I was able, that I might give you joy. Farewell, children of love and peace. The Lord of glory and of every grace be with your spirit.

# **The Gospel of Barnabas**

**The Full Text, which was Removed from the Bible with References to the Torah, the Gospel and the Qur'an;**

1:1

In these last years, a virgin called Mary, of the lineage of David, of the tribe of Judah, was visited by the angel Gabriel from God. This virgin, living in all holiness without any offence, being blameless, and abiding in prayer with fastings, being alone one day, the angel Gabriel entered into her chamber, and he saluted her, saying, "God be with you, O Mary."

1:2

The virgin was frightened at the appearance of the angel; but the angel comforted her, saying, "Do not fear, Mary, for you have found favor with God, [\\*Luke 1:29 - 30](#) who has chosen you to be

mother of a prophet, whom He will send to the people of Israel in order that they may walk in His laws with truth of heart." The virgin answered, "How will I bring forth sons, seeing I do not know a man?" The angel answered, "O Mary, God who made man without a man is able to generate a man in you without a man, because nothing is impossible with Him."

1:3

Mary answered, "I know that God is Almighty, therefore His will be done." The angel answered, "Now be conceived in you, the prophet, whom you will name Jesus: and you will keep him from wine and from strong drink and from every unclean meat, because the child is a holy one of God." Mary bowed herself with humility, saying, "Behold the handmaid of God, let it be done according to your word."

1:4

The angel departed, and the virgin glorified God, saying, "Know, O my soul, the greatness of God, and exult, my spirit, in God my Savior; for He has regarded the lowliness of His handmaiden, such that I will be called blessed by all the nations, for He who is mighty has made me great, and His holy name is blessed. For His mercy extends from generation to generation of those who fear Him. He has made His hand mighty, and He has scattered the proud in the imagination of his heart. He has put down the mighty from their seat, and has exalted the humble. He filled with good things him who has been hungry, and He has sent the rich empty away. For He keeps the promises made to Abraham in memory and to his son forever." [\\*Luke 1:46 - 55](#)

2:1

Mary, having known the will of God, fearing the people, unless they should take offence at her being great with child and stone her as guilty of fornication, chose a companion of her own lineage, a man called Joseph by name, of blameless life: for as a righteous man he feared God and served Him with fastings and prayers, living by the works of his hands, for he was a carpenter. Knowing such a man, the virgin chose him for her companion and revealed to him the divine counsel [she had received].

2:2

Joseph, being a righteous man, when he perceived that Mary was great with child, considered putting her away because he feared God. [But] behold, while he slept, he was rebuked by the angel of God, saying, "O Joseph, why are you thinking of putting away your wife Mary?" [\\*Matthew 1:19 - 20](#) Know that whatever has

been done in her has all been done by the will of God. The virgin will bring forth a son, whom you will call by the name Jesus, and you will keep him from wine and strong drink and from every unclean meat, because he is a holy one of God from his mother's womb.

2:3

He is a prophet of God sent to the people of Israel, in order that he may convert Judah to his heart, and so that Israel may walk in the law of the Lord, as it is written in the law of Moses. He will come with great power, which God will give him, and will work great miracles, whereby many will be saved." Joseph, arising from sleep, gave thanks to God, and abode with Mary all his life, serving God with all sincerity.

3:1

Herod reigned in Judea at that time, by decree of Caesar Augustus, and Pilate was governor in the priesthood of Annas and Caiaphas. [In that time], by decree of Augustus, all the world was enrolled [in a census]; whereby each one went to his own country, and they presented themselves by their own tribes to be enrolled. Joseph accordingly departed from Nazareth, a city of Galilee, with his wife Mary, great with child, to go to Bethlehem (for that it was his city, he being of the lineage of David), so that he might be enrolled according to the decree of Caesar.

3:2

Arriving at Bethlehem, Joseph found no place [to stay], for the city was small, and the multitude of those who were strangers there was great. Therefore, he took lodging outside the city in a lodging made for a shepherds' shelter. While Joseph abode there, the days were fulfilled for Mary to bring forth [the child].

3:3

The virgin was surrounded by an exceedingly bright light, and brought forth her son without pain, [\[\\*19:23\]](#) whom she took in her arms, and wrapping him in swaddling clothes, she laid him in the manger, because there was no room in the inn. A great multitude of angels came to the inn with gladness and announcing peace to those who fear God. Mary and Joseph praised the Lord for the birth of Jesus, and nurtured him with greatest joy.

4:1

At that time, the shepherds were watching over their flock, as is

their custom. And behold, they were surrounded by an exceedingly bright light, out of which, an angel appeared to them, who blessed God. The shepherds were filled with fear because of the sudden light and the appearance of the angel, whereupon the angel of the Lord comforted them, saying, "Behold, I announce a great joy to you, for a child is born in the city of David who is a prophet of the Lord, who brings great salvation to the house of Israel. You will find the child in the manger, with his mother, who blesses God." And when he had said this, a great multitude of angels came blessing God, announcing peace to those who have good will.

4:2

When the angels had departed, the shepherds spoke amongst themselves, saying, "Let us go even to Bethlehem, and see the word which God, by His angel, has announced to us." [\\*Luke 2:15](#)

Many shepherds came to Bethlehem seeking the newborn babe, and they found the child that was born, outside the city, according to the word of the angel, lying in the manger. They therefore made obeisance to him, and gave to the mother that which they had, announcing to her what they had heard and seen.

4:3

Mary therefore kept all these things in her heart, and Joseph [likewise], giving thanks to God. The shepherds returned to their flock, announcing to everyone how great a thing they had seen. And so the whole hill country of Judea was filled with fear, and every man laid up this word in his heart, saying, "What will this child be?"

5:1

When the eight days were fulfilled according to the law of the Lord, as it is written in the Book of Moses, they took the child and carried him to the temple to circumcise him. And so they circumcised the child, and gave him the name Jesus, as the angel of the Lord had said before he was conceived in the womb. Mary and Joseph perceived that the child must be for the salvation and [for the] ruin of many, so they feared God, and kept the child with fear of God.

6:1

In the reign of Herod, king of Judea, when Jesus was born, three magi in the parts of the east were observing the stars of heaven. A star of great brightness appeared to them, so, having concluded amongst themselves, they came to Judea, guided by

the star which went before them, and having arrived at Jerusalem, they asked where the king of the Jews [had been] born. When Herod heard this, he was afraid, and all the city was troubled. Herod therefore called the priests and the scribes together, saying, "Where should Christ be born?" They answered that he should be born in Bethlehem; for thus it is written by the prophet, "And you, Bethlehem, are not little among the princes of Judah, for a leader out of you will come forth, who will lead My people Israel." [\\*Micah 5:2](#)

6:2

Herod accordingly called the magi together and asked them concerning their coming, who answered that they had seen a star in the east, which had guided them, therefore they wished to worship this new king manifested by his star with gifts. Then Herod said, "Go to Bethlehem and search out with all diligence concerning the child; and when you have found him, come and tell it to me, because I also am willing to come and worship him." And he spoke this deceitfully.

7:1

The magi therefore departed out of Jerusalem, and look, the star which appeared to them in the east went before them. [\\*Matthew 2:9](#) Seeing the star, the magi were filled with gladness. And so, having come to Bethlehem, outside the city, they saw the star standing still above the inn where Jesus was born. The magi went there, and entering the dwelling, found the child with his mother. Bending down, they did obeisance to him. And [they] presented spices, with silver and gold to him, recounting all that they had seen to the virgin.

7:2

Then, while sleeping, they were warned by the child not to go to Herod; so departing by another way, they returned to their own home, announcing all that they had seen in Judea.

8:1

Herod, seeing that the magi did not return, believed himself [to be] mocked by them; so he determined to put the child to death that was born. But behold, while Joseph was sleeping, the angel of the Lord appeared to him, saying, "Arise up quickly, and take the child with his mother and go into Egypt, for Herod wants to slay him."

8:2

Joseph arose with great fear, and took Mary with the child, and

they went into Egypt, and there they abode until the death of Herod, [\\*Matthew 2:14 - 15](#) who, believing himself derided by the magi, sent his soldiers to slay all the newborn children in Bethlehem. The soldiers came and slew all the children that were there, as Herod had commanded them, and so were fulfilled the words of the prophet, saying, "Lamentation and great weeping are there in Ramah; Rachel laments for her sons, but consolation is not given [to] her because they are not." [\\*Jeremiah 31:15](#)

9:1

When Herod was dead, behold the angel of the Lord appeared to Joseph in a dream, saying, "Return into Judea, for those who willed the death of the child are dead." So Joseph took the child with Mary ([Jesus] having come to the age of seven years), and came to Judea. But hearing that Archelaus, son of Herod, was reigning in Judea, he feared remaining [there and so] he went into Galilee, and they went to dwell at Nazareth. [\\*Matthew 2:19 - 23](#)  
The child grew in grace and wisdom before God and before men.

9:2

Jesus, having come to the age of twelve years, went up to Jerusalem with Mary and Joseph, to serve [God] there according to the law of the Lord written in the Book of Moses. When their prayers had ended, they departed, having lost Jesus, because they thought that he [had] returned home with their kinsfolk. Therefore, Mary returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbors. The third day, they found the child in the temple in the midst of the doctors, disputing with them concerning the law. Everyone was amazed at his questions and answers, [\\*Luke 2:42 - 47](#) saying, "How can there be such doctrine in him, seeing he is so small and has not learned to read?"

9:3

Mary reproved him, saying, "Son, what have you done to us? Your father and I have sought you for three days." Jesus answered, "Do you not know that the service of God should come before father and mother?" Jesus then went down with his mother and Joseph to Nazareth, and was subject to them with humility and reverence.

10:1

Jesus, having come to the age of thirty years, as he himself said to me, went up to Mount Olives with his mother to gather olives. Then at midday, as he was praying, when he came to



these words, "Lord, with mercy..." he was surrounded by an exceedingly bright light and by an infinite multitude of angels, who were saying, "God is blessed."

10:2

The angel Gabriel presented to him, as it were, a shining mirror, a Book, which descended into the heart of Jesus, in which he had knowledge of what God has done and what [God] has said and what God wills, such that everything was laid bare and open to him as he said to me, "O Barnabas, believe that I know every prophet with every prophecy, and so whatever I say, all of it has come forth from that Book."

10:3

Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed everything to his mother Mary, telling her that he must suffer great persecution for the honor of God, and that he could not abide with her to serve her any longer. Having heard this, Mary answered, "Son, before you were born, everything was announced to me; therefore the holy name of God is blessed." Therefore, that day, Jesus departed from his mother to attend to his prophetic office.

11:1

Descending from the mountain to come into Jerusalem, Jesus met a leper, who, by divine inspiration, knew Jesus to be a prophet. Therefore he prayed to him with tears, saying, "Jesus, you son of David, have mercy on me." Jesus answered, "What do you want me to do for you, brother?" The leper answered, "Lord, give me health."

11:2

Jesus reproved him, saying, "You are foolish. Pray to God who created you, and He will give you health; for I am a man, as you are." The leper answered, "I know that you, lord, are a man, but a holy one of the Lord, so pray to God, and He will give me health." Then Jesus, sighing, said, "Lord God Almighty, for the love of Your holy prophets, give health to this sick man." Then, having said this, he said, touching the sick man with his hands, "In the name of God, O brother, receive your health!"

11:3

When he had said this, the leprosy was cleansed, such that the flesh of the leper was left like that of a child. Seeing that he was healed, the leper cried out with a loud voice, "Come here, Israel,

to receive the prophet whom God sends to you!" Jesus asked him, saying, "Brother, hold your peace and say nothing," but the more he asked him, the more he cried out, saying, "Behold the prophet! Behold the holy one of God!" At which words, many who were going out of Jerusalem ran back, and entered with Jesus into Jerusalem, recounting that which God, through Jesus, had done to the leper.

12:1

The whole city of Jerusalem was moved by these words so they all ran together to the temple to see Jesus, who had entered it to pray, so that they could scarcely be contained there.

Therefore the priests sought Jesus, saying, "This people desires to see you and hear you. Ascend to the pinnacle, and if God gives you a word, speak it in the name of the Lord."

12:2

Then Jesus ascended to the place from which the scribes were accustomed to speak, and having beckoned with [his] hand for silence, he opened his mouth, saying, "Blessed is the holy name of God, who, of His goodness and mercy, willed to create His creatures [so] that they might glorify Him. Blessed is the holy name of God, who created the splendor of all the saints and prophets before all things to send him for the salvation of the world, as He spoke by His servant David, saying, 'Before Lucifer, in the brightness of the saints, I created you.' Blessed is the holy name of God, who created the angels so that they might serve Him.

12:3

And blessed is God, who punished and reprobated Satan and his followers, who would not reverence him whom God wills to be revered. Blessed is the holy name of God, who created man out of the clay of the earth, and set him over His works. Blessed is the holy name of God, who drove man out of Paradise for having transgressed His holy precept. Blessed is the holy name of God, who, with mercy, looked upon the tears of Adam and Eve, first parents of the human race.

12:4

Blessed is the holy name of God, who just punished Cain the fratricide, sent the deluge upon the earth, burned up three wicked cities, scourged Egypt, overwhelmed Pharaoh in the Red Sea, scattered the enemies of His people, chastised the unbelievers, and punished the impenitent. Blessed is the holy name of God, who, with mercy, looked upon His creatures, and

therefore sent them His holy prophets, so that they might walk in truth and righteousness before He who delivered His servants from every evil, and gave them this land, as He promised to our father Abraham and to his son forever. Then He gave us His holy law by His servant Moses, so that Satan should not deceive us, and He exalted us above all other peoples. But, brethren, what do we do today, so that we are not punished for our sins?"

12:5

And then with great vehemence, Jesus rebuked the people for forgetting the word of God, and [for] giving themselves only to vanity. He rebuked the priests for their negligence in God's service and for their worldly greed. He rebuked the scribes because they preached vain doctrine, and forsook the law of God. He rebuked the doctors because they made the law of God of no effect through their traditions. Such did Jesus speak to the people, that everyone wept, from the least to the greatest, crying [for] mercy and begged Jesus to pray [for] them - [everyone except] their priests and leaders, who conceived hatred for Jesus on that day for having spoken against the priests, scribes, and doctors.

12:6

And they meditated upon his death, but for fear of the people, who had received him as a prophet of God, they [said nothing]. Jesus raised his hands to the Lord God and prayed, and the people, weeping, said, "So be it, O Lord, so be it." The prayer being ended, Jesus descended from the temple, and that day he departed from Jerusalem with many who followed him. And the priests spoke evil of Jesus amongst themselves.

13:1

Some days having passed, Jesus, having perceived the desire of the priests in spirit, ascended the Mount of Olives to pray. And having passed the whole night in prayer, in the morning, praying, Jesus said, "O Lord, I know that the scribes hate me, and the priests [have it in their minds] to kill me, Your servant; therefore, Lord God Almighty and Merciful, hear the prayers of [Your] servant in mercy, and save me from their snares, for You are my salvation. You know, Lord, that I, Your servant, seek You alone, O Lord, and speak Your word; for Your word is truth, which endures forever."

13:2

When Jesus had spoken these words, the angel Gabriel came to him saying, "Do not fear, O Jesus, for a thousand thousand who

dwell above the heaven guard your garments, and you will not die till everything is fulfilled, and the world will be near its end." Jesus fell with his face to the ground, saying, "O Great Lord God, how great is Your mercy upon me! What will I give You, Lord, for all that You have granted me?"

13:3

The angel Gabriel answered, "Arise, Jesus, and remember Abraham, who, being willing to sacrifice his only begotten son Ishmael to God, to fulfill the word of God, [when] the knife [was] not able to cut his son, offered a sheep in sacrifice at my word. Therefore, you will [do the same], O Jesus, servant of God." Jesus answered, "Willingly, but where will I find the lamb. I have no money, and it is not lawful to steal it." [So] the angel Gabriel showed a sheep to him, which Jesus offered in sacrifice, praising and blessing God, who is glorious forever.

14:1

Jesus descended from the mount, and passed alone by night to the farther side of Jordan, and fasted forty days and forty nights, [\\*Matthew 4:2](#) not eating anything day or night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days had passed, he was hungry. Then Satan appeared to him, and tempted him in many words, but Jesus drove him away by the power of the words of God. [Then,] Satan having departed, the angels came and ministered to Jesus [in] everything that he needed.

14:2

Jesus, having returned to the region of Jerusalem, was found again by the people with exceedingly great joy, and they asked him that he would abide with them; for his words were not as those of the scribes, but were with power, for they touched the heart.

14:3

Jesus, seeing that the multitude of those who returned to their heart to walk in the law of God was great, went up into the mountain, and abode all night in prayer, and when day had come, he descended from the mountain, and chose twelve, whom he called apostles, among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter his brother, fishermen, Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas, Bartholomew and

Philip, James, and Judas Iscariot the traitor. He always revealed the divine secrets to these, but Iscariot Judas, he made his dispenser of that which was given in alms, but he stole the tenth part of everything.

15:1

When the feast of tabernacles was near, a certain rich man invited Jesus with his disciples and his mother to a marriage. Jesus therefore went, and as they were feasting, the wine ran short. His mother accosted Jesus, saying, "They have no wine." Jesus answered, "What is that to me, mother [of] mine?" His mother commanded the servants that whatever Jesus should command them, they should obey. There were there six vessels for water according to the custom of Israel to purify themselves for prayer. Jesus said, "Fill these vessels with water." The servants did so. [\\*John 2:1 - 7](#) Jesus said to them, "In the name of God, give [the wine] to drink to those who are feasting." The servants thereupon bore [the wine] to the master of the ceremonies, who rebuked the attendants saying, "O worthless servants, why have you kept the better wine till now?" For he knew nothing of all that Jesus had done.

15:2

The servants answered, "O sir, there is here a holy man of God, for he has made wine of water." The master of the ceremonies thought that the servants were drunk; but those who were sitting near Jesus, having seen the whole matter, rose from the table and paid him reverence, saying, "Truly you are a holy one of God, a true prophet sent to us from God!" Then his disciples believed him, and many returned to their heart, saying, "God is praised, who has mercy upon Israel, and visits the house of Judah with love, and His holy name is blessed."

16:1

One day, Jesus called his disciples together and went up on to the mountain, and when he had sat down there, his disciples came near him; and he opened his mouth and taught them, saying, "The benefits which God has bestowed on us are great, therefore it is necessary that we should serve Him with truth of heart. And forasmuch as new wine is put into new vessels, even so should you become new men, if you will contain the new doctrine that will come out of my mouth. Truly I say to you, that even as a man cannot see the heaven and the earth at one and the same time with his eyes, so it is impossible to love God and the world.

16:2

No man can in any wise serve two masters that are at enmity with one another; for if the one will love you, the other will hate you. Even so I tell you in truth that you cannot serve God and the world, for the world lies in falsehood, covetousness, and malignity. You cannot therefore find rest in the world, but rather persecution and loss. Therefore serve God and despise the world, for you will find rest for your souls from me; hear my words, for I speak to you in truth.

16:3

Truly, blessed are those who mourn this earthly life, for they will be comforted. Blessed are the poor who truly hate the delights of the world, for they will abound in the delights of the kingdom of God. Truly, blessed are those who eat at the table of God, for the angels will minister to them.

16:4

You are journeying as pilgrims. Does the pilgrim encumber himself with palaces and fields and other earthly matters upon the way? Assuredly not, but he bears things light and prized for their usefulness and convenience upon the road. This now should be an example to you; and if you desire another example, I will give it to you, in order that you may do all that I tell you. Do not weigh down your hearts with earthly desires, saying, 'Who will clothe us?' or 'Who will give us [something] to eat?' But behold the flowers and the trees, with the birds, which God our Lord clothes and nourishes with greater glory than all the glory of Solomon. And He is able to nourish you, even God who created you and called you to His service; who for forty years caused the manna to fall from heaven for His people Israel in the wilderness, and did not allow their clothing to wax old or perish, they being six hundred and forty thousand men, besides women and children.

16:5

Truly I say to you, that heaven and earth will fail, yet His mercy will not fail to those who fear Him. But the rich of the world, in their prosperity, are hungry and perish. There was rich man whose incomings increased, and he said, 'What will I do, O my soul? I will pull down my barns because they are small, and I will build new and greater ones: therefore you will triumph my soul!' Oh, wretched man! For that night he died. He should have been mindful of the poor, and made himself friends with the alms of unrighteous riches of this world; for they bring treasures in the kingdom of heaven.

16:6

Tell me, I ask you, if you should give your money into the bank to a publican, and he should give to you tenfold and twentyfold, would you not give to such a man everything that you had? But I say to you, truly, that whatsoever you will give and will forsake for love of God, you receive it back a hundredfold, and everlasting life. See then how much you should be content to serve God?"

17:1

When Jesus had said this, Philip answered, "We are content to serve God, but we desire, however, to know God, for Isaiah the prophet said, "Truly you are a hidden God," [\\*Isaiah 45:15](#) and God said to Moses His servant, "I am that which I am." [\\*Exodus 3:14](#) Jesus answered, "Philip, God is a good without which there is nothing good; God is a being without which there is nothing that is; God is a life without which there is nothing that lives; at that, He fills all and is everywhere. He alone has no equal. He has had no beginning, nor will He ever have an end, but He has given a beginning to everything, and He will give an end to everything. He has no father nor mother; He has no sons, nor brethren, nor companions. And because God has no body, therefore He does not eat, does not sleep, does not die, does not walk, does not move, but abides eternally without human similitude, for that He is incorporeal, uncompounded, immaterial, of the most simple substance. He is so good that He loves goodness only; He is so just that when He punishes or pardons, it cannot be denied. In short, I say to you, Philip, that here on earth you cannot see Him or know Him perfectly; but in His kingdom, you will see Him forever: wherein all our happiness and glory consist."

17:2

Philip answered, "Master, what do you say? It is surely written in Isaiah that God is our Father; how then, does He have no sons?" Jesus answered, "Many parables are written in the prophets, therefore you should not attend to the letter, but to the sense. For all the prophets, that are one hundred and forty four thousand, whom God has sent into the world, have spoken darkly. But after me, the splendor of all the prophets and holy ones will come and shed light upon the darkness of all that the prophets have said, because he is the messenger of God." And having said this, Jesus sighed and said, "Have mercy on Israel, O Lord God and look with pity upon Abraham and upon his seed, in order that they may serve You with truth of heart."

17:3

His disciples answered, "So be it, O Lord our God." Jesus said, "Truly I say to you, the scribes and doctors have made the law of God void with their false prophecies, contrary to the prophecies of the true prophets of God. Therefore God is angry with the house of Israel and with this faithless generation." His disciples wept at these words, and said, "Have mercy, O God, have mercy upon the temple and upon the holy city, and do not give it into contempt of the nations, so that they do not despise Your holy covenant." Jesus answered, "So be it, Lord God of our fathers."

18:1

Having said this, Jesus said, "You have not chosen me, but I have chosen you, so that you may be my disciples. If the world will then hate you, you will truly be my disciples; for the world has always been an enemy to servants of God. Remember [the] holy prophets that have been slain by the world, even as in the time of Elijah, ten thousand prophets were slain by Jezebel, insomuch that poor Elijah scarcely escaped, and seven thousand sons of prophets who were hidden by the captain of Ahab's host.

18:2

Oh, unrighteous world that does not know God! Do not fear therefore, for the hairs of your head are numbered so that they will not perish. Behold the sparrows and other birds, whereof one feather does not fall without the will of God. Should God then, have more care for the birds than for man, for whose sake He has created everything? Is there any man, perhaps, who cares more for his shoes than for his own son? Assuredly not. Now how much less should you think that God would abandon you, while taking care of the birds? And why do I speak of the birds? A leaf of a tree does not fall without the will of God.

18:3

Believe me, because I tell you the truth, that the world will greatly fear you if you will observe my words. For if it did not fear to have its wickedness revealed, it would not hate you, but it fears to be revealed, therefore it will hate you and persecute you. If you will see your words scorned by the world, do not lay it to heart, but consider how God is greater than you; who is in such wise scorned by the world that His wisdom is counted madness. If God endures the world with patience, therefore you will lay it to heart, O dust and clay of the earth? In your patience, you will possess your soul.



18:4

Therefore if one will give you a blow on one side of the face, offer him the other so that he may strike it. Do not render evil for evil, for so do all the worst animals, but render good for evil, and pray to God for those who hate you. Fire is not extinguished with fire, but rather with water; even so I say to you that you will not overcome evil with evil, but rather with good. Behold God, who causes the sun to come upon the good and evil, and likewise the rain. So you should do good to all; for it is written in the law, 'Be holy, for I, your God, am holy; [\\*Leviticus 11:45](#) be pure, for I am pure; and be perfect, for I am perfect.'

18:5

Truly I say to you that the servant studies to please his master, and so he does not put on any garment that is displeasing to his master. Your garments are your will and your love. Beware then, not to will or to love a thing that is displeasing to God, our Lord. Be sure that God hates the pomps and lusts of the world, and therefore hate the world."

19:1

When Jesus had said this, Peter answered, "O teacher, behold we have left all to follow you, what will become of us?" Jesus answered, "Truly you, in the Day of Judgement, will sit beside me, giving testimony against the twelve tribes of Israel." [\\*4:41](#), [\\*16:84](#), [\\*16:89](#) And having said this, Jesus sighed, saying, "O Lord, what thing is this? For I have chosen twelve, and one of them is a devil." The disciples were sorely grieved at this word; whereupon he who writes secretly questioned Jesus with tears, saying, "O master, will Satan deceive me, and will I then become reprobate?"

19:2

Jesus answered, "Do not be sorely grieved, Barnabas, for those whom God has chosen before the creation of the world will not perish. Rejoice, for your name is written in the Book of Life." Jesus comforted his disciples, saying, "Do not fear, for he who will hate me is not grieved at my saying, because the divine feeling is not in him." At his words, the chosen were comforted. Jesus made his prayers, and his disciples said, "Amen, so be it, Lord God Almighty and Merciful."

19:3

Having finished his devotions, Jesus came down from the mountain with his disciples and met ten lepers, who, from afar off, cried out, "Jesus, son of David, have mercy on us!" Jesus

called them near to him, and said to them, "What do you will of me, O brethren?" They all cried out, "Give us health!" Jesus answered, "Ah, wretched that you are, have you so lost your reason, for you say, 'Give us health?' Do you not see me to be a man like yourselves? Call to our God who has created you, and He who is Almighty and Merciful will heal you." With tears, the lepers answered, "We know that you are man like us, but yet a holy one of God and a prophet of the Lord; therefore pray to God, and He will heal us."

19:4

Thereupon the disciples asked Jesus, saying, "Lord, have mercy upon them." Then Jesus groaned and prayed to God, saying, "Lord God Almighty and Merciful, have mercy and listen to the words of Your servant; and for love of Abraham our father and for Your holy covenant, have mercy on the request of these men, and grant them health." Whereupon Jesus, having said this, turned himself to the lepers and said, "Go and show yourselves to the priests according to the law of God."

19:5

The lepers departed and were cleansed on the way. Whereupon one of them, seeing that he was healed, returned to find Jesus, and he was an Ishmaelite. And having found Jesus, he bowed himself, doing reverence to him, and saying, "Truly you are a holy one of God," and with thanks he asked him that he would receive him for a servant. Jesus answered, "Ten have been cleansed; where are the nine?" And he said to him who was cleansed, "I have not come to be served, but to serve; O therefore, go to your home, and recount how much God has done in you, in order that they may know that the promises made to Abraham and his son, with the kingdom of God, are drawing near." The cleansed leper departed, and having arrived in his own neighborhood, recounted how much God, through Jesus, had done in him.

20:1

Jesus went to the sea of Galilee, and having embarked in a ship, sailed to his city of Nazareth, whereupon there was a great tempest in the sea, insomuch that the ship was near to sinking. And Jesus was sleeping upon the prow of the ship. Then his disciples drew near to him, and awoke him, saying, "O master, save yourself, for we perish!" They were encompassed with very great fear, by reason of the great wind that was contrary and the roaring of the sea. Jesus arose, and raising his eyes to heaven, said, "O Elohim Sabaoth, have mercy upon Your

servants." Then, when Jesus had said this, suddenly the wind ceased, and the sea became calm. Therefore the seamen feared, saying, "And who is this, that the sea and the wind obey him?"

20:2

Having arrived at the city of Nazareth, the seamen spread all that Jesus had done through the city, whereupon the house where Jesus was, was surrounded by as many who dwelt in the city. And the scribes and doctors, having presented themselves to him, said, "We have heard how much you have done in the sea and in Judea, give us therefore some sign here in your own country."

20:3

Jesus answered, "This faithless generation seeks a sign, but it will not be given to them, because no prophet is received in his own country. In the time of Elijah, there were many widows in Judea, but he was not sent to be nourished except to a widow of Sidon. There were many lepers in the time of Elisha in Judea; nevertheless, only Naaman the Syrian was cleansed." Then the citizens were enraged and seized him and carried him on to the top of a precipice to cast him down. But Jesus walking through the midst of them, departed from them. [\\*Luke 4:24 - 30](#)

21:1

Jesus went up to Capernaum, and as he drew near to the city, behold, one who was possessed of a devil came out of the tombs, and in such wise that no chain could hold him, and he did great harm to the man. The demons cried out through his mouth, saying, "O holy one of God, why have you come before the time to trouble us?" And they asked him that he would not cast them forth.

21:2

Jesus asked them how many they were. They answered, "Six thousand six hundred and sixty six." When the disciples heard this, they were affrighted, and asked Jesus that he would depart. Then Jesus said, "Where is your faith? It is necessary that the demon should depart, and not I." The demons therefore cried, "We will come out, but permit us to enter into those swine." There were feeding there, near the sea, about ten thousand swine belonging to the Canaanites.

21:3

Thereupon Jesus said, "Depart, and enter into the swine." With

a roar, the demons entered into the swine, and cast them headlong into the sea. Then those who fed the swine fled into the city, and recounted all that had been brought to pass by Jesus. Accordingly, the men of the city came forth and found Jesus and the man who was healed. The men were filled with fear and asked Jesus that he would depart out of their borders. [\\*Mark 5:13 - 17](#), [\\*Matthew 8:32 - 34](#), [\\*Luke 8:32 - 37](#) Jesus accordingly departed from them and went up into the parts of Tyre and Sidon.

21:4

And look, a woman of Canaan with her two sons, who had come forth out of her own country to find Jesus. Having therefore seen him come with his disciples, she cried out, "Jesus, son of David, have mercy on my daughter, who is tormented by the devil!" Jesus did not answer even a single word, because they were of the uncircumcised people. The disciples were moved to pity and said, "O master, have pity on them! Behold how much they cry out and weep!"

21:5

Jesus answered, "I am not sent to [anyone] but the people of Israel." Then the woman, with her sons, went before Jesus, weeping and saying, "O son of David, have mercy on me!" Jesus answered, "It is not good to take the bread from the children's hands and give it to the dogs." And Jesus said this by reason of their uncleanness, because they were of the uncircumcised people.

21:6

The woman answered, "O Lord, the dogs eat the crumbs that fall from their masters' table." [\\*Mark 7:28](#) Then Jesus was seized with admiration at the words of the woman, and said, "O woman, your faith is great." [\\*Matthew 15:26 - 28](#) And having raised his hands to heaven, he prayed to God, and then he said, "O woman, your daughter is freed, go your way in peace." The woman departed, and returning to her home, found her daughter, who was blessing God. Therefore the woman said, "Truly there is none other God than the God of Israel." Whereupon all her kinsfolk joined themselves to the law of [God], according to the law written in the Book of Moses.

22:1

The disciples questioned Jesus on that day, saying, "O master, why did you answer the woman [in that way], saying that they were dogs?" Jesus answered, "Truly I say to you that a dog is better than an uncircumcised man." Then the disciples were

sorrowful, saying, "These words are hard. Who will be able to receive them?"

22:2

Jesus answered, "If you consider, O foolish ones, what the dog, that has no reason, does for the service of his master, you will find my saying to be true. Tell me, does the dog guard the house of his master, and expose his life against the robber? Yes, surely. But what [does] he receive? Many blows and injuries with [a] little bread, and [yet] he always shows a joyful countenance to his master. Is this true?" "It is true, O master," the disciples answered.

22:3

Then Jesus said, "Consider now how much God has given to man, and you will see how unrighteous he is in not observing the covenant of God made with Abraham His servant. Remember that which David said to Saul, king of Israel, against Goliath the Philistine, 'My lord,' David said, 'While your servant was keeping your servant's flock, the wolf, the bear, and the lion came and seized your servant's sheep, so your servant went and slew them, rescuing the sheep. And what is this uncircumcised one like to them? Therefore, your servant will go in the name of the Lord God of Israel, and will slay this unclean one that blasphemes the holy people of God.'" [\\*1 Samuel 17:34 - 36](#)  
Then the disciples said, "Tell us, O master, for what reason man must be circumcised?" Jesus answered, "Let it [be enough for] you that God has commanded it to Abraham, saying, 'Abraham, circumcise your foreskin and that of all your house, for this is a covenant between Me and you forever.'"

23:1

And having said this, Jesus sat near the mountain which they looked upon. And his disciples came to his side to listen to his words. Then Jesus said, "Adam, the first man, having eaten, by [the] fraud of Satan, the food forbidden by God in Paradise, his flesh rebelled against the spirit; whereupon he swore, saying, 'By God, I will cut you!' And having broken a piece of rock, he seized his flesh to cut it with the sharp edge of the stone, whereupon he was rebuked by the angel Gabriel. And he answered, 'I have sworn by God to cut it; I will never be a liar!'

23:2

Then the angel showed him the superfluity of his flesh, and that he cut off. And hence, just as every man takes flesh from the flesh of Adam, so is he bound to observe all that Adam

promised with an oath. Adam observed this in his sons, and from generation to generation, the obligation of circumcision came down. But in the time of Abraham, there were only a few circumcised upon the earth, because idolatry was multiplied upon the earth. Whereupon God told Abraham the fact concerning circumcision, and made this covenant, saying, 'The soul that will not have his flesh circumcised, I will scatter him from among My people forever.'

23:3

The disciples trembled with fear at these words of Jesus, for he spoke with vehemence of spirit. Then Jesus said, "Leave fear to him who has not circumcised his foreskin, for he is deprived of Paradise." And having said this, Jesus spoke again, saying, "The spirit is ready in the service of God in many, but the flesh is weak. The man therefore who fears God should consider what the flesh is, and where it had its origin, and whereto it will be reduced. Of the clay of the earth, God created flesh, and He breathed the breath of life into it, with an inbreathing therein. And therefore, when the flesh will hinder the service of God, it should be spurned like clay and trampled on, forasmuch as he who hates his soul in this world will keep it in eternal life. What the flesh is at this present, its desires make manifest that it is a harsh enemy of all good, for it alone desires sin.

23:4

Should man then, for the sake of satisfying one of his enemies, leave off pleasing God, his Creator? Consider this, all the saints and prophets have been enemies of their flesh for service of God, therefore they went to their death readily and with gladness, so as not to offend against the law of God given by Moses His servant, and go and serve the false and lying gods.

23:5

Remember Elijah, who fled through desert places of the mountains, eating only grass, clad in goat's skin. Ah, how many days he did not sup! Ah, how much cold he endured! Ah, how many showers drenched him, and [that] for the space of seven years, wherein he endured that fierce persecution of the unclean Jezebel!

23:6

Remember Elisha, who ate barley bread, and wore the coarsest raiment. Truly I say to you that they, not fearing to spurn the flesh, were feared with great terror by the king and princes. This

should suffice for the spurning of the flesh, O men. But if you will gaze at the sepulchres, you will know what the flesh is."

24:1

Having said this, Jesus wept, saying, "Woe to those who are servants to their flesh, for they are sure to not have any good in the other life, but only torments for their sins.

24:2

I tell you that there was a rich glutton who paid no heed to anything but gluttony, and so every day he held a splendid feast. There stood at his gate, a poor man by the name Lazarus, who was full of wounds, and was fain to have those crumbs that fell from the glutton's table. But no one gave them to him; no, all mocked him. Only the dogs had pity on him, for they licked his wounds. It came to pass that the poor man died, and the angels carried him to the arms of Abraham our father. The rich man also died, [\\*Luke 16:19 - 22](#) and the devils carried him to the arms of Satan, whereupon, undergoing the greatest torment, he lifted up his eyes, and from afar, saw Lazarus in the arms of Abraham. Then the rich man cried, 'O father Abraham, have mercy on me, and send Lazarus, who upon his fingers may bring me a drop of water to cool my tongue, which is tormented in this flame.' [\\*7:50](#)

24:3

Abraham answered, 'Son, remember that you received your good in the other life and Lazarus his evil; therefore now you will be in torment, and Lazarus in consolation.' [\\*Luke 16:25](#) The rich man cried out again, saying, 'O father Abraham, in my house there are three brethren of mine. Therefore send Lazarus to announce to them how much I am suffering, in order that they may repent and not come here.' Abraham answered, 'They have Moses and the prophets, let them hear them.' The rich man answered, 'No father Abraham, but if one dead will arise they will believe.' Abraham answered, 'Whoever does not believe Moses and the prophets will not believe even if the dead should arise.'

24:4

See then whether the poor are blessed," Jesus said, "Who have patience, and only desire that which is necessary, hating the flesh. O wretched they [are], [those] who bear others to the burial, to give their flesh for food of worms, and do not learn the truth. So far from it that they live here like immortals, for

they build great houses and purchase great revenues and live in pride."

25:1

Then he who writes said, "O master, your words are true, and therefore we have forsaken everything to follow you. Tell us then, how should we hate our flesh; for it is not lawful to kill oneself, and living, we must give [flesh] its livelihood."

25:2

Jesus answered, "Keep your flesh like a horse, and you will live securely. For food is given to a horse by measure, and labor without measure, and the bridle is put on him so that he will walk at your will, he is tied up [so] that he will not annoy anyone, he is kept in a poor place, and beaten when he is not obedient. So [should] you do [also] then, O Barnabas, and you will always live with God. And do not be offended at my words, for David the prophet did the same thing, as he confesses, saying, 'I am as a horse before you, and am always by you.'

25:3

Tell me, who is poorer, he who is content with little, or he who desires much? Truly I say to you, if the world had a sound mind, no one would amass anything for himself, but everything would be in common. But in this [we know the world's] madness, that the more it amasses, the more it desires. And as much as it amasses, for the fleshly repose of others, it amasses the same. Therefore let one single robe suffice for you, cast away your purse, carry no wallet, no sandals on your feet; and do not think, saying, 'What will happen to us?' but [only] think of doing the will of God, and He will provide for your needs so that you will lack nothing.

25:4

Truly I say to you, that amassing much in this life gives sure witness of having nothing to receive in the other. For he who has Jerusalem for his native country does not build houses in Samaria since there is enmity between these cities. Do you understand?" "Yes," the disciples answered.

26:1

Then Jesus said, "There was a man on a journey who, as he was walking, discovered a treasure in a field that was to be sold for five pieces of money. Straightway, the man, when he knew this, sold his cloak to buy that field. Is that credible?" The disciples answered, "He who would not believe this is mad."



26:2

Thereupon Jesus said, "You will be mad if you do not give your senses to God to buy your soul in which the treasure of love resides; for love is an incomparable treasure. For he who loves God has God for his own; and whoever has God, has everything." Peter answered, "O master, how can one love God with true love? Tell us."

26:3

Jesus replied, "Truly I say to you that he who will not hate his father and his mother, and his own life, and children and wife for love of God, such is not worthy to be loved of God." Peter answered, "O master, it is written in the law of God in the Book of Moses, 'Honor your father, so that you may live long upon the earth.' [\\*Exodus 20:12](#) And further he says, 'Cursed is the son who does not obey his father and his mother.' God commanded that such a disobedient son should be stoned by the wrath of the people before the gate of the city. [Why] do you bid us to hate [our] father and mother?"

26:4

Jesus replied, "Every word of mine is true, because it is not mine, but God's, who has sent me to the house of Israel. Therefore I say to you that all that which you possess, God has bestowed it upon you; and so, what is more precious, the gift or the Giver? When your father and your mother, with every other thing, is a stumbling block to you in the service of God, abandon them as enemies. Did God not say to Abraham, 'Go forth from the house of your father and of your kindred, and come to dwell in the land which I will give to you [\\*Genesis 12:1](#) and to your seed?' Why did God say this, except that the father of Abraham was an image-maker, who made and worshipped false gods? [For this reason] there was enmity between them, such that the father wished to burn his son." Peter answered, "Your words are true. I pray you, tell us how Abraham mocked his father."

26:5

Jesus replied, "Abraham was seven years old when he began to seek God. So one day he said to his father, 'Father, what made man?' The foolish father answered, 'Man [made man]; for I made you, and my father made me.' Abraham answered, 'Father, it is not so; for I have heard an old man weeping and saying, 'O my God, why have you not given me children?' His father replied, 'It is true, my son, that a god helps man to make man, but he does not put his hands to [the task]; it is only necessary that man come to pray to his god and to give him

lambs and sheep, and his god will help him.' Abraham answered, 'How many gods are there, father?' The old man replied, 'They are infinite in number, my son.'

26:6

Then Abraham said, 'O father, what will I do if I serve one god and another [god] wishes me evil because I do not serve him? In any case, discord will come between them, and so war will arise among the gods. And if, perhaps, the god that wills me evil will slay my own god, what will I do? It is certain that he will slay me also.' The old man, laughing, answered, 'O son, have no fear, for no god makes war upon another god; no, in the great temple there are a thousand gods with the great god Baal; and I am now near seventy years old, and yet never have I seen that one god has struck another god. And assuredly, all men do not serve one god, but one man one, and another.'

26:7

Abraham answered, 'So then, they have peace amongst themselves?' His father said, 'They have.' Then Abraham said, 'O father, what are the gods like?' The old man answered, 'Fool, every day I make a god, which I sell to others to buy bread, and you do not know what the gods are like?' And then at that moment he was making an idol. 'This,' he said, 'Is of palm wood; that one is of olive; that little one is of ivory; see how fine it is! Does it not seem as though it were alive? Assuredly, it lacks [nothing] but breath!'

26:8

Abraham answered, 'And so, father, the gods are without breath? Then how do they give breath? And being without life, how do they give life? It is certain, father, that these are not God.' The old man was angry at these words, saying, 'If you were of age to understand, I would break your head with this axe, but hold your peace, because you have no understanding!' Abraham answered, 'Father, if the gods help to make man, how can it be that man should make the gods? And if the gods are made of wood, it is a great sin to burn wood. But tell me, father, how is it that, when you have made so many gods, the gods have not helped you to make so many other children that you should become the most powerful man in the world?'

26:9

The father was beside himself, hearing his son speak so; the son went on, 'Father, was the world without men for some time?' 'Yes,' the old man answered, 'And why?' 'Because,' Abraham

said, 'I should like to know who made the first god.' 'Now go out of my house!' The old man said, 'And leave me to make this god quickly, and speak no words to me; for when you are hungry, you desire bread and not words.' Abraham said, 'A fine god, truly, that you cut him as you will, and he does not defend himself!' Then the old man was angry and said, 'All the world says that it is a god, and you, mad fellow, say that it is not. By my gods, if you were a man I could kill you!' And having said this, he gave blows and kicks to Abraham, and chased him from the house."

27:1

The disciples laughed over the madness of the old man, and stood amazed at the prudence of Abraham. But Jesus reproved them, saying, "You have forgotten the words of the prophet, who says, 'Present laughter is a herald of weeping to come,' and further, 'You will not go where [there] is laughter, but sit where they weep, because this life passes in miseries.'" Then Jesus said, "In the time of Moses, do you not know that for laughing at and mocking others, God turned many men of Egypt into hideous beasts? Beware that in anywise you do not laugh at anyone, for you will surely weep [for it]."

27:2

The disciples answered, "We laughed over the madness of the old man." Then Jesus said, "Truly I say to you, every like loves his like, and therein finds pleasure. Therefore, if you were not mad you would not laugh at madness." They answered, "My God have mercy on us." Jesus said, "So be it."

27:3

Then Philip said, "O master, how did it come to pass that Abraham's father wished to burn his son?" Jesus answered, "One day, Abraham, having come to the age of twelve years, his father said to him, 'Tomorrow is the festival of all the gods; therefore we will go to the great temple and bear a present to my god, great Baal. And you will choose a god for yourself, for you are of age to have a god.'"

27:4

Abraham answered with guile, 'Willingly, O my father.' And so early in the morning, they went before everyone else to the temple. But Abraham bore a hidden axe beneath his tunic. Whereupon, having entered into the temple, as the crowd increased, Abraham hid himself behind an idol in a dark part of the temple. His father, when he departed, believed that

Abraham had gone home before him, therefore he did not stay to seek him.

28:1

When everyone had departed from the temple, the priests closed the temple and went away. Then Abraham took the axe and cut off the feet of all the idols, [\\*\\*37:91 - 93](#) except the great god Baal. [\\*21:58](#) At its feet, he placed the axe, amid the ruins which the statues made, for they, through being old and composed of pieces, fell in pieces. Thereupon, Abraham, going forth from the temple, seen by certain men, who suspected him of having gone to thief something from the temple. So they laid hold on him, and having arrived at the temple, when they saw their gods so broken in pieces, they cried out with lamentation, 'Come quickly, O men, and let us slay him who has slain our gods!' About ten thousand men ran together there with the priests and questioned Abraham of the reason why he had destroyed their gods.

28:2

Abraham answered, 'You are foolish! Should a man then slay a god? It is the great god that has slain them. [\\*21:63](#) Do you not see that axe which he has near his feet? Certainly it is that he desires no fellows.' Then the father of Abraham arrived there, who, mindful of the many discourses of Abraham against their gods, and recognizing the axe wherewith Abraham had broken the idols in pieces, cried out, 'It has been this traitor of a son of mine, who has slain our gods! For this axe is mine.' And he recounted to them all that had passed between him and his son. Accordingly, the men collected a great quantity of wood, and having bound Abraham's hands and feet, put him upon the wood, and put fire underneath.

28:3

Look, God, through His angel, commanded the fire that it should not burn Abraham His servant. [\\*21:69](#), [\\*29:24](#) The fire blazed up with great fury, and burned about two thousand men of those who had condemned Abraham to death. Abraham truly found himself free, being carried by the angel of God near to the house of his father, without seeing who carried him; and thus Abraham escaped death."

29:1

Then Philip said, "The mercy of God is great upon whoever loves Him. Tell us, O master, how Abraham came to [have] the knowledge of God." Jesus answered, "Having arrived near the

house of his father, Abraham feared to go into the house; so he removed [himself] some distance from the house and sat under a palm tree, where, being by himself, he said, 'There must be a God who has life and power more than man, since He makes man, and man could not make man without God.'

29:2

Thereupon, looking round upon the stars, the moon, and the sun, he thought that they had been God. [\\*6:75 - 78](#) But after considering their variableness with their movements, he said, 'It must be [necessary] that God does not move and that clouds do not hide Him; otherwise men would be reduced to nothing.' Remaining thus in suspense, he heard himself called by name, 'Abraham!' And so, turning around and not seeing anyone on any side, he said, 'I am sure I heard myself called by name, 'Abraham.' Then, two other times in a similar manner, he heard himself called by name, 'Abraham!'

29:3

He answered, 'What calls me?' Then he heard [the voice] say, 'I am the angel of God, Gabriel.' Abraham was filled with fear; but the angel comforted him, saying, 'Do not fear, Abraham, for you are a friend of God' [\\*Book of Jubilees 19:11](#), [\\*2 Chronicles 20:7](#), [\\*Isaiah 41:8](#), [\\*James 2:23](#) when you broke the gods of men in pieces, you were chosen [by] the God of the angels and prophets, such that you are written in the Book of Life.' Then Abraham said, 'What should I do to serve the God of the angels and holy prophets?' The angel answered, 'Go to that fount and wash yourself, for God wishes to speak with you.'

29:4

Abraham answered, 'How should I wash myself?' Then the angel appeared to him as a beautiful youth, and washed himself in the fount, saying, 'Do the same as this, O Abraham.' When Abraham had washed himself, the angel said, 'Go up that mountain, for God wishes to speak to you there.' Abraham ascended the mountain as the angel [had instructed him], and having sat down upon his knees, he said to himself, 'When will the God of the angels speak to me?' He heard himself called with a gentle voice, 'Abraham!' Abraham answered him, 'Who calls me?' The voice answered, 'I am your God, O Abraham.'

29:5

Abraham, filled with fear, bent his face to earth, saying, 'How will Your servant who is dust and ashes listen to You!' Then God said, 'Do not fear, but rise up, for I have chosen you as My

servant, and I will bless you and make you increase into a great people. Therefore go forth from the house of your father and of your kindred, and come to dwell in the land which I will give to you and to your seed.' [\\*Genesis 12:1](#)

29:6

Abraham answered, 'I will do everything, Lord; but guard me [so] that no other god may harm me.' Then God spoke, saying, 'I am God alone, and there is no other god but Me. I strike down, and make whole; I slay, and give life; I lead down to Hell, and I bring out thereof, and no one is able to deliver himself out of My hands.' [\\*Deuteronomy 32:39](#) Then God gave him the covenant of circumcision; and so our father Abraham knew God." And having said this, Jesus lifted up his hands, saying, "To You is honor and glory, O God. So be it!"

30:1

Jesus went to Jerusalem, near the Senofegia, a feast of our nation. The scribes and Pharisees, having perceived this, took counsel to catch him in his talk. Whereupon, a doctor came to him, saying, "Master, what must I do to have eternal life?" Jesus answered, "How is it written in the law?" The tempter answered, saying, "Love the Lord your God, and your neighbor. You will love your God above all things, with all your heart and your mind, [\\*Deuteronomy 6:5](#) and your neighbor as yourself." [\\*Leviticus 19:18, \\*4:36](#) Jesus answered, "You have answered well, therefore go and do so, I say, and you will have eternal life." He said to him, "And who is my neighbor?"

30:2

Jesus answered, lifting up his eyes, "A man was going down from Jerusalem to go to Jericho, a city rebuilt under a curse. This man on the road was seized by robbers, wounded and stripped; whereupon they departed, leaving him half dead. It chanced that a priest passed by that place, and he, seeing the wounded man, passed on without greeting him. In like manner passed a Levite, without saying a word. It chanced that a Samaritan passed [also], who, seeing the wounded man, was moved to compassion, and alighted from his horse, and took the wounded man and washed his wounds with wine, and anointed them with ointment, and binding up his wounds for him and comforting him, he set him upon his own horse." [\\*Luke 10:30 - 34](#)

30:3

Whereupon, having arrived in the evening at the inn, he gave

him into the charge of the host. And when he had risen on the morrow, he said, 'Take care of this man, and I will pay you all.' And having presented four gold pieces to the sick man for the host, he said, 'Be of good cheer, for I will speedily return and conduct you to my own home.' Tell me," Jesus said, "Which of these was the neighbor?" The doctor answered, "He who showed mercy." Then Jesus said, "You have answered rightly; therefore go and do likewise." The doctor departed in confusion.

31:1

Then the priests drew near to Jesus and said, "Master, is it lawful to give tribute to Caesar?" Jesus turned around to Judas and said, "Do you have any money?" And taking a penny in his hand, Jesus turned himself to the priests, and said to them, "This penny has an image, tell me, whose image is it?" They answered, "Caesar's." "Give therefore," Jesus said, "That which is Caesar's to Caesar, and that which is God's, give it to God." [\\*Mark 12:14 - 17](#), [\\*Matthew 22:17 - 21](#), [\\*Luke 20:22 - 25](#) Then they departed in confusion.

31:2

And behold, a centurion drew near there, saying, "Lord, my son is sick; have mercy on my old age!" Jesus answered, "The Lord God of Israel have mercy on you!" The man was departing; and Jesus said, "Wait for me, for I will come to your house, to make prayer over your son." The centurion answered, "Lord, I am not worthy that you, a prophet of God, should come to my house, the word that you have spoken is sufficient to me for the healing of my son; for your God has made you lord over every sickness, even as His angel said to me in my sleep."

31:3

Then Jesus marveled greatly, and turning to the crowd, he said, "Behold this stranger, for he has more faith than all that I have found in Israel." And turning to the centurion, he said, "Go in peace, because God, for the great faith that He has given you, has granted health to your son." The centurion went his way, and on the road he met his servants, who announced to him how his son was healed. The man answered, "At what hour did the fever leave him?" They said, "Yesterday, at the sixth hour, the heat departed from him."

31:4

The man knew that when Jesus said, "The Lord God of Israel have mercy on you," his son received his health. Whereupon

the man believed in our God, and having entered into his house, he broke all his own gods in pieces, saying, "There is only the God of Israel, the true and living God." Therefore he said, "None will eat of my bread who does not worship the God of Israel."

32:1

One skilled in the law invited Jesus to supper, in order to tempt him. Jesus came there with his disciples, and many scribes, to tempt him, waited for him in the house. Whereupon, the disciples sat down at the table without washing their hands. The scribes called Jesus, saying, "Why do your disciples not observe the traditions of our elders, in not washing their hands before they eat bread?" [\\*Mark 7:5](#) Jesus answered, "And I ask you, for what cause have you annulled the precept of God to observe your traditions? [\\*Matthew 15:1 - 3](#) You say to the sons of poor fathers, 'Offer and make vows to the temple.'

32:2

And they make vows of that little wherewith they should support their fathers. And when their fathers wish to take money, the sons cry out, 'This money is consecrated to God;' whereby the fathers suffer. O false scribes, hypocrites, does God use this money? Assuredly not, for God does not eat, as He says by His servant David the prophet, 'Should I then eat the flesh of bulls and drink the blood of sheep? Render the sacrifice of praise to Me, and offer your vows to Me; [\\*Psalms 50:13 - 14](#) for if I should be hungry I will not ask anything of you, seeing that all things are in My hands, [\\*Psalms 50:12](#) and the abundance of Paradise is with Me.' Hypocrites! You do this to fill your purse, and therefore you tithe rue and mint.

32:3

Oh miserable ones! For you show the most clear way to others, by which you will not go. You scribes and doctors lay weights of unbearable weight upon the shoulders of others, but you yourselves [all] the while are not willing to move them with one of your fingers. Truly I say to you, that every evil has entered into the world under the pretext of the elders. Tell me, who made idolatry to enter into the world, if not the usage of the elders? For there was a king who exceedingly loved his father, whose name was Baal.

32:4

Whereupon, when the father was dead, his son, for his own consolation, caused an image like his father to be made, and set it up in the marketplace of the city. And he made a decree that



everyone who approached that statue within a space of fifteen cubits should be safe, and no one by any account should do him hurt. Hence the malefactors, by reason of the benefit they received therefrom, began to offer roses and flowers to the statue, and in a short time, the offerings were changed into money and food, insomuch that they called it 'God,' to honor it. Which thing from custom was transformed into a law, insomuch that the idol of Baal spread throughout all the world; and how much does God lament this by the prophet Isaiah, saying, 'Truly this people worships Me in vain, for they have annulled My law given to them by My servant Moses, and follow the traditions of their elders.'

32:5

Truly I say to you, that to eat bread with unclean hands does not defile a man, because that which enters into the man does not defile the man, but that which comes out of the man defiles the man." [\\*Mark 7:15](#), [\\*Matthew 15:11](#) Thereupon, one of the scribes said, "If I will eat pork, or other unclean meats, will they not defile my conscience?" Jesus answered, "Disobedience will not enter into the man, but will come out of the man, from his heart; and therefore he will be defiled when he will eat forbidden food."

32:6

Then one of the doctors said, "Master, you have spoken much against idolatry as though the people of Israel had idols, and so you have done us wrong." Jesus answered, "I know well that in Israel today there are not statues of wood; but there are statues of flesh." Then all the scribes answered in wrath, "And so we are idolaters?" Jesus answered, "Truly I say to you, the precept does not say, 'You will worship,' but 'You will love the Lord your God with all your soul, and with all your heart, and with all your mind.' Is this true?" Jesus said. "It is true," everyone answered.

33:1

Then Jesus said, "Truly all that which a man loves, for which he leaves everything else but that, is his god. And so the fornicator has the harlot for his image, the glutton and drunkard has his own flesh for an image, and the covetous has silver and gold for his image, and so likewise every other sinner." Then he who had invited him said, "Master, which is the greatest sin?"

33:2

Jesus answered, "Which is the greatest ruin of a house?" Everyone was silent, when Jesus pointed to the foundation with

his finger and said, "If the foundation gave way, immediately the house falls in ruin, in such wise that it is necessary to build it up anew, but if every other part gave way it can be repaired. Even so, then I say to you, that idolatry is the greatest sin, because it deprives a man entirely of faith, and consequently of God; so that he can have no spiritual affection. But every other sin leaves the hope of obtaining mercy to man, and therefore I say that idolatry is the greatest sin." All stood amazed at the speaking of Jesus, for they perceived that it could not be assailed in any wise.

33:3

Then Jesus continued, "Remember that which God spoke and which Moses and Joshua wrote in the law, and you will see how grave this sin is. God said, speaking to Israel, 'You will not make any image to yourself of those things which are in heaven, nor of those things which are under the heaven, nor will you make it of those things which are above the earth, nor of those which are under the earth; nor of those which are above the water, nor of those which are under the water. For I am your God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even to the fourth generation.' [\\*Exodus 20:4 - 5](#)

33:4

Remember how, when our people had made the calf, and when they had worshiped it, by commandment of God, Joshua and the tribe of Levi took the sword and slew them - one hundred and twenty thousand of those who did not crave mercy of God. Oh, terrible judgement of God upon the idolaters!"

34:1

There stood before the door, one who had his right hand shrunken in such fashion that he could not use it. Whereupon Jesus, having lifted up his heart to God, prayed, and then said, "In order that you may know that my words are true, I say, 'In the name of God, man, stretch out your infirm hand!'" He stretched it out whole, as if it had never had anything wrong with it.

34:2

Then with fear of God, they began to eat. And having eaten somewhat, Jesus said again, "Truly I say to you, that it were better to burn a city than to leave an evil custom. For on account of such, God is angry with the princes and kings of the earth, to whom God has given the sword to destroy iniquities."

34:3

Afterward Jesus said, "When you are invited, remember not to set yourself in the highest place, in order that if a greater friend of the host comes, the host does not say to you, 'Arise and sit lower down!' Which was a shame to you. But go and sit in the meanest place, in order that he who invited you may come and say, 'Arise, friend, and come and sit here, above!' For then will you have great honor, for everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

34:4

Truly I say to you, that Satan did not become reprobate for any other sin than for his pride. Even as the prophet Isaiah says, reproaching him with these words, 'How you have fallen from heaven, O Lucifer, [\\*Isaiah 14:12](#) that were the beauty of the angels, and shined like the dawn, truly your pride has fallen to earth!'

34:5

Truly I say to you, that if a man knew his miseries, he would always weep here on earth and account himself most mean, beyond every other thing. For no other cause did the first man with his wife weep for a hundred years without ceasing, craving mercy of God. For they knew truly where they had fallen through their pride."

34:6

And having said this, Jesus gave thanks; and that day it was published throughout Jerusalem what great things Jesus had said, with the miracle he had done, insomuch that the people gave thanks to God, blessing His holy name.

34:7

But the scribes and priests, having understood that he spoke against the traditions of the elders, were kindled with greater hatred. And like Pharaoh, they hardened their heart, therefore they sought occasion to slay him, but did not find it.

35:1

Jesus departed from Jerusalem, and went to the desert beyond Jordan, and his disciples who were seated around him said to Jesus, "O master, tell us how Satan fell through pride, for we have understood that he fell through disobedience, and because he always tempts man to do evil."

35:2

Jesus answered, "God, having created a mass of earth, and

having left it for twenty five thousand years without doing anything else; Satan, who was, as it were priest and head of the angels, by the great understanding that he possessed, knew that God of that mass of earth was to take one hundred and forty four thousand signed with the mark of prophecy, and the messenger of God, the soul of which messenger he had created sixty thousand years before anything else. Therefore, being indignant, he instigated the angels, saying, 'Look, God will one day will that this earth be revered by us. Therefore, consider that we are spirit, and therefore it is not fitting to do so.' Many therefore forsook God. Whereupon God said, one day when all the angels were assembled, 'Let each one that holds Me for his Lord straightway do reverence to this earth.'

35:3

Those who loved God bowed themselves, but Satan, with those who were of his mind, said, 'O Lord, we are spirit, and therefore it is not just that we should do reverence to this clay.' [~\\*7:11 - 12](#), [~\\*15:30 - 33](#), [~\\*17:61](#), [~\\*38:73 - 76](#) Having said this, Satan became horrid and of fearsome look, and his followers became hideous; because for their rebellion, God took the beauty away from them wherewith He had endued them in creating them. Whereat, the holy angels, when, lifting their heads, saw how terrible a monster Satan had become and his followers, cast down their face to earth in fear. Then Satan said, 'O Lord, You have unjustly made me hideous, but I am content thereat, because I desire to annul all that You will do.' And the other devils said, 'Do not call Him Lord, O Lucifer, for you are lord.'

35:4

Then God said to the followers of Satan, 'Repent, and recognize Me as God, your Creator.' They answered, 'We repent of having done You any reverence, for You are not just; but Satan is just.' Then God said, "Depart from Me, O you cursed, for I have no mercy on you.' And in his departing, Satan spat up that mass of earth, and that spittle, the angel Gabriel lifted up with some earth, so that therefore now man has the navel in his belly."

36:1

The disciples stood in great amazement at the rebellion of the angels. Then Jesus said, "Truly I say to you, that he who does not make prayer is more wicked than Satan, and will suffer greater torments. Because Satan had, before his fall, no example of fearing, nor did God so much as send him any prophet to invite him to repentance, but man, now that all the prophets have come except the messenger of God, who will

come after me, because God so wills, and so that I may prepare his way, and man, I say, albeit he has infinite examples of the justice of God, lives carelessly without any fear, as though there were no God. Even as the prophet David spoke of such, 'The fool has said in his heart, there is no God. Therefore they are corrupt and become abominable, without one of them doing good.' [\\*Psalms 14:1](#)

36:2

Make prayer unceasingly, O my disciples, in order that you may receive. For he who seeks, finds, and he who knocks, it is opened to him, and he who asks, receives. And in your prayer, do not look to much speaking, for God looks on the heart; as He said through Solomon, 'O My servant, give Me your heart.' Truly I say to you, as God lives, the hypocrites make much prayer in every part of the city in order to be seen and held for saints by the multitude, but their heart is full of wickedness, and therefore they do not mean that which they ask. It is needful that you mean your prayer if you will that God receives it. Now tell me, who would go to speak to the Roman governor to Herod, except he first made up his mind to whom he is going, and what he is going to do? Assuredly none. And if man does so in order to speak with man, what should man do in order to speak with God, and ask mercy from Him for his sins, while thanking Him for all that He has given him?

36:3

Truly I say to you, that very few make true prayer, and therefore Satan has power over them, because God wills, not those who honor Him with their lips, who ask for mercy [with] their lips in the temple, and their heart cries out for justice. Even as He says to Isaiah the prophet, saying, 'Take away this people that is irksome to Me, because they honor Me with their lips, but their heart is far from Me.' [\\*Isaiah 29:13](#) Truly I say to you, that he who goes to make prayer without consideration mocks God.

36:4

Now who would go to speak to Herod with his back towards him, and speak well of Pilate the governor before him, whom he hates to death? Assuredly none. Yet no less does the man who goes to make prayer and does not prepare himself. He turns his back to God and his face to Satan, and speaks well of him. For the love of iniquity is in his heart, whereof he has not repented. If one, having injured you, should say to you with his lips, 'Forgive me,' and should strike you with a blow with his hands, how would you forgive him? Even so will God have mercy on

those who say with their lips, 'Lord, have mercy on us,' and love iniquity with their heart and think on fresh sins."

37:1

The disciples wept at the words of Jesus and besought him, saying, "Lord, teach us to make prayer." Jesus answered, "Consider what you would do if the Roman governor seized you to put you to death, and do that same when you go to make prayer. And let your words be these:

37:2

'O Lord our God, Your holy name is holy, may Your kingdom come in us, may Your will always be done, and as it is done in heaven, so be it done in earth; give us bread for every day, and forgive our sins, as we forgive those who sin against us, and do not allow us to fall into temptations, but deliver us from evil, [\\*Luke 11:2 - 4](#) for You alone are our God, to whom pertains glory and honor forever." [\\*Matthew 6:9 - 13](#)

38:1

Then John answered, "Master, let us wash ourselves as God commanded by Moses." Jesus said, "Do you think that I have come to destroy the law and the prophets? Truly I say to you, as God lives, I have not come to destroy it, but rather to observe it. For every prophet has observed the law of God and all that God has spoken by the other prophets. As God lives, in whose presence my soul stands, no one who breaks one least precept can be pleasing to God, but will be least in the kingdom of God, for he will have no part there. Moreover I say to you, that one syllable of the law of God cannot be broken without the gravest sin. But I do you to wit that it is necessary to observe that which God says by Isaiah the prophet, with these words, 'Wash and be clean, take away your thoughts from My eyes.' [\\*Isaiah 1:16](#) Truly I say to you, that all the water of the sea will not wash him who loves iniquities with his heart.

38:2

And furthermore I say to you, that no one will make prayer pleasing to God if he is not washed, but will burden his soul with sin like idolatry. Believe me, in sooth, that if man should make prayer to God as is fitting, he would obtain all that he should ask. Remember Moses, the servant of God, who scourged Egypt with his prayer, opened the Red Sea, and drowned Pharaoh and his host there. [\\*Exodus 14:27 - 28](#), [\\*20:77 - 78](#) Remember Joshua, who made the sun stand still, [\\*Joshua 10:12 - 13](#) Samuel, who struck the innumerable host of the Philistines with fear; [\\*1 Samuel 7:9 - 10](#) Elijah,

who made the fire to rain from heaven, [\\*1 Kings 1:12](#), [\\*2 Kings 18:36 - 38](#)  
Elisha raised a dead man; [\\*2 Kings 4:32](#) and so many other holy prophets, who, by prayer, obtained all that they asked. But those men truly did not seek their own in their matters, but sought only God and His honor."

39:1

Then John said, "You have spoken well, O master, but we lack to know how man sinned through pride." Jesus answered, "When God had expelled Satan, and the angel Gabriel had purified that mass of earth whereon Satan spat, God created everything that lives, both of the animals that fly and of those that walk and swim, and He adorned the world with all that it has. One day, Satan approached the gates of Paradise, and seeing the horses eating grass, he announced to those that, if that mass of earth should receive a soul, there would be grievous labor for them; and that therefore, it would be to their advantage to trample that piece of earth in such wise that it should no longer be good for anything.

39:2

The horses aroused themselves and impetuously set themselves to run over that piece of earth which lay among lilies and roses. Whereupon, God gave spirit to that unclean portion of earth, upon which the spittle of Satan lay, which Gabriel had taken up from the mass; and raised up the dog, who, barking, filled the horses with fear, and they fled. Then God gave His soul to man, while all the holy angels sang, 'Your holy name is blessed, O God our Lord.' Adam, having sprung upon his feet, saw in the air, a writing that shone like the sun, which said, 'There is only one God, and Muhammad is the messenger of God.'

39:3

Whereupon Adam opened his mouth and said, 'I thank You, O Lord my God, that You have deigned to create me; but tell me, I pray You, what does the message mean of these words, 'Muhammad is [the] messenger of God.' Have there been other men before me?' Then God said, 'Be welcome, O My servant Adam. I tell you that you are the first man whom I have created. And he whom you have seen [mentioned] is your son, who will come into the world many years hence, and will be My messenger, for whom I have created all things; who will give light to the world when he will come; whose soul was set in a celestial splendor; sixty thousand years before I made anything.'

39:4

Adam besought God, saying, 'Lord, grant me this writing upon the nails of the fingers of my hands.' Then God gave that writing to the first man, upon his thumbs; upon the thumbnail of the right hand it said, 'There is only one God,' and upon the thumbnail of the left it said, 'Muhammad is [the] messenger of God.' Then with fatherly affection, the first man kissed those words, and rubbed his eyes, and said, 'Blessed is that day when you will come to the world.'

39:5

Seeing the man alone, God said, 'It is not well that he should remain alone.' Therefore He made him sleep, and took a rib from near his heart, filling the place with flesh. He made Eve from that rib, and gave her to Adam for his wife. He set the two of them as lords of Paradise, to whom He said, 'Behold I give to you every fruit to eat, except the apples and the corn,' whereof He said, 'Beware that in no wise you eat of these fruits, for you will become unclean, insomuch that I will not allow you to remain here, but will drive you forth, and you will suffer great miseries.'

40:1

When Satan had knowledge of this, he became mad with indignation, and so he drew near to the gate of Paradise where a horrid serpent with legs like a camel, and nails on his feet [that] cut like a razor on every side, stood on guard. The enemy said to him, 'Let me enter into Paradise.'

40:2

The serpent answered, 'How will I let you enter [since] God has commanded me to cast you out?' Satan answered, 'You see how much God loves you; he has set you outside of Paradise to keep guard over a lump of clay, which is man! If you bring me into Paradise I will make you so terrible that everyone will flee you, and so you will go and stay at your pleasure.' Then the serpent said, 'And how will I set you within [Paradise]?'

40:3

Satan said, 'You are great, therefore open your mouth, and I will enter into your belly, and so [when] you enter into Paradise [you] will place me near those two lumps of clay that are newly walking upon the earth.' Then the serpent did so, and placed Satan near Eve, for Adam, her husband, was sleeping. Satan presented himself before the woman like a beautiful angel, and said to her, 'Why do you not eat of those apples and corn?' Eve



answered, 'Our God has said to us that [if we] eat [them], we will be unclean, and He will drive us from Paradise.'

40:4

Satan answered, 'He does not speak the truth! You must know that God is wicked and envious, and allows no equals, but keeps everyone as a slave. [This is] why He has said this [to you]; in order that you may not become equal to Him. But if you and your companion do according to my counsel, you will eat of those fruits as [you eat] of the other [fruits], and you will not remain subject to others, but like God, you will know good and evil, and you will do whatever you please, because you will be equal to God.'

40:5

Then Eve took and ate of those [fruits], and when her husband awoke, she told [him everything] that Satan had said; and he took and ate the fruit [when] his wife offered them to him. But, as the food was going down, he remembered the words of God, and wishing to stop the food, he put his hand into his throat, where every man has the mark.

41:1

Then both of them knew that they were naked, and being ashamed, they took fig leaves and made clothing for their secret parts. When midday had passed, God appeared to them, and called Adam, saying, 'Adam, where are you?' He answered, 'Lord, I hid myself from Your presence because my wife and I are naked, and so we are ashamed to present ourselves before You.' Then God said, 'And who has robbed you of your innocence, unless you have eaten the fruit [that makes you] unclean, and will not be able to abide [any] longer in Paradise?'

41:2

Adam answered, 'O Lord, the wife whom You have given me [urged] me to eat [it], and so I have eaten it.' Then God said to the woman, 'Why did you give [this] food to your husband?' Eve answered, 'Satan deceived me, and so I ate [the fruit].' 'And how did that reprobate enter into [the Garden]?' God said. Eve answered, 'A serpent that stands at the northern gate brought him near to me.'

41:3

Then God said to Adam, 'Because you have [listened to] your wife and have eaten the fruit, the earth is cursed in your works; it will bring forth brambles and thorns for you, and you will eat

bread by the sweat of your face. Remember that you are earth, and you [will] return to earth.' And He spoke to Eve, saying, 'And you who did [listen] to Satan, and gave the food to your husband, will abide under the dominion of man, who will keep you as a slave, and you will bear children with travail.'

41:4

And having called the serpent, God called the angel Michael, who holds the sword of God, [and] said, 'First drive this wicked serpent forth from Paradise, and when outside, cut off his legs, for if he wants to walk, he must trail his body upon the earth.' Afterward, God called Satan, who came laughing, and He said to him, 'Because you, reprobate, have deceived [Adam and Eve] and have made them unclean, I will that every uncleanness [from] them and [from] all their children - [of which] they will be truly penitent and will serve Me - in going forth from their body, will enter through your mouth, and so will you be satiated with uncleanness.'

41:5

Satan then gave a horrible roar and said, 'Since You will to make me [continually] worse, I will make me that which I will be able!' Then God said, 'Depart, cursed one, from my presence!' Then Satan departed, and God said to Adam [and] Eve, who were both weeping, 'Go forth from Paradise, and do penance, and do not let your hope fail, for I will send your son so that your seed will lift the dominion of Satan from off the human race, for I will give all things to he who will come, My messenger.'

41:6

God hid Himself [from Adam and Eve], and the angel Michael drove them forth from Paradise. Then Adam, turning around, saw written above the gate, 'There is only one God, and Muhammad is [the] messenger of God.' Weeping, he said, 'May it be pleasing to God, O my son, that you come quickly and draw us out of misery.' And thus," Jesus said, "Satan and Adam sinned through pride, the one by despising man, the other by wishing to make himself equal with God."

42:1

Then the disciples wept after this discourse, and Jesus was weeping, when they saw many who came to find him, for the chiefs of the priests took counsel amongst themselves to catch him in his talk. Therefore they sent the Levites and some of the scribes to question him, saying, "Who are you?"

42:2

Jesus confessed and said the truth, "I am not the Messiah." [1\\*3:45](#)  
They said, "Are you Elijah or Jeremiah, or any of the ancient prophets?" Jesus answered, "No." Then they said, "Who are you? Say, in order that we may give testimony to those who sent us." Then Jesus said, "I am a voice that cries through all Judea and cries, 'Prepare the way for the messenger of the Lord,' even as it is written in Esaias."

42:3

They said, "If you are not the Messiah or Elijah, or any prophet, why do you preach a new doctrine, and make yourself of more account than the Messiah?" Jesus answered, "The miracles which God works by my hands show that I speak that which God wills; nor indeed do I make myself to be accounted as him whom you speak. For I am not worthy to unloose the ties of the hosen or the ratchets of the shoes of the messenger of God whom you call 'Messiah,' who was made before me, and will come after me, and will bring the words of truth, so that his faith will have no end."

42:4

The Levites and scribes departed in confusion, and recounted all to the chiefs of the priests, who said, "He has the devil on his back who recounts all to him." Then Jesus said to his disciples, "Truly I say to you, that the chiefs and the elders of our people seek occasion against me." Then Peter said, "Therefore do not go anymore into Jerusalem." Therefore Jesus said to him, "You are foolish, and do not know what you say, for it is necessary that I should suffer many persecutions, because so have all the prophets and holy one of God suffered. But do not fear, for there are those who are with us, and there are those who are against us."

42:5

And having said this, Jesus departed and went to the Mount Tabor, and Peter and James and John his brother ascended there with him, with him who writes this. Whereupon a great light shined above him, and his garments became white like snow and his face glistened as the sun, and look, Moses and Elijah came speaking with Jesus concerning all that must come upon our race and upon the holy city.

42:6

Peter spoke, saying, "Lord, it is good to be here. Therefore, if you will, we will make three tabernacles here, one for you and

one for Moses and the other for Elijah." [\\*Mark 9:5](#), [\\*Matthew 17:4](#) And while he spoke, they were covered with a white cloud, [\\*Luke 9:33-34](#) and they heard a voice saying, "Behold My servant, in whom I am well pleased; hear him."

42:7

The disciples were filled with fear, and fell with their face upon the earth as dead. Jesus went down and raised up his disciples, saying, "Do not fear, for God loves you, and has done this in order that you may believe my words."

43:1

Jesus went down to the eight disciples who were awaiting him below. And the four narrated to the eight, all that they had seen, and so all doubt of Jesus departed that day from their heart, except [from] Judas Iscariot, who believed nothing. Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had no bread. Then Andrew said, "You have told us many things of the Messiah, therefore, from your kindness, clearly tell us all." And in like manner, the other disciples besought him.

43:2

Accordingly, Jesus said, "Everyone who works, works for an end in which he finds satisfaction. Therefore I say to you that God, truly because He is perfect, has no need of satisfaction, seeing that He has satisfaction Himself. And so, willing to work, He created the soul of His messenger before all things, for whom He determined to create the whole, in order that the creatures should find joy and blessedness in God, from where His messenger should take delight in all His creatures, which He has appointed to be His slaves. And why is this so, except because He has thus willed?

43:3

Truly I say to you, that every prophet, when he has come, has borne to one nation only, the mark of the mercy of God. And so their words were not extended except to that people to which they were sent. But the messenger of God, when he will come, God will give the seal of his hand to him, as it were, insomuch that he will carry salvation and mercy to all the nations of the world that will receive his doctrine. He will come with power upon the ungodly, and will destroy idolatry, insomuch that he will make Satan confounded; for God so promised to Abraham, saying, 'Behold, I will bless all the tribes of the earth in your

seed; [\\*Genesis 22:18](#) and as you have broken the idols in pieces, O Abraham, even so will your seed do."

43:4

James answered, "O master, tell us in whom this promise was made; for the Jews say, 'In Isaac,' and the Ishmaelites say 'In Ishmael.'" Jesus answered, "David, whose son was he, and of what lineage?" James answered, "Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah, of whose lineage is David."

43:5

Then Jesus said, "And the messenger of God, when he will come, of what lineage will he be?" The disciples answered, "Of David." Whereupon Jesus said, "You deceive yourselves; for David, in spirit, calls him lord, saying thus, 'God said to my lord, 'Sit on My right hand until I make your enemies your footstool. God will send forth your rod which will have lordship in the midst of your enemies.' [\\*Psalms 110:1-2](#) If the messenger of God, whom you call Messiah, were son of David, how should David call him lord? Believe me, for truly I say to you, that the promise was made in Ishmael, not in Isaac."

44:1

The disciples said, "O master, it is written in the Book of Moses, that the promise was made in Isaac." Jesus answered with a groan, "It is so written, but Moses did not write it, nor Joshua, but rather our rabbis, who do not fear God. Truly I say to you, that if you consider the words of the angel Gabriel, you will discover the malice of our scribes and doctors. For the angel said, 'Abraham, all the world will know how God loves you; but how will the world know the love that you bear to God? Assuredly it is necessary that you do something for love of God.' Abraham answered, 'Behold the servant of God, ready to do all that which God will will.'"

44:2

Then God spoke, saying to Abraham, 'Take your son, your firstborn Ishmael, and come up the mountain to sacrifice him.' How is Isaac firstborn, if when Isaac was born, Ishmael was seven years old?" Then the disciples said, "The deception of our doctors is clear, therefore tell us the truth, because we know that you are sent from God." Then Jesus answered, "Truly I say to you, that Satan seeks to forever annul the laws of God; and therefore he, with his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, today

have contaminated almost all things, so that the truth is scarcely found. Woe to the hypocrites! For the praises of this world will turn into insults and torments in Hell for them.

44:3

I therefore say to you that the messenger of God is a splendor who will give gladness to nearly all that God has made, for he is adorned with the Spirit of understanding and of counsel, the Spirit of wisdom and might, the Spirit of fear and love, the Spirit of prudence and temperance, he is adorned with the Spirit of charity and mercy, the Spirit of justice and piety, the Spirit of gentleness and patience, which he has received from God three times more than He has given to all His creatures.

44:4

O blessed time, when he will come to the world! Believe me that I have seen him and have done him reverence, even as every prophet has seen him: seeing that, from His [Holy] Spirit, God gives prophecy to them. And when I saw him, my soul was filled with consolation, saying, 'O Muhammad, [may] God be with you, and may He make me worthy to untie your shoelatchet, for obtaining this, I will be a great prophet and a holy one of God.'" And having said this, Jesus rendered his thanks to God.

45:1

Then the angel Gabriel came to Jesus and spoke to him in such wise that we also heard his voice, which said, "Arise, and go to Jerusalem." Accordingly, Jesus departed and went up to Jerusalem. And on the sabbath day, he entered into the temple, and began to teach the people. Whereupon the people ran together to the temple with the high priest and priests, who drew near to Jesus, saying, "O master, it has been said to us that you say evil of us; therefore beware unless some evil should befall you." Jesus answered, "Truly I say to you, that I speak evil of the hypocrites; therefore if you are hypocrites I speak against you." They answered, "Who is a hypocrite? Tell us plainly."

45:2

Jesus said, "Truly I say to you, that he who does a good thing in order that men may see him, even he is a hypocrite, forasmuch as his work does not penetrate the heart which men cannot see, and so leaves therein every unclean thought and every filthy lust. Do you know who is a hypocrite? He who serves God with his tongue, but serves men with his heart. O wretched man! For dying, he loses all his reward. For on this matter, the prophet

David says, 'Do not put your confidence in princes, [\\*Psalms 118:9](#) [nor] in the children of men, [\\*Psalms 118:8](#) in whom [there] is no salvation;' for at death their thoughts perish; no, before death they find themselves deprived of reward, for 'Man is,' as Job the prophet of God said, 'Unstable, so that he never continues in one stay.' So that if today he praises you, tomorrow he will abuse you, and if today he wills to reward you, tomorrow he will be fain to despoil you. Woe then to the hypocrites, because their reward is vain. As God lives, in whose presence I stand, the hypocrite is a robber and commits sacrilege, inasmuch as he makes use of the law to appear good, and thieves the honor of God, to whom alone pertains praise and honor forever.

45:3

Furthermore, I say to you that the hypocrite has no faith, forasmuch as if he believed that God sees all and with terrible judgement would punish wickedness, he would purify his heart, which, because he has no faith, he keeps full of iniquity. Truly I say to you, that the hypocrite is as a sepulchre, that outside is white, but within is full of corruption and worms. So then, if you, O priests, do the service of God because God has created you and asks it of you, I do not speak against you, for you are servants of God; but if you do all for gain, and so buy and sell in the temple as in a marketplace, not regarding that the temple of God is a House of prayer [\\*Isaiah 56:7](#) and not of merchandise, which you convert into a cave of robbers, [\\*Jeremiah 7:11](#) if you do all to please men, and have put God out of your mind; then I cry against you that you are sons of the devil, and not sons of Abraham, who left his father's house for love of God, and was willing to slay his own son. Woe to you, priests and doctors, if you are such, for God will take the priesthood away from you!"

46:1

Again Jesus spoke, saying, "I set an example before you. There was a householder who planted a vineyard, [\\*Mark 12:1](#), [\\*Matthew 21:33](#), [\\*Luke 20:9](#) and made a hedge for it in order that it should not be trampled down by beasts. And in the midst of it, he built a press for the wine, and thereupon let it out to husbandman. Whereupon, when the time had come to collect the wine, he sent his servants; whom when the husbandman saw, they stoned some and burned some, and others they ripped open with a knife. And they did this many times. Tell me, what will the lord of the vineyard do to the husbandmen?"

46:2

Everyone answered, "In evil wise, he will make them perish, and

he will give his vineyard to other husbandman." Therefore Jesus said, "Do you not know that the vineyard is the house of Israel, [\\*Isaiah 5:7](#) and the husbandman are the people of Judah and Jerusalem? Woe to you; for God is angry with you, having ripped open so many prophets of God; so that at the time of Ahab, there was not found one to bury the holy ones of God!" And when he had said this, the chief priests wished to seize him, but they feared the common people, who magnified him.

46:3

Then Jesus, seeing a woman who, from her birth, had remained with her head bent toward the ground, said, "Raise your head, O woman, in the name of our God, in order that these may know that I speak truth, and that He wills that I announce it." Then the woman raised herself up whole, magnifying God. The chief of the priests cried out, saying, "This man is not sent from God, seeing he does not keep the sabbath; for today he has healed an infirm person."

46:4

Jesus answered, "Now tell me, is it not lawful to speak on the sabbath day, and to make prayer for the salvation of others? And who is there among you who, if on the sabbath, his donkey or his ox fell into the ditch, would not pull him out on the sabbath? Assuredly none. And will I then have broken the sabbath day by having given health to a daughter of Israel? Surely, your hypocrisy is known here! Oh, how many are there today who fear the striking of a straw in another's eye, while a beam is ready to cut off their own head! Oh, how many there are who fear an ant, but pay no heed to an elephant!" And having said this, he went forth from the temple. But the priests chafed with rage amongst themselves, because they were not able to seize him and to work their will upon him, even as their fathers have done against the holy ones of God.

47:1

Jesus went down, in the second year of his prophetic ministry, from Jerusalem, and went to Nain. Whereupon, as he drew near to the gate of the city, the citizens were bearing the only son of his mother to the sepulchre, a widow, over whom everyone was weeping. Whereupon, when Jesus had arrived, the men understood how Jesus, a prophet of Galilee, had come; and so they set themselves to beseech him for the dead man, that he, being a prophet, should raise him up; which his disciples also did. Then Jesus greatly feared, and turning himself to God, said,



"Take me from the world, O Lord, for the world is mad, and they well near call me God!" And having said this, he wept.

47:2

Then the angel Gabriel came and said, "O Jesus, do not fear, for God has given you power over every infirmity, insomuch that all that you will grant in the name of God will be entirely accomplished." Hereupon Jesus gave a sigh, saying, "Your will be done, Lord God Almighty and Merciful." And having said this, he drew near to the mother of the dead, and with pity said to her, "Woman, do not weep." And having taken the hand of the dead, he said, "I say to you, young man, in the name of God, arise up healed!" Then the boy revived, whereupon all were filled with fear, saying, "God has raised up a great prophet among us, and He has visited His people."

48:1

At that time, the army of the Romans was in Judea, our country being subject to them for the sins of our forefathers. Now it was the custom of the Romans to call god and to worship he who did any new thing of benefit to the common people. And so [some] of these soldiers, finding themselves in Nain, now rebuked one, now another, saying, "One of your gods has visited you, and you make no account of it. Assuredly if our gods should visit us, we would give them all that we have. And you see how much we fear our gods, since we give the best of all we have to their images."

48:2

Satan so instigated this manner of speaking that he aroused no small sedition among the people of Nain. But Jesus did not wait in Nain, but turned to go into Capernaum. The discord of Nain was such that some said, "He is our God who has visited us;" others said, "God is invisible, so that none have seen Him, not even Moses, His servant; therefore it is not God, but rather His son." Others said, "He is not God, nor son of God, for God has no body to beget anything; but he is a great prophet of God." And so Satan instigated that, in the third year of the prophetic ministry of Jesus, great ruin to our people was like to arise therefrom.

48:3

Jesus went into Capernaum, whereupon the citizens, when they knew him, assembled together all the sick folk they had, and placed them in front of the porch of the house where Jesus was lodging with his disciples. And having called Jesus forth, they

besought him for the health of them. Then Jesus laid his hands upon each of them, saying, "God of Israel, by Your holy name, give health to this sick person." Whereupon each one was healed. On the sabbath, Jesus entered into the synagogue, and all the people ran there together to hear him speak.

49:1

The scribe that day read the Psalm of David, where David says, "When I will find a time, I will judge uprightly." Then, after the reading of the prophets, Jesus arose and made sign of silence with his hands, and opening his mouth, he spoke thus, "Brethren, you have heard the words spoken by David the prophet, our father, that when he should have found a time he would judge uprightly. I tell you in truth that many judge, in which judgement they fall for no other reason than because they judge that which is not meet for them, and that which is meet for them, they judge before the time. Therefore the God of our fathers cries to us by His prophet David, saying, 'Judge justly, O sons of men.' [\\*Psalms 58:1](#)

49:2

Therefore, those who set themselves at street corners are miserable and do nothing but judge all those who pass by, saying, 'That one is fair, this one is ugly, that one is good, this one is bad.' Woe to them, because they lift the sceptre of His Judgement from the hand of God, who says, 'I am Witness and Judge, and I will give My honor to none.' Truly I tell you that these testify of that which they have not seen or really heard, and judge without having been constituted judges. Therefore they are abominable on the earth before the eyes of God, who will pass tremendous Judgement upon them in the Last Day.

49:3

Woe to you, woe to you who speak good of the evil, and call the evil good, [\\*Isaiah 5:20](#) for you condemn as a malefactor God, who is the author of good, and justify Satan as good, who is the origin of all evil. Consider what punishment you will have, and that it is horrible to fall into the Judgement of God, which will then be upon those who justify the wicked for money, and do not judge the cause of the orphans and widows. Truly I say to you, that the devils will tremble at the judgement of such, so terrible will it be. You, [O] man, who are set as a judge, regard no other thing, neither kinsfolk nor friends, neither honor or gain, but look solely with fear of God to the truth, which you will seek with greatest diligence, because it will secure you in the

Judgement of God. But I warn you that he who judges without mercy will be judged without mercy.

50:1

Tell me, O man, you who judges another man, do you not know that all men had their origin in the same clay? Do you not know that none is good except God alone? Therefore every man is a liar and a sinner. Believe me man, that if you judge others of a fault, your own heart has whereof to be judged. Oh, how dangerous it is to judge! Oh, how many have perished by their false judgement! Satan judged man to be more vile than himself; therefore he rebelled against God, his Creator: whereof he is impenitent, as I have knowledge by speaking with him. Our first parents judged the speech of Satan to be good, therefore they were cast out of Paradise, and condemned all their progeny. Truly I say to you, as God lives, in whose presence I stand, false judgement is the father of all sins. Forasmuch as none sins without will, and none wills that which he does not know. Woe therefore to the sinner who, with the judgement, judges sin worthy and goodness unworthy, who on that account rejects goodness and chooses sin. Assuredly, he will bear an intolerable punishment when God will come to judge the world.

50:2

Oh, how many have perished through false judgement, and how many have been near to perishing! Pharaoh judged Moses and the people of Israel to be impious, Saul judged David to be worthy of death, Ahab judged Elijah, Nebuchadnezzar [judged] the three children who would not worship their lying gods. The two elders judged Susanna, and all the idolatrous princes judged the prophets. Oh, tremendous judgement of God! The judge perishes, the judged are saved. And why this, O man, if not because they falsely judge the innocent [in] rashness?

50:3

How nearly then the good approached to ruin by judging falsely, is shown by the brethren of Joseph, who sold him to the Egyptians, by Aaron and Miriam, sister of Moses, who judged their brother. Three friends of Job judged the innocent friend of God, Job. David judged Mephibosheth and Uriah. Cyrus judged Daniel to be meat for the lions; and many others, the which were near to their ruin for this. Therefore I say to you, 'Do not judge, and you will not be judged.'"

50:4

And then Jesus, having finished his speech, many forthwith

were converted to repentance, bewailing their sins; and they would fain have forsaken all to go with him. But Jesus said, "Remain in your homes, and forsake sin and serve God with fear, and thus you will be saved; because I have not come to receive service, but rather to serve." And having said thus, he went out of the synagogue and the city, and retired into the desert to pray, because he greatly loved solitude.

51:1

When he had prayed to the Lord, his disciples came to him and said, "O master, two things we would know; one is, how you talked with Satan, who you nevertheless say is impenitent; the other is, how will God come to judge in the Day of Judgement." Jesus replied, "Truly I say to you, I had compassion on Satan, knowing his fall; and I had compassion on mankind whom he tempts to sin. Therefore I prayed and fasted to our God, who spoke to me by His angel Gabriel, 'What do you seek, O Jesus, and what is your request?' I answered, 'Lord, You know of what evil Satan is the cause, and that many perish through his temptations; he is Your creature, Lord, whom You created; therefore, Lord, have mercy upon him.' God answered, 'Jesus, behold I will pardon him. Only cause him to say, 'Lord, my God, I have sinned, have mercy upon me,' and I will pardon him and restore him to his first state.' I rejoiced greatly," Jesus said, "When I heard this, believing that I had made this peace. Therefore I called Satan, who came saying, 'What must I do for you, O Jesus?' I answered, 'You will do it for yourself, O Satan, for I do not love your services, but for your good, I have called you.'

51:2

Satan replied, 'If you do not desire my services neither do I desire yours; for I am nobler than you, therefore you are not worthy to serve me, you who are clay, while I am spirit.' 'Let us leave this,' I said, 'And tell me if it were not well, you should return to your first beauty and your first state. You must know that the angel Michael must, on the Day of Judgement, strike you with the sword of God one hundred thousand times, and each blow will give you the pain of ten Hells.' Satan replied, 'We will see in that Day who can do most; certainly I will have many angels on my side and most potent idolaters who will trouble God, and He will know how great a mistake He made to banish me for the sake of a vile [piece of] clay.' Then I said, 'O Satan, you are infirm in mind, and do not know what you say.'

51:3

Then Satan, in a derisive manner, wagged his head, saying, 'Come now, let us make up this peace between me and God; and what must be done, say, O Jesus, since you are sound in mind.' I answered, 'Only two words must be spoken.' Satan replied, 'What words?' I answered, 'These: I have sinned; have mercy on me.' Satan then said, 'Now I will willingly make this peace if God wills to say these words to me.' 'Now depart from me,' I said, 'O cursed one, for you are the wicked author of all injustice and sin, but God is just and without any sin.' Satan departed shrieking and said, 'It is not so, O Jesus, but you tell a lie to please God.' Now consider," Jesus said to his disciples, "How he will find mercy." They answered, "Never, lord, because he is impenitent. Speak to us now of the Judgement of God."

52:1

The Judgement Day of God will be so dreadful that, truly I say to you, the reprobates would sooner choose ten Hells than go to hear God speak in wrath against them against whom all things created will witness. Truly I say to you, that the reprobates will not fear alone, but the saints and the elect of God, so that Abraham will not trust in his righteousness, and Job will have no confidence in his innocence. And what do I say? Even the messenger of God will fear, for that God, to make His majesty known, will deprive His messenger of memory, so that he will have no remembrance how God has given him all things. Truly I say to you that, speaking from the heart, I tremble because, by the world, I will be called God, and for this, I will have to render an account. [\\*5:116](#)

52:2

As God lives, in whose presence my soul stands, I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel for the health of the feeble and the correction of sinners, I am the servant of God, and you are witness of this, how I speak against those wicked men who, after my departure from the world, will annul the truth of my Gospel by the operation of Satan. But I will return towards the end, and Enoch and Elijah will come with me, and we will testify against the wicked, whose end will be accursed."

52:3

And having thus spoken, Jesus shed tears, whereat his disciples wept aloud, and lifted their voices, saying, "Pardon, O Lord God, and have mercy on Your innocent servant." Jesus answered, "Amen, Amen."

53:1

Before that day will come," Jesus said, "Great destruction will come upon the world, for there will be war so cruel and pitiless that the father will slay the son, and the son will slay the father by reason of the factions of peoples. Therefore the cities will be annihilated, and the country will become desert. Such pestilences will come that none will be found to bear the dead to burial, so that they will be left as food for beasts. To those who remain upon the earth, God will send such scarcity that bread will be valued above gold, and they will eat all manner of unclean things. O miserable age, in which hardly anyone will be heard to say, 'I have sinned, have mercy on me, O God;' but with horrible voices they will blaspheme Him who is glorious and blessed forever.

53:2

After this, as that Day draws near, for fifteen days, every day a horrible sign will come over the inhabitants of the earth. The first day, the sun will run its course in heaven without light, but black as the dye of cloth; and it will give groans, as a father who groans for a son near to death. The second day, the moon will be turned into blood, and blood will come upon the earth like dew. The third day, the stars will be seen to fight amongst themselves like an army of enemies. The fourth day, the stones and rocks will dash against each other as cruel enemies.

53:3

The fifth day, every plant and herb will weep blood. The sixth day, the sea will rise without leaving its place to the height of one hundred and fifty cubits, and will stand all day like a wall. The seventh day, it will, on the contrary, sink so low as scarcely to be seen. The eighth day, the birds and the animals of the earth and the water will gather themselves close together, and will give forth roars and cries. The ninth day, there will be a hailstorm so horrible that it will kill [such] that the tenth part of the living will scarcely escape.

53:4

The tenth day, such horrible lightning and thunder will come [such] that the third part of the mountains will be split and scorched. The eleventh day, every river will run backwards, and will run blood and not water. The twelfth day, every created thing will groan and cry. The thirteenth day, the heaven will be rolled up like a book, and it will rain fire, so that every living thing will die. The fourteenth day, there will be an earthquake so horrible that the tops of the mountains will fly through the

air like birds, and all the earth will become a plain. The fifteenth day, the holy angels will die, and God alone will remain alive; to whom is honor and glory."

53:5

And having said this, Jesus struck his face with both his hands, and then struck the ground with his head. And having raised his head, he said, "Everyone who will insert that I am the son of God into my sayings is cursed." At these words, the disciples fell down as dead, whereupon Jesus lifted them up, saying, 'Let us fear God now, if we would not be affrighted in that Day.'

54:1

When these signs have passed, there will be darkness over the world forty years, God alone being alive, to whom is honor and glory forever. When the forty years have passed, God will give life to His messenger, who will rise again like the sun, but resplendent as a thousand suns. He will sit, and will not speak, for he will be, as it were, beside himself. God will again raise the four angels favored by God, who will seek the messenger of God, and having found him, will station themselves on the four sides of the place to keep watch upon him. Next, God will give life to all the angels, who will come like bees circling around the messenger of God. Next, God will give life to all His prophets, who, following Adam, everyone will go to kiss the hand of the messenger of God, committing themselves to his protection. Next, God will give life to all the elect, who will cry out, 'O Muhammad be mindful of us!' At whose cries, pity will awake in the messenger of God, and he will consider what he should be doing, fearing for their salvation.

54:2

Next, God will give life to every created thing and they will return to their former existence, but everyone will besides possess the power of speech. Next, God will give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God will be afraid, and will cry, 'Do not let Your mercy forsake us, O Lord our God.' After this, God will cause Satan to be raised up, at whose aspect, every creature will be as dead, for fear of the horrid form of his appearance. May it please God," Jesus said, "That I do not behold that monster on that Day. The messenger of God alone will not be affrighted by such shapes, because he will only fear God.

54:3

Then the angel, at the sound of whose Trumpet all will be raised, will sound his Trumpet again, saying, 'Come to the Judgement, O creatures, for your Creator wills to judge you.' Then [there] will appear in the midst of heaven, over the valley of Jehoshaphat; a glittering Throne over which a white cloud will come, whereupon the angels will cry out, 'You are blessed, our God, who has created us and saved us from the fall of Satan.' Then the messenger of God will fear, for he will perceive that none has loved God as he should. For he who would get in change, a piece of gold, must have sixty mites; therefore, if he has only one mite, he cannot change it. But if the messenger of God will fear, what will the ungodly do who are full of wickedness?"

55:1

The messenger of God will go to collect all the prophets, to whom he will speak, praying them to go with him to pray God for the faithful. And everyone will excuse himself for fear; nor, as God lives, would I go there, knowing what I know. Then God, seeing this, will remind His messenger how He created all things for love of him, and so his fear will leave him, and he will go near to the Throne with love and reverence, while the angels sing, 'Your holy name is blessed O God, our God.'

55:2

And when he has drawn near to the Throne, God will open [His mind] to His messenger, even as a friend to a friend when they have not met for a long while. The first to speak will be the messenger of God, who will say, 'I adore and love You, O my God, and with all my heart and soul, I give You thanks for You vouchsafed to create me to be Your servant, and made all for love of me, so that I might love You for all things and in all things and above all things; therefore let all Your creatures praise You, O my God.' Then [they] will say, 'We give You thanks, O Lord, and bless Your holy name.' Truly I say to you, the demons and reprobates with Satan will then weep so that more water will flow from the eyes of one of them than is in the river of Jordan. Yet they will not see God. And God will speak to His messenger, saying, 'You are welcome, O My faithful servant; therefore ask what you will, for you will obtain all.' The messenger of God will answer, 'O Lord, I remember that when You created me, You said that You had willed to make the world and Paradise for love of me, and angels and men, that they might glorify You by me, Your servant. Therefore, Lord God,



merciful and just. I pray You that You recollect Your promise made to Your servant.'

55:3

And God will answer even as a friend who jests with a friend, and will say, 'Do you have witnesses of this, My friend Muhammad?' And he will say with reverence, 'Yes, Lord.' Then God will answer, 'Go, call them, O Gabriel.' The angel Gabriel will come to the messenger of God and will say, 'Lord, who are your witnesses?' The messenger of God will answer, 'They are Adam, Abraham, Ishmael, Moses, David, and Jesus, son of Mary.' Then the angel will depart and he will call the aforesaid witnesses, who will go there with fear. And when they are present, God will say to them, 'Remember that which My messenger affirms?' They will reply, 'What thing, O Lord?' God will say, 'That I have made all things for love of him, so that all things might praise Me by him.'

55:4

Then every one of them will answer, 'There are three witnesses with us better than we are, O Lord.' And God will reply, 'Who are these three witnesses?' Then Moses will say, 'The Book that You gave to me is the first;' and David will say, 'The Book that You gave to me is the second;' and he who speaks to you will say, 'Lord, the whole world, deceived by Satan, that I was Your son and Your fellow, but the Book that You gave me truly said that I am Your servant; and that Book confesses that which Your messenger affirms.' Then the messenger of God will speak and say, 'Thus says the Book that You gave me O Lord.' And when the messenger of God has said this, God will speak, saying, 'All that I have now done, I have done in order that everyone should know how much I love you.' And when He has thus spoken, God will give a Book to His messenger, in which all the names of the elect of God are written. Therefore every creature will do reverence to God, saying, 'To You alone O God, is glory and honor, because You have given us to Your messenger.'

56:1

God will open the Book in the hand of His messenger, and His messenger, reading therein, will call all the angels and prophets and all the elect, and the mark of the messenger of God will be written on the forehead of each one. And the glory of Paradise will be written in the Book.

56:2

Then each will pass to the right hand of God; next to whom the

messenger of God will sit. And the prophets will sit near him, and the saints will sit near the prophets, and the blessed near the saints, and the angel will then sound the Trumpet, and will call Satan to Judgement.

57:1

Then that miserable one will come, and will be accused by every creature with greatest contumely. Therefore, God will call the angel Michael, who will strike him one hundred thousand times with the sword of God. He will strike Satan, and every stroke is heavy as ten Hells, and he will be the first to be cast into the abyss. The angel will call his followers, and they will in like manner be abused and accused. Therefore, the angel Michael, by commission from God, will strike some a hundred times, some fifty, some twenty, some ten, some five. And then they will descend into the abyss, because God will say to them, 'Hell is your dwelling place, O cursed ones.'

57:2

After that, all the unbelievers and reprobates will be called to Judgement, against whom all creatures inferior to man will first arise, testifying before God how they have served these men, and how the same have outraged God and His creatures. And the prophets, every one will arise, testifying against them; therefore they will be condemned by God to infernal flames. Truly I say to you, that no idle word or thought will pass unpunished in that tremendous Day. Truly I say to you, that the hair-shirt will shine like the sun, and every louse a man will have borne for love of God will be turned into pearl. O, the poor are blessed three and four times, who in true poverty will have served God from the heart, for they are destitute of worldly cares in this world, and will therefore be freed from many sins, and in that Day, they will not have to render an account of how they have spent the riches of the world, but they will be rewarded for their patience and their poverty. Truly I say to you, that if the world knew this, it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts.

57:3

When all have been examined, God will say to His messenger, 'Behold, O My friend, their wickedness, how great it has been, for I, their Creator, did employ all created things in their service, and they have dishonored Me in all things. It is most just, therefore, that I have no mercy on them.' The messenger of God will answer, 'It is true, Lord, our glorious God, not one of

Your friends and servants could ask You to have mercy on them; no, I, Your servant before all, ask justice against them.'

57:4

And he, having said these words, all the angels and prophets, with all the elect of God, no, why do I say the elect? Truly I say to you, that spiders and flies, stones and sand will cry out against the impious, and will demand justice. Then God will cause every living soul inferior to man to return to earth, and He will send the impious to Hell. Who, in going, will see that earth again, to which dogs and horses and other vile animals will be reduced. Therefore they will say, 'O Lord God, cause us also to return to that earth.' But that which they ask will not be granted to them."

58:1

While Jesus was speaking, the disciples wept bitterly. And Jesus wept many tears. Then after he had wept, John spoke, "O master, we desire to know two things. The one is, how it is possible that the messenger of God, who is full of mercy and pity, should have no pity on reprobates that Day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is [as] heavy as ten Hells? Is there more than one Hell?"

58:2

Jesus replied, "Have you not heard what David the prophet says, how the just will laugh at the destruction of sinners, and will deride him with these words, saying, 'I saw the man who put his hope in his strength and his riches, and forgot God.' Truly, I therefore say to you that Abraham will deride his father, and Adam [will deride] all reprobate men; and this will be because the elect will rise again so perfect and united to God that they will not conceive in their minds the small[est] thought against His justice. Each of them will demand justice, and above all, the messenger of God. As God lives, in whose presence I stand, though now I weep for pity of mankind, on that Day I will demand justice without mercy against those who despise my words, and most of all against those who defile my Gospel.

59:1

Hell is one, O my disciples, and in it, the damned will suffer punishment eternally. Yet it has seven rooms or regions, [\\*15:43 - 44](#) one deeper than the other, and he who goes to the deep will suffer greater punishment. Yet my words [are] true concerning the sword of the angel Michael, for he who commits only one

sin merits Hell, and he who commits two sins merits two Hells. Therefore in one Hell, the reprobates will feel punishment as though they were in ten, or in a hundred or in a thousand; and the omnipotent God, through His power and by reason of His justice, will cause Satan to suffer as though he were in ten hundred thousand Hells, and the rest, each one according to his wickedness."

59:2

Then Peter answered, "O master, truly the justice of God is great, and today this discourse has made you sad; therefore, we pray you, rest, and tomorrow tell us what Hell is like." Jesus answered, "O Peter, you tell me to rest; O Peter, you do not know what you say, [or] else you would not have spoken thus.

59:3

Truly I say to you, that rest in this present life is the poison of piety and the fire which consumes every good work. Have you forgotten how Solomon, God's prophet, with all the prophets, has reproved sloth? It is true that he says, 'The idle will not work the soil for fear of the cold, therefore he will beg in summer.'  
[\\*Proverbs 20:4](#) [And for this reason] he said, 'All that your hand can do, do it without rest.' And what does Job say, the most innocent friend of God, 'As the bird is born to fly, man is born to work.' Truly I say to you, I hate rest above all things.

60:1

Hell is one, and is contrary to Paradise, as winter is contrary to summer, and cold to heat. Therefore, he who would describe the misery of Hell must have seen the Paradise of God's delights. O place accursed by God's justice for the malediction of the faithless and reprobate, of which Job, the friend of God, said, 'There is no order there, but everlasting fear!' And Isaiah the prophet, against the reprobate, says, 'Their flame will not be quenched, nor [will] their worm die.'  
[\\*Isaiah 66:24](#)

60:2

And David our father, weeping said, 'Then lightning and bolts and brimstone and great tempest will rain upon them.' O miserable sinners, how loathsome delicate meats, costly raiment, soft couches, and [the] concord of sweet song will seem to them! How sick will raging hunger, burning flames, scorching cinders, and cruel torments with bitter weeping make them!"

60:3

And then Jesus uttered a lamentable groan, saying, "Truly, it is better never to have been formed than to suffer such cruel torments, for imagine a man suffering torments in every part of his body, who has no one to show him compassion, but is mocked by everyone; tell me, would this not be great pain?" The disciples answered, "The greatest."

60:4

Then Jesus said, "This is a delight [in comparison] to Hell. For I tell you in truth, that if God should place in one balance, all the pain which all men have suffered in this world and will suffer till the Day of Judgement, and in the other [balance] one single hour of the pain of Hell, the reprobates would choose the worldly tribulations without doubt, for the worldly [tribulations] come from the hand of man, but the others from the hand of devils, [\\*66:6](#) who are utterly without compassion.

60:5

O what cruel fire they will give to miserable sinners! O what bitter cold, which yet will not temper their flames! What gnashing of teeth and sobbing and weeping! For the Jordan has less water than the tears which will flow from their eyes every moment. Their tongues will curse all created things, with their father and mother, and their Creator, who is blessed forever."

61:1

Having said this, Jesus washed himself, with his disciples, according to the law of God written in the Book of Moses; [\\*Exodus 30:17 - 19](#) and then they prayed. And the disciples, seeing [Jesus] sad, did not speak at all to him that day, but each stood terror-struck at his words. Then Jesus, opening his mouth after the evening [prayer], said, "What father of a family, if he knew that a thief meant to break into his house, would sleep? None surely; for he would watch and stand prepared to slay the thief. Do you not know then that Satan is as a roaring lion that goes about seeking whom he may devour? Thus he seeks to make man sin. Truly I say to you, that if man would act as the merchant, he should have no fear in that Day, because he would be well prepared.

61:2

There was a man who gave money to his neighbors so that they might trade with it, and the profit should be divided in a just proportion. And some traded well, so that they doubled the money. But some used the money in the service of the enemy

of him who gave them the money, speaking evil of him. Tell me now, when the neighbor will call the debtors to account, how will the matter go? Assuredly, he will reward those who traded well, but against the others, his anger will vent itself in reproaches. And then he will punish them according to the law.

61:3

As God lives, in whose presence my soul stands, the neighbor is God, who has given all that He has to man, with life itself, so that [man], living well in this world, God may have praise, and man [may have] the glory of Paradise. For those who live well double their money by their example, because sinners, seeing their example, are converted to repentance; therefore men who live well will be rewarded with a great reward. But wicked sinners who, by their sins, halve what God has given them, by their lives spent in the service of Satan, the enemy of God, blaspheming God and giving offence to others, tell me what will their punishment be?" "It will be without measure," the disciples said.

62:1

Then Jesus said, "He who would live well should take example from the merchant who locks up his shop, and selling, guards it day and night with great diligence. And again the things which he buys, he is fain to make a profit; for if he perceives that he will lose thereby, he will not sell, no, not to his own brother. Thus then should you do; for in truth your soul is a merchant, and the body is the shop; therefore what it receives from outside, through the senses, is bought and sold by it. And the money is love. See then that, with your love, you do not sell nor buy the small thought, by which work be all, for you cannot profit. But let thought, speech, and love of God; for you will so find safety in that Day.

62:2

Truly I say to you, that many make ablutions and go to pray, many fast and give alms, many study and preach to others, whose end is abominable before God; because they cleanse the body and not the heart, they cry with the mouth, not with the heart; they abstain from meats, and fill themselves with sins; they give things not good for them to others, in order that they may be held good; they study so that they may know to speak, not to work; they preach to others against that which they do themselves, and thus are condemned by their own tongue. As God lives, these do not know God with their hearts; for if they knew Him they would love Him; and since whatsoever a man

has, he has received it from God, even so he should spend all for the love of God."

63:1

After certain days, Jesus passed near a city of the Samaritans; and they would not let him enter the city, nor would they sell bread to his disciples. Therefore James and John said, "Master, may it please you that we pray God that He send down fire from heaven upon these people?"

63:2

Jesus answered, "You do not know by what spirit you are led, that you so speak. Remember that God determined to destroy Nineveh because He did not find one who feared God in that city; the which was so wicked that God, having called Jonah the prophet to send him to that city, he would fain, for fear of the people, have fled to Tarsus, therefore God caused him to be cast into the sea, and received by a fish and cast up near Nineveh. And he, preaching there, so that people converted to repentance, so that God had mercy on them.

63:3

Woe to those who call for vengeance; for it will come on themselves, seeing that every man has cause for the vengeance of God in himself. Now tell me, have you created this city with this people? O madmen that you are? Assuredly no. For all creatures united together could not create a single new fly from nothing, [\\*22:73](#) and this it is to create. If the blessed God who has created this city now sustains it, why do you desire to destroy it? Why did you not say, 'May it please you, master, that we pray to the Lord our God that this people may be converted to penitence?' Assuredly this is the proper act of a disciple of mine, to pray to God for those who do evil. Thus did Abel do when his brother Cain, accursed of God, slew him.

63:4

Thus did Abraham do for Pharaoh, who took his wife from him, and whom therefore, the angel of God did not slay, but only struck with infirmity. Thus did Zechariah do when, by decree of the impious king, he was slain in the temple. Thus did Jeremiah, Isaiah, Ezekiel, Daniel, and David do with all the friends of God and holy prophets. Tell me, if a brother were stricken with a frenzy, would you slay him because he spoke evil and struck those who came near him? Assuredly you would not do so; but rather would you endeavour to restore his health with medicines suitable to his infirmity."

64:1

As God lives, in whose presence my soul stands, a sinner is of infirm mind when he persecutes a man. For tell me, is there anyone who would break his head for the sake of tearing the cloak of his enemy? Now how can he who separates himself from God, the head of his soul, be of a sane mind, in order that he may injure the body of his enemy?

64:2

Tell me, O man, who is your enemy? Assuredly your body, and everyone who praises you. Therefore if you were of a sane mind, you would kiss the hand of those who revile you, and present gifts to those who persecute you and strike you much, because, O man, the more that you are reviled and persecuted in this life for your sins, the less you will be in the Day of Judgement. But tell me, O man, if the saints and prophets of God have been persecuted and defamed by the world even though they were innocent, what will be done to you, O sinner? And if they endured all with patience, praying for their persecutors, what should you do, O man, who are worthy of Hell?

64:3

Tell me, O my disciples, do you not know that Shimei cursed the servant of God, David the prophet, and threw stones at him? Now what did David say to those who would fain have killed Shimei? 'What is it to you, O Joab, that you would kill Shimei? Let him curse me, for this is the will of God, who will turn this curse into a blessing.' And thus it was; for God saw the patience of David and delivered him from the persecution of his own son, Absalom.

64:4

Assuredly, not a leaf stirs without the will of God. Therefore, when you are in tribulation, do not think of how much you have borne, nor of him who afflicts you; but consider how much you are worthy to receive at the hand of the devils of Hell for your sins. You are angry with this city because it would not receive us, nor sell bread to us. Tell me, are these people your slaves? Have you given them this city? Have you given them their corn? Or have you helped them to reap it? Assuredly no; for you are strangers in this land, and poor men. What thing is this then that you say?" The two disciples answered, "Lord, we have sinned; may God have mercy on us." And Jesus answered, "So be it."



65:1

The Passover drew near, so Jesus, with his disciples, went up to Jerusalem. And he went to the pool called Probatica. And the bath was so called because the angel of God troubled the water every day, and whoever first entered the water after its movement was cured of every kind of infirmity. For this reason, a great number of sick persons remained beside the pool, which had five porticoes. And Jesus saw an impotent man there, who had been there thirty eight years sick with a grievous infirmity. So Jesus, knowing this by divine inspiration, had compassion on the sick man, and said to him, "Do you want to be made whole?"

65:2

The impotent man answered, "Sir, when the angel troubles the waters I do not have anyone to put me into it, but while I am coming [to the water] another steps down before me and enters." [\\*John 5:7](#) Then Jesus lifted up his eyes to heaven and said, "Lord our God, God of our fathers, have mercy upon this impotent man." And having said this, Jesus said, "In God's name, brother, be whole; rise and take up your bed."

65:3

Then the impotent man arose, praising God, and carried his bed upon his shoulders, and went to his house praising God. Those who saw him cried, "It is the sabbath day; it is not lawful for you to carry your bed." He answered, "He who made [me] whole said to me, 'Pick up your bed, and go your way to your home.'" Then they asked him, "Who is he?" He answered, "I do not know his name."

65:4

So they said amongst themselves, "It must have been Jesus the Nazarene." Others said, "No, for [Jesus the Nazarene] is a holy one of God, whereas he who has done this thing is a wicked man, for he causes the sabbath to be broken." And Jesus went into the temple, and a great multitude drew near him to hear his words [for which reason] the priests were consumed with envy.

66:1

One of them came to him, saying, "Good master, you teach well and truly; tell me therefore, what reward will God give us in Paradise?" Jesus answered, "You call me good, and do not know that God alone is good, even as Job, the friend of God, said, 'A child of a day old is not clean;' yes, even the angels are not

faultless in God's presence." Moreover he said, "The flesh attracts sin, and sucks up iniquity even as a sponge sucks up water." The priest was silent, being confounded. And Jesus said, "Truly I say to you, nothing is more perilous than speech. For Solomon so said, 'Life and death are in the power of the tongue.'"

66:2

And he turned to his disciples and said, "Beware of those who bless you, because they deceive you. With the tongue, Satan blessed our first parents, but the outcome of his words was miserable. So did the sages of Egypt bless Pharaoh. So did Goliath bless the Philistines. So did four hundred false prophets bless Ahab; but their praises were false, so that the praised one perished with the praisers. Therefore, God did not say without cause by Isaiah the prophet, 'O My people, those who bless you deceive you.' Woe to you, scribes and Pharisees! Woe to you, priests and Levites! Because you have corrupted the sacrifice of the Lord, so that those who come to sacrifice believe that God eats cooked flesh [in the manner of] a man.

67:1

For you say to them, 'Bring your sheep and bulls and lambs to the temple of your God, and do not eat it all, but give to your God a share of that which He has given you;' and you do not tell them of the origin of sacrifice, that it is for a witness of the life granted to the son of our father Abraham, so that the faith and obedience of our father Abraham, with the promises made to him by God and the blessing given to him, should never be forgotten. But God says by Ezekiel the prophet, 'Remove these from Me, your sacrifices, your victims are abominable to Me.'

67:2

For the time draws near when that will be done of which our God spoke by Hosea the prophet, saying, 'I will call the people chosen [who are] not chosen.' And as He says in Ezekiel the prophet, 'God will make a new covenant with His people, not according to the covenant which He gave to your fathers, which they did not do and He will take from them a heart of stone, and give them a new heart.' And all this will be because you do not walk now in His law. And you have the key and do not open, rather you block the road for those who would walk in it." The priest was departing to report everything to the high priest, who stood near the sanctuary, but Jesus said, "Stay, for I will answer your question.

68:1

You ask me to tell you what God will give us in Paradise. Truly I say to you that those who think of the wages do not love the master. A shepherd who has a flock of sheep, when he sees the wolf coming, prepares to defend them; contrariwise, the hireling when he sees the wolf, leaves the sheep and flees. As God lives, in whose presence I stand, if the God of our fathers were your God, you would not have thought of saying, 'What will God give me?' But you would have said, as David His prophet did, 'What will I give to God for all that He has given to me?'

68:2

I will speak to you by a parable so that you may understand. There was a king who found a man by the wayside [who was] stripped by thieves, who had wounded him to death. And he had compassion on him, and commanded his slaves to bear that man to the city and tend to him, and they did this with all diligence. And the king conceived a great love for the sick man, so that he gave him his own daughter in marriage, and made him his heir. Now assuredly, this king was most merciful; but the man beat the slaves, despised the medicines, abused his wife, spoke evil of the king, and caused his vassals to rebel against him. And when the king required any service, he was accustomed to say, 'What will the king give me as reward?' Now when the king heard this, what did he do to so impious a man?" They all replied, "Woe to him, for the king deprived him of all, and cruelly punished him."

68:3

Then Jesus said, "O priests, and scribes, and Pharisees, and you high priests who hear my voice, I proclaim to you what God has said to you by His prophet Isaiah, 'I have nourished slaves and exalted them, but they have despised Me.' [~\\*Isaiah 1:2](#) The king is our God, who found Israel in this world full of miseries, and gave him therefore to His servants Joseph, Moses and Aaron, who tended to him. And our God conceived such love for him that, for the sake of the people of Israel, He struck Egypt, drowned Pharaoh, and discomfited a hundred and twenty kings of the Canaanites and Midianites; He gave him His laws, making him heir of all that [land] wherein our people dwell.

68:4

But how does Israel bear himself? How many prophets has he slain; how many prophecies has he contaminated; how has he violated the law of God; how many have departed from God

and gone to serve idols for that cause, through your offence, O priests! And how do you dishonor God with your manner of life! And now you ask me, 'What will God give us in Paradise?' You should have asked me, 'What will be the punishment that God will give you in Hell;' and then what you should do is true penitence in order that God may have mercy on you; for I can tell you this, and I am sent to you to this end.

69:1

As God lives, in whose presence I stand, you will not receive adulation from me, but truth. Therefore I say to you, repent and turn to God even as our fathers did after sinning, and do not harden your heart." The priests were consumed with rage at this speech, but for fear of the common people, they did not speak a word.

69:2

And Jesus continued, saying, "O doctors, O scribes, O Pharisees, O priests, tell me. You desire horses like knights, but you do not desire to go forth to war; you desire fair clothing like women, but you do not desire to spin and nurture children; you desire the fruits of the field, and you do not desire to cultivate the earth; you desire the fish of the sea, but you do not desire to go fishing; you desire honor as citizens, but you do not desire the burden of the republic; and you desire tithes and first fruits as priests, but you do not desire to serve God in truth. What then will God do with you, seeing you desire every good here without any evil? Truly I say to you that God will give you a place where you will have every evil without any good."

69:3

And when Jesus had said this, a demoniac was brought to him, who could not speak nor see, and was deprived of hearing. Whereupon Jesus, seeing their faith, raised his eyes to heaven and said, "Lord God of our fathers, have mercy on this sick man and give him health, in order that this people may know that You have sent me."

69:4

And having said this, Jesus commanded the [jinn] spirit to depart, saying, "In the power of the name of God our Lord, depart, evil one, from the man. The [jinn] spirit departed and the dumb man spoke, and saw with his eyes. Whereupon everyone was filled with fear, but the scribes said, "In the power of Beelzebub, prince of the demons, he casts out the demons."

69:5

Then Jesus said, "Every kingdom divided against itself destroys itself, and house falls upon house. If in the power of Satan, Satan is cast out, how will his kingdom stand? [\\*Mark 3:23](#), [\\*Matthew 12:25 - 26](#), [\\*Luke 11:17 - 18](#) And if your sons cast out Satan with the Scripture that Solomon the prophet gave them, they testify that I cast out Satan in the power of God. As God lives, blasphemy against the Holy Spirit is without remission in this and in the other world; because the wicked man reprobates himself of his own will, knowing the reprobation."

69:6

And having said this, Jesus went out of the temple. And the common people magnified him, for they brought all the sick folk whom they could gather together, and Jesus, having made prayer, gave their health to all, whereupon on that day in Jerusalem, the Roman soldiery, by the working of Satan, began to stir up the common people, saying that Jesus was the God of Israel, who had come to visit His people.

70:1

Jesus departed from Jerusalem after the Passover, and entered into the borders of Caesarea Philippi. Whereupon, the angel Gabriel, having told him of the sedition which was beginning among the common people, he asked his disciples, saying, "What do men say of me?" They said, "Some say that you are Elijah, others Jeremiah, and others, one of the old prophets." Jesus answered, "And you; what do you say that I am?" Peter answered, "You are Christ," [\\*Mark 8:27 - 29](#), [\\*Luke 9:18 - 20](#) [\\*Matthew 16:13 - 16](#) son of God."

70:2

Then Jesus was angry, and he rebuked him with anger, saying, "Be gone and depart from me, because you are the devil and seek to cause me offences." And he threatened the eleven, saying, "Woe to you if you believe this, for I have won a great curse from God against those who believe this." And he was fain to cast away Peter; whereupon the eleven besought Jesus for him, who did not cast him away, but again rebuked him saying, "Beware that you never again say such words, because God would reprobate you!" Peter wept and said, "Lord, I have spoken foolishly; beseech God that He pardon me."

70:3

Then Jesus said, "If our God did not will to show Himself to Moses His servant, nor to Elijah whom He so loved, nor to any

prophet, will you think that God should show Himself to this faithless generation? But you do not know that God has created all things from nothing with one single word, and all men have had their origin out of a piece of clay? Now, how will God have likeness to man? Woe to those who allow themselves to be deceived by Satan!" And having said this, Jesus besought God for Peter, the eleven and Peter weeping, and saying, "So be it, so be it, O blessed Lord our God." Afterward, Jesus departed and went into Galilee, in order that this vain opinion which the common folk began to hold concerning him might be extinguished.

71:1

Jesus, having arrived in his own country, it was spread through all the region of Galilee how Jesus the prophet had come to Nazareth. Whereupon they sought the sick with diligence and brought them to him, beseeching him that he would touch them with his hands. And the multitude was so great that a certain rich man, sick of the palsy, not being able to get himself carried through the door, had himself carried up to the roof of the house in which Jesus was, and having caused the roof to be uncovered, had himself let down by sheets in front of Jesus. Jesus stood for a moment in hesitation, and then he said, "Do not fear, brother, for your sins are forgiven." [\\*Matthew 9:2](#) Everyone was offended hearing this, and they said, "And who is this who forgives sins?" [\\*Mark 2:2 - 7](#), [\\*Luke 5:18 - 21](#)

71:2

Then Jesus said, "As God lives, I am not able to forgive sins, nor is any man, but God alone forgives. But as servant of God I can beseech Him for the sins of others: and so I have besought Him for this sick man, and I am sure that God has heard my prayer. Therefore, so that you may know the truth, I say to this sick man, 'In the name of the God of our fathers, the God of Abraham and his sons, rise up healed!'" And when Jesus had said this, the sick man rose up healed, and glorified God.

71:3

Then the common people besought Jesus that he would beseech God for the sick who stood outside. Whereupon Jesus went out to them, and having lifted up his hands, he said, "Lord God of hosts, the living God, the true God, the holy God, that will never die; have mercy upon them!" Whereupon everyone answered, "Amen." And this having been said, Jesus laid his hands upon the sick folk, and they all received their health.

Thereupon they magnified God, saying, "God has visited us by His prophet, and God has sent a great prophet to us."

72:1

At night, Jesus spoke in secret with his disciples, saying, "Truly I say to you that Satan desires to sift you as wheat; but I have besought God for you, and none among you will perish except he who lays snares for me." And he said this about Judas, because the angel Gabriel said to him how Judas had a hand with the priests, and reported all to them that Jesus spoke.

72:2

With tears, he who writes this saying drew near to Jesus, "O master, tell me, who is he who should betray you?" Jesus answered, saying, "O Barnabas, this is not the hour for you to know him, but soon the wicked one will reveal himself, because I will depart from the world." Then the apostles wept, saying, "O master, why will you forsake us? It is much better that we should die than be forsaken by you!"

72:3

Jesus answered, "Do not let your heart be troubled, neither be fearful, for I have not created you, but God our Creator who has created you will protect you. As for me, I have now come to the world to prepare the way for the messenger of God, who will bring salvation to the world. But beware so that you are not deceived, for many false prophets will come, who will take my words and contaminate my Gospel."

72:4

Then Andrew said, "Master tell us some sign, so that we may know him." Jesus answered, "He will not come in your time, but will come some years after you, when my Gospel will be annulled, insomuch that there will scarcely be thirty faithful. At that time, God will have mercy on the world, and so He will send His messenger, over whose head will rest a white cloud, whereby he will be known of one elect of God, and will be manifested to the world by him. He will come with great power against the ungodly, and will destroy idolatry upon the earth. And it rejoices me because our God will be known and glorified through him, and I will be known to be true; and he will execute vengeance against those who will say that I am more than man."

72:5

Truly I say to you that the moon will minister sleep to him in his boyhood, and when he will be grown up, he will take her in his

hands. Let the world beware of casting him out because he will slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who did not spare the cities which they burnt, and slew the children; for one applies fire to an old wound. He will come with truth more clear than that of all the prophets, and will reprove him who uses the world amiss. The towers of the city of our father will greet one another for joy, and so when idolatry will be seen to fall to the ground and confess me a man like other men, truly I say to you, the messenger of God will come.

73:1

Truly I say to you, that Satan will try whether you are friends of God; because no one assails his own cities if Satan should have his will over you, he would allow you to glide at your own pleasure; but because he knows that you are enemies to him, he will do every violence to make you perish. But do not fear, for he will be against you as a dog that is chained, because God has heard my prayer." John answered, "O master, not only for us, but for those who will believe the Gospel, tell us how the ancient tempter lays wait for man."

73:2

Jesus answered, "That wicked one tempts in four ways. The first is when he tempts by himself, with thoughts. The second is when he tempts with words and deeds by means of his servants; the third is when he tempts with false doctrine; the fourth is when he tempts with false visions. Now how cautious men should be, and all the more accordingly as he has in his favor, the flesh of man, which loves sin as he who has fever loves water. Truly I say to you, that if a man fears God, he will have victory over all, as David His prophet says, 'God will give His angels charge over you, who will keep your ways,' [\\*Psalms 91:11](#) so that the devil will not cause you to stumble. A thousand will fall on your left hand, and ten thousand on your right hand, so that they will not come near you.' [\\*Psalms 91:7](#)

73:3

Furthermore, our God promised to us with great love by the same David to keep us, saying, 'I give understanding to you, which will teach you; and in your ways wherein you will walk, I will cause My eye to rest upon you.' [~\\*Psalms 32:8](#) But what will I say? He has said by Isaiah, 'Can a mother forget the child of her womb?' But I say to you, that when she forgets, I will not forget you. [\\*Isaiah 49:15](#) Tell me then, who will fear Satan, having the angels for guard and the living God for protection?



Nevertheless, it is necessary, as the prophet Solomon says, that 'You, my son, who have come to fear the Lord, prepare your soul for temptations.' Truly I say to you, that a man should do as the banker who examines money, examining his thoughts, that he does not against God his Creator.'

74:1

There have been and are men in the world who hold no thought for sin [and] who are in the greatest error. Tell me, how [did] Satan sin? It is certain that he sinned in the thought he was more worthy than man. Solomon sinned in thinking to invite all the creatures of God to a feast, [so] a fish corrected him by eating all that he had prepared. Not without cause, our father David says, 'That to ascend in one's heart sets one in the valley of tears.' And why does God cry by His prophet Isaiah, saying, 'Take away your evil thoughts from My eyes?' And to what purpose [does] Solomon say, 'With all your keeping, keep your heart?'

74:2

As God lives, in whose presence my soul stands, all [Scripture speaks] against the evil thoughts with which sin is committed, for it is not possible to sin without thinking. Now tell me, when the husbandman plants the vineyard, does he set the plants deep? Assuredly yes. Satan does [the same]. In planting sin, [he] does not stop at the eye or the ear, but passes into the heart, which is God's dwelling, as Moses His servant [said], 'I will dwell in them, in order that they may walk in My law.'

74:3

Now tell me, if Herod the king gave you a house to keep in which he desired to dwell, would you let Pilate, his enemy, enter there or place his goods in it? Surely not. Then how much less should you let Satan enter into your heart, or place his thoughts [in your heart]. Our God has given you your heart to keep, which is His dwelling.

74:4

Observe, therefore, [how] the banker considers [his] money. [He considers] whether the image of Caesar is right, whether the silver is good or false, and whether it is of due weight. He turns it over much in his hand. Ah, mad world! How prudent you are in your business; in the Last Day you will reprove and judge the servants of God of negligence and carelessness, for without doubt your servants are more prudent than the

servants of God. Tell me now, who is he who examines a thought as the banker [examines] a silver coin? No one."

75:1

Then James said, "O master, how is the examination of a thought like [that of] a coin?" Jesus answered, "The good silver in the thought is piety, because every impious thought comes from the devil. The right image is the example of the holy ones and prophets, which we should follow; and the weight of the thought is the love of God by which all should be done.

Whereupon the enemy will bring impious thoughts there against your neighbor, [thoughts] conformed to the world, to corrupt the flesh; [thoughts] of earthly love to corrupt the love of God."

75:2

Bartholomew answered, "O master, what should we do to think little, in order that we may not fall into temptation?" Jesus answered, "Two things are necessary for you. The first is to exercise yourselves much, and the second is to talk little, for idleness is a sink wherein every unclean thought is gathered, and too much talking is a sponge which picks up iniquities. It is therefore necessary not only [that] your working should hold the body occupied, but also that the soul [should] be occupied with prayer. For it needs to never cease from prayer.

75:3

I tell you for an example, there was a man who paid ill, therefore none that knew him would go to till his fields. Whereupon he, like a wicked man, said, 'I will go to the marketplace to find idle ones who are doing nothing, and will therefore come to till my vines.' This man went forth from his house, and found many strangers who were standing in idleness, and had no money. He spoke to them and led them to his vineyard. But truly, none that knew him and had work for his hands went there.

75:4

He is Satan, that one who pays ill; for he gives labor, and man receives the eternal fires for it in his service. Therefore he has gone forth from Paradise, and goes in search of laborers. Assuredly he sets those who stand in idleness to his labors, whoever they are, but much more those who do not know him. It is not in any wise enough for anyone to know evil in order to escape it, but it behoves to work at good in order to overcome it.

76:1

I tell you for an example. There was a man who had three vineyards, which he let out to three husbandman. Because the first did not know how to cultivate the vineyard, the vineyard only brought forth leaves. The second taught the third how the vines should be cultivated; and he most excellently listened to his words; and he cultivated his, as he told him, insomuch that the vineyard of the third bore much. But the second left his vineyard uncultivated, spending his time solely in talking. When the time had come for paying the rent to the lord of the vineyard, the first said, 'Lord, I do not know how your vineyard should be cultivated: therefore I have not received any fruit this year.' The lord answered, 'O fool, do you dwell alone in the world, that you have not asked counsel of my second vinedresser, who knows how to cultivate the land well? It is certain that you will pay me.' And having said this, he condemned him to work in prison until he should pay his lord; who, moved with pity at his simplicity, liberated him, saying, 'Begone, for I do not will that you work longer at my vineyard; it is enough for you that I give you your debt.'

76:2

The second came, to whom the lord said, 'Welcome, my vinedresser! Where are the fruits that you owe me? Assuredly, since you know how to prune the vines well, the vineyard that I let out to you must have borne much fruit.' The second answered, 'O lord, your vineyard is backward because I have not pruned the wood nor worked up the soil; but the vineyard has not borne fruit, so I cannot pay you.' Whereupon the lord called the third and said with wonder, 'You said to me that this man, to whom I let out the second vineyard, taught you perfectly to cultivate the vineyard which I let out to you. How then can it be that the vineyard I let out to him should not have borne fruit, seeing it is all one soil?'

76:3

The third answered, 'Lord, the vines are not cultivated by talking only, but he must sweat a shirt every day who wills to make it bring forth its fruit. And how will your vineyard of your vinedresser bear fruit, O lord, if he does nothing but waste time in talking? Sure it is, O lord, that if he had put his own words into practice, [while] I, who cannot talk so much have given you the rent for two years, he would have given you the rent of the vineyard for five years.' The lord was angry, and said to the vinedresser with scorn, 'And so you have done a great work in not cutting away the wood and leveling the vineyard, therefore

there is a great reward owed to you!' And having called his servants, he had him beaten without any mercy. And then he put him into prison under the keeping of a cruel servant who beat him every day, and was never willing to set him free for prayers of his friends.'

77:1

Truly I say to you, that on the Day of Judgement, many will say to God, 'Lord, we have preached and taught by Your Law.' Even the stones will cry out against them, saying, 'When you preached to others, you condemned yourselves with your own tongue, O workers of iniquity.' As God lives," Jesus said, "He who knows the truth and works the contrary will be punished with such grievous penalty that Satan will almost have compassion on him. Tell me, now has our God given us the law for knowing or for working? Truly I say to you, that all knowledge has that wisdom which works all it knows for end. Tell me, if one were sitting at the table and beheld delicate meats with his eyes, but should choose unclean things and eat those with his hands, would he not be mad?" "Yes, assuredly," the disciples said.

77:2

Then Jesus said, "O you are mad beyond all madmen, O man, that you know heaven with your understanding, and choose earth with your hands; you know God with your understanding, and desire the world with your affection; you know the delights of Paradise with your understanding, and choose the miseries of Hell with your works. Brave soldier, that leaves the sword and carries the scabbard to fight! Now, you do not know that he who walks by night desires light, not only to see the light, but rather to see the good road, in order that he may pass safely to the inn?

77:3

O miserable world, to be a thousand times despised and abhorred! Since our God, by His holy prophets, has ever willed to grant it to know the way to go to His country and His rest: but you, wicked one, not only do you not will go, but, which is worse, you have despised the light! The proverb of the camel is true, that it does not like to drink clear water, because it does not desire to see its own ugly face. So does the ungodly who works ill; for he hates the light unless his evil works should be known. But he who receives wisdom, and not only does not work well, but, which is worse, employs it for evil, is like him who should use the gifts as instruments to slay the giver.

78:1

Truly I say to you, that God had no compassion on the fall of Satan, but yet [had compassion on the fall of Adam. And let this suffice you to know the unhappy condition of he who knows good and does evil." Then Andrew said, "O master, it is a good thing to leave learning aside, so as not to fall into such condition."

78:2

Jesus answered, "If the world is good without the sun, man without eyes, and the soul without understanding, then is it good not to know. Truly I say to you, that bread is not so good for the temporal life as is learning for the eternal life. Do you not know that it is a precept of God to learn? For thus God says, 'Ask your elders, and they will teach you.' And God says of the law, 'See that My precept be before your eyes, and when you sit down, and when you walk, and at all times meditate thereon.' Whether, then, it is good not to learn, you may now know. Oh, he who despises wisdom [is] unhappy, for he is sure to lose eternal life."

78:3

James answered, "O master, we know that Job did not learn from a master, nor Abraham; nevertheless they became holy ones and prophets." Jesus answered, "Truly I say to you, that he who is of the bridegroom's house does not need to be invited to the marriage, because he dwells in the house where the marriage is held; but those who are far from the house. Now do you not know that the prophets of God are in the house of God's grace and mercy, and so have the law of God manifest in them, as David our father says on this matter, 'The law of his God is in his heart;' [\\*Psalms 37:31](#) therefore his path will not be dug up."

78:4

Truly I say to you that our God, in creating man, not only created him righteous, but inserted a light in his heart that should show him that it is fitting to serve God. Therefore, even if this light is darkened after sin, yet is it not extinguished. For every nation has this desire to serve God, though they have lost God and serve false and lying gods. Accordingly, it is necessary that a man be taught by the prophets of God, for they have clear light to teach the way to go to Paradise; our country, by serving God well, just as it is necessary that he who has his eyes diseased should be guided and helped."

79:1

James answered, "And how will the prophets teach us if they are dead; and how will he be taught who has no knowledge of the prophets?" Jesus answered, "Their doctrine is written down, so that it should be studied, for [the writing] is a prophet to you. Truly, truly, I say to you that he who despises the prophecy despises not only the prophet, but also despises God who has sent the prophet. But concerning such [who] do not know the prophet, as the nations are, I tell you that if any man will live in those regions who lives as his heart will show him, not doing to others that which he would not receive from others, and giving to his neighbor that which he would receive from others, such a man will not be forsaken by the mercy of God.

79:2

Therefore at death, if not sooner, God will show him and give him His law with mercy. Perhaps you think that God has given the law for love of the law? Assuredly this is not true, but rather has God given His law in order that man might work good for love of God. And so if God will find a man who works good for love of Him, will He perhaps despise him? Surely no, but rather, He will love him more than those to whom He has given the law.

79:3

I tell you for an example: There was a man who had great possessions; and he had desert land in his territory that only bore unfruitful things. And so, as he was walking out one day through such desert land, he found a plant among such unfruitful plants that had delicate fruits. Whereupon this man said, 'Now how does this plant bear these so delicate fruits here? Assuredly, I do not will that it be cut down and put on the fire with the rest.' And having called his servants, he made them dig it up and set it in his garden. Even so, I tell you, that our God will preserve those who work righteousness from the flames of Hell, wheresoever they are.

80:1

Tell me, where Job dwelt, but in Uz among idolaters? And at the time of the flood, how does Moses write? Tell me. He says, 'Noah truly found grace before God.' Our father Abraham had a father without faith, for he made and worshiped false idols. Lot abode among the most wicked men on earth. Daniel as a child, with Ananias, Azarias, and Misael, were taken captive by Nebuchadnezzar in such wise that they were only two years old when they were taken; and they were nurtured among the

multitude of idolatrous servants. As God lives, even as the fire burns dry things and converts them into fire, making no difference between olive and cypress and palm; even so our God has mercy on everyone who works righteously, making no difference between Jew, Scythian, Greek, or Ishmaelite.

80:2

But do not let your heart stop there, O James, because where God has sent the prophet, it is necessary entirely to deny your own judgement and to follow the prophet, and not to say, 'Why does he say thus? Why does he thus forbid and command?' But say, 'Thus God wills. Thus God commands.' Now what did God say to Moses when Israel despised Moses? 'They have not despised you, but they have despised Me.' Truly I say to you, that man should spend all the time of his life not in learning how to speak or to read, but in learning how to work well. Now tell me, who is that servant of Herod who would not study to please him by serving him with all diligence? Woe to the world that studies only to please a body that is clay and dung, and does not study but forgets the service of God who has made all things, who is blessed forevermore.

81:1

Tell me, would it have been a great sin of the priests, if when they were carrying the ark of the testimony of God, they had let it fall to the ground?" The disciples trembled hearing this, for they knew that God slew Uzzah for having wrongly touched the ark of God. And they said, "Such a sin would be most grievous." Then Jesus said, "As God lives, it is a greater sin to forget the word of God, wherewith He made all things, whereby He offers you eternal life." And having said this, Jesus made prayer; and after the prayer, he said, "Tomorrow we must pass into Samaria, for so has the holy angel of God said to me."

81:2

Early on the morning of a certain day, Jesus arrived near the well which Jacob made and gave his son to Joseph. Whereupon Jesus, being wearied with the journey, sent his disciples to the city to buy food. And so he sat himself down by the well, upon the stone of the well. And look, a woman of Samaria comes to the well to draw water. Jesus says to the woman, "Give me [something] to drink." The woman answered, "Now, are you not ashamed that you, being a Hebrew, ask drink of me, who am a Samaritan woman?" [\\*John 4:5 - 9](#) Jesus answered, "O woman, if you knew who he is that asks you for a drink, perhaps you would have asked him for a drink." The woman answered, "Now how

should you give me [something] to drink, seeing you have no vessel to draw the water, nor rope, and the well is deep?"

81:3

Jesus answered, "O woman, whoever drinks of the water of this well, thirst comes to him again, but whosoever drinks of the water that I give, has no more thirst; but they give [something] to drink to those who have thirst, insomuch that they come to eternal life." Then the woman said, "O lord, give me of this, your water." Jesus answered, "Go call your husband, and I will give [something] to drink to both of you." The woman said, "I have no husband." Jesus answered, "Well, you have said the truth, for you have had five husbands, and he whom you now have is not your husband." [\\*John 4:13 - 18](#)

81:4

The woman was confounded hearing this, and said, "Lord, hereby I perceive that you are a prophet; [\\*John 4:19](#) therefore tell me, I pray, the Hebrews make prayer on Mount Sion in the temple built by Solomon in Jerusalem, and say that there, and nowhere else [men] find grace and mercy of God. And our people worship on these mountains, and say that only on the mountains of Samaria should worship be made. Who are the true worshippers?"

82:1

Then Jesus gave a sigh and wept, saying, "Woe to you, Judea, for you glory, saying, "The temple of the Lord, the temple of the Lord," and live as though there were no God; given over wholly to the pleasures and gains of the world; for this woman in the Day of Judgement will condemn you to Hell; for this woman seeks to know how to find grace and mercy before God."

82:2

And turning to the woman he said, "O woman, you Samaritans worship that which you do not know, but we Hebrews worship that which we know. [\\*John 4:22](#) Truly, I say to you, that God is spirit and truth, and so He must be worshipped in spirit and in truth. For the promise of God was made in Jerusalem, in the temple of Solomon, and not elsewhere. But believe me, a time will come that God will give His mercy in another city, and it will be possible to worship Him in truth in every place. And God will have accepted true prayer with mercy in every place."

82:3

The woman answered, "We look for the Messiah; when he



comes, he will teach us." Jesus answered, "Do you know, woman, that the Messiah must come?" She answered, "Yes, lord." Then Jesus rejoiced, and said, "So far as I see, O woman, you are faithful: know therefore that in the faith of the Messiah, everyone who is elect of God will be saved; therefore it is necessary that you know the coming of the Messiah." The woman said, "O lord, perhaps you are the Messiah." Jesus answered, "I am indeed sent to the house of Israel as a prophet of salvation; but the Messiah will come after me, [1\\*3:45](#) sent by God to all the world; for whom God has made the world.

82:4

And then God will be worshipped through all the world, and mercy received, insomuch that the year of jubilee, which now comes every hundred years, will, by the Messiah, be reduced to every year in every place." Then the woman left her waterpot and ran to the city to announce all that she had heard from Jesus.

83:1

While the woman was talking with Jesus, his disciples came and marveled that Jesus was speaking so with a woman. Yet no one said to him, "Why do you speak thus with a Samaritan woman?" [\\*John 4:27](#) Whereupon, when the woman departed, they said, "Master, come and eat." Jesus answered, "I must eat other food."

83:2

Then the disciples said to one another, "Perhaps some wayfarer has spoken with Jesus and has gone to find him food." And they questioned him who writes this, saying, "Has there been any one here, O Barnabas, who might have brought food to the master?" Then he who writes answered, "There has not been here any other than the woman whom you saw, who brought this empty vessel to fill it with water." Then the disciples stood amazed, awaiting the issue of the words of Jesus. Whereupon Jesus said, "You do not know that the true food is to do the will of God; because it is not bread that sustains man and gives him life, but rather the word of God, by His will. And so for this reason, the holy angels do not eat, but live nourished only by the will of God. And thus we, Moses and Elijah and yet another, have been forty days and forty nights; without any food."

83:3

And lifting up his eyes, Jesus said, "How far off is the harvest?" The disciples answered, "Three months." Jesus said, "Look now,

how the mountain is white with corn; truly I say to you, that today there is a great harvest to be reaped." And then he pointed to the multitude who had come to see him. For the woman, having entered into the city, had moved all the city, saying, "O men, come and see a new prophet sent from God to the house of Israel;" and she recounted to them all that she had heard from Jesus. When they had come there they besought Jesus to abide with them; and he entered into the city and abode there two days, healing all the sick, and teaching concerning the kingdom of God. Then the citizens said to the woman, "We believe more in his words and miracles than we do in what you said; for he is indeed a holy one of God, a prophet sent for the salvation of those who will believe him."

83:4

After the prayer of midnight; the disciples came near Jesus, and he said to them, "This night will be in the time of the Messiah, messenger of God, the jubilee every year that now comes every hundred years. Therefore I do not will that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, Almighty and Merciful, who is blessed forevermore, and therefore each time let us say, 'I confess You, our God alone, that has not had beginning, nor will ever have end; for You gave to all things their beginning by Your mercy, and You will give an end to all by Your justice; that has no likeness among men, because You are not subject to motion nor to any accident in Your infinite goodness. Have mercy on us, for You have created us, and we are the works of Your hand.'"

84:1

Having made the prayer, Jesus said, "Let us give thanks to God because He has given great mercy to us this night; for that He has made the time to come back that must pass in the night, in that we have made prayer in union with the messenger of God. And I have heard His voice." The disciples rejoiced greatly at hearing this and said, "Master, teach us some precepts this night." Then Jesus said, "Have you ever seen dung mixed with balsam?" They answered, "No, lord, for no one is so mad as to do this thing."

84:2

"Now I tell you that there are greater madmen in the world," Jesus said, "Because they mingle the service of the world with the service of God. So much so that many of blameless life have been deceived by Satan, and have mingled worldly business with their prayer while praying, whereupon they have become,

at that time, abominable in the sight of God. Tell me, when you wash yourselves for prayer, do you take care that no unclean thing touches you? Yes, assuredly. But what do you when you are making prayer? You wash your soul from sins through the mercy of God. Would you be willing then, while you are making prayer, to speak of worldly things? Take care not to do so, for every worldly word becomes dung of the devil upon the soul of him who speaks."

84:3

Then the disciples trembled, because he spoke with vehemence of spirit; and they said, "O master, what will we do if, when we are making prayer, a friend will come to speak to us?" Jesus answered, "Allow him to wait, and finish the prayer."

Bartholomew said, "But what if he will be offended and go his way, when he sees that we do not speak with him?" Jesus answered, "If he will be offended, believe me, he will not be a friend of yours nor a believer, but rather an unbeliever and a companion of Satan. Tell me, if you went to speak with a stable boy of Herod, and found him speaking into Herod's ears, would you be offended if he made you wait? No, assuredly; but you would be comforted at seeing your friend in favor with the king. Is this true?" Jesus said.

84:4

The disciples answered, "It is most true." Then Jesus said, "Truly I say to you, that everyone, when he prays, speaks with God. Is it then right that you should leave speaking with God in order to speak with man? Is it right that your friend should, be offended for this cause, because you have more reverence for God than for him? Believe me that if he will be offended when you make him wait, he is a good servant of the evil. For the devil desires this, that God should be forsaken for man. As God lives, in every good work, he who fears God should separate himself from the works of the world, so as to not corrupt the good work.

85:1

When a man works ill or talks ill, if one goes to correct him and hinders such work, what does such a one do?" Jesus said. The disciples answered, "He does well, because he serves God, who always seeks to hinder evil, even as the sun that always seeks to chase away the darkness."

85:2

Jesus said, "And I tell you on the contrary that when one works well or speaks well, whosoever seeks to hinder him, under

pretext of nothing that is not better, he serves the devil, no, he even becomes his companion. For the devil attends to nothing else but to hinder every good thing. But what will I say to you now? I will say to you as Solomon the prophet said, holy one, and friend of God, 'Of a thousand whom you know, one is your friend.'" Then Matthew said, "Then will we not be able to love anyone?"

85:3

Jesus answered, "Truly I say to you, that it is not lawful for you to hate anything except only sin, insomuch that you cannot hate even Satan as a creature of God, but rather as enemy of God. Do you know why? I will tell you; because he is a creature of God, and all that God has created is good and perfect. Accordingly, whoever hates the creature hates also the Creator. But the friend is a singular thing, that is not easily found, but is easily lost. For the friend will not allow contradiction against Him whom he supremely loves. Beware, be cautious, and do not choose one who does not love Him whom you love for a friend. Do you know what friend means? Friend means nothing but physician of the soul. And so, just as one rarely finds a good physician who knows the sicknesses and understands to apply the medicines thereto, so also are friends rare who know the faults and understand how to guide to good. But herein is an evil, that there are many who have friends that do not feign to see the faults of their friend; others excuse them; others defend them under earthly pretext; and what is worse, there are friends who invite and aid their friend to err, whose end will be like their villainy. Beware that you do not receive such men for friends, for that in truth, they are enemies and slayers of the soul.

86:1

Let your friend be such that, even as he wills to correct you, so he may receive correction; and even as he wills that you should leave all things for love of God, even so again it may content him that you forsake him for the service of God. But tell me, if a man does not know how to love God, how will he know how to love himself; and how will he know how to love others, not knowing how to love himself? Assuredly, this is impossible. Therefore when you choose one for a friend (for truly he is supremely poor who has no friend at all), see that you first consider, not his fine lineage, not his fine family, not his fine house, not his fine clothing, not his fine person, nor yet his fine words, for you will be easily deceived.

86:2

But look how he fears God, how he despises earthly things, how he loves good works, and above all, how he hates his own flesh, and so you will easily find the true friend, if he will fear God above all things, and will despise the vanities of the world; if he will always be occupied in good works, and will hate his own body as a cruel enemy. Nor yet will you love such a friend in such wise that your love stays in him, for [so] you will be an idolater. But love him as a gift that God has given you, for so will God adorn [him] with greater favor. Truly I say to you, that he who has found a true friend has found one of the delights of Paradise; no, such is the key of Paradise."

86:3

Thaddaeus answered, "But if a man will perhaps have a friend who is not such as you have said, O master? What should he do? Should he forsake him?" Jesus answered, "He should do as the mariner does with the ship, who sails it so long as he perceives it to be profitable, but when he sees it to be a loss, he forsakes it. So will you do with your friend that is worse than you, in those things wherein he is an offence to you, leave him if you would not be left of the mercy of God.

87:1

Woe to the world because of offences. It must be that the offence comes, because all the world lies in wickedness. But yet woe to that man through whom the offence comes. It were better for the man if he should have a millstone about his neck and should be sunk in the depths of the sea [\\*Luke 17:1 - 2](#) than that he should offend his neighbor. If your eye is an offence to you, pluck it out. For it is better that you go with only one eye into Paradise than with both of them into Hell. If your hand or your foot offends you, do likewise; for it is better that you go into the kingdom of heaven with one foot or with one hand, than with two hands and two feet go into Hell." [\\*Matthew 18:7 - 9](#)

87:2

Simon said, called Peter, "Lord, how must I do this? Certainly it is that I will be dismembered in a short time." Jesus answered, "O Peter, put off fleshly prudence and straightway you will find the truth. For he who teaches you is your eye, and he who helps you to work is your foot, and he who ministers anything to you is your hand. Therefore when such are an occasion of sin to you, leave them; for it is better for you to go into Paradise ignorant, with few works and poor, than to go into Hell wise, with great works, and rich. Everything that may hinder you from serving

God, cast it from you as a man casts away everything that hinders his sight."

87:3

And having said this, Jesus called Peter close to him, and said to him, "If your brother will sin against you, go and correct him. If he amends, rejoice, for you have gained your brother; but if he will not amend, go and call afresh two witnesses and correct him afresh; and if he will not amend, go and tell it to the church; and if he will not then amend, count him for an unbeliever, [\\*Matthew 18:15 - 17](#) and therefore you will not dwell under the same roof whereunder he dwells, you will not eat at the same table whereat he sits, and you will not speak with him; insomuch that if you know where he sets his foot in walking, you will not set your foot there."

88:1

But beware that you do not hold yourself for better; rather you will say thus, 'Peter, Peter, if God did not help you with His grace, you would be worse than him.'" Peter answered, "How must I correct him?"

88:2

Jesus answered, "In the way that you yourself would fain be corrected, and as you would fain be borne with, so bear with others. Believe me, Peter, for truly I say to you that every time you will correct your brother with mercy, you will receive mercy from God, and your words will bear some fruit; but if you will do it with rigour, you will be rigorously punished by the justice of God, and will bear no fruit. Tell me, Peter, those earthen pots wherein the poor cook their food, they wash them, perhaps with stones and iron hammers? No, assuredly; but rather with hot water. Vessels are broken in pieces with iron, things of wood are burned with fire; but man is amended with mercy. Therefore, when you will correct your brother, you will say to yourself, 'If God does not help me, tomorrow I will do worse than all that he has done today.'"

88:3

Peter answered, "How many times must I forgive my brother, O master?" Jesus answered, "As many times as you would fain be forgiven by him." Said Peter, "Seven times a day?" Jesus answered, "Not only seven, but you will forgive him every day seventy times seven; [\\*Matthew 18:21 - 22](#) for he who forgives, it will be forgiven to him, and he who condemns will be condemned."

Then he who writes this said, "Woe to princes! For they will go to Hell"

88:4

Jesus reproved him, saying, "You have become foolish, O Barnabas. in that you have spoken thus. Truly I say to you, that the bath is not so necessary for the body, the bit for the horse, and the tiller for the ship, as the prince is necessary for the state. And for what cause did God give Moses, Joshua, Samuel, David, and Solomon, and so many others who passed judgement? God has given the sword to such for the extirpation of iniquity."

88:5

Then he who writes this said, "Now, how should judgement be given, condemning and pardoning?" Jesus answered, "Not everyone is a judge, for it appertains to the judge alone to condemn others, O Barnabas. And the judge should condemn the guilty, even as the father commands a putrefied member to be cut off from his son, in order that the whole body may not become putrefied."

89:1

Peter said, "How long must I wait for my brother to repent?" Jesus answered, "So long as you would be waited for." Peter answered, "Not everyone will understand this; therefore speak more plainly to us." Jesus answered, "Wait for your brother as long as God waits for him." "Neither will they understand this," Peter said. Jesus answered, "Wait for him so long as he has time to repent."

89:2

Then Peter was sad, and the others also, because they did not understand the meaning. Whereupon Jesus answered, "If you had sound understanding, and knew that you yourselves were sinners, you would not ever think to cut off your heart from mercy to the sinner. And so I tell you plainly, that the sinner should be waited for so that he may repent, so long as he has a soul beneath his teeth to breathe. For so does our God wait for him, the Almighty and Merciful. God did not say, 'In that hour that the sinner will fast, do alms, make prayer, and go on pilgrimage, I will forgive him.' Therefore many have accomplished this, and are damned eternally. But He said, 'In that hour that the sinner will bewail his sins, I will not remember his iniquities any more for My part.' Do you understand?" Jesus said.

89:3

The disciples answered, "We understand part, and not part." Jesus said, "Which is the part that you do not understand?" They answered, "That many who have made prayer with fastings are damned." Then Jesus said, "Truly I say to you, that the hypocrites and the Gentiles make more prayers, more alms, and more fasts than the friends of God. But because they have no faith, they are not able to repent for love of God, and so they are damned." Then John said, "Teach us, for love of God, the faith." Jesus answered, "It is time that we say the prayer of the dawn." Whereupon they arose, and having washed themselves, made prayer to our God, who is blessed forevermore.

90:1

When the prayer was done, his disciples again drew near to Jesus, and he opened his mouth and said, "Draw near, John, for today I will speak to you of all that you have asked. Faith is a seal whereby God seals His elect, which seal He gave to His messenger, at whose hands everyone who is elect has received the faith. For even as God is one, so is the faith one. Therefore God, having created all things before His messenger, gave the faith to him before anything else, which is, as it were, a likeness of God and of all that God has done and said. And so the faithful sees all things by faith, better than one sees with his eyes; because the eyes can err; no they almost always err; but faith never errs, for it has God and His word for a foundation. Believe me that by faith, all the elect of God are saved. And it is certain that without faith, it is impossible for anyone to please God. Therefore Satan does not seek to bring fastings and prayer, alms and pilgrimages to nothing, no, rather, he incites unbelievers thereto, for he takes pleasure in seeing man work without receiving pay. But he takes pain with all diligence to bring faith to nothing, therefore faith should especially be guarded with diligence, and the safest course will be to abandon the 'Why,' seeing that the 'Why,' drove men out of Paradise and changed Satan from a most beautiful angel into a horrible devil."

90:2

Then John said, "Now, how will we abandon the 'Why,' seeing that it is the gate of knowledge?" Jesus answered, "No, rather the 'Why' is the gate of Hell." Thereupon John kept silence, when Jesus added, "When you know that God has said a thing, who are you, O man, that you should say, 'Why have You so said, O God, why have You so done?' Shall the earthen vessel, perhaps, say to its maker, 'Why have you made me to hold water and not to contain balsam?' Truly I say to you, it is



necessary against every temptation to strengthen yourself with this word, saying 'God has so said;' 'So has God done;' 'God so wills;' for doing so you will live safely."

91:1

At this time, there was a great disturbance throughout Judea because of Jesus. The Roman soldiery, through the operation of Satan, [had] stirred up the Hebrews, saying that Jesus was God coming to visit them. [The] sedition [that] arose [was] so great, that near the Forty Days, all Judea was in arms, such that the son was against the father, and the brother against the brother. Some said that Jesus was God coming to the world; others said, 'No, but he is a son of God;' and others said, 'No, for God has no human similitude, and therefore does not beget sons; but Jesus of Nazareth is a prophet of God.' This [sedition] arose because of the great miracles which Jesus did.

91:2

To quiet the people, it was necessary that the high priest should ride in procession, clothed in his priestly robes, with the holy name of God, the tetragrammaton, on his forehead, and the governor Pilate, and Herod rode in a similar manner. Then, three armies assembled in Mizpeh, each one of two hundred thousand men that bore a sword. Herod spoke to them, but they were not quieted. Then the governor and the high priest spoke, saying, "Brothers, this war [has been] aroused by the work of Satan, for Jesus is alive, and we should resort to him, and ask him to give testimony of himself, and then believe him, according to his word."

91:3

So at this, everyone was quieted; and having laid down their arms, they all embraced one another, saying to one another, 'Forgive me, brother!' On that day, therefore, everyone laid this in his heart, to believe [whatever] Jesus said. The governor and the high priest offered great rewards to whoever should come [forward and] announce where Jesus was to be found.

92:1

At this time, by the word of the holy angel, we [had] gone to Mount Sinai with Jesus. There, Jesus [and] his disciples kept for the forty days.

92:2

When this had past, Jesus drew near to the river Jordan, to go to Jerusalem. And he was seen by one of those who believed

Jesus to be God. Then, crying with great gladness [over and over] "Our God comes!" he reached the city [and] moved the whole city saying, "Our God comes, O Jerusalem; prepare to receive him!" And he testified that he had seen Jesus near [the] Jordan.

92:3

Then everyone, small and great, went out from the city to see Jesus, so that the city was left empty, for the women [carried] their children in their arms, and forgot to take food to eat. When they [saw] this, the governor and the high priest rode forth and sent a messenger to Herod, who [also] rode forth to find Jesus, in order to quiet the sedition of the people. For they sought him in the wilderness near [the] Jordan for two days, and they found him the third day, near the hour of midday, when he was purifying himself for prayer (with his disciples), according to the Book of Moses.

92:4

Jesus marveled greatly, seeing the multitude which covered the ground with people, and [he] said to his disciples, "Perhaps Satan has raised sedition in Judea. May it please God to take the dominion away from Satan which he has over sinners." And when he had said this, the crowd drew near, and when they knew him, they began to cry out, "Welcome you, O our God!" And they began to do him reverence, as to God. Jesus gave a great groan and said, "Get from before me, O madmen, for I fear [that] the earth will open and devour me with you for your abominable words!" At this, the people were filled with terror and began to weep.

93:1

Then Jesus, having lifted his hand in token of silence, said, "Truly you have greatly erred, O Israelites, in calling me, [who am] a man, your God. And I fear that God may give a heavy plague for this upon the holy city, handing it over in servitude to strangers. O a thousand times accursed Satan, that has moved you to this!"

93:2

And having said this, Jesus struck his face with both his hands, whereupon arose such a noise of weeping that none could hear what Jesus was saying. Whereupon once more, he lifted up his hand in token of silence, and the people, being quieted from their weeping, he spoke once more,

93:3

"I confess before heaven, and I call to witness everything that dwells upon the earth, that I am a stranger to all that you have said; seeing that I am man, born of a mortal woman, subject to the Judgement of God, suffering the miseries of eating and sleeping, of cold and heat, like other men. Whereupon, when God will come to judge, my words will pierce each one [of them] like a sword who believe me to be more than a man." And having said this, Jesus saw a great multitude of horsemen, whereby he perceived that the governor was coming with Herod and the high priest. Then Jesus said, "Perhaps they also have become mad."

93:4

When the governor arrived there, with Herod and the priest, everyone dismounted, and they made a circle round about Jesus, insomuch that the soldiery could not keep the people back that were desirous to hear Jesus speaking with the priest. Jesus drew near to the priest with reverence, but he was wishful to bow himself down and worship Jesus, when Jesus cried out, "Beware of that which you do, priest of the living God! Do not sin against our God!"

93:5

The priest answered, "Now Judea is so greatly moved over your signs and your teaching that they cry out that you are God; therefore, constrained by the people, I have come here with the Roman governor and king Herod. We pray you therefore from our heart, that you will be content to remove the sedition which has arisen on your account. For some say you are God, some say you are son of God, and some say you are a prophet."

93:6

Jesus answered, "And you, O high priest of God, why have you not quieted this sedition? Have you also perhaps, gone out of your mind? Have the prophecies, with the law of God, so passed into oblivion, O wretched Judea, deceived by Satan!"

94:1

And having said this, Jesus said again, "I confess before heaven, and call to witness everything that dwells upon the earth, that I am a stranger to all that men have said of me, to wit, that I am more than a man. For I am a man, born of a woman, subject to the Judgement of God; who lives here as other men, subject to the common miseries. As God lives, in whose presence my soul stands, you have greatly sinned, O priest, in saying what you

have said. May it please God that great vengeance does not come upon the holy city for this sin." Then the priest said, "May God pardon us, and may you pray for us." Then the governor and Herod said, "Sir, it is impossible that a man should do that which you do; therefore we do not understand that which you say."

94:2

Jesus answered, "That which you say is true, for God works good in man, even as Satan works evil. For man is like a shop, wherein whoever enters with his consent, works and sells therein. But tell me, O governor, and you O king, you say this because you are strangers to our law, for if you read the testament and covenant of our God, you would see that Moses, with a rod, made the water turn into blood, the dust into fleas, the dew into tempest, and the light into darkness. He made the frogs and mice to come into Egypt, which covered the ground, he slew the firstborn, and opened the sea, wherein he drowned Pharaoh. I have done none of these things.

94:3

And of Moses, everyone confesses that he is a dead man at this present. Joshua made the sun to stand still, and opened the Jordan, which I have not yet done. And of Joshua, everyone confesses that he is a dead man at this present. Elijah made fire to visibly come down from heaven, and rain, which I have not done. And of Elijah, everyone confesses that he is a man. And [in like manner,] very many other prophets, holy men, friends of God, who have done things in the power of God which cannot be grasped by the minds of those who do not know our God, Almighty and Merciful, who is blessed forevermore."

95:1

Accordingly, the governor and the priest and the king implored Jesus that in order to quiet the people, he should mount up into a lofty place and speak to the people. Then Jesus went up on to one of the twelve stones, which Joshua made the twelve tribes take up from the midst of Jordan, when all Israel passed over there dry-shoed; and he said with a loud voice, "Let our priest go up into a high place where he may confirm my words." Thereupon the priest went up there; to whom Jesus said distinctly, so that everyone might hear, "It is written in the testament and covenant of the living God that our God has no beginning, neither will He ever have an end." The priest answered, "Even so is it written therein."

95:2

Jesus said, "It is written there, that our God, has created all things by His word alone." "Even so it is," the priest said. Jesus said, "It is written there that God is invisible and hidden from the mind of man, seeing He is incorporeal and uncomposed, without variableness." "So it is, truly" the priest said. Jesus said, "It is written there how the heaven of heavens cannot contain Him, [\\*2 Chronicles 2:6](#) seeing that our God is infinite." "So said the prophet Solomon," the priest said, "O Jesus." Jesus said, "It is written there that God has no need, forasmuch as He does not eat, does not sleep, and does not suffer from any deficiency." "So is it," the priest said.

95:3

Jesus said, "It is written there that our God is everywhere, and that there is not any other God but Him, who strikes down and makes whole, and does all that pleases Him." "So it is written," the priest replied. Then Jesus, having lifted up his hands, said, "Lord our God, this is my faith wherewith I will come to Your Judgement, in testimony against everyone who will believe the contrary."

95:4

And turning himself towards the people, he said, "Repent, for from all that of which the priest has said, that it is written in the Book of Moses, the covenant of God forever, you may perceive your sin; for that I am a visible man and a morsel of clay that walks upon the earth, mortal as other men are. And I have had a beginning, and will have an end, and [am] such that I cannot create a fly over again."

95:5

Thereupon the people raised their voices weeping, and said, "We have sinned, Lord our God, against You; have mercy upon us. And they implored Jesus, everyone, that he would pray for the safety of the holy city, that our God, in His anger, should not give it over to be trodden down by the nations. Thereupon Jesus, having lifted up his hands, prayed for the holy city and for the people of God, everyone crying, "So be it, amen."

96:1

When the prayer had ended, the priest said with a loud voice, "Stay, Jesus, for we need to know who you are, for the quieting of our nation." Jesus answered, "I am Jesus, son of Mary, of the seed of David, a man who is mortal and fears God, and I seek that honor and glory are given to God."

96:2

The priest answered, "It is written in the Book of Moses that our God must send us the Messiah, who will come to announce to us that which God wills, and will bring the mercy of God to the world. Therefore I implore you, tell us the truth, are you the Messiah of God whom we expect?"

96:3

Jesus answered, "It is true that God has promised so, but indeed I am not him, [I\\*3:45](#) for he is made before me, and will come after me." The priest answered, "By your words and signs at any rate, we believe you to be a prophet and a holy one of God, therefore I implore you in the name of all Judea and Israel, that you, for love of God, should tell us in what wise the Messiah will come.

97:1

Jesus answered, "As God lives, in whose presence my soul stands, I am not the Messiah [I\\*3:45](#) whom all the tribes of the earth expect, even as God promised to our father Abraham, saying, 'I will bless all the tribes of the earth in your seed.' But when God will take me away from the world, Satan will again raise this accursed sedition, by making the impious believe that I am God and son of God, where my words and my doctrine will be contaminated, insomuch that there will scarcely remain thirty faithful ones, whereupon God will have mercy upon the world, and will send His messenger for whom He has made all things, who will come from the south with power, and will destroy the idols with the idolaters, who will take away the dominion from Satan which he has over men. He will bring the mercy of God with him for salvation of those who will believe in him, and blessed is he who will believe his words. Though I am unworthy to untie his hosen, I have received grace and mercy from God to see him."

97:2

Then the priest answered with the governor and the king, saying, "Do not distress yourself, O Jesus, holy one of God, because this sedition will not be anymore in our time, seeing that we will write to the sacred Roman senate in such wise that, by imperial decree, none will call you God or son of God anymore."

97:3

Then Jesus said, "I am not consoled with your words, because where you hope for light, darkness will come; but my consolation is in the coming of the messenger, who will destroy

every false opinion of me, and his faith will spread and will take hold of the whole world, for God has so promised to Abraham our father. And that which gives me consolation is that his faith will have no end, but will be kept inviolate by God." The priest answered, "After the coming of the messenger of God, will other prophets come?"

97:4

Jesus answered, "True prophets sent by God will not come after him, but a great number of false prophets will come, whereat I sorrow. For Satan will raise them up by the just judgement of God, and they will hide themselves under the pretext of my Gospel." Herod answered, "How is it a just judgement of God that such impious men should come?"

97:5

Jesus answered, "It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Therefore I say to you, that the world has forever despised the true prophets and loved the false, as can be seen in the time of Micaiah and Jeremiah. For every like loves his like."

97:6

Then the priest said, "How will the Messiah be called, and what sign will reveal his coming?" Jesus answered, "The name of the Messiah is admirable, for God Himself gave him the name when He had created his soul, and placed it in a celestial splendor. God said, 'Wait Muhammad; for your sake I will to create Paradise, the world, and a great multitude of creatures, whereof I make you a present, insomuch that whoever will bless you will be blessed, and whoever will curse you will be accursed. When I will send you into the world I will send you as My messenger of salvation, and your word will be true, insomuch that heaven and earth will fail, but your faith will never fail.' Muhammad is his blessed name." Then the crowd lifted up their voices, saying, "O God, send us Your messenger; O Muhammad, come quickly for the salvation of the world!"

98:1

And having said this, the multitude departed with the priest and the governor with Herod, having great disputations concerning Jesus and concerning his doctrine. Whereupon the priest implored the governor to write the whole matter to Rome, to the senate; which thing the governor did; therefore the senate had compassion on Israel, and decreed that on pain of death, none should call Jesus the Nazarene, prophet of the Jews, either

God or son of God. Which decree was posted up in the temple, engraved upon copper.

98:2

When the greater part of the crowd had departed, about five thousand men remained, without women and children, who, being wearied by the journey, having been without bread for two days, for through longing to see Jesus, they had forgotten to bring any, whereupon they ate raw herbs; therefore they were not able to depart like the others. Then Jesus, when he perceived this, had pity on them and said to Philip, "Where will we find bread for those who do not perish of hunger?" Philip answered, "Lord, two hundred pieces of gold could not buy so much bread that each one should taste a little." Then Andrew said, "There is a child here who has five loaves and two fish, but what will it be among so many?"

98:3

Jesus answered, "Make the multitude sit down." And they sat down upon the grass by fifties and by forties. Thereupon Jesus said, "In the name of God!" And he took the bread, and prayed to God and then broke the bread, which he gave to the disciples, and the disciples gave it to the multitude; and they did so with the fish. Everyone ate and everyone was satisfied.

98:4

Then Jesus said, "Gather up that which is over." So the disciples gathered those fragments, and filled twelve baskets. [\\*Mark 6:39 - 43](#), [\\*Matthew 14:19 - 20](#), [\\*Luke 9:14 - 17](#) Thereupon everyone put his hand to his eyes, saying, "Am I awake, or do I dream?" And they remained, everyone, for the space of an hour. As it were beside themselves by reason of the great miracle.

98:5

Afterwards Jesus, when he had given thanks to God, dismissed them, but there were seventy two men that willed to not leave him; therefore Jesus, perceiving their faith, chose them for disciples.

99:1

Jesus, having withdrawn into a hollow part of the desert in Tiro near Jordan, called the seventy two together with the twelve, and when he had seated himself upon a stone, made them to sit near him. And he opened his mouth with a sigh and said, "This day we have seen a great wickedness in Judea and in Israel such that my heart trembles within my breast for fear of God. Truly I



say to you, that God is jealous for His honor, and loves Israel as a lover. You know that when a youth loves a lady, and she does not love him, but another, he is moved to indignation and slays his rival. Even so, I tell you, God does: for, when Israel has loved anything such that he forgets God, God has brought such a thing to nothing.

99:2

Now what thing is more dear to God here on earth than the priesthood and the holy temple? Nevertheless, in the time of Jeremiah the prophet, when the people had forgotten God, and boasted only of the temple, for there was none like it in all the world, God raised up His wrath by Nebuchadnezzar, king of Babylon, and caused him to take the holy city with an army and burn it with the sacred temple, [\\*Jeremiah 52:12 - 13](#) such that the sacred things which the prophets of God trembled to touch were trodden under foot by infidels full of wickedness.

99:3

Abraham loved his son Ishmael a little more than was right, so in order to kill that evil love out of the heart of Abraham, God commanded that he should slay his son: which he would have done had the knife cut.

99:4

David loved Absalom vehemently, and therefore God brought it to pass that the son rebelled against his father and was suspended by his hair and slain by Joab. O fearful judgement of God, that Absalom loved his hair above all things, and this was turned into a rope to hang him!

99:5

Innocent Job came near to loving his seven sons and three daughters [too much], when God gave him into the hand of Satan, who not only deprived him of his sons and his riches in one day, but also struck him with grievous sickness, such that worms came out of his flesh for the next seven years.

99:6

Our father Jacob loved Joseph more than his other sons, so God caused him to be sold, and caused Jacob to be deceived by these same sons, such that he believed that the beasts had devoured his son, and so lived in mourning for ten years.

100:1

As God lives, brothers, I fear that God will be angered against

me. Therefore you must go through Judea and Israel, preaching the truth to the twelve tribes, that they may be undeceived." The disciples answered with fear, weeping, "We will do whatever you bid us [to do]."

100:2

Then Jesus said, "Let us make prayer and fast for three days, and from henceforth, every evening when the first star will appear, when prayer is made to God, let us make prayer three times, asking Him for mercy three times: because the sin of Israel is three times more grievous than other sins." "So be it," the disciples answered.

100:3

When the third day had ended, on the morning of the fourth day, Jesus called all the disciples and apostles together and said to them, "Barnabas and John will stay with me: you others are to go through all the region of Samaria and Judea and Israel, preaching penitence: because the axe is laid near to the tree, to cut it down. And make prayer over the sick, because God has given me authority over every sickness."

100:4

Then he who writes said, "O master, if your disciples are asked how they should show penitence, what will they answer?" Jesus answered, "When a man loses a purse, does he only turn his eye back to see it? Or his hand to take it? Or his tongue to ask? No, but he turns his whole body back and employs every power of his soul to find it. Is this true?" Then he who writes answered, "It is most true."

101:1

Then Jesus said, "Penitence is a reversing of the evil life, for every sense must be turned around to the contrary of that which it did while sinning. Instead of delight, [there] must be mourning; for laughter, weeping; for revellings, fasts; for sleeping, vigils; for leisure, activity; for lust, chastity; let storytelling be turned into prayer, and avarice into almsgiving." Then he who writes answered, "But if they are asked, how are we to mourn, how are we to weep, how are we to fast, how are we to show activity, how are we to remain chaste, how are we to make prayer and do alms; what answer will they give? And how will they do penance properly if they do not know how to repent."

101:2

Jesus answered, "You have asked [a good question], O Barnabas, and I wish to fully answer all if it is pleasing to God. So today I will speak to you of penitence generally, and that which I say to one, I say to all. Know then that penitence, more than anything [else], must be done for pure love of God; otherwise it will be vain to repent. I will speak to you by a similitude. Every building, if its foundation is removed, falls into ruin, is this true?" "It is true," the disciples answered.

101:3

Then Jesus said, "The foundation of our salvation is God, without whom there is no salvation. When man has sinned, he has lost the foundation of his salvation; so it is necessary to begin from the foundation. Tell me, if your slaves had offended you, and you knew that they did not grieve at having offended you, but grieved at having lost their reward, would you forgive them? Certainly not. I tell you that this is what God will do to those who repent for having lost Paradise. Satan, the enemy of all good, has great remorse for having lost Paradise and gained Hell. Yet he will he never find mercy. Do you know why? Because he does not love God; no, he hates his Creator.

102:1

Truly I say to you, that every animal, according to its own nature, if it loses that which it desires, mourns for the lost good. Accordingly, the sinner who will be truly penitent must have [a] great desire to punish in himself that which he has done in opposition to his Creator: [to the extent that] when he prays, he does not dare to crave Paradise from God, or that God [will] free him from Hell, but in confusion of mind, prostrate before God, he says in his prayer,

102:2

'Behold the guilty one, O Lord, who has offended You without any cause at the very time when he should have been serving You.' Here he seeks that what he has done may be punished by Your hand, and not by the hand of Satan, Your enemy; in order that the ungodly may not rejoice over Your creatures. 'Chastise, punish as it pleases You, O Lord, for You will never give me so much torment as this wicked one deserves.' The sinner, holding to this manner of [penitence], will find mercy with God in proportion to [the extent that] he craves justice. Assuredly, [the] laughter of a sinner is an abominable sacrilege since this world is rightly called a vale of tears by our father David.

102:3

There was a king who adopted one of his slaves as [his] son [and] he made him lord of all that he possessed. Now it happened that, by the deceit of a wicked man, the wretched one fell under the displeasure of the king, so that he suffered great miseries, not only in his substance, but in being despised, and being deprived of all that he won each day by working. Do you think that such a man would laugh for any time?" "No," the disciples answered, "For if the king should have known it, he would have had him slain, seeing him laugh at the king's displeasure. But it is probable that he would weep day and night."

102:4

Then Jesus wept saying, "Woe to the world, for it is sure of eternal torment. O wretched mankind, that God has chosen you as a son, granting you Paradise, at which you, O wretched one, by the operation of Satan, fell under the displeasure of God, and was cast out of Paradise and condemned to the unclean world, where you receive all things with toil and every good work is taken from you by continual sinning. And the world simply laughs, and what is worse, he who is the greatest sinner laughs more than the rest! It will be, therefore, as you have said, that God will give the sentence of eternal death upon the sinner who laughs at his sins and does not weep."

103:1

The weeping of the sinner should be like that of a father who weeps over his son [who is] near to death. O madness of man, who weeps over the body from which the soul has departed, and [yet] does not weep over the soul from which the mercy of God has departed because of sin! Tell me, if the mariner, when his ship has been wrecked by a storm, could recover all that he had lost by weeping, what would he do? It is certain that he would weep bitterly. But I say to you truly, that in everything [for which] a man weeps, he sins, except when he weeps for his sin. For every misery that comes to man comes to him from God for his salvation, so that he should rejoice [when it befalls him]. But sin comes from the devil for the damnation of man, and [yet] man is not sad about that. Surely here you can perceive that man seeks loss and not profit."

103:2

Bartholomew said, "Lord, what will he do who cannot weep because his heart is a stranger to weeping?" Jesus answered, "Not all those who shed tears weep, O Bartholomew. As God

lives, there are men found, from whose eyes, no tear has ever fallen, and they have wept more than a thousand of those who [do] shed tears. The weeping of a sinner is a consumption of earthly affection by vehemence of sorrow.

103:3

Just as the sunshine preserves what is placed uppermost from putrefaction, even so this consumption preserves the soul from sin. If God should grant as many tears to the true penitent as the sea has waters, he would desire far more, and so that desire consumes that little drop that he would shed, as a blazing furnace consumes a drop of water. But those who readily burst into weeping are like the horse that goes faster the more lightly he is laden.

104:1

Truly there are men who have both the inward affection and the outward tears. But he who is thus, will be [as] Jeremiah. In weeping, God measures the sorrow more than the tears." Then John said, "O master, how does man lose in weeping over things other than sin?" Jesus answered, 'If Herod should give you a mantle to keep for him, and afterwards should take it away from you, would you have reason to weep?' "No," John said. Then Jesus said, "Now man has less reason to weep when he loses anything, or does not have that which he would; for all comes from the hand of God. Accordingly, will God not have power to dispose of His own things at His pleasure, O foolish man? For you have, of your own, sinned alone; and you should weep for that, and not for anything else."

104:2

Matthew said, "O master, you have confessed before all Judea that God has no similitude like man, and now you have said that man receives from the hand of God; accordingly, since God has hands, He has a similitude with man." Jesus answered, "You are in error, O Matthew, and many have so erred, not knowing the sense of the words. For man should not consider the outward [form] of the words, but the sense; seeing that human speech is, as it were, an interpreter between us and God. Now did you not know, that when God willed to speak to our fathers on Mount Sinai, our fathers cried out, 'Speak to us, O Moses, and do not let God speak to us, unless we should die'? And what God said by Isaiah the prophet, but that, 'So far as the heaven is distant from the earth, even so are the ways of God distant from the ways of men, and the thoughts of God from the thoughts of men?'

105:1

God is so immeasurable that I tremble to describe Him. But it is necessary that I make a proposition to you. I tell you then, that the heavens are nine [1\\*71:15](#) and that they are distant from one another even as the first heaven is distant from the earth, which is distant from the earth five hundred years' journey. Therefore the earth is distant from the highest heaven four thousand and five hundred years' journey. I tell you accordingly, that [the earth] is in proportion to the first heaven as the point of a needle and the first heaven in like manner is in proportion to the second as a point, and similarly all the heavens are inferior, each one to the next. But all the size of the earth with that of all the heavens is as a point in proportion to Paradise, no, as a grain of sand. Is this greatness immeasurable?" The disciples answered, "Yes, surely."

105:2

Then Jesus said, "As God lives, in whose presence my soul stands, the universe before God is small as a grain of sand, and God is as many times greater [than it] as it would take grains of sand to fill all the heavens and Paradise, and more. Now consider if God has any proportion with man, who is a little piece of clay that stands upon the earth. Beware then, that you take the sense and not the bare words, if you wish to have eternal life." The disciples answered, "God alone can know Himself, and truly it is as Isaiah the prophet said, 'He is hidden from human senses.'"

105:3

Jesus answered, "So it is true; therefore, when we are in Paradise, we will know God, as here one knows the sea from a drop of salt water. Returning to my discourse, I tell you that for sin alone, one should weep, because man forsakes his Creator by sinning. But how will he weep, who attends at revellings and feasts? He will weep even as ice will give fire! You must turn revellings into fasts if you will have lordship over your senses, because even so, our God has Lordship."

105:4

Thaddaeus said, "So then, God has sense over which to have lordship." Jesus answered, "Go back to saying, 'God has this,' 'God is such?' Tell me, does man have sense?" "Yes," the disciples answered. Jesus said, "Can a man be found who has life in him, yet sense does not work in him?" "No," the disciples said. "You deceive yourselves," Jesus said, "For he who is blind,

deaf, dumb, and mutilated, where is his sense? And when a man is in a swoon?"

105:5

Then the disciples were perplexed; when Jesus said, "There are three things that make up a man: that is, the soul and the sense and the flesh, each one separate of itself. Our God created the soul and the body as you have heard, but you have not yet heard how He created the sense. Therefore tomorrow, if God pleases, I will tell you all." And having said this, Jesus gave thanks to God, and prayed for the salvation of our people, every one of us saying, "Amen."

106:1

When he had finished the prayer of dawn, Jesus sat down under a palm tree, and his disciples drew near to him there. Then Jesus said, "As God lives, in whose presence my soul stands, many are deceived concerning our life. For the soul and the sense are so closely joined together, that the more part of men affirm the soul and the sense to be one and the same thing, dividing it by operation and not by essence, calling it the sensitive, vegetative, and intellectual soul. But truly I say to you, the soul is one, which thinks and lives. O foolish ones, where will they find the intellectual soul without life? Assuredly, never. But life without senses will readily be found, as is seen in the unconscious when the sense leaves him."

106:2

Thaddaeus answered, "O master, when the sense leaves the life, a man does not have life." Jesus answered, "This is not true, because man is deprived of life when the soul departs; because the soul does not return to the body anymore, except by a miracle. But sense departs by reason of fear that it receives, or by reason of great sorrow that the soul has. For God has created the sense for pleasure, and it lives by that alone, even as the body lives by food and the soul lives by knowledge and love. This sense is now rebellious against the soul, through indignation that it has at being deprived of the pleasure of Paradise through sin. Therefore there is the greatest need to nourish it with spiritual pleasure for him who does not will that it should live of carnal pleasure. Do you understand?"

106:3

Truly I say to you, that God, having created it, condemned it to Hell and to intolerable snow and ice; because it said that it was God; but when He deprived it of nourishment, taking away its

food from it, it confessed that it was a slave of God and the work of His hands. And now tell me, how does sense work in the ungodly? Assuredly, it is as God in them, seeing that they follow sense, forsaking reason and the law of God. Whereupon they become abominable, and do not work any good.

107:1

And so the first thing that follows sorrow for sin is fasting. For he who sees that a certain food makes him sick, he fears death for that, after sorrowing that he has eaten it, forsaken it, so as not to make himself sick. So should the sinner do. Perceiving that pleasure has made him to sin against God his Creator by following sense in these good things of the world, let him sorrow at having done so, because it deprives him of God, his life, and gives him the eternal death of Hell. But because man, while living, has need to take these good things of the world, fasting is needful here. So let him proceed to mortify sense and to know God for his Lord. And when he sees the sense abhor fastings, let him put the condition of Hell before it, where [there is] no pleasure at all but infinite sorrow is received; let him put the delights of Paradise before it, that are so great that a grain of one of the delights of Paradise is greater than all those of the world. For so will it be easily quieted; for that it is better to be content with little in order to receive much, than to be unbridled in little and be deprived of all and abide in torment.

107:2

You should remember the rich feast in order to fast well. For he, wishing to fare deliciously every day here on earth, was deprived eternally of a single drop of water; while Lazarus, being content with crumbs here on earth, will live eternally in full abundance of the delights of Paradise. But let the penitent be cautious; for Satan seeks to annul every good work for that, and more in the penitent than in others, for the penitent has rebelled against him for that, and from being his faithful slave, he has turned into a rebellious foe. Whereupon Satan will seek to cause that he will not fast in any wise, under pretext of sickness, and when this will not avail, he will invite him to an extreme fast, in order that he may fall sick and afterwards live deliciously. And if he does not succeed in this, he will seek to make him set his fast simply upon bodily food, in order that he may be like himself, who never eats but always sins.

107:3

As God lives, it is abominable to deprive the body of food and fill the soul with pride, despising those who do not fast, and



holding oneself better than them. Tell me, will the sick man boast of the diet that is imposed on him by the physician, and call them mad who are not put on a diet? Assuredly not. But he will sorrow for the sickness by reason of which he must be put upon a diet. Even so I say to you, that the penitent should not boast in his fast, and despise those who do not fast; but he should sorrow for the sin by reason whereof he fasts. Nor should the penitent that fasts procure delicate food, but he should content himself with coarse food. Now will a man give delicate food to the dog that bites and to the horse that kicks? Surely no, but rather the contrary. And let this suffice you concerning fasting.

108:1

Listen then, to what I will say to you concerning watching. For just as there are two kinds of sleeping, namely, that of the body and that of the soul, even so must you be careful in watching that, while the body watches, the soul does not sleep. For this would be a most grievous error. Tell me, in parable, there is a man who, while walking, strikes himself against a rock, and in order to avoid striking it more with his foot, he strikes with his head; what is the state of such a man?" "Miserable," the disciples answered, "For such a man is frenzied."

108:2

Then Jesus said, "You have answered well, for truly I say to you that he who watches with the body and sleeps with the soul is frenzied. As the spiritual infirmity is more grievous than the corporeal, even so, is it more difficult to cure. Why will such a wretched one boast of not sleeping with the body, which is the foot of the life, while he does not perceive his misery that he sleeps with the soul, which is the head of the life? The sleep of the soul is forgetfulness of God and of His fearful Judgement. The soul then that watches is that which perceives God in everything and in every place, and gives thanks to His majesty in everything and through everything and above everything, knowing that it always receives grace and mercy from God at every moment. Therefore, in fear of His majesty, that angelic utterance always resounds in its ear, 'Creatures, come to Judgement, for your Creator wills to judge you.' For it habitually abides forever in the service of God. Tell me, which you desire more: to see by the light of a star or by the light of the sun?"

108:3

Andrew answered, "By the light of the sun; for we cannot see the neighboring mountains by the light of the star, and we see

the tiniest grain of sand by the light of the sun. Therefore we walk with fear by the light of the star, but we go securely by the light of the sun."

109:1

Jesus answered, "Even so I tell you that you should watch with the soul by the sun of justice, [which is] our God, and not to boast yourselves of the watchings of the body. It is most true, therefore, that bodily sleep is to be avoided as much as is possible, but [to avoid it] altogether is impossible, the sense and the flesh being weighed down with food and the mind with business. Therefore let him who will sleep little avoid too much business and much food. As God lives, in whose presence my soul stands, it is lawful to sleep somewhat every night, but it is never lawful to forget God and His fearful Judgement; and the sleep of the soul is such oblivion."

109:2

Then he who writes answered, "O master, how can we always have God in memory? Assuredly, it seems impossible to us." Jesus said with a sigh, "This is the greatest misery that man can suffer, O Barnabas. For man cannot have God his Creator always in memory here upon earth; except those who are holy, for they always have God in memory, because they have the light of the grace of God in them, so that they cannot forget God. But tell me, have you seen those who work quarried stones, how they have so learned by their constant practice to strike, that they speak with others and all the time are striking the iron tool that works the stone without looking at the iron, and yet they do not strike their hands? Now do likewise. Desire to be holy if you wish to overcome this misery of forgetfulness entirely. It is sure that water cleaves the hardest rocks with a single drop striking there for a long period.

109:3

Do you know why you have not overcome this misery? Because you have not perceived that it is sin. I tell you then that it is an error, when a prince gives you a present, O man, that you should shut your eyes and turn your back upon him. Even so do they err who forget God, for man receives gifts and mercy from God at all times.

110:1

Now tell me, does our God grant you [His bounty] at all times? Assuredly yes; for He unceasingly ministers the breath to you whereby you live. Truly, truly, I say to you, every time that your

body receives breath, your heart should say, '[May] God be thanked!'" Then John said, "It is most true what you say, O master; teach us therefore the way to attain this blessed condition."

110:2

Jesus answered, "Truly I say to you, one cannot attain such condition by human powers, but rather by the mercy of God our Lord. It is indeed true that man should desire the good in order that God may give it to him. Tell me, when you are at table, do you take those meats which you would not so much as look at? Assuredly no. Even so I say to you that you will not receive that which you will not desire. God is able, if you desire holiness, to make you holy in less time than the twinkling of an eye, but in order that man may be sensible of the gift and the Giver, our God wills that we should wait and ask.

110:3

Have you seen those who practice shooting at a mark? Assuredly they shoot many times in vain. Howbeit, they never wish to shoot in vain, but are always in hope to hit the mark. Now do this, you whoever desires to have our God in remembrance, and when you forget, mourn; for God will give you grace to attain all that I have said.

110:4

Fasting and spiritual watching are so united with one another that, if one breaks the watch, straightway the fast is broken. For in sinning, a man breaks the fast of the soul and forgets God. So is it that watching and fasting, as regards the soul, are always necessary for us and for all men. For is it lawful to none to sin. But the fasting of the body and its watchings, believe me, they are not possible at all times, nor for all persons. For there are sick and aged folk, women with child, men that are put upon a diet, children and others that are of weak complexion. For indeed everyone, even as he clothes himself according to his proper measure, so should choose his [manner of] fasting. For just as the garments of a child are not suitable for a man of thirty years, even so the watchings and fastings of one are not suitable for another.

111:1

But beware that Satan will use all his strength [to bring it to pass] that you [will] watch during the night, and afterward be sleeping when, by commandment of God, you should be praying and listening to the word of God. Tell me, would it please you if

a friend of yours should eat the meat and give you the bones?" Peter answered, "No, master, for such a one should not be called a friend, but a mocker."

111:2

Jesus answered with a sigh, "You have well said the truth, O Peter, for truly everyone who watches with the body more than is necessary, sleeping or having his head weighed down with slumber when he should be praying or listening to the words of God, such a wretch mocks God his Creator, and so is guilty of such a sin. Moreover, he is a robber, seeing that he steals the time that he should give to God, and spends it when, and as much as, pleases him.

111:3

In a vessel of the best wine, a man gave his enemies to drink so long as the wine was at its best, but when the wine came down to the dregs, he gave [it] to his lord to drink. What do you think the master will do to his servant when he will know all, and the servant is before him? Assuredly, he will beat him and slay him in righteous indignation according to the laws of the world. And now what will God do to the man who spends the best of his time in business, and the worst in prayer and study of the law? Woe to the world, because its heart is weighed down with this and with greater sin!

111:4

Accordingly, when I said to you that laughter should be turned into weeping, feasts into fasting, and sleep into watching, I compassed in three words all that you have heard, that here on earth one should always weep, and that weeping should be from the heart, because God our Creator is offended; that you should fast in order to have lordship over the sense, and to watch in order not to sin; and that bodily weeping and bodily fasting and watching should be taken according to the constitution of each one."

112:1

Having said this, Jesus said, "You must seek of the fruits of the field, the wherewithal to sustain our life, for it is now eight days that we have eaten no bread. Therefore I will pray to our God, and will await you with Barnabas."

112:2

So all the disciples and apostles departed by fours and by sixes and went their way according to the word of Jesus. There

remained with Jesus, he who writes; whereupon Jesus, weeping, said, "O Barnabas, it is necessary that I should reveal great secrets to you, which, after that I will have departed from the world, you will reveal it." Then he who writes answered, weeping, and said, "Allow me to weep, O master, and other men also, for we are sinners. And you, who are a holy one and prophet of God, it is not fitting for you to weep so much."

112:3

Jesus answered, "Believe me, Barnabas, that I cannot weep as much as I should. For if men had not called me God, I should have seen God here as He will be seen in Paradise, and should have been safe to not fear the Day of Judgement. But God knows that I am innocent, because I have never harbored thought to be held more than a poor slave. No, I tell you that if I had not been called God I should have been carried into Paradise when I will depart from the world, whereas now I will not go there until the Judgement. Now you see if I have cause to weep. Know, O Barnabas, that I must have great persecution for this, and will be sold by one of my disciples for thirty pieces of money. Whereupon I am sure that he who will sell me will be slain in my name, for God will take me up from the earth, and will change the appearance of the traitor so that everyone will believe him to be me; nevertheless, when he dies an evil death, I will abide in that dishonor for a long time in the world. But when Muhammad will come, the sacred messenger of God, that infamy will be taken away. And God will do this because I have confessed the truth of the Messiah who will give me this reward, that I will be known to be alive and to be a stranger to that death of infamy."

112:4

Then he who writes answered, "O master, tell me who is that wretch, for I fain would choke him to death." "Hold your peace," Jesus answered, "For God so wills, and he cannot do otherwise, but see that when my mother is afflicted at such an event, you tell her the truth, in order that she may be comforted." Then he who writes answered, "I will do all this, O master, if God pleases."

113:1

When the disciples had come, they brought pine cones, and they found a good quantity of dates by the will of God. So after the midday prayer, they ate with Jesus. Whereupon the apostles and disciples, seeing him who writes of sad countenance, feared that Jesus must quickly depart from the

world. Whereupon Jesus consoled them, saying, "Do not fear, for my hour has not yet come that I should depart from you. I will abide with you still for a little while. Therefore I must teach you now, in order that you may go, as I have said, through all Israel to preach penitence; in order that God may have mercy upon the sin of Israel. Let everyone therefore beware of sloth, and much more he who does penance; because every tree that does not bear good fruit will be cut down and cast into the Fire.

113:2

There was a citizen who had a vineyard, and had a garden in the midst thereof, which had a fine fig tree; whereon when the owner came he found no fruit for three years, and seeing every other tree bear fruit there, he said to his vinedresser, 'Cut down this bad tree, for it cumpers the ground.' The vinedresser answered, 'Not so, my lord, for it is a beautiful tree.' 'Hold your peace,' the owner said, 'For I do not care for useless beauties. You should know that the palm and the balsam are nobler than the fig. But I had planted a plant of palm and one of balsam in the courtyard of my house, which I had surrounded with costly walls, but when these bore no fruit, but leaves which heaped themselves up and putrefied the ground in front of the house, I caused them both to be removed. And how will I pardon a fig tree far from the house, which cumpers my garden and my vineyard where every other tree bears fruit? Assuredly I will not allow it any longer.'

113:3

Then the vinedresser said, 'Lord, the soil is too rich. Wait therefore, one year more, for I will prune the fig plant's branches, and take the richness of the soil away from it, putting in poor soil with stones, and so it will bear fruit.' The owner answered, 'Now go and do so; for I will wait, and the fig plant will bear fruit.' Do you understand this parable?" The disciples answered, "No, lord, therefore explain it to us."

114:1

Jesus answered, "Truly I say to you, the owner is God, and the vinedresser is His law. God then, had the palm and the balsam in Paradise; for Satan is the palm and the first man the balsam. Then He cast [them] out because they did not bear fruit of good works, but uttered ungodly words that were the condemnation of many angels and many men. Now that God has man in the world, in the midst of His creatures that serve God, all of them, according to His precept: and man, I say, bearing no fruit, God would cut him down and commit him to Hell, seeing He did not

pardon the angel and the first man, punishing the angel eternally, and the man for a time. Whereupon the law of God says that man has too much good in this life, and so it is necessary that he should suffer tribulation and be deprived of earthly goods, in order that he may do good works. Therefore our God waits for man to be penitent. Truly I say to you, that our God has condemned man to work, so that, as Job said, the friend and prophet of God, 'As the bird is born to fly and the fish to swim, even so is man born to work.'

114:2

So also David our father, a prophet of God, says, 'We will be blessed eating the labors of our hands, and it will be well with us.' Therefore let everyone work, according to his quality. Now tell me, if David our father and Solomon his son worked with their hands, what should the sinner do?" John said, "Master, to work is a fitting thing, but the poor should do this."

114:3

Jesus answered, "Yes, for they cannot do otherwise. But do you not know that good, to be good, must be free from necessity? Thus the sun and the other planets are strengthened by the precepts of God so that they cannot do otherwise, therefore they will have no merit. Tell me, when God gave the precept to work, did He not say, 'A poor man will live from the sweat of his face?' And did Job not say that, 'As a bird is born to fly, so a poor man is born to work?' But God said to man, 'You will eat bread in the sweat of your countenance,' and Job that 'Man is born to work.' Therefore [only] he who is not man is free from this precept. Assuredly, for no other reason, all things are costly, but there are a great multitude of idle folk; if these were to labor, some attending the ground and some at fishing the water, there would be the greatest plenty in the world. And it will be necessary to render an account of the lack thereof in the dreadful Day of Judgement.

115:1

Let man say somewhat to me. What has he brought into the world, by reason of which he would live in idleness? It is certain that he was born naked, and incapable of anything. Hence, of all that he has found, he is not the owner, but the dispenser. And he will have to render an account thereof in that dreadful Day.

115:2

The abominable lust that makes man like the brute beasts, should be greatly feared; for the enemy is of one's own

household, so that it is not possible to go into any place where your enemy may not come. Ah, how many have perished through lust! The deluge came through lust, insomuch that the world perished before the mercy of God and so that only Noah and eighty three human persons were saved. For lust, God overwhelmed three wicked cities from which only Lot and his two children escaped. For lust, the tribe of Benjamin was all but extinguished. And I tell you truly that if I should narrate to you how many have perished through lust, the space of five days would not suffice."

115:3

James answered, "O master, what signifies lust?" Jesus answered, "Lust is an unbridled desire of love, which, not being directed by reason, bursts the bounds of man's intellect and affections; so that the man, not knowing himself, loves that which he should hate. Believe me, when a man loves a thing, not because God has given him such thing, but as its owner, he is a fornicator; for that, the soul, which should abide in union with God its Creator, he has united with the creature. And so God laments by Isaiah the prophet, saying, 'You have committed fornication with many lovers; nevertheless, return to Me and I will receive you.'

115:4

As God lives, in whose presence my soul stands, if there were not internal lust within the heart of man, he would not fall into the external; for if the root is removed, the tree dies speedily. Let a man content himself therefore with the wife whom his Creator has given him, and let him forget every other woman." Andrew answered, "How will a man forget the women if he lives in the city where there are so many of them?" Jesus replied, "O Andrew, it is certain that he who lives in the city, it will do him harm; seeing that the city is a sponge that draws in every iniquity.

116:1

It behoves a man to live in the city, even as the soldier lives when he has enemies around the fortress, defending himself against every assault and always fearing treachery on the part of the citizens. Even so, I say, let him repel every outward enticement of sin, and fear the sense, because it has a supreme desire for impure things. But how will he defend himself if he does not bridle the eye, which is the origin of every carnal sin? As God lives, in whose presence my soul stands, he who does



not have bodily eyes is secure not to receive punishment except only to the third degree, while he who has eyes receives it to the seventh degree.

116:2

In the time of the prophet Elijah, it came to pass that Elijah, seeing a blind man weeping, a man of good life, asked him saying, 'Why do you weep, O brother?' The blind man answered, 'I weep because I cannot see Elijah the prophet, the holy one of God.' Then Elijah rebuked him, saying, 'Cease from weeping, O man, for you sin in weeping.' The blind man answered, 'Now tell me, is it a sin to see a holy prophet of God, who raises the dead and makes the fire come down from heaven?' Elijah answered, 'You do not speak the truth, for Elijah is not able to do anything of all that you say, because he is a man as you are. For all the men in the world cannot make one fly to be born.' The blind man said, 'You say this, O man, because Elijah must have rebuked you for some sin of yours, therefore you hate him.'

116:3

Elijah answered, 'May it please God that you are speaking the truth; because, O brother, if I should hate Elijah I should love God, and the more I should hate Elijah the more I should love God.' Hereupon the blind man was greatly angered, and said, 'As God lives, you are an impious fellow! Can God then be loved while one hates the prophets of God? Begone forthwith, for I will not listen to you any longer!' Elijah answered, 'Brother, may you now see with your intellect how evil bodily seeing is. For you desire sight to see Elijah, and hate Elijah with your soul.' The blind man answered, 'Now begone, for you are the devil, who would make me sin against the holy one of God.'

116:4

Then Elijah gave a sigh and said with tears, 'You have spoken the truth, O brother, for my flesh, which you desire to see, separates you from God.' The blind man said, 'I do not wish to see you; no, if I had my eyes, I would close them so as not to see you.' Then Elijah said, 'Know, brother, that I am Elijah!' The blind man answered, 'You do not speak the truth.' Then the disciples of Elijah said, 'Brother, he truly is the prophet of God, Elijah.' 'Let him tell me,' the blind man said, 'If he is the prophet, of what seed am I, and how did I become blind?'

117:1

Elijah answered, 'You are of the tribe of Levi; and because you, in entering the temple of God, look lewdly upon a woman, you, being near the sanctuary, our God took away your sight.' Then the blind man, weeping, said, 'Pardon me, O holy prophet of God, for I have sinned in speaking with you; for if I had seen you, I should not have sinned.'

117:2

Elijah answered, 'May our God pardon you, O brother, because as [it] regards me, I know that you have told me the truth, seeing that the more I hate myself, the more I love God, and if you saw me, you would still your desire, which is not pleasing to God. For Elijah is not your creator, but God; from where, so far as [it] concerns you, I am the devil,' Elijah said weeping, 'Because I turn you aside from your Creator. Weep then, O brother, because you do not have that light which would make you see the true from the false, for if you had had that, you would not have despised my doctrine. Therefore I say to you, that many desire to see me and come from afar to see me, who despise my words. Therefore it were better for them, for their salvation, that they had no eyes, seeing that everyone who finds pleasure in the creature, be he who he may, and does not seek to find pleasure in God, has made an idol in his heart and forsaken God.'" Then Jesus said, sighing, "Have you understood all that Elijah said?" The disciples answered, "In sooth, we have understood, and we are beside ourselves at the knowledge that there are very few who are not idolaters here on earth."

118:1

Then Jesus said, "You speak the truth, for now Israel was desirous to establish the idolatry that they have in their hearts, in holding me for God, many of whom have now despised my teaching, saying that I could make myself lord of all Judea, if I confessed myself to be God, and that I am mad to wish to live in poverty among desert places, and not abide continually among princes in delicate living. Oh hapless man, who prizes the light that is common to flies and ants and despises the light that is common only to angels and prophets and holy friends of God!

118:2

If then, the eye will not be guarded, O Andrew, I tell you that it is impossible not to fall headlong into lust. Therefore Jeremiah the prophet, weeping vehemently, truly said, 'My eye is a thief that robs my soul.' For therefore David our father prayed with greatest longing to God our Lord that He would turn away his

eyes in order that he might not behold vanity. For everything which has an end is truly vain. Tell me then, if one had two pence to buy bread, would he spend it to buy smoke? Assuredly not, seeing that smoke hurts the eyes and gives no sustenance to the body. Even so then, let man do, for he should seek to know God his Creator and the good pleasure of His will with the outward sight of his eyes and the inward sight of his mind, and should not make the creature his end, which causes him to lose the Creator.

119:1

For every time that a man beholds a thing and forgets God who has made it for man, he has truly sinned. For if a friend of yours should give you something to keep in memory of him, and you should sell it and forget your friend, you have offended against your friend. Even so does man do; for when he beholds the creature and does not have the Creator in memory, who has created it for love of man, he sins against God his Creator by ingratitude.

119:2

He therefore who will behold women and will forget God who, for the good of man, created woman, he will love her and desire her. And to such degree this lust of his will break forth, that he will love everything like the thing loved, so that that sin of which it is a shame to have memory, comes from here. If then, man will put a bridle upon his eyes, he will be lord of the sense, which cannot desire that which is not presented to it. For so the flesh will be subject to the spirit. Because as the ship cannot move without wind, so the flesh cannot sin without the sense.

119:3

That thereafter it would be necessary for the penitent to turn story telling into prayer, reason itself shows, even if it were not also a precept of God. For man sins in every idle word, and our God blots out sin by reason of prayer. For that prayer is the advocate of the soul; prayer is the medicine of the soul; prayer is the defence of the heart; prayer is the weapon of faith, prayer is the bridle of sense; prayer is the salt of the flesh that allows it to not be corrupted by sin. I tell you that prayer is the hands of our life, whereby the man who prays will defend himself in the Day of Judgement, for he will keep his soul from sin here on earth, and will preserve his heart so that it is not touched by evil desires; offending Satan because he will keep his sense within the law of God, and his flesh will walk in righteousness, receiving all from God that he will ask.

119:4

As God lives, in whose presence we are, a man without prayer can no longer be a man of good works than a dumb man can plead his cause to a blind one, than fistula can be healed without unguent, a man defend himself without movement, or attack another without weapons, sail without a rudder, or preserve dead flesh without salt. For truly, he who has no hand cannot receive. If man could change dung into gold and clay into sugar, what would he do?"

119:5

Then Jesus, being silent, the disciples answered, "No one would exercise himself in any way other than in making gold and sugar." Then Jesus said, "Now why does man not change foolish story telling into prayer? Is time perhaps given to him by God so that he may offend God? For what prince would give a city to his subject in order that the latter might make war upon him? As God lives, if man knew after what manner the soul is transformed by vain talking, he would sooner bite off his tongue with his teeth than talk. O wretched world! For today men do not assemble together for prayer, but in the porches of the temple, and in the very temple itself Satan has the sacrifice of vain talk there, and that which is worse of things which I cannot talk of without shame.

120:1

The fruit of vain talking is this, that it weakens the intellect in such wise that it is not ready to receive the truth; even as a horse accustomed to carry only one ounce of cottonflock cannot carry a hundred pounds of stone. But what is worse is the man who spends his time in jests. When he is fain to pray, Satan will put those same jests into his memory, insomuch that when he should weep over his sins to provoke God to mercy and to win forgiveness for his sins, he provokes God to anger by laughing; who will chastise him, and cast him out.

120:2

Woe therefore to those who jest and talk vainly! But if our God has those in abomination who jest and talk vainly, how will He hold those who murmur and slander their neighbor, and in what plight will those be who deal with sinning as with a supremely necessary business? Oh impure world, I cannot conceive how grievously you will be punished by God! He, then, who would do penance, I say he must give out his words at the price of gold."

120:3

His disciples answered, "Now who will buy a man's words at the price of gold? Assuredly no one. And how will he do penance? It is certain that he will become covetous!" Jesus answered, "You have your heart so heavy that I am not able to lift it up. Hence in every word it is necessary that I should tell you the meaning. But give thanks to God, who has given you grace to know the mysteries of God. I do not say that the penitent should sell his talking, but I say that when he talks he should think that he is casting forth gold. For indeed, so doing, even as gold is spent on necessary things, so he will [only] talk when it is necessary to talk. And just as no one spends gold on a thing which will cause hurt to his body, so let him not talk of a thing that may cause hurt to his soul.

121:1

When the governor has arrested a prisoner whom he examines while the notary writes down [the case], tell me, how does such a man talk?" The disciples answered, "He talks with fear and to the point, so as not to give suspicion of himself, and he is careful not to say anything that may displease the governor, but seeks to speak something whereby he may be set free."

121:2

Then Jesus answered, "The penitent should do this then, in order to not lose his soul. For that, God has given two angels to every man for notaries, the one writing the good, the other, the evil that the man does. If then, a man would receive mercy, let him measure his talking more than gold is measured.

122:1

As for avarice, that must be changed into almsgiving. Truly I say to you, that even as the plummet has the centre for its end, so the avaricious has Hell for his end, for it is impossible for the avaricious to possess any good in Paradise. Do you know why? For I will tell you. As God lives, in whose presence my soul stands, the avaricious, even though he is silent with his tongue, says by his works, 'There is no other God than I.' Inasmuch as all that he has, he is fain to spend at his own pleasure, not regarding his beginning or his end, that he is born naked, and dying, leaves all.

122:2

Now tell me, if Herod should give you a garden to keep, and you were fain to bear yourselves as owners, not sending any fruit to Herod, and when Herod sent for fruit, you drove away his

messengers, tell me, would you be making yourselves kings over that garden? Assuredly you [are]. Now I tell you that even so the avaricious man makes himself God over his riches which God has given him.

122:3

Avarice is a thirst of the sense, which having lost God through sin because it lives by pleasure, and being unable to delight itself in God, who is hidden from it, surrounds itself with temporal things which it holds as its good; and it grows stronger the more it sees itself deprived of God. And so the conversion of the sinner is from God, who gives the grace to repent. As our father David said, 'This change comes from the right hand of God.' It is necessary that I should tell you of what sort man is, if you would know how penitence should be done. And so today, let us render thanks to God, who has given us the grace to communicate His will by my word."

122:3

Whereupon he lifted up his hands and prayed, saying, "Lord God Almighty and Merciful, who has created us in mercy, giving us the rank of men, Your servants, with the faith of Your true messenger, we thank You for all Your benefits and would fain adore You only all the days of our life, bewailing our sins praying and giving alms, fasting and studying Your Word, instructing those who are ignorant of Your will, suffering from the world for love of You, and giving up our life to serve You to the death. Do You, O Lord, save us from Satan, from the flesh and from the world, even as You save Your elect for love of Your own self and for love of Your messenger for whom You created us, and for love of all Your holy ones and prophets." The disciples ever answered, "So be it, so be it, Lord, so be it, O our Merciful God."

123:1

When it was day, early Friday morning, Jesus, after the prayer, assembled his disciples and said to them, "Let us sit down; for even on this day, God created man from the clay of the earth; even so will I tell you what thing a man is, if God pleases." When all were seated, Jesus said again, "Our God, to show His goodness and mercy and His omnipotence to His creatures, with His liberality and justice, made a composition of four things contrary, one to the other, and united them in one final object, which is man, and this is earth, air, water, and fire in order that each one might temper its opposite. And He made a vessel of these four things, which is man's body, of flesh, bones, blood, marrow, and skin, with nerves and veins, and with all his inward

parts; wherein God placed the soul and the sense, as two hands of this life, giving every part of the body to the sense for lodgement, for it diffused itself there like oil. And He gave the heart to the soul for lodgement, where, united with the sense, it should rule the whole life.

123:2

God, having thus created man, put a light into him which is called reason, which was to unite the flesh, the sense, and the soul in a single end to work for the service of God. Whereupon He, placing this work in Paradise, and the reason being seduced of the sense by the operation of Satan, the flesh lost its rest, the sense lost the delight whereby it lives, and the soul lost its beauty. Man, having come to such a plight, the sense, which finds no repose in labor, but seeks delight, not being curbed by reason, follows the light which the eyes show it; from which the eyes, not being able to see anything but vanity, deceives itself, and so, choosing earthly things, sins.

123:3

Thus it is necessary that, by the mercy of God, man's reason be enlightened afresh, to know good from evil and [to distinguish] the true delight; knowing which, the sinner is converted to penitence. Therefore I truly say to you, that if God our Lord does not enlighten the heart of man, the reasonings of men are of no avail."

123:4

John answered, "Then to what end does the speech of men serve?" Jesus replied, "Man as man avails nothing to convert man to penitence; but man as a means which God uses converts man; so that seeing God works by a secret fashion in man for man's salvation, one should listen to every man, in order that he may be received among all, him in whom God speaks to us." James answered, "O master, if perhaps a false prophet and lying teacher will come pretending to instruct us, what should we do?"

124:1

Jesus answered in a parable, "A man goes to fish with a net, and therein he catches many fish, but those that are bad, he throws away. A man went forth to sow, but only the grain that falls on good ground bears seed. Even so should you do; listening to all and receiving only the truth, seeing that the truth alone bears fruit to eternal life." Then Andrew answered, "Now how will the truth be known?"

124:2

Jesus answered, "Everything that conforms to the Book of Moses, that you receive as true; seeing that God is one, the truth is one; from where it follows that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Truly I say to you, that if the truth had not been erased from the Book of Moses, God would not have given the second to David our father. And if the Book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable, and has spoken only one message to all men. Therefore, when the messenger of God will come, he will come to cleanse away all wherewith the ungodly have contaminated my Book."

124:3

Then he who writes answered, "O master, what will a man do when the law will be found contaminated and the false prophet will speak?" Jesus answered, "Your question is great, O Barnabas; therefore I tell you that in such a time, few are saved, seeing that men do not consider their end, which is God. As God lives, in whose presence my soul stands, every doctrine that will turn man aside from his end, which is God, is a most evil doctrine. Therefore there are three things that you will consider in doctrine, namely, love towards God, pity towards one's neighbor, and hatred towards yourself, who had offended God, and offends Him every day. Therefore every doctrine that is contrary to these three heads, avoid, because it is most evil.

125:1

I will return now to avarice: and I tell you that when the sense would fain acquire a thing or tenaciously keep it, reason must say, 'Such a thing will have its end.' It is certain that if it will have an end, it is madness to love it. Therefore it behoves one to love and to keep that which will not have an end. Let avarice then be changed into alms, distributing rightly what [a man] has acquired wrongly. And let him see to it that what the right hand will give, the left hand will not know. Because the hypocrites, when they do alms, desire to be seen and praised by the world. But truly they are vain, seeing that for whom a man works, he receives his wages from him. If then, a man would receive anything from God, it behoves him to serve God.

125:2

And see that when you do alms, you consider that you are giving all that [you give] to God for love of God. Therefore do not be slow to give, and give of the best of that which you have,



for love of God. Tell me, do you desire to receive anything from God that is bad? Certainly not, O dust and ashes! Then how have you faith in yourself if you will give anything bad for love of God? It were better to give nothing than to give a bad thing; for in not giving, you will have some excuse according to the world, but in giving a worthless thing, and keeping the best for yourselves, what will be the excuse? And this is all that I have to say to you concerning penitence."

125:3

Barnabas answered, "How long should penitence last?" Jesus replied, "As long as a man is in a state of sin, he should always repent and do penance for it. Therefore as human life always sins, so should it always do penance; unless you would make more account of your shoes than of your soul, since every time that your shoes are burst you mend them."

126:1

Jesus, having called his disciples together, sent them forth by two and two through the region of Israel, saying, "Go and preach even as you have heard." Then they bowed themselves and he laid his hand upon their heads, saying, "In the name of God, give health to the sick, cast out the demons, and undeceive Israel concerning me, telling them that which I said before the high priest."

126:2

They departed therefore, all of them except him who writes, with James and John, and they went through all Judea, preaching penitence even as Jesus had told them, healing every sort of sickness, insomuch that the words of Jesus were confirmed in Israel, that God is one and Jesus is a prophet of God, when they saw such a multitude do that which Jesus did concerning the healing of the sick.

126:3

But the sons of the devil found another way to persecute Jesus, and these were the priests and the scribes. Whereupon they began to say that Jesus aspired to the monarchy over Israel. But they feared the common people, therefore they plotted against Jesus secretly.

126:4

Having passed throughout Judea, the disciples returned to Jesus, who received them as a father receives his sons, saying, "Tell me, how has the Lord our God done? Surely I have seen

Satan fall under your feet and you trample upon him even as the vinedresser treads the grapes!" The disciples answered, "O master, we have healed innumerable sick persons, and cast out many demons which tormented men."

126:5

Jesus said, "God forgive you, O brethren, because you have sinned in saying, 'We have healed,' seeing it is God that has done all." Then they said, "We have talked foolishly; therefore, teach us how to speak." Jesus answered, "In every good work, say, 'God has done,' and in every bad one say, 'I have sinned.'" "We will do so," the disciples said to him.

126:6

Then Jesus said, "Now what does Israel say, having seen God do that by the hands of so many men which God has done by my hands?" The disciples answered, "They say that there is one God alone and that you are God's prophet." Jesus answered with joyful countenance, "The holy name of God is blessed, who has not despised the desire of me, His servant!" And when he had said this, they retired to rest.

127:1

Jesus departed from the desert and entered into Jerusalem; whereupon all the people ran to the temple to see him. So after the reading of the Psalms, Jesus mounted up on the pinnacle where the scribe used to mount, and having beckoned for silence with his hand, he said, "The holy name of God is blessed, O brethren, who has created us from the clay of the earth, and not of flaming spirit. For when we sin, we find mercy before God, which Satan will never find, because he is incorrigible through his pride, saying that he is always noble, for that, he is flaming spirit.

127:2

Have you heard, brethren, that which our father David says of our God, that he remembers that we are dust and that our spirit goes and does not return again, therefore He has had mercy upon us? Those who know these words are blessed, for they will not sin against their Lord eternally, seeing that they repent after the sin, therefore their sin does not abide. Woe to those who extol themselves, for they will be humbled to the burning coals of Hell. Tell me, brethren, what is the cause for self exaltation? Is there, perhaps, any good here upon earth? Assuredly no, for as Solomon says, the prophet of God, 'Everything that is under the sun is vanity.' But if the things of the world do not give us

cause to extol ourselves in our heart, much less does our life give us cause; for it is burdened with many miseries, since all the creatures inferior to man fight against us.

127:3

O, how many have been slain by the burning heat of summer; how many have been slain by the frost and cold of winter; how many have been slain by lightning and by hail; how many have been drowned in the sea by the fury of winds; how many have died of pestilence, of famine, or because they have been devoured by wild beasts, bitten by serpents, choked by food! O hapless man, who extols himself having so much to weigh him down, being laid wait for by all the creatures in every place! But what will I say of the flesh and the sense that only desire iniquity; of the world, that offers nothing but sin; of the wicked, who, serving Satan, persecute whosoever would live according to the law of God? It is certain, brethren, that if man, as our father David says, with his eyes should consider eternity, he would not sin.

127:4

To extol oneself in one's heart is to lock up the pity and mercy of God, so that He does not pardon. For our father David says that our God remembers that we are only dust and that our spirit goes and does not return again. Whoever extols himself, then, denies that he is dust, and hence, not knowing his need, he does not ask for help, and so angers God his helper. As God lives, in whose presence my soul stands, God would pardon Satan if Satan should know his own misery, and ask mercy from his Creator, who is blessed forevermore.

128:1

Accordingly, brethren, I, a man, dust and clay, who walks upon the earth, say to you, 'Do penance and know your sins.' I say, brethren, that Satan, by means of the Roman soldiery, deceived you when you said that I was God. Therefore, beware that you do not believe them, seeing they are fallen under the curse of God, serving the false and lying gods; even as our father David invokes a curse upon them, saying, 'The gods of the nations are silver and gold, the work of their hands; that have eyes and do not see, have ears and do not hear, have noses and do not smell, have a mouth and do not eat, have a tongue and do not speak, have hands and do not touch, have feet and do not walk.'  
[\\*Psalms 115:4 - 7](#) Therefore our father David said, praying to our living God, 'Those who make them are like them, and those who trust in them.'  
[\\*Psalms 115:8](#)

128:2

O pride unheard of, this pride of man, who being created by God out of earth forgets his condition and would fain make God at his own pleasure! Wherein he silently mocks God, as though he should say, 'There is no use in serving God.' For so do their works show. To this, Satan desired to reduce you, O brethren, in making you believe me to be God; because I, not being able to create a fly, and being passable and mortal, I can give you nothing of use, seeing that I myself have need of everything. How then could I help you in all things, as it is proper to God to do? Should we then, who have, for our God, the great God who has created the universe with His word, mock at the Gentiles and their gods?

128:3

There were two men who came up here into the temple to pray, the one was a Pharisee and the other a publican. The Pharisee drew near to the sanctuary, and praying with his face uplifted said, 'I give You thanks, O Lord my God, because I am not as other men, sinners, who do every wickedness, and particularly as this publican; for I fast twice in the week and give tithes of all I possess.' The publican remained afar off, bowed down to the earth, and beating his breast, he said with a bent head, 'Lord, I am not worthy to look upon the heaven nor upon Your sanctuary, for I have sinned much; have mercy upon me!'

[\\*Luke 18:10 - 13](#)

128:4

Truly I say to you, the publican went down from the temple in a better case than the Pharisee, for that, our God justified him, forgiving his sin. But the Pharisee went down in a worse case than the publican, because our God rejected him, having his works in abomination.

129:1

Should the axe perhaps boast itself at having cut down the forest where a man has made a garden? Assuredly no, for the man has done all, yes and [made] the axe, with his hands. And you, O man, will you boast yourself of having done anything that is good, seeing our God created you from clay and works all good that is done in you? And why do you despise your neighbor? Do you not know that if God had not preserved you from Satan, you would be worse than Satan?

129:2

Do you not know that one single sin changed the fair angel into

the most repulsive demon? And that the most perfect man that has come into the world, which was Adam, it changed into a wretched being, subjecting him to what we suffer, together with all his offspring? What decree, then, do you have, in virtue whereof you may live at your own pleasure without any fear? Woe to you, O clay, for because you have exalted yourself above God who created you; you will be abased beneath the feet of Satan who lays wait for you."

129:3

And having said this, Jesus prayed, lifting up his hands to the Lord, and the people said, "So be it! So be it!" When he had finished his prayer, he descended from the pinnacle. Whereupon many sick folk were brought to him, whom he made whole, and he departed from the temple. Thereupon Simon, a leper whom Jesus had cleansed, invited him to eat bread. The priests and scribes, who hated Jesus, reported to the Roman soldiers that which Jesus had said against their gods. For indeed they were seeking how to kill him, but did not find it, because they feared the people.

129:5

Jesus, having entered the house of Simon, sat down to the table. And while he was eating, behold, a woman named Mary, a public sinner, entered into the house, and flung herself upon the ground behind Jesus' feet, and washed them with her tears, anointed them with precious ointment, and wiped them with the hairs of her head. Simon was scandalized, with all who sat at meat, and they said in their hearts, "If this man were a prophet he would know who and of what sort this woman is, and would not allow her to touch him." Then Jesus said, "Simon, I have a thing to say to you." [\\*Luke 7:36 - 40](#) Simon answered, "Speak, O master, for I desire your word."

130:1

Jesus said, "There was a man who had two debtors. The one owed his creditor fifty pence, the other five hundred. Whereupon, when neither of them had wherewithal to pay, the owner, moved with compassion, forgave the debt to each. [\\*Luke 7:41 - 42](#) Which of them would his creditor love most?" Simon answered, "He to whom the greater debt was forgiven."

130:2

Jesus said, "You have said well; I say to you, therefore, behold this woman and yourself; for you were both debtors to God, the one for leprosy of the body, the other for leprosy of the soul,

which is sin. God our Lord, moved with compassion through my prayers, has willed to heal your body and her soul. You therefore, love me little, because you have received little as a gift. And so, when I entered your house, you did not kiss me nor anoint my head. But this woman, look! Straightway upon entering your house, she placed herself at my feet, which she has washed with her tears and anointed with precious ointment. Therefore, truly I say to you, many sins are forgiven to her, because she has loved much." And turning to the woman, he said, "Go your way in peace, for the Lord our God has pardoned your sins; but see [that] you sin no more. Your faith has saved you."

131:1

His disciples drew near to Jesus after the nightly prayer, and said, "O master, how must we escape pride?" Jesus answered, "Have you seen a poor man invited to a prince's house eat bread?" John answered, "I have eaten bread in Herod's house. For before I knew you, I went to fish, and used to sell the fish to the family of Herod. Whereupon, one day when he was feasting, I, having brought a fine fish there, he made me stay and eat there." Then Jesus said, "Now how did you eat bread with disbelievers? God pardon you, O John! But tell me, how did you bear yourself at the table? Did you seek to have the most honorable place? Did you ask for the most delicate food? Did you speak when you were not questioned at the table? Did you account yourself more worthy than the others to sit at [the] table?"

131:2

John answered, "As God lives, I did not dare to lift up my eyes, seeing myself, a poor fisherman, ill-clad, sitting among the king's barons. Whereupon, when the king gave me a little piece of flesh, I thought that the world had fallen upon my head, for the greatness of the favor that the king did to me. And truly I say that, if the king had been of our law, I should have been fain to serve him all the days of my life." Jesus cried out, "Hold your peace, John, for I fear unless God should cast us into the abyss, even like Abiram, for our pride!"

131:3

The disciples trembled with fear at the words of Jesus; when he said again, "Let us fear God, so that He does not cast us into the abyss for our pride. O brethren, have you heard of John, what is done in the house of a prince? Woe to the men who come into the world, for as they live in pride, they will die in contempt and

will go into confusion. For this world is a house where God feasts men, wherein have eaten all the holy ones and prophets of God. And truly I say to you, everything that a man receives, he receives it from God. Therefore man should bear himself with deepest humility; knowing his own vileness and the greatness of God, with the great bounty by which He nourishes us. Therefore it is not lawful for man to say, 'Ah, why is this done and this said in the world?' But rather to account himself, as in truth, he is unworthy to stand in the world at God's board. As God lives, in whose presence my soul stands, there is nothing so small received here in the world from [the hand of] God, but that in return, man should spend his life for love of God.

131:4

As God lives, you did not sin, O John, in eating with Herod, for it was of God's disposition you did so, in order that you might be our teacher and [the teacher] of everyone who fears God. So do," Jesus said to his disciples, "So that you may live in the world as John lived in the house of Herod when he ate bread with him, for you will so be, in truth, free from all pride."

132:1

Jesus, walking along the sea of Galilee, was surrounded by a great multitude of folk, therefore he went into a little boat which lay a little off from the shore by itself, and anchored so near to the land that the voice of Jesus might be heard. Whereupon they all drew near to the sea, and sitting down, awaited his word. He then opened his mouth and said,

132:2

"Behold, the sower went out to sow, whereupon as he sowed, some of the seed fell upon the road, and this was trodden under foot of men and eaten up by birds; some fell upon the stones, whereupon when it sprang up, because it had no moisture, it was burnt up by the sun; some fell in the hedges, whereupon when it grew up, the thorns choked the seed; and some fell on good ground, whereupon it bore fruit, even to thirty, sixty, and a hundredfold. [\\*Mark 4:3 - 8](#), [\\*Matthew 13:3 - 8](#), [\\*Luke 8:5 - 8](#)

132:3

Again Jesus said, "Behold, the father of a family sowed good seed in his field, whereupon, as the servants of the good man slept, the enemy of the man, their master, came and sowed tares over the good seed. [\\*Matthew 13:24 - 25](#) Whereupon, when the corn sprang up, a great quantity of tares was seen sprung up amongst the corn. The servants came to their master and said,

'O sir, did you not sow good seed in your field? Why then has a great quantity of tares sprung up therein?' The master answered, 'I did sow good seed, but while men slept, the enemy of man came and sowed tares over the corn.'

132:4

The servants said, 'Do you will that we go and pull up the tares from among the corn?' The master answered, 'Do not do so, for you would pull up the corn therewith; but wait till the time of harvest comes. For then will you go and pull up the tares from amongst the corn and cast them into the fire to be burned, but you will put the corn into my granary.'"

132:5

Again Jesus said, "Many men went forth to sell figs. But when they arrived at the marketplace, behold, men did not seek good figs but fair leaves. Therefore the men were not able to sell their figs. And seeing this, an evil citizen said, 'Surely I may become rich.' Whereupon he called his two sons together and [said], 'Go and gather a great quantity of leaves with bad figs.' And they sold these for their weight in gold, for the men were mightily pleased with leaves. Whereupon the men, eating the figs, became sick with a grievous sickness."

132:6

Again Jesus said, "Behold a citizen has a fountain, from which all the neighboring citizens take water to wash off their uncleanness; but the citizen allows his own clothes to putrefy."

132:7

Again Jesus said, "Two men went forth to sell apples. The one chose to sell the peel of the apple for its weight in gold, not caring for the substance of the apples. The other desired to give the apples away, receiving only a little bread for his journey. But men bought the peel of the apples for its weight in gold, not caring for him who was fain to give them, not even despising him."

132:8

And thus on that day, Jesus spoke to the crowd in parables. Then having dismissed them, he went with his disciples to Nain, where he had raised the widow's son to life; who, with his mother, received him into his house and ministered to him.

133:1

His disciples drew near to Jesus and asked him, saying, "O



master, tell us the meaning of the parables which you spoke to the people." Jesus answered, "The hour of prayer draws near; therefore when the evening prayer has ended I will tell you the meaning of the parables." When the prayer had ended, the disciples came near to Jesus and he said to them, "The man who sows seed upon the road, upon the stones, upon the thorns, upon the good ground, is he who teaches the word of God, which falls upon a great number of men.

133:2

It falls upon the road when it comes to the ears of sailors and merchants, who by reason of the long journeys which they make, and the variety of nations with whom they have dealings, have the word of God removed from their memory by Satan. It falls upon the stones when it comes to the ears of courtiers, for by reason of the great anxiety these have to serve the body of a prince, the word of God too does not sink into them. Therefore, albeit they have some memory thereof, as soon as they have any tribulation, the word of God goes out of their memory, for, seeing they do not serve God, they cannot hope for help from God.

133:3

It falls among the thorns when it comes to the ears of those who love their own life, whereupon, though the word of God grows upon them, when carnal desires grow up, they choke the good seed of the word of God, for carnal comforts cause [men] to forsake the word of God. That which falls on good ground is when the word of God comes to the ears of him who fears God, whereupon it brings forth fruit of eternal life. Truly I say to you, that in every condition when man fears God, the word of God will bear fruit in him.

133:4

Of that father of a family, I tell you truly that He is God our Lord; Father of all things, for He has created all things. But He is not a father after the manner of nature, for He is incapable of motion, without which generation is impossible. It is, then, our God, whose is this world; and the field where He sows is mankind, and the seed is the word of God. So when the teachers are negligent in preaching the word of God, through being occupied in the business of the world, Satan sows error in the heart of men, from which countless sects of wicked doctrine have come.

133:5

The holy ones and prophets cry, 'O sir, did you not give then,

good doctrine to men? Why then, are there so many errors?' God answers, 'I have given good doctrine to men, but while men have been given up to vanity, Satan has sowed errors to bring My law to nothing.' The holy ones say, 'O sir, we will disperse these errors by destroying men.'

133:6

God answers, 'Do not do so, for the faithful are so closely joined to the disbelievers by kinship that the faithful will be lost with the disbeliever. But wait until the Judgement, for at that time the disbelievers will be gathered by My angels and will be cast out with Satan into Hell, while the good faithful ones will come to My kingdom.' Surely, many disbelieving fathers will beget faithful sons, for whose sake God waits for the world to repent.

134:1

Those who bear good figs are the true teachers who preach good doctrine, but the world, which takes pleasure in lies, seeks leaves of fine words and flattery from the teachers. The which, seeing, Satan joins himself with the flesh and the sense, and brings a large supply of leaves; that is, a quantity of earthly things, in which he covers up sin; the which, receiving, man becomes sick and ready for eternal death.

134:2

The citizen who has the water and gives his water to others to wash off their uncleanness, but allows his own garments to become putrefied, is the teacher who, preaches penitence to others and [he] himself still abides in sin. O wretched man, because not the angels, but his own tongue writes the punishment upon the air that is fitting for him! If one had the tongue of an elephant, and the rest of his body were as small as an ant, would this thing not be monstrous? Yes, surely. Now I say to you, truly, that he is more monstrous who preaches penitence to others, but [he] himself does not repent of his sins.

134:3

Those two men who sell apples are the ones who, preach for love of God, therefore he flatters none, but preaches in truth, seeking only a poor man's livelihood. As God lives, in whose presence my soul stands, such a man is not received by the world, but rather despised. But he who sells the peel for its weight in gold, and gives the apple away, it is he who preaches to please men; and, so flattering the world, he ruins the soul that follows his flattery. Ah! How many have perished for this cause!"

134:4

Then he who writes answered and said, "How should one listen to the word of God; and how should one know him who preaches for love of God?" Jesus answered, "He who preaches should be listened to as though God were speaking when He preaches good doctrine; because God is speaking through his mouth. But he who does not reprove sins, having respect of persons, flattering particular men, should be avoided as a horrible serpent, for in truth, he poisons the human ear. Do you understand? Truly I say to you, even as a wounded man has no need of fine bandages to bind up his wounds, but rather of a good ointment, so also does a sinner have no need of fine words, but rather of good reproofs, in order that he may cease to sin."

135:1

Then Peter said, "O master, tell us how the lost will be tormented, and how long they will be in Hell, in order that man may flee from sin." Jesus answered, "O Peter, it is a great thing that you have asked, nevertheless, if God pleases, I will answer you. Do you know, therefore, that Hell is one, yet has seven centres one below another? Hence, even as sin is of seven kinds, for as seven gates of Hell, has Satan generated it, so are there seven punishments therein.

135:2

For the proud, that is the loftiest in heart, will be plunged into the lowest centre, passing through all the centres above it, and suffering all the pains in them that are therein. And as he seeks to be higher than God here, in wishing to do after his own manner, contrary to that which God commands, and not wishing to recognize anyone above him, even so he will be put under the feet of Satan and his devils there, who will trample him down as the grapes are trampled when wine is made, and he will forever be derided and scorned by devils.

135:3

The envious, who chaffs at the good of his neighbor and rejoices at his misfortune here, will go down to the sixth centre, and there he will be chafed by the fangs of a great number of infernal serpents. And it will seem to him that all things in Hell rejoice at his torment, and mourn that he has not gone down to the seventh centre. For although the damned are incapable of any joy, yet the justice of God will cause that it will so seem to the wretched envious man, as when one seems in a dream to be spurned by someone and feels torment thereby, even so will

the object set before the wretched envious man be. For where there is no gladness at all, it will seem to him that everyone rejoices at his misfortune, and mourns that he has no worse.

135:4

The covetous will go down to the fifth centre, where he will suffer extreme poverty, as the rich feast suffered. And the demons, for greater torment, will offer him that which he desires, and when he will have it in his hands other devils will snatch it with violence from his hands with these words, 'Remember that you would not give [anything] for love of God; so God wills that you now not receive [anything].' Oh unhappy man! Now he will find himself in that condition when he will remember past abundance and behold the penury of the present; and that with the goods that he may then not have, he could have acquired eternal delights.

135:5

The lustful will go to the fourth centre, where those who have transformed the way given to them by God, will be as corn that is cooked in the burning dung of the devil. And they will be embraced by horrible infernal serpents there. And those who will have sinned with harlots, all these acts of impurity will be transformed for them into union with the infernal furies; which are demons like women, whose hair is serpents, whose eyes are flaming sulphur, whose mouth is poisonous, whose tongue is gull, whose body is all girt with barbed hooks like those wherewith they catch silly fish, whose claws are like those of gryphons, whose nails are razors, the nature of whose generative organs is fire. Now with these, all the lustful will enjoy the infernal embers which will be their bed.

135:6

The slothful who will not work now will go down to the third centre. Here cities and immense palaces are built, which as soon as they are finished, they must be pulled down straightway, because a single stone is not placed aright. And these enormous stones are laid upon the shoulders of the slothful, who does not have his hands free to cool his body as he walks and to ease the burden, seeing that sloth has taken away the power of his arms. And his legs are fettered with infernal serpents. And, what is worse, the demons are behind him, who push him, and make him fall to earth many times beneath the weight; nor do any help him to lift it up, no, it being too much to lift, a double amount is laid upon him.

135:7

The gluttonous will go down to the second centre. Now there is dearth of food here, to such a degree that there will be nothing to eat but live scorpions and live serpents, which give such torment that it would be better never to have been born than to eat such food. There are, in appearance, delicate meats offered to them, indeed by the demons; but for that, they have their hands and feet bound with fetters of fire, they cannot put out a hand on the occasion when the meat appears to them. But what is worse, those very scorpions which he eats that may devour his belly, not being able to come forth speedily, tear the secret parts of the glutton. And when they have come forth, foul and unclean, filthy as they are, they are eaten over again.

135:8

The wrathful [one] goes down to the first centre, where he is insulted by all the devils and by as many of the damned who go down lower than him. They spurn him and strike him, making him lie down upon the road where they pass, planting their feet upon his throat. Yet he is not able to defend himself, for he has his hands and feet bound. And what is worse, he is not able to give vent to his wrath by insulting others, seeing that his tongue is fastened by a hook, like that which he uses who sells flesh. In this accursed place there will be a general punishment, common to all the centres, like the mixture of various grains [which] make a loaf. For fire, ice, thunderstorms, lightning, sulphur, heat, cold, wind, frenzy, terror, will all be united by the justice of God, and in such wise that the cold will not temper the heat, nor the fire the ice, but each will give torment to the wretched sinner.

136:1

In this accursed spot, the disbelievers will abide forevermore, insomuch that if the world were filled with grains of millet, and a single bird once in a hundred years should take away a single grain to empty the world, if when it should be empty, the disbelievers were to go into Paradise, they would rest delighted. But there is not this hope, because their torment cannot have an end, seeing that they were not willing to put an end to their sin for the love of God. But the faithful will have comfort, because their torment will have an end." The disciples were affrighted, hearing this, and said, "So then the faithful must go into Hell?"

136:2

Jesus answered, "Everyone, be he who he may, must go into

Hell. It is true, however, that the holy ones and prophets of God will go there to behold, not suffering any punishment, and the righteous, only suffering fear. And what will I say? I tell you that [even] the messenger of God will come there to behold the justice of God. Thereupon Hell will tremble at his presence. And because he has human flesh, all those who have human flesh and will be under punishment, so long as the messenger of God will abide to behold Hell, so long will they abide without punishment. But he will abide there [only] so long as it takes to shut and open the eyes. And God will do this in order that every creature may know that he has received benefit from the messenger of God.

136:3

When he will go there, all the devils will shriek, and seek to hide themselves beneath the burning embers, saying to one another, 'Fly, fly, for here comes our enemy Muhammad!' Hearing which, Satan will strike himself upon the face with both his hands, and screaming will say, 'You are more noble than I, in my despite, and this is unjustly done!' As for the faithful, who are in seventy two grades, those of the two last grades, who will have had the faith without good works, the one being sad at good works, and the other delighting in evil, they will abide in Hell seventy thousand years.

136:4

After those years, the angel Gabriel will come into Hell, and will hear them say, 'O Muhammad, where are your promises made to us, saying that those who have your faith will not abide in Hell forevermore?' Then the angel of God will return to Paradise, and having approached with reverence, the messenger of God will narrate to him what he has heard. Then His messenger will speak to God and say, 'Lord, my God, remember the promise made to me, Your servant, concerning those who have received my faith, that they will not abide forevermore in Hell.' God will answer, 'Ask what you will, O My friend, for I will give you all that you ask.'

137:1

Then the messenger of God will say, 'O Lord, there are [some] among the faithful who have been in Hell seventy thousand years. Where, O Lord, is Your mercy? I pray You, Lord, to free them from those bitter punishments.' Then God will command the four favorite angels of God; that they go to Hell and take out everyone who has the faith of His messenger, and lead him into Paradise. And they will do this. And such will be the advantage

of the faith of God's messenger, that those who will have believed in him, even though they have not done any good works, seeing they died in this faith, will go into Paradise after the punishment of which I have spoken." [!\\*2:80](#), [!\\*3:24](#)

138:1

When early morning had come, all the men of the city, with the women and children, came to the house where Jesus was with his disciples, and sought him saying, "Sir, have mercy upon us, because this year the worms have eaten the corn, and we will not receive any bread this year in our land."

138:2

Jesus answered, "O what fear is yours! Do you not know that Elijah, the servant of God, while the persecution of Ahab continued for three years, did not see bread, nourishing himself only with herbs and wild fruits? David our father, the prophet of God, ate wild fruits and herbs for two years, [while] being persecuted [by] Saul, [and] he only ate bread twice."

138:3

The men answered, "Sir, they were prophets of God, nourished with spiritual delight, and therefore they endured well; but how will these little ones fare?" And they showed him the multitude of their children. Then Jesus had compassion on their misery and said, "How long is it until harvest?" They answered, "Twenty days."

138:4

Then Jesus said, "See that for these twenty days we give ourselves to fasting and prayer; for God will have mercy upon you. Truly I say to you, God has caused this dearth because the madness of men and the sin of Israel began here when they said that I was God, or son of God." When they had fasted for nineteen days, on the morning of the twentieth day, they beheld the fields and hills covered with ripe corn. They ran to Jesus, and recounted everything to him. And when he had heard it, Jesus gave thanks to God and said, "Go, brethren, gather the bread which God has given." They gathered so much corn that they did not know where to store it; and this thing was a cause of plenty in Israel.

138:5

The citizens took council to set up Jesus as their king; knowing which, he fled from them and the disciples strove fifteen days to find him.

139:1

Jesus was found by him who writes, and by James with John. And weeping, they said, "O master, why did you flee from us? We have sought you mourning; yes, all the disciples seek you weeping." Jesus answered, "I fled because I knew that a host of devils is preparing [something] for me which you will see in a short time. For the chief priests with the elders of the people will rise against me and [they] will wrest authority to kill me from the Roman governor, because they will fear that I wish to usurp kingship over Israel. Moreover, I will be sold and betrayed by one of my disciples, as Joseph was sold into Egypt.

139:2

But the just God will make him fall, as the prophet David says, 'He will make him fall into the pit who spreads a snare for his neighbor.' For God will save me from their hands, and will take me out of the world." The three disciples were afraid; but Jesus comforted them saying, "Do not be afraid, for none of you will betray me." [And the three disciples] received some consolation [from this].

139:3

The day following, thirty six of Jesus' disciples came two by two; and he abode in Damascus awaiting the others. And they mourned, every one, for they knew that Jesus must depart from the world. Therefore he opened his mouth and said, "He who walks without knowing where he goes is surely unhappy; but more unhappy is he who is able and knows how to reach a good hostelry, yet desires and wills to abide on the miry road, in the rain, and in peril of robbers.

139:4

Tell me, brethren, is this world our native country? Surely not, seeing that the first man was cast out into the world into exile and there he suffers the punishment of his error. [Is there] an exile who does not aspire to return to his own rich country when he finds himself in poverty? Assuredly reason denies it, but experience proves it, because the lovers of the world will not think upon death. No, when one speaks to them [of death] they will not [heed] his speech.

140:1

Believe, O men, that I [have] come into the world with a privilege which no man has had, nor will even the messenger of God have it; seeing that our God did not create man to set him in the world, but rather to place him in Paradise. It is certain



that he who has no hope of receiving anything from the Romans, because they are of a law that is foreign to him, is not willing to leave his own country with all that he has, never to return, and go to live in Rome. And much less would he do so when he found himself to have offended Caesar. Even so I tell you truly, and Solomon, God's prophet, cries with me, 'O death, how bitter is the remembrance of you to those who have rest in their riches!'

140:2

I do not say this because I have to die now, for I am sure that I will live even near to the end of the world. But I will speak to you of this [matter] in order that you may learn to die. As God lives, everything that is done amiss, even once, shows that to work a thing well, it is necessary to exercise oneself in that [thing]. Have you seen the soldiers, how in time of peace they exercise themselves with one another as if they were at war? How will a man who has not learned to die well, die a good death?

140:3

The death of the holy is precious in the sight of the Lord,' [\\*Psalms 116:15](#) the prophet David said. Do you know why [such a death is precious]? I will tell you. It is because, even as all rare things are precious, so the death of those who die well, being rare, is precious in the sight of God our Creator. Whenever a man begins anything, not only is he [aiming] to finish [it], but he takes pains that his design may have a good conclusion.

140:4

O miserable man who prizes his [clothes] more than himself; for when he cuts the cloth, he measures it carefully before he cuts it; and when it is cut, he sews it with care. But his life, which is born to die, since [only he] who is not born does not die, [why] will men not measure their life by death? Have you seen those who build [and] how they lay every stone with the foundation in view, measuring if it is straight [so] that the wall will not fall down? O wretched man! For the building of his life will fall with great ruin because he does not look to the foundation of death!

141:1

Tell me, when a man is born, how is he born? Surely, he is born naked. And when he is laid dead beneath the ground, what advantage does he have? A mean linen cloth in which he is wound, and this is the reward which the world gives him. If the means in every work must be proportionate to the beginning

and the end in order that the work is brought to a good end, what end will the man have who desires earthly riches? He will die, as David says, prophet of God, 'The sinner will die a most evil death.'

141:2

If a man sewing cloth should thread beams instead of thread in the needle, how would the work attain [its end]? Surely he would work in vain, and be despised by his neighbors. Now man does not see that he is doing this continually when he gathered earthly goods. For death is the needle, wherein the beams of earthly goods cannot be threaded. Nevertheless in his madness, he strives continually to make the work succeed, but in vain.

141:3

And whoever does not believe this at my word, let him gaze upon the tombs, for he will find the truth there. He who would fain become wise beyond all others in the fear of God, let him study the book of the tomb, for he will find the true doctrine for his salvation there. For he will know to beware of the world, the flesh, and the sense, when he sees that man's flesh is reserved to be food of worms.

141:4

Tell me, if there were a road which was of such condition that walking in the midst thereof a man should go safely, but walking on the edges he would break his head; what would you say if you saw men opposing one another, and striving in emulation to get nearest to the edge and kill themselves? What amazement would you have! Assuredly you would say, 'They are mad and frenzied, and if they are not frenzied they are desperate.'" "Even so is it true," the disciples answered.

141:5

Then Jesus wept and said, "Even so, truly, are the lovers of the world. For if they lived according to reason, which holds a middle place in man, they would follow the law of God, and would be saved from eternal death. But because they follow the flesh and the world, they are frenzied, and cruel enemies of their own selves, striving to live more arrogantly and more lasciviously than one another."

142:1

Judas, the traitor, when he saw that Jesus had fled, lost the hope of becoming powerful in the world, for he carried Jesus' purse, wherein all was kept that was given to him for love of

God. He hoped that Jesus would become king of Israel, and so he himself would be a powerful man. Therefore, having lost this hope, he said within himself, "If this man were a prophet, he would know that I steal his money; and so he would lose patience and cast me out of his service, knowing that I do not believe him. And if he were a wise man, he would not flee from the honor that God wills to give him. Therefore it will be better that I make an arrangement with the chief priests and with the scribes and Pharisees, and see how to give him up into their hands, for I will so be able to obtain something good."

142:2

Whereupon, having made his resolution, he gave notice to the scribes and Pharisees how the matter had passed in Nain. And they took counsel with the high priest, saying, "What will we do if this man becomes king? Surely we will fare badly; because he is fain to reform the worship of God after the ancient custom, for he cannot [do] away with our traditions. Now how will we fare under the sovereignty of such a man? Surely we will all perish with our children, for being cast out of our office, we will have to beg for our bread.

142:3

We now, God is praised, have a king and a governor that are alien to our law, who do not care for our law, even as we do not care for theirs. And so we are able to do whatsoever we list; for, even though we sin, our God is so merciful that He is appeased with sacrifice and fasting. But if this man becomes king, he will not be appeased unless he will see the worship of God accordingly as Moses wrote; and what is worse, he says that the Messiah will not come from the seed of David (as one of his chief disciples has told us), but says that he will come from the seed of Ishmael, and that the promise was made in Ishmael and not in Isaac.

142:4

What will the fruit then be if this man is allowed to live? Assuredly the Ishmaelites will come into repute with the Romans, and they will give them our country in possession; and so Israel will again be subjected to slavery as it was aforetime." Therefore, having heard the proposal, the high priest gave an answer that he must treat with Herod and with the governor, "Because the people are so inclined towards him that, without the soldiery, we will not be able to do anything; and may it please God that, with the soldiery, we may accomplish this business." Therefore, having taken counsel amongst

themselves, they plotted to seize him by night, when the governor and Herod should agree thereto.

143:1

Then all the disciples came to Damascus, by the will of God. And on that day, Judas the traitor, more than any other, made show of having suffered grief at Jesus' absence, at which Jesus said, "Let everyone beware of him who, without occasion, labors to give you tokens of love." And God took away our understanding, so that we might not know to what end he said this. After the coming of all the disciples, Jesus said, "Let us return into Galilee, for the angel of God has said to me that I must go there."

143:2

So one sabbath morning, Jesus came to Nazareth. When the citizens recognized Jesus, everyone desired to see him. A publican named Zacchaeus, who was of small stature, not being able to see Jesus because of the great multitude, climbed to the top of a sycamore, and waited there for Jesus to pass that place when he went to the synagogue. Jesus then, having come to that place, lifted up his eyes and said, "Come down, Zacchaeus, for today I will abide in your house." [\\*Luke 19:2 - 5](#) The man came down and received him with gladness, making a splendid feast.

143:3

The Pharisees murmured, saying to Jesus' disciples, "Why [has] your master gone in to eat with publicans and sinners?" Jesus answered, "Why does the physician [enter] into a house? Tell me, and I will tell you why I have come in here." They answered, "To heal the sick." "You say the truth," Jesus said, "For [those who are] whole have no need of medicine, only the sick.

144:1

As God lives, in whose presence my soul stands, God sends His prophets and servants into the world in order that sinners may repent; and He sends [them] not for the sake of the righteous, because they had no need of repentance, even as he who is clean has no need of the bath. But truly I say to you, if you were true Pharisees you would be glad that I should have gone in to sinners for their salvation. Tell me, do you know your origin and how the world began to receive Pharisees? I will tell you, seeing that you do not know it, so listen to my words.

144:2

Enoch, a friend of God, who walked with God in truth, making no account of the world, was translated into Paradise; and he

abides there until the Judgement, (for when the end of the world draws near, he will return to help the world with Elijah and one other). And so men, having knowledge of this, through desire of Paradise, began to seek God their Creator. For 'Pharisee' strictly means 'seeks God' in the language of Canaan, for this name began there [as a] way of deriding good men, since the Canaanites were given up to idolatry, which is the worship of human hands.

144:3

Whereupon the Canaanites, beholding those of our people who were separated from the world to serve God, when they saw such a one, said in derision, 'Pharisee!' That is, 'He seeks God;' as much as to say, 'O madman, you have no statues of idols and adore the wind; look to your fate and come and serve our gods.' Truly I say to you," Jesus said, "All the saints and prophets of God have been Pharisees not in name, as you are, but in very deed. For they sought God their Creator in all their acts, and they forsook cities and their own goods for love of God, selling [their goods] and giving to the poor for love of God.

145:1

As God lives, in the time of Elijah, friend and prophet of God, there were twelve mountains inhabited by seventeen thousand Pharisees; and so it was that [even] in so great a number, a single reprobate was not found, but all were elect of God. But now, when Israel has more than a hundred thousand Pharisees, may it please God that out of every thousand, there is one elect!"

145:2

The Pharisees answered in indignation, "So then we are all reprobate, and you hold our religion in reprobation!" Jesus answered, "I do not hold the religion of the true Pharisees in reprobation, but in approbation, and I am ready to die for that. But come, let us see if you are [true] Pharisees. Elijah, the friend of God, at the prayer of his disciple Elisha, wrote a little Book in which he included all human wisdom with the law of God our Lord."

145:3

The Pharisees were confounded when they heard the name of the Book of Elijah, because they knew that, through their traditions, no one observed such doctrine. They [claimed they had] to depart under pretext of business to be done. Then Jesus said, "If you were [true] Pharisees you would forsake all other

business to attend to this; for the Pharisee seeks God alone." So they waited in confusion to listen to Jesus, who said again,

145:4

"Elijah, servant of God (for so the little Book begins): To all those who desire to walk with God their Creator, writes this, 'Whoever desires to learn much, they fear God little, because he who fears God is content to know only that which God wills. Those who seek fair words do not seek God, who do nothing but reprove our sins. Those who desire to seek God, let them shut the doors and windows of their house fast, for the master does not allow himself to be found outside his house [in a place] where he is not loved. Therefore guard your senses and guard your heart, because God is not found outside of us, in this world in which He is hated.

145:5

Those who wish to do good works, let them attend to their own selves, for [there is no profit] in gaining the whole world and losing one's own soul. Those who wish to teach others, let them live better than others, because nothing can be learned from him who knows less than ourselves. How will the sinner amend his life when he hears one worse than him, teaching him. Those who seek God, let him flee the conversation of men; because Moses, being alone upon Mount Sinai, found Him and spoke with God, as a friend does who speaks with a friend. Those who seek God will come forth [to where] there are men of the world only once in [every] thirty days in respect of the business of him who seeks God, works for two years [what] can be done in one day.

145:6

When he walks, let him not look except at his own feet. When he speaks, let him not speak except that which is necessary. When they eat, let them rise from the table still hungry; thinking every day not to attain to the next; spending their time as one draws his breath. Let one garment, of the skin of beasts, suffice. Let the lump of earth sleep on the naked earth [and] let two hours of sleep suffice for every night. Let him hate no one except himself; condemn no one except himself. In prayer, let them stand in such fear as if they were at the Judgement to come.

145:7

Now do this in the service of God, with the law that God has given you through Moses, for in this way you will find God, [so]

that in every time and place, you will feel that you are in God and God [is] in you.

145:8

This is the little Book of Elijah, O Pharisees. Again I say to you that if you were [true] Pharisees you would have had joy that I [have] entered in here, because God has mercy upon sinners."

146:1

Then Zacchaeus said, "Sir, behold I will give, for love of God, fourfold all that I have received by usury." Then Jesus said, "This day salvation has come to this house. Truly, truly, many publicans, harlots, and sinners will go into the kingdom of God, and those who account themselves righteous will go into eternal flames." Hearing this, the Pharisees departed in indignation.

146:2

Then Jesus said to those who were converted to repentance, and to his disciples, "There was a father who had two sons, and the younger said, 'Father, give me my portion of goods;'" [\\*Luke 15:11-12](#) and his father gave it [to] him. And he, having received his portion, departed and went into a far country, where he wasted all his substance with harlots, living luxuriously. After this, a mighty famine arose in that country, such that the wretched man went to serve a citizen, who set him to feed swine in his property. And while feeding them, he assuaged his hunger in company with the swine, eating acorns.

146:3

But when he came to himself, he said, 'Oh, how many in my father's house [are] feasting in abundance, and I perish here with hunger! I will arise therefore, and will go to my father, and will say to him, 'Father, I have sinned in heaven against you; do with me as you do to one of your servants.' The poor man went, and it came to pass that his father saw him coming from afar off, and was moved to compassion over him. So he went forth to meet him, and having come up to him, he embraced him and kissed him. [\\*Luke 15:17 - 20](#)

146:4

The son bowed himself down, saying, 'Father, I have sinned in heaven against you, do to me as to one of your servants, for I am not worthy to be called your son.' The father answered, 'Son, do not say so, for you are my son, and I will not allow you to be in the condition of my slave.' And he called his servants

and said, 'Bring new robes here and clothe my son, and give him new [garments]; give him the ring on his finger, and kill the fatted calf and we will be happy. For [this] son [of mine] was dead, but has now come to life again; he was lost and now is found.' [\\*Luke 15:21 - 24](#)

147:1

While they were happy in the house, the elder son came home, and hearing that they were happy within, he marveled and called one of the servants, asking him why they were happy in this way. The servant answered him, 'Your brother [has] come [home] and your father has killed the fatted calf, [\\*Luke 15:25 - 27](#) and they are feasting.' The elder son was greatly angered when he heard this, and would not go into the house. Therefore his father came out to him and said to him, 'Son, your brother [has] come. Come therefore and rejoice with him.'

147:2

The [elder] son answered with indignation, 'I have always served you with good service, and you never gave me a lamb to eat with my friends. But as for this worthless fellow who departed from you, wasting all his portion with harlots, now that he has come, you have killed the fatted calf!' The father answered, 'Son, you are always with me and everything is yours; but this one was dead and is alive again, was lost and now is found; [\\*Luke 15:29 - 32](#) [that is why] we must rejoice.' The elder son was more angry, and said, 'You can go and triumph, [but] I will not eat at the table of fornicators.' And he departed from his father without receiving even a piece of money. As God lives," Jesus said, "Even so there is rejoicing among the angels of God over one sinner who repents."

147:3

And when they had eaten, he departed, for he [was going] to Judea. The disciples said, "Master, do not go to Judea, for we know that the Pharisees have taken counsel with the high priest against you." Jesus answered, "I knew it before they did it, but I do not fear, for they cannot do anything contrary to the will of God. Let them do all that they desire, for I do not fear them but [rather] fear God.

148:1

Tell me now, the Pharisees of today, are they [really] Pharisees? Are they servants of God? Surely not! Yes, and I say to you truly, that there is nothing worse here upon earth than [when] a man covers himself with [the] profession and garb of religion [in



order] to cover his wickedness. I will tell you one single example of the Pharisees of old time, in order that you may know the present ones. After the departure of Elijah, because of the great persecution by idolaters, that holy congregation of Pharisees was dispersed. For in that same time of Elijah, more than ten thousand prophets who were true Pharisees were slain in one year.

148:2

Two Pharisees went into the mountains to dwell there, and one [of them] abode fifteen years knowing nothing of his neighbor, although they were only one hour's journey apart. See then if they were inquisitive! It came to pass that a drought arose on those mountains, and so both set themselves to search for water, and so they found each other. The more aged [one] said - for it was their custom that the eldest should speak before every other, and they held it a great sin for a young man to speak before an old one - the elder therefore said, 'Where do you dwell, brother?' He answered, pointing out the dwelling with his finger, 'I dwell here' (for they were near the dwelling of the younger).

148:3

The elder said, 'How long [have] you dwelt here, brother?' The younger answered, 'Fifteen years.' The elder said, 'Perhaps you came [here] when Ahab slew the servants of God?' 'Even so,' the younger replied. The elder said, 'O brother, do you know who is now king of Israel?' The younger answered, 'It is God that is King of Israel, for the idolaters are not kings but persecutors of Israel.' 'It is true,' the elder said, 'But I meant to say, who is it that now persecutes Israel?'

148:4

The younger answered, 'The sins of Israel persecute Israel, because, if they had not sinned, [God] would not have raised the idolatrous princes up against Israel.' Then the elder said, 'Who is that disbelieving prince whom God has sent for the chastisement of Israel?' The younger answered, 'How should I know, seeing [that] I have not seen any man except you [for] these fifteen years, and I do not know how to read, so no letters are sent to me?' The elder said, '[But] how new are your sheepskins! Who has given them to you, if you have not seen any man?'

149:1

The younger answered, 'He who kept the raiment of the people

of Israel good for forty years in the wilderness has kept my skins even as you see [them].’ Then the elder perceived that the younger was more perfect than he, for he had had dealings with men every year. So, in order that he might have [the benefit of] his conversation, he said, ‘Brother, you do not know how to read, [but] I know how to read, and I have the Psalms of David in my house. Come then, so that I may give you a reading each day and make what David says plain to you.’ The younger answered, ‘Let us go now.’

149:2

The elder said, ‘O brother, it is now two days since I have drunk water; therefore let us seek a little water.’ The younger replied, ‘O brother, it is now two months since I have drunk water. Let us go, therefore, and see what God says by His prophet David, the Lord is able to give us water.’ [And so] they returned to the dwellings of the elder, at the door of which, they found a spring of fresh water. The elder said, ‘O brother, you are a holy one of God; God has given this spring for your sake.’

149:3

The younger answered, ‘O brother, you say this in humility; but it is certain that if God had done this for my sake, He would have made a spring close to my dwelling [so] that I should not [have to] depart [in search of it]. For I confess to you that I sinned against you. When you said that you did not drink for two days [and that] you sought water, and I had been without drinking for two months, I felt an exaltation within me, as though I were better than you.’ Then the elder said, ‘O brother, you said the truth, therefore you did not sin.’

149:4

The younger said, ‘O brother, you have forgotten what our father Elijah said, that he who seeks God should condemn himself alone. Surely he did not write it so that we might [only] know it, but rather so that we might observe it.’ The more aged [of the two], perceiving the truth and righteousness of his companion, said, ‘It is true; and our God has pardoned you.’ And having said this, he took the Psalms, and read that which our father David says, ‘I will set a watch over my mouth so that my tongue does not decline to words of iniquity, excusing my sin with an excuse.’ And here the aged man made a discourse upon the tongue, and the younger departed. [After this,] there were fifteen more years before they found one another, because the younger changed his dwelling.

149:5

Accordingly, when he had found him again, the elder [Pharisee] said, 'O brother, why have you not returned to any dwelling?' The younger answered, 'Because I have not yet learned well what you said to me.' Then the elder said, 'How can this be, seeing [that] fifteen years have past?' The younger replied, 'As for the words, I learned them in a single hour and have never forgotten them; but I have not yet observed them. To what purpose is it then, to learn too much, and not to observe it? Our God does not seek that our intellect should be good, but rather our heart. So, on the Day of Judgement, He will not ask us what we have learned, but what we have done.'

150:1

The elder answered, 'O brother, do not say so, for you despise knowledge, which our God wills to be prized.' The younger replied, 'Now, how will I speak now so as not to fall into sin, for your word is true, and mine also. I say then, that those who know the commandments of God written in the law should observe those [first] if they would afterwards learn more. And all that a man learns, let him observe it, and not [merely] know it.' The elder said, 'O brother, tell me, with whom have you spoken, that you know you have not learned all that I said?'

150:2

The younger answered, 'O brother, I speak with myself. Every day I place myself before the judgement of God, to give account of myself. And I forever feel one within myself who excuses my faults.' The elder said, 'O brother, what faults do you have, who are perfect?' The younger answered, 'O brother, do not say so, for I stand between two great faults, the one is that I do not know myself to be the greatest of sinners, the other that I do not desire to do penance for it more than other men.'

150:3

The elder answered, 'Now, how should you know yourself to be the greatest of sinners, if you are the most perfect [of men]?' The younger replied, 'The first word that my master said to me when I took the habit of a Pharisee was this, that I should consider the goodness of others and my own iniquity, for if I should do so, I should perceive myself to be the greatest of sinners.' The elder said, 'O brother, whose goodness or whose faults do you consider on these mountains, seeing there are no men here?'

150:4

The younger answered, 'I should consider the obedience of the sun and the planets, for they serve their Creator better than I. But I condemn them, either because they do not give light as I desire, or because their heat is too great, or there is too much or too little rain upon the ground.' Whereupon hearing this, the elder said, 'Brother, where have you learned this doctrine, for I am now ninety years old, for seventy five years whereof I have been a Pharisee?' The younger answered, 'O brother, you say this in humility, for you are a holy one of God. Yet I answer you that God our Creator does not look at time, but looks at the heart; therefore David, being fifteen years old, younger than six of his other brethren, was chosen king of Israel, and became a prophet of God our Lord.'

151:1

This man was a true Pharisee," Jesus said to his disciples; "And may it please God that we are able, on the Day of Judgement, to have him for our friend."

151:2

Jesus then embarked on a ship, and the disciples were sorry that they had forgotten to bring bread. Jesus rebuked them, saying, "Beware of the leaven of the Pharisees of our day, [\\*Mark 8:14 - 15](#), [\\*Matthew 16:5 - 6](#) for a little leaven mars a mass of meal." Then the disciples said to one another, "Now what leaven do we have, if we do not even have any bread?"

151:3

Then Jesus said, "O men of little faith, have you then forgotten what God did in Nain, where there was no sign of corn? And how many ate and were satisfied with five loaves and two fish? The leaven of the Pharisee is want of faith in God, and thought of self, which has corrupted not only the Pharisees of this day, but has corrupted Israel. For the simple folk, not knowing how to read, do that which they see the Pharisees do, because they hold them for holy ones.

151:4

Do you know what is the true Pharisee? He is the oil of human nature. For even as oil rests at the top of every liquor, so the goodness of the true Pharisee rests at the top of all human goodness. He is a living book, which God gives to the world; for everything that he says and does is according to the law of God. Therefore, whoever does as he does, observes the law of God. The true Pharisee is salt that does not allow human flesh to be

putrefied by sin; for everyone who sees him is brought to repentance. He is a light that lightens the pilgrims' way, for everyone who considers his poverty with his penitence perceives that we should not shut up our heart in this world. But he who makes the oil rancid, corrupts the Book, putrefies the salt, extinguishes the light - this man is a false Pharisee. If, therefore, you would not perish, beware that you do not do as the Pharisee does today."

152:1

Jesus, having come to Jerusalem, and having entered one sabbath day into the temple, the soldiers drew near to tempt him and take him, and they said, "Master, is it lawful to wage war?" Jesus answered, "Our faith tells us that our life is a continual warfare upon the earth."

152:2

The soldiers said, "So would you convert us to your faith, and wish that we should forsake the multitude of gods (for Rome alone has twenty eight thousand gods that are seen) and should follow your God who is only one, and that He cannot be seen, it is not known where He is, and perhaps He is only vanity." Jesus answered, "If I had created you, as our God has created you, I would seek to convert you."

152:3

They answered, "Now how has your God created us, seeing it is not known where He is? Show us your God, and we will become Jews." Then Jesus said, "If you had eyes to see Him I would show Him to you, but since you are blind, I cannot show you Him." The soldiers answered, "Surely, the honor which this people pays you must have taken away your understanding. For every one of us has two eyes in his head, and you say we are blind."

152:4

Jesus answered, "The carnal eyes can only see things gross and external; you therefore will only be able to see your gods of wood and silver and gold that cannot do anything. But we of Judah have spiritual eyesight which are the fear and the faith of our God, therefore we can see our God in every place." The soldiers answered, "Beware how you speak, for if you pour contempt on our gods, we will give you into the hand of Herod, who will take vengeance for our gods, who are omnipotent."

152:5

Jesus answered, "If they are omnipotent as you say, pardon me, for I will worship them." The soldiers rejoiced at hearing this, and began to extol their idols. Then Jesus said, "[In this matter,] we do not need words but deeds; therefore cause your gods to create one fly, and I will worship them." The soldiers were dismayed at hearing this, and did not know what to say, therefore Jesus said, "Assuredly, seeing they do not make a single fly afresh, [\\*22:73](#) I will not forsake God, who has created everything with a single word, for them; whose name alone affrights armies."

152:6

The soldiers answered, "Now let us see this; for we are fain to take you," and they were fain to stretch forth their hands against Jesus. Then Jesus said, "Adonai Sabaoth!" Whereupon the soldiers were straightway rolled out of the temple as one rolls casks of wood when they are washed to refill them with wine; insomuch that now their head and their feet struck the ground, and that without any one touching them. And they were so affrighted and fled in such wise that they were no longer seen in Judea.

153:1

The priests and Pharisees murmured amongst themselves and said, "He has the wisdom of Baal and Ashtaroth, and so he has done this in the power of Satan." Jesus opened his mouth and said, "Our God commanded that we should not steal our neighbor's goods. But this single precept has been so violated and abused that it has filled the world with sin, and such [sin] as will never be remitted as other sins are remitted, seeing that for every other sin, if a man bewails it and commits it no more, and fast with prayer and almsgiving, our God, Almighty and Merciful, forgives. But this sin is of such a kind that it will never be remitted, except that which is wrongly taken be restored."

153:2

Then a scribe said, "O master, how has robbery filled all the world with sin? Assuredly now, by the grace of God, there are only a few robbers, and they cannot show themselves but they are immediately hanged by the soldiery." Jesus answered, "Whosoever does not know the goods, they cannot know the robbers. No, I say to you truly that many rob who do not know what they do, and therefore their sin is greater than that of the others, for the disease that is not known is not healed."

153:3

Then the Pharisees drew near to Jesus and said, "O master, since you alone in Israel know the truth, teach us." Jesus answered, "I do not say that I alone in Israel know the truth, for this word 'alone' appertains to God alone and not to others. For He is the Truth, who alone knows the truth. Therefore, should I say so, I should be a greater robber, for I should be stealing the honor of God. And in saying that I alone knew God, I should be falling into greater ignorance than all. You, therefore, committed a grievous sin in saying that I alone know the truth. And I tell you that, if you said this to tempt me, your sin is greater still."

153:4

Then Jesus, seeing that all held their peace, said again, "Though I am not alone in Israel knowing the truth, I alone will speak; therefore listen to me, since you have asked me. All created things belong to the Creator, in such wise that nothing can lay claim to anything. Thus soul, sense, flesh, time, goods, and honor, all are God's possessions, so that if a man does not receive them as God wills, he becomes a robber. And in like manner, if he spends them contrary to that which God wills, he is likewise a robber. I therefore say to you that, as God lives, in whose presence my soul stands, when you take time, saying, 'I will do thus tomorrow, I will say such a thing, I will go to such a place,' and not saying, 'If God wills,' you are robbers. And you are greater robbers when you spend the better part of your time in pleasing yourselves and not in pleasing God, and spend the worse part in God's service: then you are robbers indeed. Whosoever commits sin, be he of what fashion he will, is a robber; for he steals time and the soul and his own life, which should serve God, and gives it to Satan, the enemy of God.

154:1

The man, therefore, who has honor, and life, and goods - when his possessions are stolen, the robber will be hanged; when his life is taken, the murderer will be beheaded. And this is just, for God has so commanded. But when a neighbor's honor is taken away, why is the robber not crucified? Are goods indeed better than honor? Has God, perhaps, commanded that he who takes goods will be punished, and he who takes life with goods will be punished, but he who takes away honor will go free? Surely not; for by reason of their murmuring, our fathers did not enter into the land of promise, but only their children. And for this sin, the serpents slew about seventy thousand of our people.

154:2

As God lives, in whose presence my soul stands, he who steals honor is worthy of greater punishment than he who robs a man of goods and of life. And he who listens to the murmurer is likewise guilty, for the one receives Satan on his tongue and the other in his ears." The Pharisees were consumed [with rage] at hearing this, because they were not able to condemn his speech. Then a doctor drew near to Jesus there, and he said to him, "Good master, tell me, why did God not grant corn and fruit to our fathers? Knowing that they must fall, surely He should have allowed them corn, or not have allowed men to see it."

154:3

Jesus answered, "Man, you call me good, but you err, for God alone is good. And much more do you err in asking why God has not done according to your brain. Yet I will answer you all. I tell you then, that God our Creator, in His working, does not conform Himself to us, therefore it is not lawful for the creature to seek his own way and convenience, but rather the honor of God his Creator, in order that the creature may depend on the Creator and not the Creator on the creature. As God lives, in whose presence my soul stands, if God had granted everything to man, man would not have known himself to be God's servant; and so he would have accounted himself lord of Paradise. Therefore the Creator, who is blessed forevermore, forbade him the food, in order that man might remain subject to Him.

154:4

And truly I say to you, that whoever has the light of his eyes clear, sees everything clear, and draws light even out of darkness itself; but the blind do not do so. Therefore I say that, if man had not sinned, neither I nor you would have known the mercy of God and His righteousness. And if God had made man incapable of sin, he would have been equal to God in that matter; therefore the blessed God created man good and righteous, but free to do that which he pleases in regard to his own life and salvation or damnation." The doctor was astounded when he heard this, and departed in confusion.

155:1

Then the high priest called two old priests secretly and sent them to Jesus, who had gone out of the temple, and was sitting in Solomon's porch, waiting to pray the midday prayer. [\\*30:18](#) And near him, he had his disciples with a great multitude of people.



155:2

The priests drew near to Jesus and said, "Master, why did man eat corn and fruit? Did God will that he should eat it, or not?" And they said this tempting him; for if he said, "God willed it," they would answer, "Why did He forbid it?" And if he said, "God did not will it," they would say, "Then man has more power than God, since he works contrary to the will of God." Jesus answered, "Your question is like a road over a mountain, which has a precipice on the right hand and on the left, but I will walk in the middle."

155:3

When they heard this, the priests were confounded, perceiving that he knew their heart. Then Jesus said, "Every man, for he has need, works everything for his own use. But God, who has no need of anything, did according to His good pleasure. Therefore in creating man, He created him free in order that he might know that God had no need of him; Verbi gratia, as does a king, who to display his riches, and in order that his slaves may love him more, gives freedom to his slaves.

155:4

God, then, created man free in order that he might love his Creator much more and might know His bounty. For although God is omnipotent, not having need of man, having created him by His omnipotence, He left him free by His bounty, in such wise that he could resist evil and do good. For although God had power to hinder sin, He would not contradict His own bounty, (for God has no contradiction), in order that His omnipotence and bounty having done in man, He should not contradict sin in man. I say, in order that the mercy of God and His righteousness might work in man. And in token, that I speak the truth, I tell you that the high priest has sent you to tempt me, and this is the fruit of his priesthood."

155:5

The old men departed and recounted all to the high priest, who said, "This fellow has the devil at his back, who recounts everything to him; for he aspires to the kingship over Israel; but God will see to that."

156:1

When he had made the midday prayer, [\\*30:18](#) Jesus, as he went out of the temple, found one blind from his mother's womb. His disciples asked him saying, "Master, who sinned in this man, his father or his mother, that he was born blind?" [\\*John 9:1 - 2](#)

156:2

Jesus answered, "Neither his father nor his mother sinned in him, but God created him so, for a testimony of the Gospel." And having called the blind man up to him, he spat on the ground and made clay and placed it upon the eyes of the blind man and said to him, "Go to the pool of Siloam and wash!"

156:3

The blind man went, and having washed, he received light; whereupon, as he returned home, many who met him said, "If this man were blind, I should say for certain that it was he who was accustomed to sit at the beautiful gate of the temple." Others said, "It is him, but how has he received light?" And they accosted him saying, "Are you the blind man who was accustomed to sit at the beautiful gate of the temple?"

156:4

He answered, "I am he and why?" They said, "Now how did you receive your sight?" He answered, "A man made clay, spitting on the ground, and he placed this clay upon my eyes and said to me, 'Go and wash in the pool of Siloam.' I went and washed, and now I see; blessed is the God of Israel!" When the man born blind had come again to the beautiful gate of the temple, all Jerusalem was filled with the matter. Therefore he was brought to the chief of the priests, who was conferring with the priests and the Pharisees against Jesus.

156:5

The high priest asked him, saying, "Man, were you born blind?" "Yes," he replied. "Now give glory to God," the high priest said, "And tell us what prophet has appeared to you in a dream and given you light. Was it our father Abraham, or Moses the servant of God, or some other prophet? For others could not do such a thing."

156:6

The man born blind replied, "Neither Abraham nor Moses, nor have I seen any prophet in a dream and been healed by him, but as I sat at the gate of the temple, a man made me come near to him and, having made clay of earth with his spittle, put some of that clay upon my eyes and sent me to the pool of Siloam to wash; whereupon I went and washed, and returned with the light of my eyes."

156:7

The high priest asked him the name of that man. The man born

blind answered, "He did not tell me his name, but a man who saw him called me and said, 'Go and wash as that man has said, for he is Jesus the Nazarene, a prophet and a holy one of the God of Israel.'" Then the high priest said, "Did he heal you perhaps today, that is, the sabbath?" The blind man answered, "He healed me today." The high priest said, "Behold now, how this fellow is a sinner, seeing he does not keep the sabbath!"

157:1

The blind man answered, "I do not know whether he is a sinner; but I know this, that whereas I was blind, he has enlightened me." The Pharisees did not believe this; so they said to the high priest, "Send for his father and mother, for they will tell us the truth." They sent, therefore, for the father and mother of the blind man, and when they had come, the high priest questioned them saying, "Is this man your son?"

157:2

They answered, "He is truly our son." Then the high priest said, "He says that he was born blind, and now he sees; how has this thing befallen?" The father and mother of the man born blind replied, "Truly he was born blind, but how he may have received the light, we do not know; he is of age, ask him and he will tell you the truth." Thereupon they were dismissed, and the high priest said again to the man born blind, "Give glory to God, and speak the truth."

157:3

(Now the father and mother of the blind man were afraid to speak, because a decree had gone forth from the Roman senate that no man might contend for Jesus, the prophet of the Jews, under pain of death; the governor had obtained this decree, therefore they said, "He is of age, ask him.")

157:4

The high priest then said to the man born blind, "Give glory to God and speak the truth, for we know this man, whom you say to have healed you, that he is a sinner." The man born blind answered, "Whether he is a sinner, I do not know; but I know this, that I did not see and he has enlightened me. Surely, from the beginning of the world to this hour, there has never yet been one enlightened who was born blind; and God would not listen to sinners." The Pharisees said, "Now what did he do when he enlightened you?"

157:5

Then the man born blind marveled at their disbelief and said, "I have told you, and why do you ask me again? Would you also become his disciples?" [\\*John 9:27](#) The high priest then reviled him saying, "You were altogether born in sin, and would you teach us? Be gone, and become a disciple of such a man! For we are disciples of Moses, and we know that God has spoken to Moses, but as for this man, we do not know from where he is." And they cast him out of the synagogue and temple, forbidding him to make prayer with the clean among Israel.

158:1

The man born blind went to find Jesus, who comforted him saying, "At no time have you been so blessed as you are now, for you are blessed by our God who spoke through David, our father and His prophet, against the friends of the world, saying, 'They curse and I bless;' and He said by Micah the prophet, 'I curse your blessing.' For earth is not so contrary to air, water to fire, light to darkness, cold to heat, or love to hate, as the will that God has is contrary to the will of the world."

158:2

The disciples accordingly asked him, saying, 'Lord, your words are great; therefore tell us the meaning, for we do not understand as of yet.' Jesus answered, "When you will know the world, you will see that I have spoken the truth, and so you will know the truth in every prophet. Do you know, then, that there are three kinds of worlds comprehended in a single name; the one stands for the heavens and the earth, with water, air and fire, and all the things that are inferior to man. Now this world follows the will of God in all things, for, as David says, prophet of God, 'God has given them a precept which they do not transgress.'

158:3

The second stands for all men, even as the 'house of such a one' does not stand for the walls, but for the family. Now this world, again, loves God; because they long after God by nature, forasmuch as according to nature, everyone longs after God, even though they err in seeking God. And do you know why all long after God? Because they long after an infinite good without any evil, and this is God alone. Therefore the merciful God has sent His prophets to this world for its salvation.

158:4

The third world is men's fallen condition of sinning, which has

transformed itself into a law contrary to God, the Creator of the world. This makes man become like the demons, God's enemies. And this world, our God hates so sore, that if the prophets had loved this world, what do you think? Assuredly God would have taken their prophecy from them. And what will I say, as God lives, in whose presence my soul stands, when the messenger of God will come to the world, if he should conceive love towards this evil world, assuredly God would take all away from him that He gave him when He created him, and would make him reprobate; God is so greatly contrary to this world."

159:1

The disciples answered, "O master, your words are exceedingly great, therefore have mercy upon us, for we do not understand them." Jesus said, "Do you perhaps think that God has created His messenger to be a rival, who should be fain to make himself equal with God? Assuredly not, but rather as His good slave, who should not will that which his Lord does not will. You are not able to understand this because you do not know what a thing sin is. Therefore listen to my words.

159:2

Truly, truly, I say to you, sin cannot arise in man except as a contradiction of God, seeing that sin is only [that] which God does not will, insomuch that all that God wills is most alien from sin. Accordingly, if our high priests and priests, with the Pharisees, persecuted me because the people of Israel have called me God, they would be doing a thing pleasing to God, and God would reward them; but because they persecute me for a contrary reason, since they will not have me say the truth, how they have contaminated the Book of Moses; and that of David, prophets and friends of God, by their traditions, and therefore hate me and desire my death, therefore God has them in abomination.

159:3

Tell me, Moses slew men and Ahab slew men, is this murder in each case? Assuredly not; for Moses slew the men to destroy idolatry and to preserve the worship of the true God, but Ahab slew the men to destroy the worship of the true God and to preserve idolatry. Therefore to Moses, the slaying of men was converted into sacrifice, while it was converted into sacrilege to Ahab, insomuch that one and the same work produced these two contrary effects.

159:4

As God lives, in whose presence my soul stands, if Satan had spoken to the angels in order to see how they loved God, he would not have been rejected by God, but because he sought to turn them away from God, therefore he is reprobate."

159:5

Then he who writes answered, "How then, is that which was said in Micaiah the prophet to be understood, concerning the lie which God ordained to be spoken by the mouth of false prophets, as is written in the Book of the Kings of Israel?" Jesus answered, "O Barnabas, briefly recite all that befell, so that we may see the truth clearly."

160:1

Then he who writes said, "Daniel the prophet, describing the history of the kings of Israel and their tyrants, writes thus, 'The king of Israel joined himself with the king of Judah to fight against the sons of Belial (that is, reprobates) who were the Ammonites. Now Jehoshaphat, king of Judah, and Ahab, king of Israel, being seated both on a throne in Samaria, four hundred false prophets stood there before them, who said to the king of Israel, 'Go up against the Ammonites, for God will give them into your hands, and you will scatter Ammon.'

160:2

Then Jehoshaphat said, 'Is there any prophet of the God of our fathers here?' Ahab answered, 'There is only one, and he is evil, for he always predicts evil concerning me; [\\*2 Chronicles 18:6 - 7](#) and I hold him in prison.' And he said this to wit, 'There is only one,' because as many who were found, had been slain by decree of Ahab, so that the prophets, even as you have said, O master, had fled to the mountain tops where men do not dwell.

160:3

Then Jehoshaphat said, 'Send for him here, and let us see what he says.' Ahab therefore commanded that Micaiah be sent here, who came with fetters on his feet, and his face bewildered like a man who lives between life and death. Ahab asked him, saying, 'Speak, Micaiah, in the name of God. Should we go up against the Ammonites? Will God give their cities into our hands?' Micaiah answered, 'Go up, go up, for you will go up prosperously, and come down still more prosperously!'

160:4

Then the false prophets praised Micaiah as a true prophet of

God, and broke off the fetters from his feet. Jehoshaphat, who feared our God, and had never bowed his knees before the idols, asked Micaiah, saying, 'For the love of the God of our fathers, speak the truth, as you have seen the issue of this war.' Micaiah answered, 'O Jehoshaphat, I fear your face, therefore I tell you that I have seen the people of Israel as sheep without a shepherd.' Then Ahab, smiling, said to Jehoshaphat, 'I told you that this fellow predicts only evil, but you did not believe it. Then they both said, 'Now how do you know this, O Micaiah?'

160:5

Micaiah answered, '[I saw] a council of the angels assembled there in the presence of God, and I heard God say thus, 'Who will deceive Ahab so that he may go up against Ammon and be slain?' Whereupon one said one thing and another said another. Then an angel came and said, 'Lord, I will fight against Ahab, and will go to his false prophets and will put the lie into their mouth, and so he will go up and be slain.' And hearing this, God said, 'Now go and do so, for you will prevail.' [\\*2 Chronicles 18:18 - 21](#)

160:6

Then were the false prophets enraged, and their chief struck Micaiah's cheek, saying, 'O reprobate of God, when did the angel of truth depart from us and come to you?' [\\*2 Chronicles 18:23](#) Tell us, when the angel came to us that brought the lie?' Micaiah answered, 'You will know when you will flee from house to house for fear of being slain, having deceived your king.'

160:7

Then Ahab was wroth, and said, 'Seize Micaiah, and the fetters which he had upon his feet, place on his neck, and keep him on barley bread and water until my return,' [\\*2 Chronicles 18:26](#) for now I do not know what death I would inflict on him.' They went up then, and according to the word of Micaiah, the matter befell. For the king of the Ammonites said to his servants, 'See that you do not fight against the king of Judah, nor against the princes of Israel, but slay the king of Israel, Ahab, my enemy.'" Then Jesus said, "Stop there, Barnabas; for it is enough for our purpose.

161:1

Have you heard all?" Jesus said. The disciples answered, "Yes, Lord." Whereupon Jesus said, "Lying is indeed a sin, but murder is a greater, because the lie is a sin that appertains to him who speaks, but the murder, while it appertains to him who commits it, is such that it destroys also the dearest thing that God has

here upon earth, that is, man. And lying can be remedied by saying the contrary of that which has been said; whereas murder has no remedy, seeing it is not possible to give life again to the dead. Tell me then, did Moses the servant of God sin in slaying all whom he slew?"

161:2

The disciples answered, "God forbid; God forbid that Moses should have sinned in obeying God who commanded him!" Then Jesus said, "And I say, God forbid that that angel should have sinned who deceived Ahab's false prophets with the lie; for even as God receives the slaughter of men as sacrifice, so he received the lie for praise. Truly, truly, I say to you, that even as the child errs who causes his shoes to be made by the measure of a giant, even so he errs who would subject God to the law, as he himself as a man is subject to the law. When, therefore, you will believe that which God does not will only to be sin, you will find the truth, even as I have told you. Therefore, because God is not composite, nor changeable, so is He also unable to will and not will a single thing; for so He would have contradiction in Himself, and consequently pain, and would not be infinitely blessed."

161:3

Philip answered, "But how is that saying of the prophet Amos to be understood, that 'There is no evil in the city that God has not done?'" [\\*Amos 3:6](#) Jesus answered, "Now see here, Philip, how great is the danger of resting in the letter, as the Pharisees do, who have invented the 'predestination of God in the elect' for themselves, in such wise that they come to say that God is in fact unrighteous, a deceiver and a liar and a hater of judgement (which will fall upon them).

161:4

Therefore I say that here, Amos the prophet of God speaks of the evil which the world calls evil, for if he had used the language of the righteous, he would not have been understood by the world. For all tribulations are good, either for that they purge the evil that we have done, or are good because they restrain us from doing evil, or are good because they make man to know the condition of this life, in order that we may love and long for eternal life.

161:5

Accordingly, had the prophet Amos said, 'There is no good in the city but what God has done it,' he had given occasion for



despair to the afflicted, as they beheld themselves in tribulation and sinners living in prosperity. And, what is worse, many, believing Satan to have such sovereignty over man, would have feared Satan and done him service, so as to not suffer tribulation. Amos therefore did as the Roman interpreter does, who does not consider his words [as one] speaking in the presence of the high priest, but considers the will and the business of the Jew who does not know to speak the Hebrew tongue.

162:1

If Amos had said, 'There is no good in the city but what God has done,' as God lives, in whose presence my soul stands, he would have made a grievous error, for the world does not hold anything for good except the iniquities and sins that are done in the way of vanity. Whereupon men would have done much more iniquitously, believing that there is no sin or wickedness which God has not done, at hearing whereof, the earth trembles."

162:2

And when Jesus had said this, a great earthquake straightway arose there, in so much that everyone fell as dead. Jesus raised them up, saying, "Now see if I have told you the truth. Let this, then, suffice you, that Amos, when he said that 'God has done evil in the city,' talking with the world, spoke of tribulations, which sinners alone call evil. Let us come now to predestination, of which you desire to know, and whereof I will speak to you near Jordan on the other side, tomorrow, if God wills."

163:1

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer [\\*30:18](#) was done, he sat down near a palm tree, and his disciples sat down under the shadow of the palm tree.

163:2

Then Jesus said, "Predestination is so secret, O brethren, that I say to you, truly, it will only be clearly known to one man. It is he whom the nations look for, to whom the secrets of God are so clear that, when he comes into the world, those who will listen to his words will be blessed, because God will overshadow them with His mercy even as this palm tree overshadows us. Yes, even as this tree protects us from the burning heat of the sun, even so will the mercy of God protect those from Satan who believe in that man."

163:3

The disciples answered, "O master, who will that man be of whom you speak, who will come into the world?" Jesus answered with joy of heart, "He is Muhammad, messenger of God, [\\*61:6](#) and when he comes into the world, even as the rain makes the earth to bear fruit when a long time it had not rained, even so will he be occasion of good works among men, through the abundant mercy which he will bring. For he is a white cloud full of the mercy of God, which mercy God will sprinkle upon the faithful like rain.

164:1

I will accordingly tell you now [what] little God has granted me to know concerning this same predestination. The Pharisees say that everything has been so predestined that he who is elect cannot become reprobate, and he who is reprobate cannot by any means become elect; and that, even as God has predestined well doing as the road by which the elect will walk to salvation, even so has He predestined sin as the road by which the reprobate will walk into damnation. Cursed is the tongue that said this, with the hand that wrote it, for this is the faith of Satan. Therefore one may know of what manner the Pharisees of the present day are, for they are faithful servants of Satan.

164:2

What can predestination mean but an absolute will to give an end to a thing [of which] one has the means in hand? For without the means, one cannot destine an end. How then will he who not only lacks stone and money to spend, but does not even have so much land as to place one foot upon, destine to build a house? Surely, none [could do so]. No more, then, I tell you, is predestination, taking away the free will that God has given to man of His pure bounty, the law of God. Surely it is not predestination but abomination [that] we will be establishing.

164:3

That man is free, the Book of Moses shows, where, when our God gave the law upon Mount Sinai, He spoke thus, 'My commandment is not in the heaven that you should excuse yourself, saying, 'Now, who will go to bring us the commandment of God? And who perhaps will give us strength to observe it?' Neither is it beyond the sea, that in like manner you should excuse yourself. But My commandment is near to your heart, so that when you will, you may observe it.'

[\\*Deuteronomy 30:11 - 14](#)

164:4

Tell me, if king Herod should command an old man to become young and a sick man that he should become whole, and when they did not [do] it, should cause them to be killed, would this be just?" The disciples answered, "If Herod gave this command, he would be most unjust and impious."

164:5

Then Jesus, sighing, said, "These are the fruits of human traditions, O brethren; for in saying that God has predestinated the reprobate such that he cannot become elect, they blaspheme God as impious and unjust. For He commands the sinner not to sin, and when he sins to repent; while such predestination takes away the power from the sinner to not sin, and entirely deprives him of repentance.

165:1

But hear what God says by Joel the prophet, 'As I live, your God [says], I do not will the death of a sinner, but I seek that he should be converted to penitence.' Will God then predestine that which He [does] not will? Consider that which God says, and that which the Pharisees of this present time say.

165:2

Further, God says by the prophet Isaiah, 'I have called, and you would not listen to Me.' And how much God has called, hear how He says by the same prophet, 'I have spread out My hands all the day to a people who do not believe Me, but contradict Me.' And our Pharisees, when they say that the reprobate cannot become elect, what [do] they say then, but that God mocks men even as he would mock a blind man who should show him something white, and as he would mock a deaf man who should speak into his ears?

165:3

And that the elect can be reprobated, consider what our God says by Ezekiel the prophet, 'As I live, says God, if the righteous will forsake his righteousness and will do abominations, he will perish, and I will not remember any of his righteousness anymore; for trusting therein, it will forsake him before Me and it will not save him.'

165:4

And of the calling of the reprobate, what does God say by the prophet Hosea but this, 'I will call a people not elect, I will call them elect.' God is true, and cannot tell a lie, for God, being

truth, speaks truth. But the Pharisees of this present time contradict God altogether with their doctrine."

166:1

Andrew replied, "But how is that to be understood which God said to Moses, that He will have mercy on whom He wills to have mercy and will harden whom He wills to harden." Jesus answered, "God says this in order that man may not believe that he is saved by his own virtue, but may perceive that life and the mercy of God have been granted to him by God of His bounty. And He says it in order that men may shun the opinion that there are other gods than Him.

166:2

If, therefore, He hardened Pharaoh, He did it because he had afflicted our people and essayed to bring it to nothing by destroying all the male children in Israel, whereby Moses was near to losing his life. Accordingly, I say to you truly, that predestination has for its foundation, the law of God and human free will. Yes, and even if God could save the whole world so that none should perish, He would not will to do so unless He should thus deprive man of freedom, which He preserves to him in order to do spite to Satan, in order that this [lump of] clay, scorned by the spirit, even though it will sin as the spirit did, may have power to repent and go to dwell in that place from where the spirit was cast out.

166:3

Our God wills, I say, to pursue man's free will with His mercy, and does not will to forsake the creature with His omnipotence. And so on the Day of Judgement, none will be able to make any excuse for their sins, seeing that it will then be manifest to them how much God has done for their conversion, and how often He has called them to repentance.

167:1

Accordingly, if your mind will not rest content in this, and you are fain to say again, 'Why so?' I will disclose to you a why. It is this. Tell me, why can a [single] stone not rest on the top of the water, yet the whole earth rests on the top of the water? Tell me, why is it that, while water extinguishes fire, and earth flees from air, so that none can unite earth, air, water, and fire in harmony, nevertheless they are united in man and are preserved harmoniously?

167:2

If then, you do not know this, no, all men, as men, cannot know it, how will they understand that God created the universe out of nothing with a single word? How will they understand the eternity of God? Assuredly they will by no means be able to understand this, because, man being finite and composite with the body, which, as the prophet Solomon says, 'Being corruptible, presses down the soul, and the works of God being proportionate to God,' how will they be able to comprehend them?

167:3

Isaiah, prophet of God, seeing [it to be] thus, exclaimed, saying, 'Truly you are a hidden God!' And of the messenger of God, how God has created him, he says, 'His generation, who will narrate?' And of the working of God he says, 'Who has been His counsellor?' Therefore God says to human nature, 'Even as the heaven is exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts.' [\\*Isaiah 55:9](#) Therefore I say to you, the manner of predestination is not manifest to men, albeit the fact is true, as I have told you. Should man then, because he cannot find out the mode, deny the fact? Assuredly, I have never yet seen anyone refuse health, though the manner of it is not understood. For I do not even know now how God, by my touch, heals the sick."

168:1

Then the disciples said, "Truly God speaks in you, for never has a man spoken as you speak." Jesus answered, "Believe me when God chose me to send me to the house of Israel, He gave me a Book like a clear mirror; which came down into my heart in such wise that all that I speak comes forth from that Book. And when that Book will have finished coming forth from my mouth, I will be taken up from the world."

168:2

Peter answered, "O master, is that which you now speak written in that Book?" Jesus replied, "All that I say for the knowledge of God and the service of God, for the knowledge of man and for the salvation of mankind, all this comes forth from that Book, which is my Gospel." Peter said, "Is the glory of Paradise written therein?"

169:1

Jesus answered, "Listen, and I will tell you of what manner Paradise is, and how the holy and the faithful will abide there

without end, for this is one of the greatest blessings of Paradise, seeing that everything, however great, if it has an end, becomes small, yes nothing. Paradise is the home where God stores His delights, which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious, that one drachma of it is more precious than a thousand worlds.

169:2

These delights were seen by our father David, prophet of God, for God showed them to him, seeing He caused him to behold the glories of Paradise, whereupon, when he returned to himself, he closed his eyes with both his hands, and weeping said, 'Do not look anymore upon this world, O my eyes, for all is vain, and there is no good!'

169:3

Of these delights, Isaiah the prophet said, 'The eyes of man have not seen, his ears have not heard, nor has the human heart conceived, that which God has prepared for those who love Him.' [\\*Isaiah 64:4](#), [\\*1 Corinthians 2:9](#), [\\*32:17](#) Do you know why they have not seen, heard, conceived such delights? It is because while they live here below, they are not worthy to behold such things. Therefore, albeit our father David truly saw them, I tell you that he did not see them with human eyes, for God took his soul to Himself, and thus, united with God, he saw them with divine light. As God lives, in whose presence my soul stands, seeing that the delights of Paradise are infinite and man is finite, man cannot contain them; even as a little earthen jar cannot contain the sea.

169:4

Behold then, how beautiful the world is in summer time, when all things bear fruit! The very peasant, intoxicated with gladness by reason of the harvest that has come, makes the valleys and mountains resound with his singing, for he supremely loves his labors. Now so lift up even your heart to Paradise, where all things are fruitful, with fruits proportionate to him who has cultivated it.

169:5

As God lives, this is sufficient for the knowledge of Paradise, forasmuch as God has created Paradise for the home of His own delights. Now do you think that immeasurable goodness would not have immeasurably good things? Or that immeasurable beauty would not have immeasurably beautiful things? Beware, for you greatly err if you think He does not have them.

170:1

God says thus to the man who will faithfully serve Him, 'I know your works, that you work for Me. As I live eternally, your love will not exceed My bounty. Because you serve Me as God your Creator, knowing yourself to be My work, and ask nothing of Me except grace and mercy to serve Me faithfully; because you set no end to My service, seeing you desire to serve Me eternally; even so will I do, for I will reward you as if you were God, My equal. For not only will I place the abundance of Paradise in your hands, but I will give you Myself as a gift, so that, even as you are fain to be My servant forever, even so will I make your wages forever.'

171:1

What do you think," Jesus said to his disciples, "Of Paradise? Is there a mind that could comprehend such riches and delights? Man must have a knowledge as great as God's if he would know what God wills to give to His servants. Have you seen, when Herod makes a present to one of his favorite barons, in what sort he presents it?"

171:2

John answered, "I have seen it twice; and assuredly the tenth part of that which he gives would be sufficient for a poor man." Jesus said, "But if a poor man will be presented to Herod, what will he give to him?" John answered, "One or two mites."

171:3

"Now let this be your Book wherein to study the knowledge of Paradise," Jesus said], "Because all that God has given to man in this present world for his body is as though Herod should give a mite to a poor man; but what God will give to the body and soul in Paradise is as though Herod should give all that he has, yes and his own life, to one of his servants.

172:1

God thus says to him who loves Him, and serves Him faithfully, 'Go and consider the sands of the sea, O My servant, how many they are. Therefore, if the sea should give you one single grain of sand, would it appear small to you? Assuredly, yes. As I live, your Creator, all that I have given in this world to all the princes and kings of the earth is less than a grain of sand that the sea would give you, in comparison of that which I will give you in My Paradise.'

173:1

Consider, then," Jesus said, "The abundance of Paradise. For if God has given an ounce of welling to man in this world, He will give him ten hundred thousand loads in Paradise. Consider the quantity of fruits that are in this world, the quantity of food, the quantity of flowers, and the quantity of things that minister to man. As God lives, in whose presence my soul stands, as the sea still has sand over and above when one receives a grain thereof, even so will the quality and quantity of figs [in Paradise] excel the sort of figs we eat here. And in like manner, every other thing in Paradise.

173:2

But furthermore, I say to you that truly, as a mountain of gold and pearls is more precious than the shadow of an ant, even so are the delights of Paradise more precious than all the delights of the princes of the world which they have had and will have, even to the Judgement of God when the world will have an end."

173:3

Peter answered, "Should, then, our body which we now have, go into Paradise?" Jesus answered, "Beware, Peter, unless you should become a Sadducee, for the Sadducees say that the flesh will not rise again, and that there are no angels. Therefore their body and soul are deprived of entrance into Paradise, and they are deprived of all ministry of angels in this world. Have you perhaps forgotten Job, prophet and friend of God, how he says, 'I know that my God lives; and in the Last Day I will rise again in my flesh, and I will see God my Savior with my eyes'? [\\*Job 19:25 - 26](#) But believe me, this flesh of ours will be so purified that it will not possess a single property of those which it now has; seeing that it will be purged of every evil desire, and God will reduce it to such a condition as was Adam's before he sinned.

173:4

Two men serve one master in one and the same work. The one alone sees the work, and gives orders to the second, and the second performs all that the first commands. It seems just to you, I say, that the master should reward only him who sees and commands, and should cast him out of his house who wearied himself in the work? Surely not. How then will the justice of God bear this? The soul and the body with sense of man serve God; the soul only sees and commands the service, because the soul, eating no bread, does not fast, [the soul] does not walk, does not feel cold and heat, does not fall sick, and is not slain,



because the soul is immortal; it does not suffer any of those corporal pains which the body suffers at the instance of the elements. Is it then just, I say, that the soul alone should go into Paradise, and not the body, which has wearied itself so much in serving God?"

173:5

Peter answered, "O master, the body, having caused the soul to sin, should not be placed in Paradise." Jesus answered, "Now how will the body sin without the soul? Assuredly it is impossible. Therefore, in taking away God's mercy from the body, you condemn the soul to Hell.

174:1

As God lives, in whose presence my soul stands, our God promises His mercy to the sinner, saying, 'In that hour that the sinner will lament his sin, by Myself, I will not remember his iniquities forever.' Now what should eat the meats of Paradise, if the body does not go there? The soul? Surely not, seeing it is spirit."

174:2

Peter answered, "So then, the blessed will eat in Paradise; but how will the meat be voided without uncleanness?" Jesus answered, "Now what blessedness will the body have if it does not eat or drink? Assuredly it is fitting to give glory in proportion to the thing glorified. But you err, Peter, in thinking that such meat should be voided in uncleanness, because this body at the present time eats corruptible meats, and thus it is that putrefaction comes forth; but in Paradise, the body will be incorruptible, impassible, and immoral, and free from every misery; and the meats, which are without any defect, will not generate any putrefaction.

175:1

God says this in Isaiah the prophet, pouring contempt on the reprobate, 'My servants will sit at My table in My House and will feast joyfully, with gladness and with the sound of harps and organs, and I will not allow them to have need of anything. But you who are My enemies will be cast away from Me, where you will die in misery, while every servant of Mine despises you.'

176:1

To what does it serve to say, 'They will feast'?" Jesus said to his disciples. "Surely God speaks plain. But to what purpose are the four rivers of precious liquor in Paradise, with so many fruits?

Assuredly, God does not eat, the angels do not eat, the soul does not eat, the sense does not eat, but rather the flesh, which is our body. Therefore the glory of Paradise is for the body - the meats; and for the soul and the sense - God and the conversation of angels and blessed spirits. That glory will be better revealed by the messenger of God, who (seeing God has created all things for love of him) knows all things better than any other creature."

176:2

Bartholomew said, "O master, will the glory of Paradise be equal for every man? If it is equal, it will not be just, and if it is not equal, the lesser will envy the greater." Jesus answered, "It will not be equal, for God is just; and everyone will be content, because there is no envy there. Tell me, Bartholomew, there is a master who has many servants, and he clothes all of his servants in the same cloth. Do the boys then, who are clothed in the garments of boys, mourn because they do not have the apparel of grown men? Surely, on the contrary, if the elders desired to put their larger garments on them, they would be angry, because the garments, not being of their size, they would think themselves [to be] mocked. Now, Bartholomew, lift your heart to God in Paradise, and you will see that all one glory, although it will be more to one and less to another, will not produce anything of envy."

177:1

Then he who writes said, "O master, does Paradise have light from the sun as this world has?" Jesus answered, "Thus God has said to me, O Barnabas, 'The world wherein you men that are sinners dwell has the sun and the moon and the stars that adorn it, for your benefit and your gladness; for I have created this.

177:2

Do you think then, that the house where My faithful dwell will not be better? Assuredly, you err, so thinking, for I, your God, am the sun of Paradise, and My messenger is the moon who receives all from Me; and the stars are My prophets who have preached My will to you. Therefore My faithful, even as they received My word from My prophets [here], will in like manner obtain delight and gladness through them in the Paradise of My delights.'

178:1

And let this suffice you," Jesus said, "For the knowledge of

Paradise." Whereupon Bartholomew said again, "O master, have patience with me if I ask you one word." Jesus answered, "Say that which you desire." Bartholomew said, "Paradise is surely great, for seeing such great goods are in it, it must be great." Jesus answered, "Paradise is so great that no man can measure it. Truly I say to you that the heavens are nine, [!\\*71:15](#) among which the planets are set, that are distant, five hundred years' journey for a man, one from another, and the earth in like manner is distant from the first heaven five hundred years' journey.

178:2

But stop at the measuring of the first heaven, which is by so much greater than the whole earth as the whole earth is greater than a grain of sand. So also the second heaven is greater than the first, and the third than the second, and so on, up to the last heaven, each one is likewise greater than the next. And truly I say to you that Paradise is greater than all the earth and all the heavens [together], [!\\*57:21](#) even as all the earth is greater than a grain of sand." Then Peter said, "O master, Paradise must be greater than God, because God is seen within it." Jesus answered, "Hold your peace, Peter, for you unwittingly blaspheme."

179:1

Then the angel Gabriel came to Jesus and showed him a mirror shining like the sun, in which he beheld these words written, "As I live eternally, even as Paradise is greater than all the heavens and the earth, [!\\*57:21](#) and as the whole earth is greater than a grain of sand, even so am I greater than Paradise; and as many times more as the sea has grains of sand, as there are drops of water upon the sea, as there are [blades of] grass upon the ground, as there are leaves upon the trees, as there are skins upon the beasts; and as many times more as the grains of sand that would go to fill the heavens and Paradise and more."

179:2

Then Jesus said, "Let us do reverence to our God, who is blessed forevermore." They bowed their heads a hundred times and prostrated themselves to earth upon their face in prayer. When the prayer was done, Jesus called Peter and told him and all the disciples what he had seen. And he said to Peter, "Your soul, which is greater than all the earth, sees through one eye, the sun which is a thousand times greater than all the earth." "It is true," Peter said. Then Jesus said, "Even so, through [the eye of] Paradise, will you see God our Creator." And having said this,

Jesus gave thanks to God our Lord, praying for the house of Israel and for the holy city. And everyone answered, "So be it, Lord."

180:1

One day, Jesus being in Solomon's porch, a scribe, one of those who made discourse to the people, drew near to him and said to him, "O master, I have made discourse many times to this people; in my mind there is a passage of Scripture which I am not able to understand." Jesus answered, "And what is it?" The scribe said, "That which God said to Abraham your father, 'I will be your great reward.' [\\*Genesis 15:1](#) Now how could man merit [such reward]?"

180:2

Then Jesus rejoiced in spirit and said, "Assuredly you are not far from the kingdom of God! Listen to me, for I will tell you the meaning of such teaching. God being infinite, and man finite, man cannot merit God and is this [the reason for] your doubt, brother?" The scribe answered, weeping, "Lord, you know my heart. Speak, therefore, for my soul desires to hear your voice." Then Jesus said, "As God lives, man cannot merit [even] a little breath which he receives every moment."

180:3

The scribe was beside himself hearing this, and the disciples marveled as well, because they remembered that which Jesus said, that whatever they gave for love of God, they should receive a hundredfold [in return]. Then he said, "If someone should lend you a hundred pieces of gold, and you should spend those pieces, could you say to that man, 'I give you a decayed vine leaf; therefore give me your house, for I merit it'?" The scribe answered, "No, lord, for he should first pay that which he owed, and then, if he wished for anything, he should give him good things, but what good is a corrupted leaf?"

181:1

Jesus answered, "You have spoken well, O brother; so tell me, who created man out of nothing? Surely it was God, who also gave [man] the whole world for his benefit. But man, by sinning, has spent it all, for because of sin, the world is turned against man, and man in his misery has nothing to give to God but works corrupted by sin. For, sinning every day, he makes his own work corrupt, as Isaiah the prophet says, 'Our righteousnesses are as a menstruous cloth.'

181:2

How then, will man have merit, seeing he is unable to give satisfaction? Is it, perhaps, that man does not sin? It is certain that our God says by His prophet David, 'The righteous falls seven times a day.' How then does the unrighteous fall? And if our righteousnesses are corrupt, how abominable are our unrighteousnesses!

181:3

As God lives, there is nothing that a man should shun more than this saying, 'I merit.' Brother, let a man know the works of his hands, and he will straightway see his merit. Every good thing that comes out of a man, truly, man does not do it, but God works it in him; for his being is of God who created him. That which man does is to contradict God his Creator and to commit sin, [and so] he merits no reward, but torment.

182:1

Not only has God created man, as I say, but He created him perfect. He has given him the whole world; after the departure from Paradise, He has given him two angels to guard him, He has sent him the prophets, He has granted him the law, He has granted him the faith, He delivers him from Satan every moment, He is fain to give him Paradise; no more, God wills to give Himself to man.

182:2

Consider then, the debt, if it is great! [A debt] to cancel which you would need to have created man of yourselves out of nothing, to have created as many prophets as God has sent, with a world and a Paradise, no, more, with a God great and good as our God is, and to give it all to God. So the debt would be cancelled and only the obligation to give thanks to God would remain to you. But since you are not able to create a single fly, and seeing there is only one God who is Lord of all things, how will you be able to cancel your debt? Assuredly, if a man should lend you a hundred pieces of gold, you would be obliged to restore a hundred pieces of gold.

182:3

Accordingly, the sense of this, O brother, is that God, being Lord of Paradise and everything, can say that which pleases Him, and give whatsoever pleases Him. Therefore, when He said to Abraham, 'I will be your great reward,' [\\*Genesis 15:1](#) Abraham could not say, 'God is my reward,' but 'God is my gift and my debt.' So when you discourse to the people, O brother, you should thus

explain this passage, that God will give to man such and such things if man works well.

182:4

When God will speak to you, O man, and will say, 'O My servant, you have done well for love of Me; what reward do you seek from Me, your God?' You answer, 'Lord, seeing I am the work of Your hands, it is not fitting that there should be sin in me, which Satan loves. Therefore, Lord, for Your own glory, have mercy upon the works of Your hands.' And if God says, 'I have pardoned you, and now I would fain reward you;' you answer, 'Lord, I merit punishment for what I have done, and for what You have done, You merit to be glorified. Punish, Lord, in me what I have done, and save that which You have done.'

182:5

And if God says, 'What punishment seems fitting to you for your sin?' You answer, 'As much, O Lord, as all the reprobate will suffer.' And if God says, 'Why do you seek to punish men so great, O My faithful servant?' You answer, 'Because every one of them, if they had received as much as I have received from You, would have served You more faithfully than I [have done].' And if God says, 'When will you receive this punishment, and for how long a time?' You answer, 'Now, and without end.' As God lives, in whose presence my soul stands, such a man would be more pleasing to God than all His holy angels. For God loves true humility, and hates pride."

182:6

Then the scribe gave thanks to Jesus, and said to him, "Lord, let us go to the house of your servant, for your servant will give meat to you and to your disciples." Jesus answered, "I will come there when you will promise to call me 'Brother' and not 'Lord,' and will say you are my brother, and not my servant." The man promised, and Jesus went to his house.

183:1

While they sat at meat, the scribe said, "O master, you said that God loves true humility. Tell us therefore what humility is, and how it can be true and false." [Jesus replied,] "Truly I say to you that he who does not become as a little child will not enter into the kingdom of heaven." Every one was amazed at hearing this, and they said to one another, "Now how will he become a little child who is thirty or forty years old? Surely, this is a hard saying."

183:2

Jesus answered, "As God lives, in whose presence my soul stands, my words are true. I said to you that [a man] has need to become as a little child, for this is true humility. For if you ask a little child, 'Who has made your garments?' He will answer, 'My father.' If you ask him whose is the house where he lives, he will say, 'My father's.' If you will say, 'Who gives you [food] to eat?' He will reply, 'My father.' If you will say, 'Who has taught you to walk and to speak?' He will answer; 'My father.' But if you will say, 'Who has broken your forehead, for that you have your forehead so bound up?' He will answer, 'I fell down, and so I broke my head.' If you will say, 'Now why did you fall down?' He will answer, 'Do you not see that I am little, so that I do not have the strength to walk and run like a grown man? So my father must take me by the hand if I would walk firmly. But in order that I might learn to walk well, my father left me for a little space, and I, wishing to run, fell down.' If you will say, 'And what did your father say?' He will answer, 'Now why did you not walk quite slowly? See that in the future, you do not leave my side.'

184:1

Tell me, is this true?" Jesus said. The disciples and the scribe answered, "It is most true." Then Jesus said, "He who in truth of heart recognizes God as the author of all good, and himself as the author of sin, [\\*4:79](#) will be truly humble. But whoever will speak with the tongue as the child speaks, and will contradict [the same] in act, assuredly he has false humility and true pride. For pride is then at its height when it makes use of humble things, that it is not reprehended and spurned by men.

184:2

True humility is a lowliness of the soul whereby man knows himself in truth; but false humility is a mist from Hell which so darkens the understanding of the soul that what a man should ascribe to himself, he ascribes to God, and what he should ascribe to God, he ascribes to himself. Thus, the man of false humility will say that he is a grievous sinner, but when one tells him that he is a sinner, he will speak angrily against him, and will persecute him. The man of false humility will say that God has given him all that he has, but that he has not slumbered on his part, but done good works. And these Pharisees of this present time, brethren, tell me how they walk."

184:3

The scribe answered, weeping, "O master, the Pharisees of the

present time have the garments and the name of Pharisees, but in their heart and their works, they are Canaanites. And would to God they did not usurp such a name, for then they would not deceive the simple! O ancient time, how cruelly have you dealt with us, who have taken away the true Pharisees from us and left us the false!"

185:1

Jesus answered, "Brother, it is not time that has done this, but rather the wicked world. For in every time it is possible to serve God in truth, but by companying with the world, that is with the evil manners in each time, men become bad. Now do you not know that Gehazi, servant of Elisha the prophet, lying, and shaming his master, took the money and the raiment of Naaman the Syrian? And yet Elisha had a great number of Pharisees to whom God made him to prophesy.

185:2

Truly I say to you that men are so inclined to evil working, and the world excites them so much thereto, and Satan entices them to evil work, so that the Pharisees of the present day avoid every good work and every holy example; and the example of Gehazi is sufficient for them to be reprobated by God." The scribe answered, "It is most true;" whereupon Jesus said, "I will that you would narrate to me the example of Haggai and Hosea, both prophets of God, in order that we may behold the true Pharisee." The scribe answered, "O master, what will I say? Surely many do not believe it, although it is written by Daniel the prophet; but in obedience to you, I will narrate the truth.

185:3

Haggai was fifteen years old when, having sold his patrimony and given it to the poor, he went forth from Anathoth to serve Obadiah the prophet. Now the aged Obadiah, who knew the humility of Haggai, used him as a book wherewith to teach his disciples. Therefore he oftentimes presented him raiment and delicate food, but Haggai always sent back the messenger, saying, 'Go, return to the house, for you have made a mistake. Should Obadiah send me such things? Surely not, for he knows that I am good for nothing, and only commit sins.'

185:4

And Obadiah, when he had anything bad, used to give it to the one next to Haggai, in order that he might see it. Thereupon Haggai, when he saw it, would say to himself, 'Now, behold,



Obadiah has certainly forgotten you, for this thing is suited to me alone, because I am worse than all. And there is nothing so vile but that, receiving it from Obadiah, by whose hands God grants it to me, it were a treasure.'

186:1

When Obadiah desired to teach anyone how to pray, he would call Haggai and say, 'Recite your prayer here so that everyone may hear your words.' Then Haggai would say, 'Lord God of Israel, look upon Your servant with mercy, who calls upon You, for You have created him. Righteous Lord God, remember Your righteousness and punish the sins of Your servant, in order that I may not pollute Your work. Lord my God, I cannot ask You for the delights that You grant to Your faithful servants, because I do nothing but sins. Therefore, Lord, when You would give an infirmity to one of Your servants, remember me, Your servant, for Your own glory.'

186:2

And when Haggai did so," the scribe said, "God so loved him that to everyone in his time who stood by him, God gave [the gift of] prophecy. And Haggai did not ask anything in prayer that God withheld."

187:1

The good scribe wept as he said this, as the sailor weeps when he sees his ship broken up. And he said, "Hosea, when he went to serve God, was prince over the tribe of Naphtali, and aged fourteen years. And so, having sold his patrimony and given it to the poor, he went to be a disciple of Haggai. Hosea was so inflamed with charity, that concerning all that was asked of him, he would say, 'God has given me this for you, O brother; accept it, therefore!' For which cause he was soon left with two garments only, namely, a tunic of sackcloth and a mantle of skins. He sold, I say, his patrimony and gave it to the poor, because otherwise no one would be allowed to be called a Pharisee.

187:2

Hosea had the Book of Moses, which he read with greatest earnestness. Now one day, Haggai said to him, 'Hosea, who has taken all that you had away from you?' He answered, 'The Book of Moses.' It happened that a disciple of a neighboring prophet wanted to go to Jerusalem, but did not have a mantle. Therefore, having heard of the charity of Hosea, he went to find him, and said to him, 'Brother, I would want to go to Jerusalem

to perform a sacrifice to our God, but I have no mantle, therefore I do not know what to do.'

187:3

When he heard this, Hosea said, 'Pardon me, brother, for I have committed a great sin against you, because God has given me a mantle in order that I might give it to you, and I had forgotten. Now therefore accept it, and pray to God for me.' The man, believing this, accepted Hosea's mantle and departed. And when Hosea went to the house of Haggai, Haggai said, 'Who has taken away your mantle?' Hosea replied, 'The Book of Moses.' Haggai was much pleased at hearing this, because he perceived the goodness of Hosea.

187:4

It happened that a poor man was stripped by robbers and left naked. Whereupon Hosea, seeing him, stripped off his own tunic and gave it to him who was naked; himself being left with a little piece of goat skin over the privy parts. Therefore, as he did not come to see Haggai, the good Haggai thought that Hosea was sick. So he went with two disciples to find him, and they found him wrapped in palm leaves. Then Haggai said, 'Tell me now, why have you not been to visit me?' Hosea answered, 'The Book of Moses has taken away my tunic, and I feared to come there without a tunic.' Whereupon Haggai gave him another tunic.

187:5

It happened that a young man, seeing Hosea read the Book of Moses, wept and said, 'I also would learn to read if I had a Book.' Hearing which, Hosea gave him the Book, saying, 'Brother, this Book is yours; for God gave it to me in order that I should give it to one who, weeping, should desire a Book.' The man believed him, and accepted the Book.

188:1

There was a disciple of Haggai near to Hosea; and he, wishing to see if his own book was well written, went to visit Hosea, and said to him, 'Brother, take your Book and let us see if it is even as mine.' Hosea answered, 'It has been taken away from me.' 'Who has taken it from you?' The disciple said.

188:2

Hosea answered, 'The Book of Moses,' Hearing which, the other went to Haggai and said to him, 'Hosea has gone mad, for he says that the Book of Moses has taken the Book of Moses away

from him.' Haggai answered, 'Would to God, O brother, that I were mad in like manner, and that all mad folk were like Hosea!'

188:3

Now the Syrian robbers, having raided the land of Judea, seized the son of a poor widow, who dwelt hard by Mount Carmel, where the prophets and Pharisees abode. It chanced, accordingly, that Hosea, having gone to cut wood, met the woman, who was weeping. Thereupon he straightway began to weep; for whenever he saw anyone laugh, he laughed, and whenever he saw anyone weep, he wept. Hosea then asked the woman touching the reason of her weeping, and she told him all. Then Hosea said, 'Come, sister, for God wills to give you your son.'

188:4

And they went, both of them to Hebron, where Hosea sold himself [as a slave], and gave the money to the widow, who, not knowing how he had gotten that money, accepted it, and redeemed her son. He who had bought Hosea, took him to Jerusalem, where he had an abode, not knowing Hosea. Haggai, seeing that Hosea was not to be found, remained afflicted thereat. Whereupon the angel of God told him how he had been taken as a slave to Jerusalem.

188:5

The good Haggai, when he heard this, wept for the absence of Hosea as a mother weeps for the absence of her son. And having called two disciples, he went to Jerusalem. And by the will of God, in the entrance of the city, he met Hosea, who was laden with bread to carry it to the laborers in his master's vineyard. Having recognized him, Haggai said, 'Son, how is it that you have forsaken your old father, who seeks you mourning?'

188:6

Hosea answered, 'Father, I have been sold.' Then Haggai said in wrath, 'Who is that bad fellow who has sold you?' Hosea answered, 'God forgive you, O my father; for he who has sold me is so good that if he were not in the world, no one would become holy.' 'Who, then, is he?' Haggai said. Hosea answered, 'O my father, it was the Book of Moses.' Then the good Haggai remained as it were, beside himself, and said, 'Would to God, my son, that the Book of Moses would sell me also with all my children, even as it has sold you!'

188:7

And Haggai went with Hosea to the house of his master, who, when he saw Haggai, said, 'Our God is blessed, who has sent His prophet to my house;' and he ran to kiss his hand. Then Haggai said, 'Brother, kiss the hand of your slave whom you have bought, for he is better than I.' And he narrated all to him that had passed; whereupon the master gave Hosea his freedom. And that is all that you desired, O master," [the scribe said].

189:1

Then Jesus said, "This is true, because I am assured of it by God. Therefore, so that everyone may know that this is the truth, in the name of God, let the sun stand still, and not move for twelve hours!" And so it came to pass, to the great terror of all Jerusalem and Judea.

189:2

And Jesus said to the scribe, "O brother, what do you seek to learn from me, seeing you have such knowledge? As God lives, this is sufficient for man's salvation, inasmuch as the humility of Haggai, with the charity of Hosea, fulfills all the law and all the prophets. Tell me brother, when you came to question me in the temple, did you think, perhaps that God had sent me to destroy the law and the prophets? It is certain that God will not do this, seeing He is unchangeable, and therefore that which God ordained as man's way of salvation, He has caused all the prophets to say this.

189:3

As God lives, in whose presence my soul stands, if the Book of Moses with the Book of our father David had not been corrupted by the human traditions of false Pharisees and doctors, God would not have given His word to me. And why do I speak of the Book of Moses and the Book of David? They have corrupted every prophecy, insomuch that today a thing is not sought because God has commanded it, but men look whether the doctors say it, and the Pharisees observe it, as though God were in error, and men could not err.

189:4

Woe, therefore, to this faithless generation, for the blood of every prophet and righteous man will come upon them, with the blood of Zechariah, son of Berachiah, whom they slew between the temple and the altar! [\\*Matthew 23:35](#), [\\*Luke 11:50 - 51](#) What prophet have they not persecuted? What righteous man have they allowed to die a natural death? Scarcely one! And now

they seek to slay me. They boast themselves to be children of Abraham, and to possess the beautiful temple. As God lives, they are children of Satan, and therefore they do his will; therefore the temple, with the holy city, will go to ruin, in so much that one stone of the temple will not remain upon another.'

190:1

Tell me, brother, you who are a doctor learned in the law, in whom was the promise of the Messiah made to our father Abraham? In Isaac or in Ishmael." The scribe answered, "O master, I fear to tell you this, because of the penalty of death." Then Jesus said, 'Brother, I am grieved that I came to eat bread in your house, since you love this present life more than God your Creator; and for this cause you fear to lose your life, but do not fear to lose the faith and the eternal life, which is lost when the tongue speaks contrary to that which the heart knows of the law of God.'

190:2

Then the good scribe wept and said, "O master, if I had known how to bear fruit, I should have preached many things which I have left unsaid, unless sedition should be roused amongst the people." Jesus answered, "You should respect neither the people, nor all the world, nor all the holy ones, nor all the angels, when it should cause offence to God. Therefore let the whole [world] perish rather than offend God your Creator, and do not preserve it with sin. For sin destroys and does not preserve, and God is mighty to create as many worlds as there are sands in the sea, and more."

191:1

The scribe then said, "Pardon me, O master, for I have sinned." Jesus said, "[May] God pardon you for you have sinned against Him."

191:2

Whereupon the scribe said, "I have seen an old Book; written by the hand of Moses and Joshua (he who made the sun stand still; as you have done), servants and prophets of God, which Book is the true Book of Moses. Therein it is written that Ishmael is the father of [the] Messiah, and Isaac [is] the father of the messenger of the Messiah. And thus the Book says that Moses said, 'Lord God of Israel, Almighty and Merciful, manifest the splendor of Your glory to Your servant.' Whereupon God showed him His messenger in the arms of Ishmael, and Ishmael

in the arms of Abraham. Isaac stood near to Ishmael, in whose arms was a child, who, with his finger, pointed to the messenger of God, saying, 'This is he for whom God has created all things.' Whereupon Moses cried out with joy, 'O Ishmael, you have all the world in your arms, and Paradise! Be mindful of me, God's servant, so that I may find grace in God's sight by means of your son, for whom God has made all.'

192:1

In that Book, it is not found that God eats the flesh of cattle or sheep; in that Book, it is not found that God has locked up His mercy in Israel alone, but rather that God has mercy on every man who seeks God his Creator in truth. I was not able to read all of this Book, because the high priest, in whose library I was, forbade me, saying that an Ishmaelite had written it." Then Jesus said, "See that you never again keep the truth back, because in the faith of the Messiah, God will give salvation to men, and without it, none will be saved." And Jesus ended his discourse there.

192:2

Whereupon, as they sat at meat, look, Mary, who wept at the feet of Jesus, entered into the house of Nicodemus, (for that was the name of the scribe), and weeping, she placed herself at the feet of Jesus, saying, "Lord, your servant, who has found mercy with God through you, has a sister, and a brother who now lies sick in peril of death."

192:3

Jesus answered, "Where is your house? Tell me, for I will come to pray God for his health." Mary answered, "Bethany is [the home] of my brother and my sister, for my own house is Magdala; my brother, therefore, is in Bethany." Jesus said to the woman, "Go straightway to your brother's house, and await for me there, for I will come to heal him. And do not fear, for he will not die." The woman departed, and having gone to Bethany, she found that her brother had died that day, therefore they laid him in the sepulchre of their fathers.

193:1

Jesus abode two days in the house of Nicodemus, and he departed the third day for Bethany; and when he was near the town, he sent two of his disciples before him, to announce his coming to Mary. She ran out of the town, and when she had found Jesus, she said, weeping, 'Lord, you said that my brother would not die; and now he has been buried four days. Would to

God you had come before I called you, for then he would not have died!"

193:2

Jesus answered, "Your brother is not dead, but sleeps, therefore I come to awake him." Mary answered, weeping, "Lord, he will be awakened from such a sleep on the Day of Judgement by the angel of God sounding his Trumpet." Jesus answered, "Mary, believe me that he will rise before [that Day], because God has given me power over his sleep; and truly I say to you, he is not dead, for he alone is dead who dies without finding mercy with God." Mary returned quickly to announce the coming of Jesus to her sister Martha.

193:3

Now a great number of Jews from Jerusalem were assembled at the death of Lazarus there, and many scribes and Pharisees. Martha, having heard of the coming of Jesus from her sister Mary, arose in haste and ran outside, whereupon the multitude of Jews, scribes, and Pharisees followed her to comfort her, because they supposed she was going to the sepulchre to weep over her brother. When she therefore arrived at the place where Jesus had spoken to Mary, Martha said weeping, "Lord, would to God you had been here, for then my brother would not have died!"

193:4

Mary then came up weeping; whereupon Jesus shed tears, and sighing said, "Where have you laid him?" They answered, "Come and see." The Pharisees said amongst themselves, "Now this man, who raised the son of the widow at Nain, why did he allow this man to die, having said that he should not die?"

193:5

Jesus, having come to the sepulchre where everyone was weeping, said, "Do not weep, for Lazarus sleeps, and I have come to awaken him." The Pharisees said amongst themselves, "Would to God that you did so sleep!" Then Jesus said, "My hour has not yet come; but when it will come, I will sleep in like manner, and will be speedily awakened." Then Jesus said again, "Take away the stone from the sepulchre."

193:6

Martha said, "Lord, he stinks, for he has been dead four days." Jesus said, "Why then have I come here, Martha? Do you not believe me that I will awaken him?" Martha answered, "I know

that you are the holy one of God, who has sent you into this world." Then Jesus lifted up his hands to heaven and said, "God of our fathers, God of Abraham, God of Ishmael and Lord of Isaac, have mercy upon the affliction of these women, and give glory to Your holy name." And when everyone had answered, "Amen," Jesus said with a loud voice, "Lazarus, come forth!"

193:7

Whereupon he who was dead arose; and Jesus said to his disciples, "Loose him." For he was bound in the grave clothes with the napkin over his face, [\\*John 11:44](#) even as our fathers were accustomed to bury [their dead].

193:8

A great multitude of the Jews and some of the Pharisees believed in Jesus, because the miracle was great. Those who remained in their unbelief departed and went to Jerusalem and announced to the chief of the priests, the resurrection of Lazarus, and how many had become Nazarenes; for so they called those who were brought to penitence through the word of God which Jesus preached.

194:1

The scribes and Pharisees took counsel with the high priest to slay Lazarus; for many renounced their traditions and believed in the word of Jesus, because the miracle of Lazarus was a great one, seeing that Lazarus had conversation with men, and ate and drank. But because he was powerful, having a following in Jerusalem, and possessing Magdala and Bethany with his sister, they did not know what to do.

194:2

Jesus entered into Bethany, into the house of Lazarus, and Martha ministered to him with Mary. Mary, sitting one day at the feet of Jesus, was listening to his words, whereupon Martha said to Jesus, 'Lord, do you not see that my sister takes no care for you, and does not provide that which you must eat, and your disciples?' Jesus answered, "Martha, Martha, do you take thought for that which you should do? For Mary has chosen a part which will not be taken away from her forever."

194:3

Jesus, sitting at the table with a great multitude who believed in him, spoke, saying, "Brethren, I have only a little time to remain with you, for the time is at hand that I must depart from the world. Therefore I bring the words of God to your mind, spoken



to Ezekiel the prophet, saying, 'As I, your God, live eternally, the soul that sins, it will die, but if the sinner will repent, he will not die but live.'

194:4

Therefore the present death is not death, but rather the end of a long death, even as the body, when separated from the sense, [is] in a swoon, though it has the soul within it, has no other advantage over the dead and buried except this, that the buried [body] awaits God to raise it again, but the unconscious waits for the sense to return. Behold then, the present life that it is death, through having no perception of God.

195:1

Those who will believe in me will not die eternally, for through my word, they will perceive God within them, and therefore will work out their salvation. What is death but an act which nature does by commandment of God? As it would be if one held a bird tied, and held the cord in his hand; when the head wills the bird to fly away, what does it do? Assuredly it naturally commands the hand to open; and so the bird straightway flies away. 'Our soul,' as the prophet David says, 'Is as a sparrow freed from the snare of the fowler,' [\\*Psalms 124:7](#) when man abides under the protection of God. And our life is like a cord whereby nature holds the soul bound to the body and the sense of man. When God therefore wills, and commands nature to open, the life is broken and the soul escapes in the hands of the angels whom God has ordained to receive souls.

195:2

Then do not let friends weep when their friend is dead; for our God has so willed. But let him weep without ceasing when he sins, for [so] the soul dies, seeing it separates itself from God, the true life. If the body is horrible without its union with the soul, the soul is much more frightful without union with God, who beautifies and quickens it with His grace and mercy."

195:3

And having said this, Jesus gave thanks to God; whereupon Lazarus said, "Lord, this house belongs to God my Creator, with all that He has given into my keeping, for the service of the poor. Therefore, since you are poor, and have a great number of disciples, come to dwell here when you please, and as much as you please, for the servant of God will minister to you as much as will be needed, for love of God."

196:1

Jesus rejoiced when he heard this, and said, "See now how good a thing it is to die! Lazarus has died only once, and has learned such doctrine as is not known to the wise men in the world who have grown old among books! Would to God that every man might die only once and return to the world, like Lazarus, in order that men might learn to live."

196:2

John answered, "O master, is it permitted to me to speak a word?" "Speak a thousand," Jesus answered, "For just as a man is bound to dispense his goods in the service of God, so also is he bound to dispense doctrine; and so much more is he bound [to do so] inasmuch as the world has power to raise up a soul to penitence, whereas goods cannot bring life back to the dead. Therefore he is a murderer who has power to help a poor man, and when he does not help him, the poor man dies of hunger; but a more grievous murderer is he who could, by the word of God, convert the sinner to penitence, and does not convert him, but stands, as God says, 'Like a dumb dog.' God says against such, 'The soul of the sinner that will perish because you have hidden My word, I will require it at your hands, O unfaithful servant.' In what condition, then, are the scribes and Pharisees who now have the key and will not enter, no [rather,] hinder those who would fain enter, into eternal life?"

196:3

You ask me, O John, permission to speak one word, having listened to a hundred thousand words of mine. Truly I say to you, I am bound to listen to you ten times for every one that you have listened to me. And he who will not listen to another, every time that he will speak, he will sin; seeing that we should do to others that which we desire for ourselves, and not do to others that which we do not desire to receive." Then John said, 'O master, why has God not granted this to men, that they should die once and return as Lazarus has done, in order that they might learn to know themselves and their Creator?"

197:1

Jesus answered, "Tell me, John; there was a householder who gave a perfect axe to one of his servants in order that he might cut down the wood which obstructed the view of his house. But the laborer forgot the axe, and said, 'If the master would give me an old axe I should easily cut down the wood.' Tell me, John, what did the master say? Assuredly he was angry, and took the old axe and struck him on the head, saying, 'Dishonest fool! I

gave you an axe wherewith you might cut down the wood without toil, and you seek this axe, wherewith one must work with great toil, and all that is cut is wasted and good for nothing? I desire you to cut down the wood in such wise that your work will be good.' Is this true?"

197:2

John answered, "It is most true." [Then Jesus said,] "'As I live eternally,' God said, 'I have given a good axe to every man, which is the sight of the burial of one dead. Whosoever wields this axe well, removes the wood of sin from their heart without pain; therefore they receive My grace and mercy; giving them merit of eternal life for their good works. But he who forgets that he is mortal, though time after time he sees others die, and says, 'If I should see the other life, I would do good works,' My fury will be upon him, and I will so strike him with death that he will no longer receive any good.' O John," Jesus said, "How great is the advantage of him who, from the fall of others, learns to stand on his feet!"

198:1

Then Lazarus said, "Master, truly I say to you, I cannot conceive the penalty of which he is worthy, who, time after time, sees the dead borne to the tomb and does not fear God our Creator. Such a one for the things of this world, which he should entirely forsake, offends his Creator who has given him all."

198:2

Then Jesus said to his disciples, "You call me master, and you do well, seeing that God teaches you by my mouth. But how will you call Lazarus? Truly he is master of all the masters here who teach doctrine in this world. I indeed have taught you how you should live well, but Lazarus will teach you how to die well. As God lives, he has received the gift of prophecy; listen therefore to his words, which are truth. And you should so much more to listen to him, as good living is vain if one dies badly."

198:3

Lazarus said, "O master, I thank you that you make the truth to be prized; therefore God will give the great merit." Then he who writes this said, "O master, how Lazarus speaks the truth in saying to you, 'You will have merit,' whereas you said to Nicodemus that man merits nothing but punishment? Should you accordingly be punished by God?"

198:4

Jesus answered, "May it please God that I receive punishment by God in this world, because I have not served Him so faithfully as I was bound to do. But God has so loved me, by His mercy, that every punishment is withdrawn from me, insomuch that I will only be tormented in another person. For punishment was fitting for me, for men have called me God; but since I have confessed, not only that I am not God, as is the truth, but have also confessed that I am not the Messiah, [1\\*3:45](#) therefore God has taken the punishment away from me, and will cause a wicked one to suffer it in my name, so that the shame will be mine alone.

198:5

Therefore I say to you, my Barnabas, that when a man speaks of what God will give to his neighbor, let him say that his neighbor merits it; but let him look to it that, when he speaks of what God will give to himself, he say, 'God will give me.' And let him look to it that he does not say, 'I have merit,' because God is pleased to grant His mercy to His servants when they confess that they merit Hell for their sins.

199:1

God is so rich in mercy that the water of a thousand seas, if so many were to be found, could not quench a spark of the flames of Hell, yet a single tear of one who mourns at having offended God quenches the whole of Hell, by the great mercy wherewith God succours him. God therefore, to confound Satan and to display His own bounty, wills to call merit, every good work of His faithful servant, in the presence of His mercy, and wills him to so speak of his neighbor. But of himself, a man must beware of saying, 'I have merit;' for he would be condemned."

200:1

Jesus then turned to Lazarus and said, "Brother, I must abide for a short time in the world, therefore, when I will be near your house, I will never go elsewhere, because you will minister to me, not for love of me, but for love of God."

200:2

It was near to the Passover of the Jews, [so] Jesus said to his disciples, "Let us go to Jerusalem to eat the paschal lamb." And he sent Peter and John to the city, saying, "You will find a donkey near the gate of the city with a colt, loose her and bring her here; for I must ride [on her] into Jerusalem. And if anyone

asks you, saying, 'Why [do] you loose her?' Say to them, 'The master has need [of it],' and they will permit you to bring her."

200:3

The disciples went, and found all that Jesus had told them, and accordingly, they brought the donkey and the colt. [\\*Mark 11:4](#) The disciples [then] placed their mantles upon the colt, and Jesus rode [on it]. [\\*Luke 19:35](#) And it came to pass that, when the men of Jerusalem heard that Jesus of Nazareth was coming, the men went forth with their children eager to see Jesus, bearing branches of palm and olive in their hands, singing, "Blessed is he who comes to us in the name of God; Hosanna son of David!" [\\*Matthew 21:6 - 9](#)

200:4

Jesus, having come into the city, the men spread out their garments under the feet of the donkey, singing, "Blessed is he who comes to us in the name of the Lord God; Hosanna, son of David!" The Pharisees rebuked Jesus, saying, "Do you not see what these say? Cause them to hold their peace!"

200:5

Then Jesus said, "As God lives, in whose presence my soul stands, if men should hold their peace, the stones would cry out [\\*Luke 19:40](#) against the disbelief of malignant sinners." And when Jesus had said this, all the stones of Jerusalem cried out with a great noise, "Blessed is he who comes to us in the name of the Lord God!" Nevertheless, the Pharisees remained still in their disbelief, and having assembled themselves together, they took counsel to catch him in his talk.

201:1

Jesus, having entered into the temple, the scribes and Pharisees brought a woman to him taken in adultery. [\\*John 8:2 - 3](#) They said amongst themselves, "If he saves her, it is contrary to the law of Moses, and so we have him as guilty, and if he condemns her, it is contrary to his own doctrine, for he preaches mercy." Therefore they came to Jesus and said, "Master, we have found this woman in adultery. Moses commanded that [such] should be stoned, what then do you say?"

201:2

Thereupon Jesus stooped down and with his finger, made a mirror on the ground wherein everyone saw his own iniquities. They still pressed for the answer, Jesus lifted himself up, and pointing to the mirror with his finger, said, "He who is without

sin among you, let him be first to stone her." And again he stooped down, shaping the mirror.

201:3

The men, seeing this, went out one by one, beginning from the eldest, for they were ashamed to see their abominations. Jesus, having lifted himself up, and seeing no one but the woman, said, "Woman, where are those who condemned you?" The woman answered, weeping, "Lord, they have departed; and if you will pardon me as God lives, I will sin no more."

201:4

Then Jesus said, "God is blessed! Go your way in peace and sin no more, for God has not sent me to condemn you." Then the scribes and Pharisees, being assembled, Jesus said to them, "Tell me, if one of you had a hundred sheep, and should lose one of them, would you not go to seek it, leaving the ninety nine? And when you found it, would you not lay it upon your shoulders, and having called your neighbors together, say to them, 'Rejoice with me, for I have found the sheep which I had lost'? Assuredly you would do so. Now tell me, will our God love man less, for whom He has made the world? As God lives, even so there is joy in the presence of the angels of God over one sinner who repents; because sinners make God's mercy known.

202:1

Tell me, by whom is the physician more loved, by those who have never had any sickness, or by those whom the physician has healed from a grievous sickness?" The Pharisees said to him, "And how will he who is whole love the physician? Assuredly he will love him only since he is not sick; and not having knowledge of sickness, he will love the physician only a little."

202:2

Then with vehemence of spirit, Jesus spoke, saying, "As God lives, your own tongues condemn your pride, inasmuch as our God is loved more by the sinner who repents, knowing the great mercy of God upon him, than by the righteous. For the righteous do not have knowledge of the mercy of God. Therefore there is more rejoicing in the presence of the angels of God over one sinner who repents, than over ninety nine righteous persons. Where are the righteous in our time? As God lives, in whose presence my soul stands, the number of the righteous unrighteous is great; their condition being like that of Satan."

202:3

The scribes and Pharisees answered, "We are sinners, therefore God will have mercy on us." And they said this tempting him; for the scribes and Pharisees count it the greatest insult to be called sinners. Then Jesus said, "I fear that you are righteous unrighteous. For if you have sinned and deny your sin, calling yourselves righteous, you are unrighteous; and if you hold yourselves righteous in your heart, and you say that you are sinners with your tongue, then you are doubly righteous unrighteous."

202:4

Accordingly, the scribes and Pharisees, hearing this, were confounded and departed, leaving Jesus with his disciples in peace, and they went into the house of Simon the leper, whose leprosy he [had] cleansed. The citizens had gathered the sick together to the house of Simon and prayed Jesus for the healing of the sick. Then Jesus, knowing that his hour was near, said, "Call the sick, as many as there are, because God is Almighty and Merciful to heal them." They answered, "We do not know that there are any other sick folk here in Jerusalem."

202:5

Jesus answered, weeping, "O Jerusalem, O Israel, I weep over you, for you do not know your visitation; because I would fain have gathered you to the love of God your Creator, as a hen gathers her chickens under her wings, [\\*2 Ezra 1:30](#) and you would not! Therefore God thus says to you,

203:1

'O city, hard hearted and perverse of mind, I have sent My servant to you, to the end that he may convert you to your heart and you may repent; but you, O city of confusion, have forgotten all that I did upon Egypt and upon Pharaoh for love of you, O Israel. You weep many times so that My servant may heal your body of sickness; and you seek to slay My servant because he seeks to heal your soul of sin.

203:2

Should you alone then, remain unpunished by Me? Should you then, live eternally? And will your pride deliver you from My hands? Assuredly not. For I will bring princes with which they will surround you with might, an army against you, and in such wise will I give you over into their hands so that your pride will fall down into Hell.

203:3

I will not pardon the old men or the widows, I will not pardon the children, but I will give you all to famine, the sword, and derision, and the temple, whereon I have looked with mercy, I will make the city desolate, insomuch that you will be for a fable, a derision, and a proverb among the nations. So My wrath is abiding upon you, and My indignation does not sleep."

204:1

Having said this, Jesus said again, "Do you know not that there are other sick folk? As God lives, they are fewer in Jerusalem who have their soul sound than those who are sick in body. And in order that you may know the truth, I say to you, O sick folk, in the name of God, let your sickness depart from you!" And when he had said this, immediately they were healed.

204:2

The men wept when they heard of the wrath of God upon Jerusalem, and prayed for mercy; when Jesus said, "'If Jerusalem will weep for her sins and do penance, walking in My ways,' God said, 'I will not remember her iniquities anymore, and I will not do any of the evil to her which I have said. But Jerusalem weeps for her ruin and not for her dishonoring of Me, wherewith she has blasphemed My name among the nations. Therefore My is fury kindled much more. As I live eternally, if Job, Abraham, Samuel, David, and Daniel My servants, with Moses, should pray for this people, My wrath upon Jerusalem will not be appeased.'" And having said this, Jesus retired into the house, while everyone remained in fear.

205:1

While Jesus was supping with his disciples in the house of Simon the leper, behold, Mary, the sister of Lazarus, entered into the house, and having broken a vessel, poured ointment over the head and garment of Jesus. [\\*Mark 14:3](#), [\\*Matthew 26:6 - 7](#) Seeing this, Judas the traitor was fain to hinder Mary from doing such a work, saying, "Go and sell the ointment and bring the money, so that I may give it to the poor."

205:2

Jesus said, "Why do you hinder her? Let her be, for you will always have the poor with you, but you will not always have me." [\\*Mark 14:6 - 7](#), [\\*Matthew 26:10 - 11](#), [\\*John 12:8](#) Judas answered, "O master, this ointment might be sold for three hundred pieces of money; now see how many poor folk would be helped." Jesus



answered, "O Judas, I know your heart, have patience therefore, and I will give you all."

205:3

Everyone ate with fear, and the disciples were sorrowful, because they knew that Jesus must soon depart from them. But Judas was indignant, because he knew that he was losing thirty pieces of money for the ointment not sold, seeing he stole the tenth part of all that was given to Jesus. He went to find the high priest, who assembled in a council of priests, scribes, and Pharisees; to whom Judas spoke, saying, "What will you give me, and I will betray Jesus into your hands, who would fain make himself king of Israel?"

205:4

They answered, "Now how will you give him into our hand?" Judas said, "When I will know that he goes outside the city to pray, I will tell you, and will conduct you to the place where he will be found; for to seize him in the city will be impossible without a sedition." The high priest answered, "If you will give him into our hand, we will give the thirty pieces of gold and you will see how well I will treat you."

206:1

When day had come, Jesus went up to the temple with a great multitude of people. Whereupon the high priest drew near, saying, "Tell me, O Jesus, have you forgotten all that you confessed, that you are not God, nor son of God, nor even the Messiah?"

206:2

Jesus answered, "No, surely, I have not forgotten; for this is my confession which I will bear before the Judgement seat of God on the Day of Judgement. For all that is written in the Book of Moses is most true, inasmuch as God our Creator is [God] alone, and I am God's servant and desire to serve God's messenger whom you call Messiah." The high priest said, "Then what boots it to come to the temple with so great a multitude of people? Do you seek perhaps, to make yourself king of Israel? Beware unless some should danger befall you!"

206:3

Jesus answered, "If I sought my own glory and desired my portion in this world, I would not have fled when the people of Nain would fain have made me king. Believe me, truly, that I do not seek anything in this world." Then the high priest said, "We

want to know a thing concerning the Messiah." And then the priests, scribes, and Pharisees made a circle round about Jesus.

206:4

Jesus answered, "What is that thing which you seek to know about the Messiah? Perhaps it is the lie? Assuredly, I will not tell you the lie. For if I had said the lie, I [would] have been adored by you, and by the scribes [and] Pharisees with all Israel; but because I tell you the truth, you hate me and seek to kill me." The high priest said, "Now we know that you have the devil at your back; for you are a Samaritan, and have no respect to the priest of God."

207:1

Jesus answered, "As God lives, I do not have the devil at my back, but I seek to cast out the devil. Therefore, for this cause, the devil stirs up the world against me, because I am not of this world, but I seek that God may be glorified, who has sent me into the world. Listen therefore to me, and I will tell you who has the devil at his back. As God lives, in whose presence my soul stands, he who works after the will of the devil, he has the devil at his back, who has put the bridle of his will on him and rules him at his pleasure, making him to run into every iniquity.

207:2

Even as a garment changes its name when it changes its owner, although it is all the same cloth, so also men, albeit they are all of one material, are different by reason of the works of him who works in the man. If I, (as I know,) have sinned, why do you not rebuke me as a brother, instead of hating me as an enemy? Truly the members of a body succour one another when they are united with the head, and those who are cut off from the head give it no succour. For the hands of one body do not feel the pain of another body's feet, but that of the body in which they are united.

207:3

As God lives, in whose presence my soul stands, he who fears and loves God his Creator has the feeling of mercy over them [over] whom God his head has mercy; and seeing that God does not will the death of the sinner, but waits for each one to repent, if you were of that body wherein I am incorporate, as God lives, you would help me to work according to my head.

208:1

If I work iniquity, reprove me, and God will love you, because

you will be doing His will, but if none can reprove me of sin, it is a sign that you are not sons of Abraham as you call yourselves, nor are you incorporate with that head wherein Abraham was incorporate. As God lives, Abraham so greatly loved God, that he not only broke the false idols in pieces and forsook his father and mother, but was willing to slay his own son in obedience to God." The high priest answered, "I ask this of you, and I do not seek to slay you, therefore tell us, who was this son of Abraham?"

208:2

Jesus answered, "The zeal of Your honor, O God, inflames me, and I cannot hold my peace. Truly I say, the son of Abraham was Ishmael, whom the Messiah must be descended from, promised to Abraham, that all the tribes of the earth should be blessed in him." Then the high priest was angry hearing this, and cried out, "Let us stone this impious fellow, for he is an Ishmaelite, and has spoken blasphemy against Moses and against the law of God."

208:3

Whereupon every scribe and Pharisee, with the elders of the people, took up stones to stone Jesus, who vanished from their eyes and went out of the temple. And then, through the great desire that they had to slay Jesus, blinded with fury and hatred, they struck one another in such wise that a thousand men died there; and they polluted the holy temple. The disciples and believers, who saw Jesus go out of the temple (for he was not hidden from them), followed him to the house of Simon.

208:4

Thereupon, Nicodemus came there and counselled Jesus to go out of Jerusalem beyond the brook Cedron, saying, "Lord, I have a garden with a house beyond the brook Cedron, I pray you, therefore, go there with some of your disciples, to wait there until this hatred of our priests has past; for I will minister to you what is necessary. And the multitude of disciples will leave you here in the house of Simon and in my house, for God will provide for all." And Jesus did this, desiring only to have the twelve first called apostles with him.

209:1

At this time, while the virgin Mary, mother of Jesus, was standing in prayer, the angel Gabriel visited her and narrated the persecution of her son to her, saying, "Do not fear, Mary, for God will protect him from the world." Mary, weeping,

departed from Nazareth, and came to Jerusalem to the house of Mary Salome, her sister, seeking her son.

209:2

But since he had secretly retired beyond the brook Cedron, she was not able to see him anymore in this world; except after the deed of shame, for [then] the angel Gabriel, with the angels Michael, Rafael, and Uriel, by [the] command of God, brought him to her.

210:1

When the confusion in the temple ceased by the departure of Jesus, the high priest ascended on high, and having beckoned for silence with his hands, he said, "Brethren, what do we do? Do you not see that he has deceived the whole world with his diabolical art? Now, how did he vanish, if he is not a magician? Assuredly, if he were a holy one and a prophet, he would not blaspheme against God and against Moses [His] servant, and against the Messiah, who is the hope of Israel. And what will I say? He has blasphemed all our priesthood, therefore, truly I say to you, if he is not removed from the world, Israel will be polluted, and our God will give us to the nations. Behold now, how by reason of him, this holy temple has been polluted."

210:2

And the high priest spoke in such wise, [and] many forsook Jesus, therefore the secret persecution was converted into an open one, insomuch that the high priest went to Herod in person, and to the Roman governor, accusing Jesus that he desired to make himself king of Israel, and they had false witnesses of this.

210:3

Thereupon, a general council was held against Jesus, forasmuch as the decree of the Romans made them afraid. For so it was, that the Roman senate had sent a decree twice concerning Jesus: in one decree it was forbidden, on pain of death, that anyone should call Jesus of Nazareth, the prophet of the Jews, either God or son of God; in the other it forbade, under capital sentence, that anyone should contend concerning Jesus of Nazareth, prophet of the Jews. Therefore, for this cause, there was a great division amongst them. Some desired that they should write again to Rome against Jesus; others said that they should leave Jesus alone, regardless of what he said, as of a fool; others adduced the great miracles that he did.

210:4

The high priest therefore spoke that, under pain of anathema, none should speak a word in defence of Jesus; and he spoke to Herod, and to the governor, saying, "In any case, we have an ill venture in our hands, for if we slay this sinner, we have acted contrary to the decree of Caesar, and if we allow him to live and he makes himself king, how will the matter go?" Then Herod arose and threatened the governor, saying, "Beware, unless this country is rebellious through your favoring of that man, for I will accuse you before Caesar as a rebel."

210:5

Then the governor feared the senate and made friends with Herod, (for they had hated one another to death before this), and they joined together for the death of Jesus, and said to the high priest, "Whenever you will know where the malefactor is, send [him] to us, for we will give you soldiers." This was done to fulfill the prophecy of David, who had foretold of Jesus, prophet of Israel, saying, "The princes and kings of the earth are united against the holy one of Israel, because he announces the salvation of the world." Thereupon, on that day, there was a general search for Jesus throughout Jerusalem.

211:1

Jesus, being in the house of Nicodemus, beyond the brook Cedron, comforted his disciples, saying, "The hour is near that I must depart from the world; console yourselves and do not be sad, seeing that where I go, I will not feel any tribulation. Now, will you be my friends if you are sad at my welfare? No, assuredly, but rather enemies. When the world will rejoice, be sad, because the rejoicing of the world is turned into weeping; but your sadness will be turned into joy, and no one will take your joy from you, for the rejoicing that the heart feels in God its Creator, the whole world can not take away. See that you do not forget the words which God has spoken to you by my mouth. Be my witnesses against everyone who will corrupt the witness that I have witnessed with my Gospel; against the world, and against the lovers of the world."

212:1

Then lifting up his hands to the Lord, he prayed, saying, "Lord our God, God of Abraham, God of Ishmael and Isaac, God of our fathers, have mercy upon those whom You have given me, and save them from the world. I do not say, take them from the world, because it is necessary that they will bear witness against those who will corrupt my Gospel. But I pray You to keep them

from evil, so that on the Day of Your Judgement, they may come with me to bear witness against the world and against the house of Israel [\\*4:41](#), [\\*16:84](#), [\\*16:89](#) that has corrupted Your testament.

212:2

Lord God, Almighty and Jealous, who takes vengeance upon idolatry against the sons of idolatrous fathers even to the fourth generation; eternally curse everyone who will corrupt my Gospel that You gave me, when they write that I am Your son. For I, clay and dust, am servant of Your servants, and I have never thought myself to be Your good servant; for I cannot give You anything in return for that which You have given me, for all things are Yours.

212:3

Lord God, the Merciful, who shows mercy to a thousand generations upon those who fear You, have mercy upon those who believe my words that You have given me. For even as You God are true, so is Your word true which I have spoken; for it is Yours, seeing I have always spoken as one who reads, who cannot read except that which is written in the book that he reads; even so have I spoken that which You have given me.

212:4

Lord God the Savior, save those whom You have given to me, in order that Satan may not be able to do anything against them, and do not only save them, but everyone who will believe in them.

212:5

Lord, bountiful and rich in mercy, grant Your servant to be in the congregation of Your messenger on the Day of Judgement, and not me only, but everyone whom You have given to me, with all those who will believe in me through their preaching. And do this, Lord, for Your own sake, so that Satan does not boast himself against You, Lord.

212:6

Lord God, who, by Your providence, provides all things necessary for Your people Israel, be mindful of all the tribes of the earth, which You have promised to bless by Your messenger, for whom You created the world. Have mercy on the world and speedily send Your messenger, so that Your enemy Satan may lose his empire." And having said this, Jesus said three times, "So be it, Lord, Great and Merciful!" And they

answered, weeping, "So be it," all except Judas, for he believed nothing.

213:1

The day having come for eating the lamb, Nicodemus sent the lamb secretly to the garden for Jesus and his disciples, announcing all that had been decreed by Herod with the governor and the high priest. Whereupon Jesus rejoiced in spirit, saying, "Your holy name is blessed, O Lord, because You have not separated me from the number of Your servants who have been persecuted by the world and slain. I thank You, my God, because I have fulfilled Your work." And turning to Judas, he said to him, "Friend, why do you wait? My time is near, therefore go and do that which you must do."

213:2

The disciples thought that Jesus was sending Judas to buy something for the day of the Passover, but Jesus knew that Judas was betraying him, therefore, desiring to depart from the world, he spoke so. Judas answered, "Lord, allow me to eat, and I will go." "Let us eat," Jesus said, "For I have greatly desired to eat this lamb before I have parted from you."

213:3

And having arisen, he took a towel and girded his loins, and having put water in a basin, he set himself to wash his disciples' feet. Beginning from Judas, Jesus came to Peter. Peter said, "Lord, would you wash my feet?" Jesus answered, "That which I do, you do not know now, but you will know hereafter." Peter answered, "You will never wash my feet." [\\*John 13:4-8](#) Then Jesus rose up, and said, "Neither will you come in my company on the Day of Judgement."

213:4

Peter answered, "Do not wash only my feet, Lord, but my hands and my head." [\\*John 13:9](#) When the disciples were washed and seated at table to eat, Jesus said, "I have washed you, yet you are not all clean, for as much as all the water of the sea will not wash him who does not believe me." Jesus said this, because he knew who was betraying him. The disciples were sad at these words, when Jesus said again, "Truly I say to you, that one of you will betray me, insomuch that I will be sold like a sheep; but woe to him, for he will fulfill all that our father David said of such a one, that 'He will fall into the pit which he had prepared for others.'"

213:5

Whereupon the disciples looked one upon another, saying with sorrow, "Who will be the traitor?" Judas then said, "Will it be me, O master?" Jesus answered, "You have told me who it will be who will betray me." And the eleven apostles did not hear it. When the lamb had been eaten, the devil came upon the back of Judas, and he went forth from the house, Jesus saying to him again, "Do quickly that which you must do."

214:1

Having gone forth from the house, Jesus retired into the garden to pray, accordingly as his custom was to pray, bowing his knees a hundred times and prostrating himself upon his face. Judas, accordingly, knowing the place where Jesus was with his disciples, went to the high priest and said, "If you will give me what was promised, I will give Jesus into your hand this night, whom you seek; for he is alone with eleven companions."

214:2

The high priest answered, "How much do you seek?" Judas said, "Thirty pieces of gold." Then the high priest straightway counted the money to him, and sent a Pharisee to the governor to fetch soldiers, and to Herod, and they gave a legion of them, because they feared the people; therefore they took their arms, and with torches and lanterns upon staves, went out of Jerusalem.

215:1

When the soldiers drew near with Judas to the place where Jesus was, Jesus heard the approach of many people, therefore he withdrew into the house in fear. And the eleven were sleeping. Then God, seeing the danger of His servant, commanded Gabriel, Michael, Rafael, and Uriel, His ministers, to take Jesus out of the world.

215:2

The holy angels came and took Jesus out by the window that looks toward the south. They bore him and placed him in the third heaven <sup>~\*2 Corinthians 12:2</sup> in the company of angels blessing God forevermore.

216:1

Judas entered impetuously before all into the chamber from where Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be



like Jesus, that we believed him to be Jesus. And he, having awakened us, was seeking where the master was. Whereupon we marveled and answered, "You, lord, are our master; have you now forgotten us?" And he, smiling, said, "Now are you foolish, who do not know me to be Judas Iscariot!"

216:2

And as he was saying this, the soldiery entered, and laid their hands upon Judas, because he was in every way like Jesus. We, having heard Judas' saying, and seeing the multitude of soldiers, fled as beside ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the prayer of Jesus, and saved the eleven from evil.

217:1

The soldiers took Judas and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said, "Sir, do not fear, for we have come to make you king of Israel, and we have bound you because we know that you refuse the kingdom." Judas answered, "Now you have lost your senses! You have come to take Jesus of Nazareth, with arms and lanterns as [against] a robber; and you have bound me, who have guided you, to make me king!"

217:2

Then the soldiers lost their patience, and they began to flout Judas with blows and kicks, and they led him with fury into Jerusalem. John and Peter followed the soldiers afar off; and they affirmed to him who writes, that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. Whereupon Judas spoke many words of madness, insomuch that everyone was filled with laughter, believing that he was really Jesus, and that he was feigning madness for fear of death. Whereupon the scribes bound his eyes with a bandage, and mocking him said, "Jesus, prophet of the Nazarenes (for they so called those who believed in Jesus), "Tell us, who was it that struck you?" And they buffeted him and spat in his face.

217:3

When it was morning, the great council of scribes and elders of the people assembled there; and the high priest sought false witness against Judas with the Pharisees, believing him to be Jesus, and they did not find that which they sought. And why do

I say that the chief priests believed Judas to be Jesus? No, all the disciples, with him who writes, believed it; and more, the poor virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of everyone was incredible.

217:4

As God lives, he who writes forgot all that Jesus had said, how he should be taken up from the world, and that he should suffer in a third person, and that he should not die until near the end of the world. Therefore, he went with the mother of Jesus and with John to the cross. The high priest caused Judas to be brought bound before him, and asked him of his disciples and his doctrine. Whereupon Judas, as though beside himself, answered nothing to the point. The high priest then adjured him by the living God of Israel that he would tell him the truth.

217:5

Judas answered, "I have told you that I am Judas Iscariot, who promised to give Jesus the Nazarene into your hands; and you, by what, I do not know, are beside yourselves, for you will have it by every means that I am Jesus." The high priest answered, "O perverse seducer, you have deceived all Israel, beginning from Galilee even to Jerusalem here, with your doctrine and false miracles, and now you think to flee the merited punishment that befits you by feigning to be mad?

217:6

As God lives, you will not escape it!" And having said this, he commanded his servants to strike him with buffetings and kicks, so that his understanding might come back into his head. The derision which he then suffered at the hands of the high priest's servants is past belief. For they zealously devised new inventions to give pleasure to the council. So they attired him as a juggler, and so treated him with hands and feet, so that it would have moved the very Canaanites to compassion if they had beheld that sight. But the chief priests and Pharisees and elders of the people had their hearts so exasperated against Jesus that, believing Judas to really be Jesus, they took delight in seeing him treated so.

217:7

Afterward, they led him bound to the governor, who secretly loved Jesus. Whereupon he, thinking that Judas was Jesus, made him enter into his chamber, and spoke to him, asking him for what cause the chief priests and the people had given him into his hands. Judas answered, "If I tell you the truth, you will

not believe me; for perhaps you are deceived as the (chief) priests and the Pharisees are deceived."

217:8

The governor answered, (thinking that he wished to speak concerning the law), "Now do you not know that I am not a Jew? But the (chief) priests and the elders of your people have given you into my hand; therefore tell us the truth, whereby I may do what is just. For I have power to set you free and to put you to death." Judas answered, "Sir, believe me, if you put me to death, you will do a great wrong, for you will slay an innocent person; seeing that I am Judas Iscariot, and not Jesus, who is a magician, and by his art magic, has so transformed me."

217:9

When he heard this, the governor marveled greatly, so that he sought to set him at liberty. The governor therefore went out, and smiling said, "In the one case, at least, this man is not worthy of death, but rather of compassion. This man says," the governor said, "That he is not Jesus, but a certain Judas who guided the soldiery to take Jesus, and he says that Jesus the Galilean has, by his art magic, so transformed him. Therefore, if this is true, it would be a great wrong to kill him, seeing that he would be innocent. But if he is Jesus and denies that he is, assuredly he has lost his understanding, and it would be impious to slay a madman."

217:10

Then the chief priests and elders of the people, with the scribes and Pharisees, cried out with shouts, saying, "He is Jesus of Nazareth, for we know him; for if he were not the malefactor, we would not have given him into your hands. Nor is he mad; but rather malignant, for with this device, he seeks to escape from our hands, and the sedition that he would stir up, if he should escape, would be worse than the former." Pilate, (of such was the governor's name), in order to rid himself of such a case, said, "He is a Galilean, and Herod is king of Galilee: therefore it does not pertain to me to judge such a case, so take him to Herod."

217:11

Accordingly, they led Judas to Herod, who, of a long time, had desired that Jesus should go to his house. But Jesus had never been willing to go to his house, because Herod was a Gentile, and adored the false and lying gods, living after the manner of the unclean Gentiles. Now when Judas had been led there,

Herod asked him of many things, to which Judas gave no answers to the purpose, denying that he was Jesus. Then Herod mocked him, with all his court, and caused him to be clad in white as the fools are clad, and sent him back to Pilate, saying to him, "Do not fail in justice to the people of Israel!" And Herod wrote this, because the chief priests and scribes and the Pharisees had given him a good quantity of money. The governor, having heard that this was so from a servant of Herod, in order that he also might gain some money, feigned that he desired to set Judas at liberty.

217:12

Whereupon he caused him to be scourged by his slaves, who were paid by the scribes to slay him under the scourges. But God, who had decreed the issue, reserved Judas for the cross, in order that he might suffer that horrible death to which he had sold another. He did not allow Judas to die under the scourges, notwithstanding, so that the soldiers scourged him so grievously that his body rained blood. Thereupon, in mockery, they clad him in an old purple garment, saying, "It is fitting to our new king to clothe and crown him;" so they gathered thorns and made a crown, like those of gold and precious stones which kings wear on their heads. And they placed this crown of thorns upon Judas' head, putting a reed in his hand for a sceptre, and they made him sit in a high place.

217:13

And the soldiers came before him, bowing down in mockery, saluting him as King of the Jews. And they held out their hands to receive gifts, such as new kings are accustomed to give; and receiving nothing, they struck Judas, saying, "Now, how are you crowned, foolish king, if you will not pay your soldiers and servants?" The chief priests with the scribes and Pharisees, seeing that Judas did not die by the scourges, and fearing unless Pilate should set him at liberty, made a gift of money to the governor, who, having received it, gave Judas to the scribes and Pharisees as guilty to death. Whereupon they condemned two robbers with him to the death of the cross.

217:14

So they led him to Mount Calvary, where they used to hang malefactors, and they crucified him there naked, for the greater ignominy. Judas truly did nothing else but cry out, "God, why have you forsaken me, seeing the malefactor has escaped and I die unjustly?" Truly I say that the voice, the face, and the person of Judas were so like Jesus, that his disciples and believers

entirely believed that he was Jesus; therefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that he had done the miracles which he did by art magic; for Jesus had said that he should not die till near the end of the world; for at that time, he should be taken away from the world.

217:15

But those who stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him die, who was entirely like Jesus, that they did not remember what Jesus had said. And so in company with the mother of Jesus, they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia; they obtained the body of Judas from the governor to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in a hundred pounds of precious ointments.

218:1

Then each man returned to his house. He who writes, with John and James his brother, went with the mother of Jesus; to Nazareth. Those disciples who did not fear God, went by night [and] stole the body of Judas and hid it, spreading a report that Jesus had risen again; from which great confusion arose. The high priest then commanded, under pain of anathema, that no one should talk of Jesus of Nazareth. And so a great persecution arose there, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.

218:2

The news reached Nazareth how Jesus, their fellow citizen, having died on the cross, had risen again. Whereupon, he who writes; prayed the mother of Jesus; that she would be pleased to leave off weeping, because her son had risen again. Hearing this, the virgin Mary, weeping, said, "Let us go to Jerusalem to find my son. I will die content when I have seen him."

219:1

The virgin returned to Jerusalem with him who writes, and James and John, on that day on which the decree of the high priest went forth. Whereupon, the virgin, who feared God, albeit she knew the decree of the high priest to be unjust, commanded those who dwelt with her to forget her son. Then

how each one was affected! God who discerns the heart of men knows that between grief at the death of Judas, whom we believed to be Jesus our master, and the desire to see him risen again, we were consumed with the mother of Jesus.

219:2

So the angels, who were guardians of Mary, ascended to the third heaven, where Jesus was in the company of angels, [~\\*2](#) [Corinthians 12:2](#) and recounted all to him. Therefore Jesus prayed God that He would give him power to see his mother and his disciples. Then [by] the Merciful God, Michael commanded His four favorite angels, who are Gabriel, Rafael, and Uriel, to bear Jesus into his mother's house, and keep watch over him there for three days continually, allowing him only to be seen by those who believed in his doctrine.

219:3

Jesus came, surrounded with splendor, to the room where Mary the virgin abode with her two sisters, and Martha and Mary Magdalen, and Lazarus, and him who writes, and John and James and Peter. Whereupon, they fell as dead through fear. And Jesus lifted up his mother and the others from the ground, saying, "Do not fear, for I am Jesus; and do not weep, for I am alive and not dead." They remained, every one, for a long time beside himself at the presence of Jesus, for they altogether believed that Jesus was dead. Then the virgin, weeping, said, "Tell me, my son, why God, having given you power to raise the dead, allowed you to die, to the shame of your kinsfolk and friends, and to the shame of your doctrine? For everyone who loves you has been as dead."

220:1

Jesus replied, embracing his mother, "Believe me, mother, for truly I say to you that I have not been dead at all; for God has reserved me till near the end of the world." And having said this, he prayed the four angels that they would manifest themselves, and give testimony how the matter had passed.

220:2

Thereupon the angels manifested themselves like four shining suns, insomuch that everyone again fell down as dead through fear. Then Jesus gave four linen cloths to the angels so that they might cover themselves, in order that they might be seen and heard to speak by his mother and her companions. And having lifted each one up, he comforted them, saying, "These are the ministers of God: Gabriel, who announces God's secrets;

Michael, who fights against God's enemies; Rafael, who receives the souls of those who die; and Uriel, who will call everyone to the Judgement of God at the Last Day. Then the four angels narrated to the virgin how God had sent for Jesus, and had transformed Judas, so that he might suffer the punishment to which he had sold another.

220:3

Then he who writes said, "O master, is it lawful for me to question you now, as it was lawful for me when you dwelt with us?" Jesus answered, "Ask what you please, Barnabas, and I will answer you." Then he who writes said, "O master, seeing that God is Merciful, why has He so tormented us, making us to believe that you were dead? And your mother has so wept for you that she has been near to death; and you, who are a holy one of God, God has allowed the calumny to fall on you that you were slain amongst robbers on the Mount Calvary?"

220:4

Jesus answered, "Believe me, Barnabas, that every sin, however small it is, God punishes with great punishment, seeing that God is offended at sin. Therefore, since my mother and my faithful disciples who were with me loved me a little with earthly love, the righteous God has willed to punish this love with the present grief, in order that it may not be punished in the flames of Hell. And though I have been innocent in the world, since men have called me 'God,' and 'Son of God,' God, in order that I not be mocked by the demons on the Day of Judgement, has willed that I be mocked by men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking will continue until the advent of Muhammad, the messenger of God, who, when he will come, will reveal this deception to those who believe in God's law." Having thus spoken, Jesus said, "You are just, O Lord our God, because honor and glory belong to You only without end."

221:1

Jesus turned himself to him who writes and said, "Barnabas, see that by all means you write my Gospel concerning all that has happened through my dwelling in the world. And write in a similar manner that which has befallen Judas, in order that the faithful may be undeceived, and everyone may believe the truth." Then he who writes answered, "I will do so, if God wills, O master; but I do not know what happened to Judas, for I did not see it."

221:2

Jesus answered, "Here are John and Peter who saw everything, and they will tell you all that has passed." And then Jesus commanded us to call his faithful disciples [so] that they might see him. So James and John called the seven disciples together with Nicodemus and Joseph, and many others of the seventy two, and they ate with Jesus.

221:3

The third day, Jesus said, "Go to the Mount of Olives with my mother, for I will ascend there again to heaven, and you will see who will bear me up." So they all went there except twenty five of the seventy two disciples, who had fled to Damascus for fear. And as they all stood in prayer at midday, Jesus came with a great multitude of angels who were praising God, and the splendor of his face made them greatly afraid and they fell with their faces to the ground. But Jesus lifted them up, comforting them, and saying, "Do not be afraid, I am your master."

221:4

And he reproved many who believed that he had died and risen again, saying, "Do you hold me and God for liars? I said to you that God has granted me to live almost to the end of the world. Truly I say to you, I did not die; it was Judas the traitor. Beware, for Satan will make every effort to deceive you. Be my witnesses in Israel, and throughout the world, of all things that you have heard and seen."

221:5

And having said this, he prayed to God for the salvation of the faithful, and the conversion of sinners and [then] his prayer ended; he embraced his mother, saying, "Peace be to you, my mother. Rest in God who created you and me." And having said this, he turned to his disciples, saying, "May God's grace and mercy be with you." Then before their eyes, the four angels carried him up into heaven.

222:1

After Jesus had departed, the disciples scattered through the different parts of Israel and of the world, and the truth, hated by Satan, was persecuted, as it always is, by falsehood. For certain evil men, pretending to be disciples, preached that Jesus died and did not rise again. Others preached that he really died, but rose again. Others preached, and yet preach, that Jesus is the son of God, among whom, Paul is deceived. But we, as much



as I have written, we preach to those who fear God, so that they may be saved in the Last Day of God's Judgement. Amen.

# Infancy Gospel of Thomas

## **The Full Text, which was Removed from the Bible with References to the Qur'an;**

1:1

I, Thomas the Israelite, am reporting to you, all my brothers from the nations, to reveal the childhood and the greatness of our lord Jesus Christ, what he did in my country after he was born. This is the beginning of it.

2:1

When the boy Jesus was five years old, he was playing in a narrow part of a rushing stream.

2:2

He was gathering the flowing waters into ponds, and immediately they were made clean, and he ordered these things with a single word.

2:3

And after he made clay, he molded twelve sparrows from it. [\\*3:49, \\*5:110](#) And it was the Sabbath when he did these things. But there were also many other children playing with him.

2:4

Then, a certain Jew saw what Jesus was doing while playing on the Sabbath. Immediately, he departed and reported to Jesus' father, Joseph, "Look, your child is in the stream and he took clay and formed twelve birds and profaned the Sabbath."

2:5

And Joseph went to the area and when he saw him, he shouted, "Why are you doing these things that are not permitted on the Sabbath?"

2:6

Jesus, however, clapped his hands and shouted to the sparrows, "Depart, fly, and remember me now that you are alive." And the sparrows departed shrieking.

2:7

When the Jews saw this, they were amazed. After they had gone away, they described to their leaders what they had seen Jesus do.

3:1

The son of Annas the scribe was standing there with Jesus. Taking a branch from a willow tree, he dispersed the waters which Jesus had gathered.

3:2

When Jesus saw what had happened, he became angry and said to him, "You Godless, brainless moron, what did the ponds and waters do to you? Watch this now: you are going to dry up like a tree and you will never produce leaves or roots or fruit."

3:3

And immediately, this child withered up completely. Then, Jesus departed and returned to Joseph's house.

3:4

The parents of the one who had been withered up, however, wailed for their young child as they took his remains away. Then, they went to Joseph and accused him, "You are responsible for the child who did this."

4:1

Next, he was going through the village again and a running child bumped his shoulder. Becoming bitter, Jesus said to him, "You will not complete your journey."

4:2

Immediately, he fell down and died.

4:3

Then, some of the people who had seen what had happened said, "Where has this child come from so that his every word is a completed deed?"

4:4

And going to Joseph, the parents of the one who had died found fault with him. They said, "Because you have such a child, you are not allowed to live with us in the village, or at least teach him to bless and not curse. For our children are dead!"

5:1

And taking his child aside, he warned him, saying, "Why are you doing these things? These people are suffering and they hate us and cause trouble for us."

5:2

Then, Jesus said, "I know that the words I speak are not mine. Nevertheless, I will be silent for your sake, but these people will bear their punishment." And immediately his accusers became blind.

5:3

When they saw what he had done, they were extremely afraid and did not know what to do. And they talked about him, saying, "Every word he speaks, good or evil, is an event and becomes a miracle."

5:4

When Joseph saw that Jesus had done this, however, he was outraged and took his ear and pulled it extremely hard.

5:5

Then, the child became angry and said to him, "It is enough for you to seek and not find, but too much for you to act so unwisely.

5:6

Do you not know that I am not yours? Do not trouble me."

6:1

A teacher named Zacchaeus overheard everything Jesus said to Joseph and marveled, saying to himself, "As just a child, he utters these things." And taking Joseph aside, he said to him, "You have a wise child; he has a good mind, but give him to me so that he may learn letters. I will teach him all knowledge so that he will not be rebellious."

6:3

Replying, Joseph said to him, "Nobody except God can subordinate this child. Do not consider him to be a small cross, brother."

6:4

As Jesus heard Joseph saying this, he laughed and said to Zacchaeus, "Really, teacher, what my father has said to you is true.

6:5

I am the lord of this people and am here in your presence and have been born among you and am with you.

6:6

I know where you are from and how many years there will be in your lives. I am telling you the truth, teacher, when you were born, I existed. And if you want to be a perfect teacher, listen to me and I will teach you wisdom which nobody knows except me and the One who sent me to you.

6:7

For you are my disciple and I know you, how old you are and how old you will live to be.

6:8

And when you see the cross my father has described, you will believe that everything I have said to you is true."

6:9

Then, the Jews who were present and heard Jesus were amazed and said, "What a strange and remarkable event. The child is only five years old and he already says such things. For we never heard anyone who speaks words like this child does."

6:10

Replying to them, Jesus said, "Are you so amazed? Then you should believe more of what I said to you. I really also know when you and your parents were born and I will tell you this remarkable fact: even when the world was created, I and the One who sent me to you existed."

6:11

When the Jews heard the child say this, however, it made them angry, even though they were not able to reply to his speech.

6:12

Then, the child came forward and leaping toward them, he said, "I taunted you! For I know that you are amazed by little things and have minuscule minds."

6:13

Since they thought they were being consoled by the child's exhortation, the teacher said to Joseph, "Lead him to the school and I will teach him letters."

6:14

So Joseph took him by the hand and led him into the classroom.

6:15

And the teacher wrote the alphabet for him and began to practice it many times, but the child said nothing and did not answer him for a long time.

6:16

Becoming outraged, the teacher hit him on the head. After enduring this stoically, the child said to him, "I am teaching you more than being taught by you because I know the letters you are teaching me and your judgment is great. These things are like a copper pitcher to you or a clashing cymbal which do not offer glory or wisdom through sound.

6:17

Nobody understands the power of my wisdom."

6:18

Then, when his rage was finished, he said the alphabet from alpha to omega very quickly.

6:19

Looking the teacher in the face, he told him, "Since you do not know the nature of the alpha, how are going to teach me the beta?

6:20

Hypocrite, if you know, first teach me the alpha then I will believe what you say about the beta."

6:21

Then, he began to tell the teacher about the first letter. And the teacher was not strong enough to say anything.

6:22

Then, while many were listening, he said to Zacchaeus, "Listen, teacher, and observe the structure of the first letter,

6:23

How it has two standard lines and impresses coming to a point in the middle and remaining there, coming together, lifting up, dancing, having three corners, having two corners, without strokes, of one family, well-balanced, as long as the alpha has equal lines."

7:1

When Zacchaeus heard such great words and allegories of this sort about the first letter from the child, he was at a loss over what his defense and teaching could be.

7:2

And he said to those present, "Oh my, I am suffering and at a loss and am ashamed of myself because I took this child.

7:3

So take him, I urge you, brother Joseph. I am not able to bear his stare or his direct speech.

7:4

This child was not born of the earth; he is even able to subdue fire. Perhaps, he was born before the creation of the world.

7:5

What womb bore him, what sort of mother brought him up, I do not know.

7:6

Oh my, friends, I am going out of my mind.

7:7

I deceived myself and am suffering unimaginably. I struggled to have a student and I have found that I have a teacher.

7:8

Brothers, consider the shame: an experienced leader has been conquered by a child!

7:9

And I may have to lose heart and die because of this child. For at this very hour, I am not able to look him in the eye.

7:10

When everyone says that I have been conquered by a child, what can I say? And what more is there to say about the lines of the first letter than what he already told me? I do not know.

7:11

So I beg you, brother Joseph, take him to your house. Whether I should call him a god or an angel or something else, I do not know."

8:1

While the Jews were advising Zacchaeus, the child had a great laugh and said, "Now, the fruitless bear fruit and the blind see and the deaf hear in the understanding of the heart.

8:2

I am here from above so that I may rescue those below and call them to higher things, just as the One who sent me to you commanded me."

8:3

And when the child completed his speech, those who were under his curse were immediately saved,

8:4

But from then on, nobody dared to make him angry because they did not want to be cursed or crippled.

9:1

And after a few days passed, Jesus was up on a roof of a house. And one of the children playing with him died after falling off the roof. And when the other children saw, they fled and Jesus was left standing alone.

9:2

When the parents of the one who had died came, they accused Jesus, "Troublemaker, you threw him down."

9:3

But Jesus replied, "I did not throw him down, rather he threw himself down. When he was not acting carefully, he leapt off the roof and died."

9:4

Jesus leapt off the roof and stood by the corpse of the boy and cried out with a loud voice and said, "Zeno," for that was his name, "Rise up, talk to me: did I throw you down?"

9:5

And rising up immediately, [\\*3:49](#), [\\*5:110](#) he said, "No, lord, you did not throw me down, but you did raise me up."

9:6

And when they saw this, they were overwhelmed. The parents of the child glorified God on account of the sign which had happened and they worshiped Jesus.

10:1

A short number of days later, when a certain young man was splitting wood in the neighborhood, his ax fell and cut through the bottom of his foot. As it became bloodless, he was dying.

10:2

Then, there was a great clamor and a crowd formed and the child Jesus ran there. And forcing his way through the crowd, he went and seized the young man's wounded foot. Immediately, it was healed.

10:3

Then, he said to the young man, "Get up now, chop the wood and remember me."

10:4

When the crowd saw what had happened, they worshiped the child, saying, "Truly, the [Holy] Spirit of God dwells in this child."

11:1

When Jesus was six years old, his mother sent him to draw water to carry into the house. But he accidentally let the water go in the crowd,

11:2

And crashing, the water jar broke.

11:3

But unfolding the cloak which was thrown around him, he filled it with water and carried it to his mother.

11:4

When his mother saw the sign he had done, she kissed him and treasured the mysterious things in her heart [which] she had seen him do.

12:1

Then again, in the season of sowing, the child went with his father to sow grain in their field. And as his father was sowing, the child Jesus also sowed one measure of grain.

12:2

And after he harvested and threshed it, it produced one hundred measures.



12:3

And calling all the poor of the village to the threshing floor, he freely gave them grain. And Joseph carried the remaining grain away.

12:4

Jesus was eight years old when he did this sign.

13:1

Since his father was a carpenter, he was making plows and yokes in that season.

13:2

An order for a bed was given to him from a rich man,

13:3

But one of the boards, the one called the crossbeam, was shorter than the other. And since Joseph had no idea what to do, the child Jesus said to his father Joseph, "Put the two pieces of wood down and line up the ends." And Joseph did just as the child told him. Then, Jesus stood at the other end and grasped the shorter piece of wood and stretching it, he made it equal with the other.

13:4

And his father Joseph saw and was amazed and, taking the child, he kissed him, saying, "I am blessed because God gave me this child."

14:1

When Joseph saw the child's willingness and age and that his mind was also ready, he again wanted him to become accustomed to letters. So, taking him, he gave him to another teacher.

14:2

The teacher said to Joseph, "First I will teach him Greek, then Hebrew." For the teacher knew about the child's earlier attempt and was afraid. Nonetheless, after writing the alphabet, he instructed the boy for many hours, even though he did not reply to him.

14:3

Then, Jesus said to him, "If you are really a teacher and if you know the letters so well, tell me the meaning of the alpha and I will tell you the meaning of the beta."

14:4

As he was growing frustrated, the teacher struck him on the head. Then, Jesus became angry and cursed him. Immediately, he fainted and fell on his face.

14:5

Then, Jesus turned back to Joseph's house, but Joseph was distressed. He instructed the boy's mother, "Do not let him out the door because the people who anger him will die."

15:1

After some time had passed, again another teacher, a close friend of Joseph, said to him, "Send the child to me in my classroom. Perhaps with flattery, I will be able to teach him the letters."

15:2

And Joseph said to him, "If you are sure, brother, take him with you." And while he took him along with much fear and anxiety, the child went along gladly.

15:3

And coming boldly into the classroom, he found a book lying on the desk, and taking it, he read the letters in it. Opening his mouth, he spoke in the Holy Spirit and taught the law to those standing there.

15:4

A large multitude came and stood around, listening to him. And they marveled at the fullness of his teaching and the readiness of his speech, saying, "This is a child saying such things."

15:5

When Joseph heard what was going on, he was afraid and ran to the classroom, thinking, "This teacher is not accustomed to him."

15:6

The teacher, however, said to Joseph, "Brother, I want you to know that I received the child as a student, but since he is full of grace and wisdom, I am asking you, brother, take him to your house."

15:7

When the child heard these things, he immediately smiled at him and said, "Since you have spoken and witnessed correctly,

for your sake, the one who was wounded will be healed." And at once, the other teacher was healed. Then, Joseph took the child and went back to his house.

16:1

Then Joseph sent his son James to tie up wood and bring it into his house, but the child Jesus also followed him. And while James was collecting the bushes, a viper bit his hand.

16:2

And as he lay on the ground dying, Jesus approached and blew on the bite. And immediately, his anguish ceased and the animal broke apart and at once James was healthy.

17:1

After these things happened, an infant in Joseph's neighborhood died and his mother mourned greatly. When Jesus heard that she was extremely sad and was making an uproar, he ran there frantically.

17:2

And finding the child dead, he touched his stomach and said, "I say to you, infant, do not die, but live and be with your mother."

17:3

Immediately, he was resurrected [\\*3:49](#), [\\*5:110](#) and laughed. Then, Jesus said to the woman, "Take the child, give him your breast, and remember me."

17:4

And when the crowd standing around saw this, they were amazed and said, "Truly, this child either was God or an angel of God because all his words are completed deeds." And Jesus departed from there playing with other children.

18:1

Another year later, a man building a house died after falling from the full height of it. And after a great commotion began, Jesus stood up and went there.

18:2

And seeing the dead man lying there, he grabbed his hand and said, "I say to you, man, arise, do your work." And rising up immediately, [\\*3:49](#), [\\*5:110](#) he worshiped him.

18:3

When the crowd saw, they were amazed and said, "This child is a heavenly being. For he has saved many souls from death and has the power to continue saving souls throughout his whole life."

19:1

When he was twelve years old, his parents went to Jerusalem with a caravan for the festival of Passover, as was their custom.

19:2

And after the Passover, they returned to their home. When they departed, however, the child Jesus returned to Jerusalem, although his parents thought he was in the caravan.

19:3

After traveling along the road for one day, they sought him among their relatives. When they did not find him, they grieved. And they turned back to the city, searching for him.

19:4

And after three days, they found him in the temple, sitting in the middle of the teachers and listening to the law and questioning them.

19:5

Everyone paid attention to him and was amazed at how this child was questioning the elders and teachers of the people so closely, interpreting the chief points of the law and parables of the prophets.

19:6

Then, his mother Mary came to him and said, "Why did you do this to us, child? See how we are troubled as we search for you."

19:7

And Jesus said to them, "Why are you searching for me? Do you not know that I must be in my Father's house?"

19:8

Then, the scribes and Pharisees said, "Are you the mother of this child?"

19:9

She said, "I am."

19:10

And they said to her, "You are blessed among women because God has blessed the fruit of your womb. For we have never seen or heard such glory or virtue or wisdom."

19:11

When Jesus got up, he followed his mother and submitted to his parents. And his mother treasured everything that had happened.

19:12

And Jesus continued to grow in wisdom and age and grace.

19:13

To him is the glory forever and ever, amen.

## The Gospel of the Holy Twelve

Also known as The Gospel of The Nazarenes among other titles. This work is a compilation of verses taken from several English translations from original Aramaic scrolls found in Ethiopia, India and the middle east. All of said translations are rife with errors, typos and often completely fictitious narrations spun by jew-ish propagandists. (*Not real Judahites or Judeans*) It is obvious they intentionally performed the poorest work possible to make it hard to read and to subjugate the massive Truths found in the original scriptures. I haven't time to retranslate and rewrite the entire thing but have managed to get things to a reasonably consumable state for the average reader. It is light years better than any other version I was able to find.

I did take the time to correct all uses of satanic names "Iesus" and "Jesus" (*god zeus*) to "Yeshua" and all uses of generic the generic word "God" to "YHWH" as found in all the original Hebrew scriptures.

***Joel 2:32; And it shall come to pass, that whosoever shall call on the name of YHWH shall be delivered.***

Enjoy these enlightening scriptures written by Yeshuas' brother James, this is where Christianity originated!

## **IN THE NAME OF YHWH, THE GOSPEL OF THE HOLY TWELVE**

*Here beginneth the Gospel of the Perfect Life of Yeshua-Maria, the Christ, the offspring of David through Joseph and Mary after the flesh, and the prophet of YHWH, through Divine Love and Wisdom, after the Spirit.*

### **Chapter 1: The Parentage and Conception of John the Baptist.**

1. THERE was in the days of Herod, the King of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth. 2. And they were both righteous before YHWH, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 3. And it came to pass, that while he executed the priests' office before YHWH in the order of his course, according to the custom of the priests' office, his lot was to burn incense when he went into the temple. And the whole multitude of the people were praying without at the time of the offering of incense. 4. And there appeared unto him an angel of the Lord standing over the altar of incense. And when Zacharias saw, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth, shall bear thee a son, and thou shalt call his name Iohn. 5. And thou shalt have joy and gladness; and many shall rejoice at his birth; for he shall be great in the sight of the Lord, and shall neither eat flesh meats, nor drink strong drink; and he shall be filled with the Holy Spirit, even from his mothers' womb. 6. And many of the children of Israel shall he turn to YHWH their Lord; And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 7. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife is well stricken in years. And the angel answering said

unto him, I am Gabriel, that stands in the presence of YHWH; and am sent to speak unto thee, and to announce unto thee these glad tidings. 8. And, behold, thou art dumb, and not able to speak, until the day that these things shall be performed, then shall thy tongue be loosed that thou mayest believe my words which shall be fulfilled in their season. 9. And the people waited for Zacharias, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he made signs unto them, and remained speechless. 10. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days, his wife Elisabeth, conceived, and hid herself five months saying: Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

## **Chapter 2: The Immaculate Conception of Yeshua The Christ.**

1. AND in the sixth month the angel Gabriel was sent from YHWH, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 2. Now Joseph was a just and rational mind, and he was skilled in all manner of work in wood and in stone. And Mary was a tender and discerning Soul, and she wrought veils for the temple. And they were both pure before YHWH; and of them both was Yeshua-Maria who is called the Christ. 3. And the angel came in unto her and said: hail, Mary, thou that art highly favoured: blessed art thou among women and blessed be the fruit of thy womb. 4. And when she saw him, she was troubled at his saying: and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not Mary, for thou hast found favour with YHWH and, behold, thou shalt conceive in thy womb and bring forth a child, and He shall be great and shalt be called the anointed one. 5. And the Lord YHWH shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. 6. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her The Holy Spirit shall come upon Joseph thy spouse, and the power of the Highest shall overshadow thee, O Mary, therefore also that holy thing which shall be born of thee shall be called the Christ, the Child of YHWH, and his name on earth shalt be called Yeshua-Maria, for he shall save the people from their sins, whosoever shall repent and obey the Law. 7. Therefore ye shall eat no flesh, nor drink strong drink, for the child shall be consecrated unto YHWH from its mothers' womb, and neither flesh nor strong drink shall he take, nor shall razor touch his head. 8. And, behold, thy cousin

Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with YHWH no thing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. 9. And in the same day the angel Gabriel appeared unto Joseph in a dream and said unto him, Hail, Joseph, thou that art highly favoured, for YHWH is with thee. Blessed art thou among men and blessed be the fruit of thy loins. 10. And as Joseph thought upon these words he was troubled, and the angel of the Lord said unto him, Fear not, Joseph, thou Son of David, for thou hast found favour with YHWH, and behold thou shalt receive a child, and thou shalt call his name Yeshua-Maria for he shall save his people from their sins. 11. Now all this was done that it might be fulfilled which was written in the prophets saying: Behold a Maiden shall conceive and be with child and shall bring forth a son, and shall call his name Emmanuel, which being interpreted is; YHWH is with us. 12. Then Joseph being raised from sleep did as the angel had bidden him, and went to see Mary, his espoused bride, and she had conceived in her womb the anointed one. 13. AND Mary arose in those days and went into the hill country with haste, into a city of Judea and entered into the house of Zacharias, and saluted Elisabeth. 14. And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the power of the Spirit and spake, with a clear voice and said: Blessed art thou among women and blessed is the fruit of thy womb. 15. Whence is this to me, that the mother of my lord should come to me? For lo as soon as the voice of thy salutation sounded in my ears, the babe leaped for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Holy One. 16. And Mary said: My soul doth magnify Thee, the Eternal, and my spirit doth rejoice in YHWH my Saviour. For thou hast regarded the low estate of thy handmaiden; for, behold, from henceforth all generations shall call me blessed. 17. For Thou that art mighty hast done to me great things; and holy is Thy Name. And Thy mercy is on them that fear Thee from generation to generation. 18. Thou hast showed strength with Thy arm; thou hast scattered the proud in the imagination of their hearts. 19. Thou hast put down the mighty from their seats and exalted the humble and the meek. Thou hast filled the hungry with good things and the rich Thou dost send away empty. 20. Thou dost help thy servant Israel, in remembrance of thy mercy: as Thou spakest to our ancestors Abraham and to his seed forever. And Mary abode with her about three months and returned to her own house. 21. And these are the words that Joseph spake,, saying: Blessed be YHWH of our fathers and our mothers in Israel: for in an acceptable time Thou hast heard me, and in the day of salvation hast Thou helped me. 22. For Thou



said I will preserve and make thee a covenant of the people to renew the face of the earth: and to cause the desolate places to be redeemed from the hands of the spoiler. 23. That thou may say to the captives: Go ye forth and be free. And to them that are in darkness: Show yourselves in the light. And they shall feed in the ways of pleasantness; and they shall no more hunt nor worry the creatures which I have made to rejoice before me. 24. They shall not hunger nor thirst any more neither shall the heat smite them nor the cold freeze them. And I will make on all My mountains a way for travelers; and My high places shall be exalted. 25. Sing ye heavens and rejoice thou earth; O ye deserts break forth with song: for Thou O YHWH dost comfort Thy people; and console them that have suffered wrong.

### **Chapter 3: The Nativity of John the Baptist.**

1. NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. 2. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said: Not so; but he shall be called Iohn. And they said unto her, There is none of thy kindred that is called by the name. 3. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying: his name is John. And they all marveled, for his mouth was opened immediately, and his tongue loosed, and he spake, and praised YHWH. 4. And great awe came on all that dwelt round about them; and all these came on all that dwelt round about them; and all these sayings were made known abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying: What manner of child shall this be! And the hand of YHWH was with him. 5. And his father Zacharias was filled with the holy Spirit, and prophesied, saying: Blessed be thou, O YHWH of Israel; for thou hast visited and redeemed thy people. And hast raised up an horn of salvation for us in the house of thy servant David. As thou spakest by the mouth of thy holy prophets, which have been since the world began. 6. That we should be saved from our enemies, and from the hand of all that hate us. To perform the mercy promised to our ancestors, and to remember thy holy covenant. 7. The oath which thou did swear to our father Abraham, that thou would grant unto us, that we being delivered out of the hand of our enemies might serve thee without fear, in holiness and righteousness before thee all the days of our life. 8. And this child shalt be called the Prophet of the Highest, for he shalt go before Thy face, O YHWH, to prepare Thy ways; to give knowledge of salvation unto Thy people by the remission of their sins. 9. Through the tender

mercy of YHWH, whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. 10. And the child grew, and waxed strong in spirit, and his mission was hidden till the day of his showing forth unto Israel.

#### **Chapter 4: Nativity of Yeshua the Christ.**

1. NOW the birth of Yeshua-Maria the Christ was on this wise. It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all the people of Syria went to be taxed, every one into his own city, and it was midwinter. 2. And Joseph with Mary also went up from Galilee, out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem (*because they were of the house and lineage of David*), to be taxed with Mary his espoused wife, who was great with child. 3. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn child in a Cave, and wrapped him in swaddling clothes, and laid him in a manger there, because there was no room in the inn. And behold it was filled with many lights, on either side Twelve, bright as the Sun in his glory. 4. And there were in the same cave an ox, and a horse, and an ass, and a sheep, and beneath the manger was a cat with her little ones, and there were doves also, overhead, and each had its mate after its kind, the male with the female. 5. Thus it came to pass that he was born in the midst of the animals which, through the redemption of man from ignorance and selfishness, he came to redeem from their sufferings. 6. And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night. And when they came, lo, the angel of YHWH came upon them, and the glory of the Highest shone round about them; and they were sore afraid. 7. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a saviour, which is Christ, the Holy One of YHWH. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger. 8. And suddenly there was with the angel a multitude of the heavenly host praising YHWH and saying: Glory to YHWH in the highest, and on earth peace toward men of goodwill. 9. And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which YHWH hath made known unto us. 10. And they came with haste, and found Mary and Joseph in the cave, and the Babe lying in a manger. And when they had seen these things, they made known abroad the saying which was told them concerning the child. 11. And all they that heard it, wondered at

those things told them by the shepherds; but Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising YHWH for all the things that they had heard and seen. 12. AND when eight days were accomplished for the circumcising of the child, his name was called Yeshua-Maria, as was spoken by the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought the child to Jerusalem, to present it unto YHWH (*as it is written in the law of Moses, every male that openeth the womb shall be called holy to the Lord*). 13. And behold, there was a man in Jerusalem, whose name was Simeon who was just and devout, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was revealed unto him that he should not see death, before he had seen the Christ of YHWH. 14. And he came by the Spirit into the temple; and when the parents brought in the child Yeshua, to do for him after the custom of the law, he perceived the child as it were a Pillar of light. Then took he him “up in his arms, and blessed YHWH, and said: 15. Now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou has prepared before the face of all people; to be a light to lighten mankind and to be the glory of thy people Israel. And his parents marveled at those things which were spoken of him. 16. And Simeon blessed them, and said unto Mary his mother: Behold, this child is set for the falling and rising again of many in Israel and for a Sign which shall be spoken against (*yea, a sword shall pierce through thy own soul also*), that the thoughts of many hearts may be revealed. 17. And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser, of a great age, who departed not from the temple, but served YHWH with fastings and prayers night and day. 18. And she coming in that instant gave thanks likewise unto YHWH, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law they returned into Galilee, to their own city Nazareth.

## **Chapter 5: The transformation of Yeshua to the Magi.**

1. Now when Yeshua was born in Bethlehem of Judea, in the days of Herod the king, behold, there came certain magi men from the east to Jerusalem, who had purified themselves and tasted not of flesh nor strong drink, that they might find the Christ whom they sought. And they said: Where is he that is born King of Judah? For we in the East have seen his Star, and are come to serve him. 2. When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where the Christ should be

born. 3. And they said unto him, Bethlehem of Judea; for thus it is written by the prophet, and thou Bethlehem, in the land of Judea, art not the least among the princes of Judah; for out of thee shall come forth a governor, that shall rule my people Israel. 4. Then Herod, when he had called the Magi, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and serve him also. 5. When they had heard the king, they departed; and, lo, the Star which the Magi of the East saw, and the angel of the Star went before them, till it came and stood over the place where the young child was, and the Star had the appearance of six rays. 6. And as they went on their way with their camels and asses laden with gifts, and were intent on the heavens seeking the child by the Star, they forgot for a little, their weary beasts who had borne thee burden and heat of the day, and were thirsty and fainting, and the Star was hidden from their sight. 7. In vain they stood and gazed, and looked one upon the other in their trouble. Then they bethought them of their camels and asses, and hastened to undo their burdens that they might have rest. 8. Now there was near Bethlehem a well by the way, And as they stooped down to draw water for their beasts, lo, the Star which they had lost appeared to them, being reflected in the stillness of the water. 9. And when they saw it they rejoiced with exceeding great joy. 10. And they praised YHWH who had shown His mercy unto them even as they showed mercy unto their thirsty beasts. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and prayed for him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12. And being warned of YHWH in a dream that they should not return to Herod, they departed into their own country another way. And they kindled a fire according to their custom and worshipped YHWH by the Flame. 13. And when they were departed, behold the angel of YHWH appeared to Joseph in a dream, saying: Arise, and take the young child and his mother, and flee into Egypt, and there remain until I bring thee word, for Herod will seek to destroy him. 14. AND when he arose, he took the young child and his mother by night, and departed into Egypt, and was there for about seven years until the death of Herod, that it might be fulfilled which was spoken of YHWH by the prophet, saying: Out of Egypt have I called my anointed. 15. Elizabeth too when she heard it, took her infant son and went up into a mountain and hid him. And Herod sent his officers to Zacharias in the temple and said to him, Where is thy child? And he answered I am a minister of YHWH and am continually in the temple. I know not where he is. 16. And he sent again, saying: Tell me truly where is thy son, Dose thou not know thy life is in my hand? And

Zacharias answered, The Lord is witness if thou shed my blood, my spirit will YHWH receive, for thou shedd the blood of the innocent. 17. And they slew Zacharias in the Temple between the holy place and the altar; and the people knew it, for a voice was heard, Zacharias is slain, and his blood shall not be washed out until the avenger shall come. And after a time the priests cast lots, and the lot fell upon Simeon, and he filled his place. 18. Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. 19. Then was fulfilled that which was spoken by Jeremy the prophet, saying: In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 20. BUT when Herod was dead, behold, an angel of YHWH appeared in a dream to Joseph in Egypt. Saying: Arise, and take the young child and his mother, and return into the land of Israel for they are dead which sought the young child's life. 21. And he arose, and took the young child and his mother and came into the land of Israel. And they came and dwelt in a city called Nazareth; and he was called the Nazarene.

## **Chapter 6: The Childhood and Youth of Yeshua The Christ and How He Delivered a Lion from the Hunters.**

1. NOW, Joseph and Mary, his parents, went up to Jerusalem every year at the Feast of the Passover and they observed the feast after the manner of their brethren, who abstained from bloodshed and the eating of flesh and from strong drink. And when he was twelve years old, he went to Jerusalem with them after the custom of the feast. 2. And when they had fulfilled the days, as they returned, the child Yeshua tarried behind in Jerusalem and his parents knew not of it. But they, supposing him to have been in the company, went a day's Journey and they sought him among their kinsfolk and acquaintance. And when they found him not, turned back to Jerusalem, seeking him. 3. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. 4. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? Wish ye not that I must be in my Fathers' House? And they did not understand the saying which he spake unto them. But his mother kept all these sayings in her heart. 5. And a certain prophet seeing him, said unto him, Behold the Love and the

Wisdom of YHWH are one in thee, therefore in the age to come shalt thou be called Yeshua-Maria, for by the Christ shall YHWH save mankind, which now is verily as the bitterness of the sea, but it shall yet be turned into sweetness, but to this generation the Bride shall not be manifest, nor yet to the age to come. 6. And he went down with them, and came to Nazareth, and was subject unto them. And he made wheels, and yokes, and tables also, with great skill. And Yeshua increased in stature, and in favor with YHWH and man. 7. AND on a certain day the child Yeshua came to a place where a snare was set for birds, and there were some boys there. And Yeshua said to them, who hath set this snare for the innocent creatures of YHWH? Behold in a snare shall they in like manner be caught. And he beheld twelve sparrows as it were dead. 8. And he moved his hands over them, and said to them, Go, fly away, and while ye live remember me. And they arose and fled away making a noise. And the jews, seeing this, were astonished and told it unto the priests. 9. And other wonders did the child, and flowers were seen to spring up beneath his feet, where there had been naught but barren ground before. And his companions stood in awe of him. 10. AND in the eighteenth year of his age, Yeshua was espoused unto Miriam, a virgin of the tribe of Judah with whom he lived seven years, and she died, for YHWH took her, that he might go on to the higher things which he had to do, and to suffer for the sons and daughters of men. 11. And Yeshua, after that he had finished his study of the law, went down again into Egypt that he might learn of the wisdom of the Egyptians, even as Moses did. And going into the desert, he meditated and fasted and prayed, and obtained the power of the Holy Name, by which he wrought many miracles. 12. And for seven years he conversed with YHWH, and he learned the language of birds and of beasts, and the healing powers of trees, and of herbs, and of flowers, and the hidden secrets of precious stones, and he learned the motions of the Sun and the Moon and the stars, and the powers of the letters, and mysteries of the Square and the Circle and the Transmutation of things, and of forms, and of numbers, and of signs. From thence he returned to Nazareth to visit his parents, and he taught there and in Jerusalem as an accepted teacher, even in the temple, none hindering him. 13. AND after a time he went into Assyria and India and into Persia and into the land of the Chaldeans. And he visited their temples and conversed with their priests, and their wise men for many years, doing many wonderful works, healing the sick as he passed through their countries. 14. And the beasts of the field had respect unto him and the birds of the air were in no fear of him, for he made them not afraid, yea even the wild beasts of the desert perceived the power of YHWH in him, and did him service bearing him from place to place. 15. For the Spirit of Divine Humanity filling him, filled all things around him, and made all things subject unto

him, and thus shall yet be fulfilled the words of the prophets, The lion shall lie down with the calf, and the leopard with the kid, and the wolf with the lamb, and the bear with the ass, and the owl with the dove. And a child shall lead them. 16. And none shall hurt or destroy in My holy mountain, for the earth shall be full of the knowledge of the Holy One even as the waters cover the bed of the sea. And in that day I will make again a covenant with the beasts of the earth and the fowls of the air, and the mammals of the sea and with all created things. And will break the bow and the sword and all the instruments of warfare will I banish from the earth, and will make them to lie down in safety, and to live without fear. 17. And I will betroth thee unto me forever in righteousness and in peace and in loving kindness, and thou shalt know thy God, and the earth shalt bring forth the corn the wine and the oil, and I will say unto them which were not my people: Thou art my people; and they shall say unto me: Thou art our God. 18. And on a certain day as he was passing by a mountain side nigh unto the desert, there met him a lion and many men were pursuing him with stones and javelins to slay him. 19. But Yeshua rebuked them, saying: Why hunt ye these creatures of YHWH, which are more noble than you? By the cruelties of many generations they were made the enemies of man who should have been his friends. 20. If the power of YHWH is shown in them, so also is shown his long suffering and compassion. Cease ye to persecute this creature who desireth not to harm you, see ye not how he fleeth from you, and is terrified by your violence? 21. And the lion came and lay at the feet of Yeshua, and showed love to him; and the people were astonished, and said: Lo, this man loveth all creatures and hath power to command even these beasts from the desert, and they obey him.

## **Chapter 7: The Preaching of John the Baptist.**

1. NOW in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee (*Caiaphas being the high priest, and Annas chief of the Sanhedrim*) the word of YHWH came unto John the son of Zacharias, in the wilderness. 2. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the prophets, Behold I send my messenger before thy face, who shall prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Holy One, make straight the paths of the Anointed. 3. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of YHWH. 4. And the same John had his raiment of camel's hair, and a girdle of the same about his loins, and his

meat was the fruit of the locust tree and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in the Jordan confessing their sins. 5. And he said to the multitude that came forth to be baptized of him, O generation of disobedient ones, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, We have Abraham our father. 6. For I say unto you: that YHWH is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 7. And the wealthier people asked him, saying: What shall we do then? He answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food let him do likewise. 8. Then came also certain tax gatherers to be baptised and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you, and be merciful after your power. 9. And the soldiers likewise demanded of him, saying: And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with sufficient wages. 10. And to all he spake, saying: Keep yourselves from blood and things strangled and from dead bodies of birds and beasts, and from all deeds of cruelty, and from all that is gotten of wrong; Think ye the blood of beasts and birds will wash away sin! I tell you Nay, Speak the Truth. Be just, Be merciful to one another and to all creatures that live, and walk humbly with YHWH. 11. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered; saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. 12. He shall also baptize you with water and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people.

## **Chapter 8: The Baptism of Yeshua Maria The Christ.**

1. AND it was in the midst of the summer, the tenth month. Then cometh Yeshua from Galilee to Jordan unto Iohn, to be baptized of him. But John forbade him, saying: I have need to be baptized of thee, and comest thou to me? And Yeshua answering said unto him, Suffer it to be so now, for thus it becomes us to fulfil all righteousness. Then he suffered him. 2. And Yeshua, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and a bright cloud stood over him, and from behind the cloud Twelve Rays of light, and thence



in the form of a Dove, the Spirit of YHWH descending and lighted upon him. And, lo, a voice from heaven saying: This is my beloved son, in whom I am well pleased; this day have I begotten thee. 3. And John bare witness of him saying: This was he of whom I spake, He that cometh after me is preferred before me, for he was before me. And of his fullness have all we received, and grace for grace. For the law was in part given by Moses, but grace and truth cometh in fullness by Yeshua The Christ. 4. No man hath seen YHWH at any time. The only begotten which cometh from the work of the Eternal in the same is YHWH revealed. And this is the record of John, when the jews sent priests and Levites from Jerusalem to ask him, Who art thou ? And he deified not, but confessed I am not the Christ. 5. And they asked him, What then? Art thou Elias? And he saith, I am not, Art thou that prophet of whom Moses spake? And he answered, No. Then said they unto him, Who art thou ? That we may give an answer to them that sent us. What says thou of thyself? And he said: I am the voice of one crying in the wilderness, take straight the way of the Holy One, as said the Prophet Esaias. 6. And they which were sent were of the pharisees, and they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet of whom Moses spake? 7. John answered them, saying: I baptize with water; but there standeth One among you, whom ye know not, He shall baptize with water and with fire. He it is who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose. 8. These things were done in Bethabara, beyond Jordan, where John was baptizing. And Yeshua began at this time to be thirty years of age, being the Son of Joseph after the flesh of Mary; but after the Spirit. the Christ, the prophet of YHWH, the Father Eternal, as was declared by the Spirit of holiness with power. 9. AND Joseph was the son of Jacob and Elisheba, and Mary was the daughter of Eli (*called Joachim*) and Anna, who were the children of David and Bathsheba, of Judah and Shela, of Jacob and Leah, of Isaac and Rebecca, of Abraham and Sarah, of Seth and Maat, of Adam and Eve, who were the creation of YHWH.

## **Chapter 9: The Four Temptations.**

1. THEN was Yeshua led up of the spirit into the wilderness to be tempted of the devil. And the wild beasts of the desert were around him, and became subject unto him. And when he had fasted forty days and forty nights he was afterwards an hungered. 2. And when the tempter came to him, he said: If thou be the prophet of YHWH, command that these stones be made bread, for it is written, I will feed thee with the finest of wheat and with honey, out of the rock will I satisfy thee. 3. But he answered and said: It is written, Man shall not live by bread

alone, but by every word that proceeded out of the mouth of YHWH. 4. Then the devil placed before him a woman, of exceeding beauty and comeliness and of subtle wit, and a ready understanding withal, and he said unto him. Take her as thou wilt, for her desire is unto thee, and thou shalt have love and happiness and comfort all thy life, and see thy children's children, yea is it not written, It is not good for man that he should be alone? 5. And Yeshua-Maria said: Get thee behind me, for it is written: Be not led away by the beauty of women, yea, all flesh is as grass and the flower of the field; the grass withereth and the flower fadeth away, but the Word of the Eternal endureth forever. My work is to teach and to heal the children of men, and he that is born by YHWH keepeth his seed within him. 6. And the Devil taketh him up into the holy city, and setteth him on a pinnacle of the Temple. And saith unto him, If thou be the prophet of YHWH, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone. 7. And Yeshua said unto him, It is written again, Thou shalt not tempt YHWH thy Lord. 8. Then the devil took him up into an exceeding high mountain in the midst of a great plain and, roundabout, twelve cities and their peoples, and shown from thence he shown unto him all the kingdoms of the world in a moment of time. And the devil said unto him: All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it: for it is written, thou shalt have dominion from sea to sea, so thou shalt judge thy people with righteousness and thy poor with mercy, and make a full end of oppression. If thou therefore wilt worship me, all shall be thine. 9. And Yeshua-Maria answered and said unto him, get thee behind me, satan; for it is written, Thou shalt worship thy YHWH, and Him only shalt thou serve. Without the power of YHWH, the end of evil cannot come. 10. Then the devil having ended all the temptations left him and departed for a season. And behold, angels of YHWH came and ministered unto him.

## **Chapter 10: Joseph and Mary Make a Feast Unto Yeshua, Andrew and Peter Find Yeshua.**

1. AND when he had returned from the wilderness, the same day, his parents made him a feast, and they gave unto him the gifts which the Magi had presented to him in his infancy. And Mary said: These things have we kept for thee even to this day, and she gave unto him the gold and the frankincense and the myrrh. And he took of the frankincense, but of the gold he gave unto his parents for the poor, and of the myrrh he gave unto Mary who is called Magdalene. 2. Now this Mary was of the city of Magdala in Galilee. And she was a great sinner, and had

seduced many by her beauty and comeliness. And the same came unto Yeshua by night and confessed her sins, and he put forth his hand and healed her, and cast out of her seven demons, and he said unto her, Go in peace, thy sins are forgiven thee. And she arose and left all and followed him, and ministered unto him of her substance, during the days of his ministry in Israel. 3. THE next day John saw Yeshua coming unto him, and said: Behold the Lamb of YHWH, which by righteousness taketh away the sin of the world. This is he of whom I said: He was before me; and I knew him not; but that he should be made manifest to Israel; therefore am I come baptizing with water. 4. And John bare record, saying: I saw the Spirit descending from heaven like a Dove, and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptized with water and with fire, even the Spirit. And I saw, and bare record that this was the prophet of YHWH. 5. THE day after, John stood by the Jordan and two of his disciples. And looking upon Yeshua as he walked, he saith: Behold the Christ, the Lamb of YHWH! And the two disciples heard him speak, and they followed Yeshua. 6. Then Yeshua turned and saw them following and saith unto them, What seek ye? They said unto him, Rabbi (*which is, being interpreted, Master*), where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 7. One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and said unto him, We have found the Messiah, which is, being interpreted the Christ. And he brought him to Yeshua And when Yeshua beheld him, he said: Thou art Simon Bar Jona: thou shalt be called Kephas (*which is, by interpretation, a rock*). 8. THE day following, Yeshua goeth forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, who is called Bar Tholmai, and saith unto him, We have found him, Of whom Moses in the law and the Prophets did write, Yeshua of Nazareth, the son of Joseph and Mary, And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip said unto him, Come and see. 9. Yeshua saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Yeshua answered and said unto him, Before that Philip called thee, when thou wast under the Fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the prophet of YHWH. thou art the King of Israel. Yea, under the Fig tree did I find thee. 10. Yeshua answered and said unto him, Nathanael Bar Tholmai, because I said unto thee, I saw thee under the Fig tree, believest thou? Thou shalt see greater things

than these. And he saith unto him: Verily, verily, I say unto you: hereafter ye shall see heaven open, and the angels of YHWH ascending and descending upon the son of man.

## **Chapter 11: The Anointing by Mary Magdalene.**

1. AND one of the pharisees desired him that he would eat with him. And he went into the pharisee's house and sat down to eat. 2. And behold that certain woman of Magdala, who was reputed to be a sinner, was in the city, and when she knew that Yeshua sat to eat in the pharisee's house, she brought an Alabaster box of ointment, and stood at his feet behind him, weeping, and washed His feet with tears, and did wipe them with the hairs of her head and kissed his feet, and anointed them with ointment. 3. Now when the pharisee which had bidden him saw it, he thought within himself, saying: This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him for she is a sinner. 4. And Yeshua answering said unto him: Simon, I have somewhat to say unto thee. And he saith, Master, say on. 5. There was a certain creditor which had two debtors: the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most. 6. Simon answered and said: I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. 7. And he said unto Simon, See thou this woman? I entered into thine house, thou gave me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gave me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint but this woman hath anointed my feet with ointment. 8. Wherefore I say unto thee, man but also beast and birds of the air, yea, even the mamals of the sea; but to whom little is forgiven, the same loveth little. Her sins, which are many, are forgiven, for she loved much, not only man but also beast and birds of the air, yea, even the mamals of the sea; but to whom little is forgiven, the same loves little. 9. And he said unto her, Thy sins are forgiven, and they who sat at the table began to say within themselves, who is this that forgiveth sins also? 10. Though he had said not, I forgive thee, but Thy sins are forgiven thee, for he discerned true faith and penitence in her heart. And Yeshua needed not that any should testify of any man, for he himself knew what was in man.

## **Chapter 12: The Marriage in Cana and the Healing of the Nobleman's Son.**

1. AND the next day there was a marriage in Cana of Galilee; and the mother of Yeshua was there: And both Yeshua and Mary

Magdalene were there, and his disciples came to the marriage. 2. And when they wanted wine the mother of Yeshua saith unto him, They have no wine. Yeshua saith unto her, Woman, what is that to thee and to me? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. 3. And there were set there six waterpots of stone, after the manner of the purifying of the jews, containing two or three firkins apiece. And Yeshua saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he said unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 4. When the ruler of the feast had tasted the water that was made wine to them, and knew not whence it was; the governor of the feast called the bridegroom, and saith unto him. Every man at the beginning doth set forth good wine and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. 5. This beginning of miracles did Yeshua in Cana of Galilee, and manifested forth his glory; and many disciples believed on him. 6. After this he went down to Capernaum, he, and his mother, with Mary Magdalene, and his brethren, and his disciples: and they continued there for some time. 7. And there arose a question between some of John's disciples and the jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all do come to him. 8. John answered and said: A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said: I am not the Christ, but that I am sent before him. 9. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase; but I must decrease. He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 10. AND certain of the pharisees came and questioned Yeshua, and said unto him, how sayest thou that YHWH will condemn the world ? And Yeshua answered, saying: YHWH so loveth the world, that the only begotten Son is given, and cometh into the world, that whosoever believeth in him may not perish, but have everlasting life. YHWH sends not the Son into the world to condemn the world; but that the world through him may be saved. 11. They who believe on him are not condemned: but they that believe not are condemned already, because they have not believed in the name of the only begotten of YHWH. And this is the condemnation, that the light is come into the world, and men love darkness rather than light, because their deeds are evil. 12. For all they that do evil hate the light, neither come they to the light, lest their deeds may be condemned. But they that do righteousness come to the light, that their deeds may be made manifest, that they are wrought in YHWH. 13. AND there was a

certain nobleman, whose son was sick at Capernaum. When he heard that Yeshua was come into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. 14. Then said Yeshua unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down here my child die. 15. Yeshua saith unto him, Go thy way; thy son liveth. And the man believed the word that Yeshua had spoken unto him, and he went his way. And as, he was now going down, his servants met him, and told him, saying: Thy son liveth. 16. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday of the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Yeshua said unto him, Thy son liveth. And himself believed, and his whole house.

### **Chapter 13: The First Sermon in the Synagogue of Nazareth, Yeshua, Mary and Joseph's village.**

1. AND Yeshua came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the roll of the prophet Esaias. 2. And when he had opened the roll, he found the place where it was written: The Spirit of the Lord Is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bound. To preach the acceptable year of the Lord. 3. And he closed the roll, and gave it again to the minister, and sat down, And the eyes of all them that were in the synagogue were fastened on him. And he began saying unto them. This day is this scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said: Is not this Josephs' son? 4. And some brought unto him blind man to test his power and said: Rabbi, here is a son of Abraham blind from birth. Heal him as thou hast healed people in Egypt. And he, looking upon him, perceived his unbelief and the unbelief of those that brought him, and their desire to ensnare him. And he could do no mighty work in that place because of their unbelief. 5. And they said unto him, Whatsoever we have heard done in Egypt, do also here in thy own country. And he said: Verily I say unto you: No prophet is accepted in his own home or in his own country, neither doth a physician work cures upon them that know him. 6. And I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 7. And many lepers were in Israel in the time of

Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 8. And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way and escaped them.

#### **Chapter 14: The Calling Of Andrew and Peter, the Teaching of Cruelty to Animals and The 2 Rich Men.**

1. NOW Herod the tetrarch, being reprov'd by John the Baptist for Herodias his brother Philip's wife, and for all the evils which he had done, added yet this above all, that he shut up John in prison. 2. And Yeshua began to preach, and to say: Repent; for the kingdom of heaven is at hand. And as he was walking by the sea of Galilee, he saw Simon called Peter, and Andrew his brother, casting a net in the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. And they straightway forsook their nets, and followed him. 3. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left their nets, and the ship, and their father, and followed him. 4. And Yeshua went about all Galilee, teaching in, their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And the fame of his miracles went throughout all Syria, and they brought unto him many sick people that were taken with divers diseases and torments, and those which were insane, and those that had the palsy, and he healed them. 5. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. 6. AND as Yeshua was going with some of his disciples he met with a certain man who trained dogs to hunt other creatures. And he said to the man: Why doest thou thus? And the man said: By this I live and what profit is there to any in these creatures? These creatures are weak, but the dogs they are strong. And Yeshua said: Thou lackest wisdom and love. Lo, every creature which YHWH hath made hath its end, and purpose, and who can say what good is there in it? Or what profit to thyself, or mankind? 7. And, for thy living, behold the fields yielding their increase, and the fruit-bearing trees and the herbs; what need thou more than these which honest work of thy hands will not give to thee? Woe to the strong who misuse their strength. Woe to the hunters for they shall be hunted. 8. And the man marvel'd, and left off training the dogs to hunt, and taught them to save life rather than destroy, And he learned of the doctrines of Yeshua and became his disciple. 9. AND behold

there came to him two rich men, and one said: Good Master. But he said: Call me not good, for One alone is the All good, and that is YHWH. 10. And the other said to him, Master, what good thing shall I do and live? Yeshua said: Perform the Law of the prophets. He answered, I have performed them. Yeshua answered: Go, sell all thou hast and divide with the poor, and follow me. But this saying pleased him not. 11. And Yeshua said unto him, How sayest thou that thou hast performed the Law of the prophets? Behold many of thy brethren are clad with filthy rags, dying from hunger and thy house is full of much goods, and there goeth from it nought unto them. 12. And he said unto Simon, It is hard for the rich to enter the kingdom of heaven, for the rich care for themselves, and despise them that have not.

### **Chapter 15: Healing of Leprosy and Palsy and The Deaf Man Who Denied that Others Could Hear.**

1. AND it came to pass, when he was in a certain city, behold a man full of leprosy, who, seeing Yeshua, fell toward the earth, and besought him, saying: Lord if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying: Blessed be thou who believes; I will, be thou clean. And immediately the leprosy departed from him. 2. And he charged him saying: Tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed. 3. AND it came to pass on a certain day, as he was teaching, that there were pharisees and doctors of the law sitting by, to see them which were come out of every town, of Galilee, and Judea, and Jerusalem, and the power of YHWH was present to heal them. 4. AND, behold, they brought in a bed a man who was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Yeshua. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 5. And the scribes and the pharisees began to reason, saying: Who is this which speaketh blasphemies? Who can forgive sins, but YHWH alone? But when Yeshua perceived their thoughts, he answering said unto them, What reason ye in your hearts? Can even YHWH forgive sins, if man repent not? Who said: I forgive thee thy sins? Said I not rather, Thy sins are forgiven thee? 6. Whether is easier to say: Thy sins be forgiven thee or to say: Rise up and walk? But that ye may know that the son of man hath power upon earth to discern, and declare the forgiveness of sins (*he said unto the sick of the palsy*), I say unto thee: Arise, and take up thy couch, and go to thine house. 7. And immediately he arose up



before them, and took up that whereon he lay, and departed to his own house, glorifying YHWH. And they were all amazed, and they glorified YHWH, and were filled with the Spirit of reverence, saying: We have seen strange things today. 8. AND as Yeshua was going into a certain village there met him a man who was deaf from his birth. And he believed not in the sound of the rushing wind, or the thunder, or the cries of the beasts, or the birds which complained of their hunger or their hurt, nor that others heard them. 9. And Yeshua breathed into his ears, and they were opened, and he heard. And he rejoiced with exceeding joy in the sounds he was before denied. And he said: Now hear all things. 10. But Yeshua said unto him. How sayest thou, I hear all things? Canst thou hear the sighing of the prisoner, or the language of the birds or the beasts when they commune with each other, or the voice of angels and spirits? Think how much thou cannot hear, and be humble in thy lack of knowledge.

## **Chapter 16: Calling of Matthew and Parable of New Wine in Old Bottles.**

1. AND after these things he went forth, and saw a tax gatherer, named Levi, sitting at the receipt of custom and he said unto him: Follow me. And he left all, rose up, and followed him. 2. And Levi made him a great feast in his own house: and there was a great company of tax gatherers and of others that sat down with them. But the scribes and pharisees murmured against his disciples, saying: Why do ye eat and drink with publicans and sinners ? 3. And Yeshua answering said unto them: They that are whole need not a physician but they that are sick. I came not to call the righteous, but sinners to repentance. 4. And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the pharisees; but thine do eat and drink? 5. And he said unto them, Wherewith shall I liken the men of this generation, and to what are they like? They are like unto children, sitting in the market place and calling one to another and saying: We have piped unto you, and ye have not danced, we have mourned to you and ye have not lamented. 6. For John the Baptist came neither eating nor drinking, and ye say: He hath a devil. The son of man cometh eating and drinking the fruits of the earth, and the milk of the flock, and the fruit of the vine, and ye say, Behold a glutton and wine bibber, a friend of publicans and sinners. 7. Can ye make the children of the bride chamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 8. AND he spake also this parable unto them, saying: No man putteth a piece of new cloth upon an old garment, for then the new agreeth not with the old, and the garment is made worse. 9. And no one putteth new wine into old bottles; else the new wine will burst

the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. 10. None also having drunk old wine, straightway desire new for they say: The old is better. But the time cometh when the new shall wax old, and then the new shall be desired by them. For as one changeth old garments for new ones, so do they also change the body of death for the body of life, and that which is past for that which is coming.

## **Chapter 17: Yeshua Sendeth Forth the Twelve and Their Fellows.**

1. AND Yeshua went up into a mountain to pray. And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these who stood for the twelve tribes of Israel: 2. Peter, called Cephas, for the tribe of Reuben James, for the tribe of Naphtali; Thomas, called Dydimus, for the tribe of Zabulon; Matthew, called Levi for the tribe of Gad; John, for the tribe of Ephraim Simon, for the tribe of Issachar. 3. Andrew, for the tribe of Joseph; Nathanael, for the tribe of Simeon; Thaddeus, for the tribe of Zabulon; Jacob, for the tribe of Benjamin; Jude, for the tribe of Dan; Philip, for the tribe of Asher. And Judas Iscariot, a Levite, who betrayed him, was also among them (*but he was not of them*). And Matthia and Barsabbas were also present with them. 4. Then he called in like manner twelve others to be Prophets, men of light to be with the Apostle and show unto them the hidden things of YHWH. And their names were Hermes, Aristobulus, Selenius, Nereus, Apollos, and Barsabbas; Andronicus, Lucius, Apelles, Zachaeus, Urbanus, and Clementos. And then he called twelve who should be Evangelists, and twelve who should be Pastors. A fourfold twelve did he call that he might send them forth to the twelve tribes of Israel, unto each, four. 5. And they stood around the Master, clad in white linen raiment, called to be a holy priesthood unto YHWH for the service of the twelve tribes whereunto they should be sent. 6. These fourfold Twelve Yeshua sent forth and charged them, saying: I will that ye be my Twelve Apostle with your companions, for a testimony into Israel. Go ye into the cities of Israel and to the lost sheep of the House of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand. As I have baptized you in water, so baptize ye them who believe. 7. Anoint and heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his food; and eat that which is set before you, but of that which is gotten by taking of life,

touch not, for it is not lawful to you. 8. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it but if it be not worthy, let your peace return to you. 9. Be ye wise as serpents and harmless as doves. Be ye innocent and undefiled. The son of man is not come to destroy but to save, neither to take life, but to give life, to body and soul. 10. And fear not them which kill the body but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in Gehenna. 11. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without permission of the All Holy. Yea, the very hairs of your head are all numbered. Fear yet not therefore, if YHWH careth for the sparrow, shall he not care for you! 12. It is enough for disciples that they be as their master, and the servants as their lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore, for there is nothing covered, that shall not be revealed; or hid, that shall not be known. 13. What I tell you in darkness, that speak ye in light when the time cometh: and what ye hear in the ear, that preach ye upon the housetops. Whosoever therefore shall confess the truth before men, them will I confess also before my Father Who is in heaven. But whosoever shall deny the truth before men, them will I also deny before my Father Who is in heaven. 14. Verily I am come to send peace upon earth, but when I speak, behold a sword followeth. I am come to unite, but, behold, a man shall be at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law. And a man's foes shall be they of his own household. For the unjust cannot mate with them that are just. 15. They who take not their cross and follow after me are not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it.

## **Chapter 18: The Sending Forth of the Two and Seventy.**

1. AFTER these things the Lord appointed two and seventy also, and sent them two and two before his face into every city and place of the tribes whither he himself would come. 2. Therefore said he unto them, The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest that he would send forth laborers into the harvest. 3. Go your ways, behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. 4. And into whatsoever house ye enter, first say, Peace be to this house. And if the spirit of peace be there your peace shall rest upon it, if not it shall turn to you again. 5. And into whatsoever city ye enter, and they receive you, eat such things as are set before you without taking of life. And heal the sick that are therein, and say unto them, The

kingdom of YHWH is come nigh unto you. 6. And in the same house remain, eating and drinking such things as they give without shedding of blood, for the laborer is worthy of his hire. Go not from house to house. 7. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you, notwithstanding be ye sure of this, that the kingdom of YHWH is come nigh unto you. 8. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for them in the judgement than for you. 9. And thou, Capernaum, which art exalted to heaven shalt be thrust down to hades. They that hear you, hear also me; and they that despise you, despise also me; and they that despise me, despise Him that sent me. But let all be persuaded in their own minds. 10. AND again Yeshua said unto them: Be merciful, so shall ye obtain mercy. Forgive others, so shall ye be forgiven. With what measure ye mete, with the same shall it be meted unto you again. 11. As ye do unto others, so shall it be done you. As ye give, so shall it be given unto you. As ye judge others, so shall ye be judged. As ye serve others, so shall ye be served. 12. For YHWH is just, and rewardeth every one according to their works. That which they sow they shall also reap.

## **Chapter 19: Yeshua Teaches How to Pray and Error Even in Prophets.**

1. As Yeshua was praying in a certain place on a mountain, some of his disciples came unto him, and one of them said: Lord teach us how to pray. And Yeshua said unto them, When thou prayest enter into thy secret chamber, and when thou hast closed the door, pray to Abba Who is above and within thee, and thy Father Who seest all that is secret shall answer thee openly. 2. But when ye are gathered together, and pray in common, use not vain repetitions, for your heavenly Father knoweth what things ye have need of before ye ask Him. After this manner therefore pray ye: 3. Our Father Who art above and within: Hallowed be Thy Name. In Wisdom, Love and Equity Thy Kingdom come to all. Thy will be done, As in Heaven so in Earth. 4. Give us day by day to partake of Thy holy Bread, and the fruit of the living Vine. As Thou dost forgive us our trespasses, so may we forgive others who trespass against us. Show upon us Thy goodness, that to others we may show the same. In the hour of temptation, deliver us from evil. 5. And wheresoever there are seven gathered together in Thy Name there am I in the midst of them; yea, if only there be three or two; and where there is but one who prayeth in secret, I am with that one. 6. Raise the Stone, and

there thou shall find me. Cleave the wood, and there am I. For in the fire and in the water even as in every living form, YHWH is manifest as its Life and its Substance. 7. AND the Lord said: If thy brother hath sinned in word seven times a day, and seven times a day hath made amendment, receive him. Simon said to him, Seven times a day? 8. The Lord answered and said to him, I tell thee also unto seventy times seven, for even in the Prophets, after they were anointed by the Spirits utterance of sin was found. 9. Be ye therefore considerate, be tender, be ye pitiful, be ye kind, not to your own kind alone, but to every creature of YHWHs' Creation which is within your care, for ye are to them as Gods, to whom they look in their need. Be ye slow to anger for many sin in anger which they repented of, when their anger was past. 10. AND there was a man whose hand was withered and he came to Yeshua and said: Lord, I was a mason seeking sustenance by my hands, I beseech thee restore to me my health that I may not beg for food with shame. And Yeshua healed him, saying There is a house made without hands, seek that thou mayest dwell therein.

## **Chapter 20: The Return of the Two and Seventy.**

1. AND after a season the two and seventy returned again with joy, saying: Lord, even the demons are subject unto us through Gods' name. 2. And he said unto them, I beheld satan as lightning fall from heaven. 3. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this, rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven. 4. In that hour Yeshua rejoiced in spirit, and said I thank thee, Holy Father of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, All Holy, for so it seemed good in thy sight. 5. All things are delivered to me of the Father and no man knoweth the Son who is the Daughter, but the Father; nor who the Father is, but the son of man, and they to whom the son of man will reveal it. 6. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 7. Blessed are ye of the inner circle who hear my word and to whom mysteries are revealed, who give to no innocent creature the pain of prison or of death, but seek the good of all, for to such is everlasting life. 8. Blessed are ye who abstain from all things gotten by bloodshed and death, and fulfill all righteousness: Blessed are ye, for ye shall attain to Beatitude.

## **Chapter 21: Yeshua Rebukes Cruelty to a Horse and Condemns the Service of Mammon.**

1. AND it came to pass that the Lord departed from the City and went over the mountains with his disciples. And they came to a mountain whose ways were steep and there they found a man with a beast of burden. 2. But the horse had fallen down, for it was over laden, and he struck it till the blood flowed. And Yeshua went to him and said: Son of cruelty, why strikest thou thy beast? Seest thou not that it is too weak for its burden, and knowest thou not that it suffereth? 3. But the man answered and said: What hast thou to do therewith? I may strike it as much as it pleaseth me, for it is mine own, and I bought it with a goodly sum of money. Ask them who are with thee, for they are of mine acquaintance and know thereof. 4. And some of the disciples answered and said: Yea, Lord, it is as he saith, We have seen when he bought it. And the Lord said again: See ye not then how it bleedeth, and hear ye not also how it wailleth and lamenteth ? But they answered and said: Nay, Lord, we hear not that it wailleth and lamenteth? 5. And the Lord was sorrowful, and said: Woe unto you because of the dullness of your hearts, ye hear not how it lamenteth and crieth unto the heavenly Creator for mercy, but thrice woe unto him against whom it crieth and wailleth in its pain. 6. And he went forward and touched it, and the horse stood up, and its wounds were healed. But to the man he said: Go now thy way and strike it henceforth no more, if thou also desireth to find mercy. 7. AND seeing the people come unto him, Yeshua, said unto his disciples, Because of the sick I am sick; because of the hungry I am hungry; because of the thirsty I am athirst. 8. He also said: I am come to end the sacrifices and feasts of blood, and if ye cease not offering and eating of flesh and blood, the wrath of YHWH shall not cease from you, even as it came to your fathers in the wilderness, who lusted for flesh, and they eat to their content, and were filled with rottenness, and the plague consumed them. 9. And I say unto you: Though ye be gathered together in my bosom, if ye keep not my commandments I will cast you forth. For if ye keep not the lesser mysteries, who shall give you the greater? 10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11. If therefore ye have not been faithful in the mammon of unrighteousness, who will commit to your trust the true riches? And if ye have not been faithful in that which is another mans', who shall give you that which is your own? 12. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve YHWH and mammon. And the pharisees also, who were covetous, heard all these things, and they derided him. 13. And he said unto them, Ye are they which justify

yourselves before men; but YHWH knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of YHWH. 14. The law and the prophets were until John; since that time the kingdom of YHWH is preached, and every man presseth into it. But it is easier for heaven and earth to pass away, than one tittle of the law to fail. 15. Then there came some women to him and brought their infants unto him, to whom they yet gave suck at their breasts, that he should bless them; and some said: Why trouble ye the master? 16. But Yeshua rebuked them, and said: Of such will come forth those who shall yet confess me before men. And he took them up in his arms and blessed them.

## **Chapter 22: The Restoration of Iairus' Daughter.**

1. AND behold there cometh one of the rulers of the synagogue, Iairus by name; and when he saw him, he fell at his feet, and he besought him greatly, saying: My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed, and she shall live. And Yeshua went with him, and many people followed him and thronged him. 2. AND a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse. 3. When she had heard of Yeshua, she came in the press behind and touched his garments For she said: If I may touch but his garment, I shall be whole. Find straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 4. And Yeshua, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said: Who touched my vesture? And his disciples said unto him, Thou seest the multitude thronging thee and sayeth thou, Who touched me? 5. And he looked round about to see her that had done this thing. But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. And he said unto her, daughter, thy faith hath made thee whole; go in peace and be whole of thy plague. 6. WHILE he yet spake, there came from the ruler of the synagogues' house certain which said: Thy daughter is dead: why troublest thou the Master any further ? 7. As soon as Yeshua heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he suffered no man to follow him save Peter and James and John the brother of James. 8. And he cometh to the house of the ruler of the synagogue, and seeth the tumult and the minstrels, and them that lamented and wailed greatly. 9. And when he was come in he said unto him, Why make ye this ado and weep? The damsel is not dead but sleepeth. And they laughed him to scorn, for they thought she was dead, and believed him not. But when he had

put them all out, he taketh two of his disciples with him, and entered in where the damsel was lying. 10. And he took the damsel by the hand and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee arise. 11. And straightway the damsel arose and walked. And she was of the age of twelve years. And they were astonished with a great astonishment. 12. And he charged them straightly that no man should make it known, and commanded that something should be given to her to eat.

## **Chapter 23: Yeshua and the Samaritan Woman.**

1. THEN cometh Yeshua to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 2. Now Jacob's well was there. Yeshua therefore, being wearied with his journey, sat alone on the edge of the well, and it was about the sixth hour. 3. And there cometh a woman of Samaria to draw water; Yeshua saith unto her, Give me to drink. *(For his disciples were gone away unto the city to buy food).* 4. Then saith the woman of Samaria unto him, How is it that thou being a Judahite, asketh drink of me, who am a woman of Samaria? *(for the Judahites have no dealings with the Samaritans.)* 5. Yeshua answered and said unto her, If thou knewest the gift of YHWH and who it is that saith to thee, Give me drink, thou wouldest have asked of YHWH, who would have given thee living water. 6. The woman saith unto him: Sir, thou hast nothing to draw with, and the well is deep, from whence hast thou that living water. Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his camels and oxen and sheep. 7. Yeshua answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 8. The woman saith unto him: Sir, give me this water, that I thirst not, neither come hither to draw. Yeshua saith unto her, Go, call thy husband and come hither. The woman answered and said: I have no husband. 9. Yeshua looking upon her, answered and said unto her, Thou hast well said: I have no husband. For thou hast had five husbands and he whom thou now hast is not called thy husband, in that saidst thou truly. 10. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain and ye say that in Jerusalem is the place where men ought to worship. 11. Yeshua saith unto her: Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship YHWH. Ye worship ye know not what; we know what we worship; for salvation is of Israel. 12. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for



such worshippers the All-Holy seeketh. YHWH is a Spirit and they that worship, must worship in spirit and in truth. 13. The woman saith unto him, I know that Messiah cometh who is called the Christ: when he is come he will tell us all things. Yeshua saith unto her, I am he Who speaketh unto thee. 14. And upon this came his disciples and marveled that he talked with the woman, yet no man said: What seekest thou ? Or, Why talkest thou with her? 15. The woman then left her waterpot, and went her way into the city and saith unto the men, Come, see a man which told me all things that ever I did: is not this the Christ? 16. Then they went out of the city and came unto him, and many of the Samaritans believed on him, and they besought him that he would tarry with them; and he abode there two days.

## **Chapter 24: Yeshua Denounces Cruelty and Heals the Sick.**

1. As Yeshua passed through a certain village he saw a crowd of idlers of the baser sort, and they were tormenting a cat which they had found and shamefully treating it. And Yeshua commanded them to desist and began to reason with them, but they would have none of his words, and reviled him. 2. Then he made a whip of knotted cords and drove them away, saying: This earth which my Father made for joy and gladness, ye have made into the lowest hell with your deeds of violence and cruelty; And they fled before his face. 3. But one more vile than the rest returned and defied him. And Yeshua put forth his hand, and the young man's arm weathered, and great fear came upon all; and one said: He is a sorcerer. 4. And the next day the mother of the young man came unto Yeshua, praying that he would restore the withered arm. And Yeshua spake unto them of the law of love and the unity of all life in the one family of YHWH. And he also said: As ye do in this life to your fellow creatures, so shall it be done to you in the life to come. 5. And the young man believed and confessed his sins, and Yeshua stretched forth his hand, and his withered arm became whole even as the other, And the people glorified YHWH who had given such power unto man. 6. AND when Yeshua departed thence, two blind men followed him, crying and saying: Thou son of David, have mercy on us. And when he was come into the house the blind men came to him, and Yeshua saith unto them, Believe ye that I am able to do this? 7. They said unto him, Yea, Lord. Then touched he their eyes, saying: According to your faith be it unto you. And their eyes were opened, and Yeshua straitly charged them, saying: See that ye tell no man, But they, when they were departed, spread abroad his fame in all that country. 8. As they went forth, behold, they brought to him a dumb man possessed with a demon. And when the demon was cast out the dumb spake, and the multitude marveled, saying: It was never so seen in Israel. But the pharisees said: He casteth out demons through zeus the prince of

the demons. 9. AND Yeshua went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people. 10. But when he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. 11. Then said he unto his disciples, The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. 12. AND his disciples brought him two small baskets with bread and fruit, and a pitcher of water. And Yeshua set the bread and the fruit before them and also the water. And they did eat and drink and were filled. 13. And they marveled, for each had enough and to spare, and there were four thousand. And they departed blessing YHWH for what they had heard and seen.

## **Chapter 25: The Sermon On The Mount (Part I).**

1. Yeshua seeing the multitudes, went up into a mountain: and when he was seated, the twelve came unto him, and he lifted up his eyes on his disciples and said: 2. Blessed in spirit are the poor, for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they who do hunger and thirst after righteousness: for they shall be filled. 3. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see YHWH. Blessed are the peacemakers: for they shall be called the children of YHWH. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of YHWH. 4. Yea, blessed are ye, when men shall hate you' and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of mans' sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets. 5. Woe unto you that are rich! For ye have received in this life your consolation. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep. Woe unto you when all men shall speak well of you' for so did their fathers to the false prophets. 6. Ye are the salt of the earth, for every sacrifice must be salted with salt, but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot. 7. Ye are the light of the world. A city that is built on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father Who is in heaven. 8. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no way pass from the law or the prophets till all be fulfilled. But behold One greater than Moses is here. and he will give you the higher law, even the perfect Law, and this Law shall ye obey. 9. Whosoever therefore shall break one of these commandments which he shall give, and shall teach men so, they shall be called the least in the kingdom; but whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven. 10. Verily they who believe and obey shall save their souls, and they who obey not shall lose them. For I say unto you: That except your righteousness shall, exceed the righteousness of the scribes and pharisees ye shall not enter the kingdom of Heaven. 11. Therefore if thou bring thy gift to the altar and there remembers that thy brother hath fought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 12. Agree with thine adversary quickly, while thou art in the way with him; lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee. Thou shalt by no means come out thence till thou hast paid the uttermost farthing. 13. Ye have heard that it hath been said: Thou shalt love thy neighbor and hate thine enemy. But I say unto you which hear, Love your enemies, do good to them which hate you. 14. Bless them that curse you, and pray for them which despitefully use you. That ye may be the children of your Father Who maketh the sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. 15. For if ye love them which love you what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners even do the same. And if ye salute your brethren only, what do ye more than others? Do not even so the taxgatherers? 16. And if a desire be unto thee as thy life, and it turn thee from the truth, cast it out from thee, for it is better to enter life possessing truth, than losing it, to be cast into outer darkness. 17. And if that seem desirable to thee which costs another pain or sorrow, cast it out of thine heart; so shalt thou attain to peace. Better it is to endure sorrow, than to inflict it, on those who are weaker. 18. Be ye therefore perfect, even as your Father Who is in heaven is perfect.

## **Chapter 26: The Sermon On The Mount (Part II).**

1. TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father Who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you: they have their reward. 2. But when thou givest alms, let not thy left hand know what thy right hand doeth, and take heed

that thine alms may be in secret; and the Secret One which seest in secret shall approve then openly. 3. And when thou prays, thou shalt not be as the hypocrites are for they love to pray standing in the synagogues and on the corners of the streets that they may be seen of men. Verily I say unto you: They have their reward. 4. But thou, when thou prays enter into thy chamber and when thou hast shut thy door pray to thy Father Who is in secret and the secret One that seeth in secret shall approve thee openly. 5. And when ye pray in common, use not vain petitions, as the heathen do for they think that they shall be heard for their much speaking. Be not ye therefore like unto them for your heavenly Father knoweth what things ye have need of, before ye ask After this manner therefore pray ye, when ye are gathered together: 6. Our Father Who art in heaven: Hallowed be Thy Name. Thy kingdom come. Thy will be done; in earth as it is in heaven. Give us day by day our daily bread, and the fruit of the living Vine. As Thou forgives us our trespasses, so may we forgive the trespasses of others. Leave us not in temptation. Deliver us from evil. 7. For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father in heaven forgive you your trespasses. 8. Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you: they have their reward. 9. And I say unto you: Except ye fast from the world and its evil ways, ye shall in no way find the Kingdom and except ye keep the Sabbath and cease your haste to gather riches, ye shall not see the Father in heaven. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, and the Holy One who seeth in secret will approve thee openly. 10. Likewise also do ye, when ye mourn for the dead and are sad, for your loss in their gain. Be not as those who mourn before men and make loud lamentation and rend their garments, that they may be seen of men to mourn. For all souls are in the hands of YHWH, and they who have done good, do rest with your ancestors in the bosom of the Eternal. 11. Pray ye rather for their rest and advancement, and consider that they are in the land of rest, which the Eternal hath prepared for them, and have the just reward of their deeds, and murmur not as those without hope. 12. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. 13. The lamps of the body are the eyes: if therefore thy sight be clear, thy whole body shall be full of light. But if thine eyes be dim or lacking, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 14. No man can serve two masters; for

either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve YHWH and mammon. 15. Therefore I say unto you: Be not over anxious for your life what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? And what shall it profit a man if he gain the whole world and lose his life ? 16. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better cared for than they? Which of you by taking thought can add one cubit unto his stature? And why spend all your thought for raiment ? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you: Solomon in all his glory was not arrayed like one of these. 17. Wherefore shall not YHWH who clothes the grass of the field, which today is, and tomorrow is cast into the oven, much more clothe you, O ye of little faith? 18. Therefore be not over anxious, saying: What shall we eat? Or: What shall we drink? Or: Wherewithal shall we be clothed? (*all Which things do the disbelievers seek*). For your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of YHWH and its righteousness and all these things shall be added unto you. Meet not in advance the evils of the morrow; sufficient unto the day is the evil thereof.

### **Chapter 27: The Sermon On The Mount (Part III).**

1. JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged and with what measure ye mete, it shall be measured to you again; and as ye do unto others, so shall it be done unto you. 2. And why beholdest thou the splinter that is in thy brother's eye, but consider not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the splinter out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye; and then shall thou see clearly to cast the splinter out of thy brother's eye. 3. Give not that which is holy unto the dogs neither cast ye your pearls before swine; lest they trample them under their feet and turn again and rend you. 4. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asks receives, and he that seeks finds, and to them that knock it shall be opened. 5. What man is there of you who, if his child ask bread, will give it a stone? Or, if it ask a fish, will give it a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father Who is in heaven give good things to them that ask? 6. Therefore all things whatsoever ye would that men should do to you, do ye even so to them. And what ye would not that men should do unto you, do ye not so unto them;

for this is the Law and the prophets. 7. Enter ye in at the strait gate, for strait is the way and narrow the gate that leadeth unto life, and few there be that find it. But wide is the gate and broad is the way that leadeth to destruction, and many there be who go in there. 8. Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 9. Even so, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is only fit to be hewn down and cast into the fire. Wherefore by their fruits ye shall know the good from the evil. 10. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father Who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out devils? And in thy Name done many wonderful works? And then will I say unto them, I never knew you: depart from me, ye that work iniquity. 11. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house foursquare upon a rock. And the rain descended, and the floods came, and the winds blew upon that house; and it fell not, for it was founded upon a rock. 12. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came and the winds blew and beat upon that house, and it fell, and great was the fall of it. But a city which is built foursquare, enclosed in a circle or on the top of a hill, and established on a rock, can neither fall nor be hidden. 13. And it came to pass, when Yeshua had ended these sayings, the people were astonished at his doctrine. For he taught them as one appealing to the reason and the heart, and not as the scribes who taught rather by authority.

## **Chapter 28: Yeshua Releases the Rabbits and Pigeons.**

1. IT came to pass one day as Yeshua had finished his discourse, in a place near Tiberias where there are seven wells, a certain young man brought live rabbits and pigeons, that he might have to eat with his disciples. 2. And Yeshua looked on the young man with love and said to him, Thou hast a good heart and YHWH shall give thee light, but knowest thou not that YHWH in the beginning gave to man the fruits of the earth for food, and did not make him lower than the ox, or the horse, or the sheep, that he should kill and eat the flesh and blood of his fellow creatures. 3. Ye believe that Moses indeed commanded such creatures to be slain and offered in sacrifice and eaten, and so do ye in the Temple, but behold a greater than Moses is herein and he cometh to put away the bloody sacrifices of the law, and the

feasts on them, and to restore to you the pure oblation and unbloody sacrifice as in the beginning, even the grains and fruits of the earth. 4. Of that which ye offer unto YHWH in purity shall ye eat, but of that kind which ye offer not in purity shall ye not eat, for the hour cometh when your sacrifices and feasts of blood shall cease, and ye shall worship YHWH with a holy worship and a pure Oblation. 5. Let these creatures therefore go free, that they may rejoice in YHWH and bring no guilt to man. And the young man set them free, and Yeshua break their cages and their bonds. 6. But lo, they feared lest they should again be taken captive, and they went not away from him, but he spake unto them and dismissed them, and they obeyed his word, and departed in gladness. 7. AT that time as they sat by the well, which was in the midst of the six Yeshua stood up and cried out, If any are thirsty, let them come unto me and drink, for I will give to them of the waters of life. 8. They who believe in me, out of their hearts shall flow rivers of water, and that which is given unto them shall they speak with power, and their doctrine shall be as living water. 9. *(This he spake of the Spirit, which they that believed on him should receive, for the fullness of the Spirit was not yet given because that Yeshua was not yet glorified).* 10. Whosoever drinketh of the water that I shall give shall never thirst, but the water which cometh from YHWH shall be in them a well of water, springing up unto everlasting life. 11. AND at that time John sent two of his disciples, saying: Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many blind, he gave sight. 12. Then Yeshua answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. 13. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind, or a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 14. But what went ye out for to see? A prophet Yea, I say unto you: and the greatest of prophets. 15. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you: Among those that are born of women, there is not a greater prophet than John the Baptist. 16. And all the people that heard him, and the taxgatherers, justified YHWH, being baptized with the baptism of John. But the pharisees and lawyers rejected the counsel of YHWH against themselves, being not baptized of him.

## **Chapter 29: The Feeding of the 5000 with 6 Loaves, Seven Clusters of Grapes and Healing of the Sick.**

1. AND the Feast of the Passover drew nigh, and the Apostles and their fellows gathered themselves together unto Yeshua and told him all things, both what they had done and what they had taught. And he said unto them, Come ye yourselves apart into a desert place and rest a while for there were many coming and going, and they had no leisure so much as to eat. 2. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 3. And Yeshua, when he came forth, saw much people and was moved with compassion towards them, because they were as sheep having not a shepherd. 4. And the day was far spent, and his disciples came unto him and said: This is a desert place, and now the time is far passed. Send them away, that they may go into the country roundabout into the villages, and buy themselves bread, for they have nothing to eat. 5. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 6. He saith unto them, How many loaves have ye? Go and see. And when they knew, they said: Six loaves and seven clusters of grapes. And he commanded them to make all sit down by companies of fifty upon the grass. And they sat down in ranks by hundreds and by fifties. 7. And when he had taken the six loaves and the seven clusters of grapes, he looked up to heaven, and blessed and brake the loaves, and the grapes also and gave them to his disciples to set before them and they divided them among them all. 8. And they did all eat and were filled. And they took up twelve baskets full of the fragments that were left. And they that did eat of the loaves and of the fruit were about five thousand men, women and children, and he taught them many things. 9. And when the people had seen and heard, they were filled with gladness and said: Truly this is that Prophet that should come into the world. And when he perceived that they would take him by force to make him a king, he straightway constrained his disciples to get into the ship, and to go to the other side before him unto Bethsaida, while he sent away the people. 10. And when he had sent them away he departed into a mountain to pray. And when even was come, he was there alone, but the ship was now in the midst of the sea, tossed with waves, for the wind was contrary. 11. The third watch of the night Yeshua went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying: It is a spirit, and they cried out for fear. But straightway Yeshua spake unto them, saying. Be of good cheer; it is I; be not afraid. 12. And Peter answered him and said: Lord, if it be thou,



bid me come unto thee on the water. And he said: Come. And when Peter was come down out of the ship, he walked on the water, to go to Yeshua. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying: Lord, save me. 13. And immediately Yeshua stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? For did I not call thee ? 14. And he went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure and wondered. For they considered not the miracle of the loaves and the fruit, for their heart was hardened. 15. And when they were come into the ship there was a great calm. Then they that were in the ship came and worshipped him, saying: Of a truth thou art a prophet of YHWH. 16. And when they had passed over, they came unto the land of Gennesaret and drew to the shore And when they were come out of the ship straightway they knew him. And ran through that whole region round about, and began to carry about in beds, those that were sick, where they heard he was. 17. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment, and as many as touched him were made whole. 18. After these things Yeshua came with his disciples into Judea, and there he tarried and baptized many who came unto him and received his doctrine.

### **Chapter 30: The Bread of Life and the Living Vine.**

1. THE day following, the people which stood on the other side of the sea, saw that there had been no other boat there, save the one whereinto his disciples had entered and that Yeshua went not with his disciples into the boat, but that his disciples were gone alone. And when the people therefore saw that Yeshua was not there, neither his disciples, they also took ship and came to Capernaum, seeking Yeshua. 2. And when they had found him on the other side of the sea, they said unto him, Rabbi, how camest thou hither? Yeshua answered them and said: Verily, verily, I say unto you: ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and the fruit, and were filled. Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the son of man, Who is also the prophet of YHWH, shall give unto you, for him hath YHWH sealed. 3. Then said they unto him, What shall we do that we may work the works of YHWH? Yeshua answered and said unto them, This is the work of YHWH, that ye believe the truth, in me who am, and who giveth unto you, the Truth and the Life. 4. They said therefore unto him, What sign showest thou then that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 5. Then Yeshua said unto

them, Verily, verily, I say unto you: Moses gave you not the true bread from heaven, but my Father giveth you the true bread from heaven and the fruit of the living vine. For the food of YHWH is that which cometh down from heaven, and giveth life unto the world. 6. Then said they unto him, Lord, evermore give us this bread, and this fruit. And Yeshua said unto them, I am the true Bread, I am the living Vine, they that come to me shall never hunger; and they that believe on me shall never thirst. And verily I say unto you: Except ye eat the flesh and drink the blood of YHWH, ye have no life in you. But ye have seen me and believe not. 7. All that my Father hath given to me shall come to me and they that come to me I will in no ways cast out. For I came down from heaven, not to do mine own will, but the will of YHWH who sent me. And this is the will of YHWH who hath sent me, that of all which are given unto me I should lose none, but should raise them up again at the last day. 8. The jews then murmured at him, because he said I am the bread which cometh down from heaven. And they said: Is not this Yeshua, the son of Joseph and Mary whose parentage we know? How is it then that he saith, I came down from heaven? 9. Yeshua therefore answered and said unto them, Murmur ye not among yourselves. None can come to me except holy Love and Wisdom draw them, and these shall rise at the last day. It is written in the prophets, They shall be all taught of YHWH. Every man therefore that hath heard and hath learned of the Truth, cometh unto me. 10. Not that anyone hath seen the Holiest at any time, save they which are of the Holiest, they alone, see the Holiest. Verily, verily, I say unto you: They who believe the Truth, have everlasting life.

### **Chapter 31: The Bread of Life, the Living Vine and Yeshua Rebukes the Thoughtless Driver.**

1. AGAIN Yeshua said: I am the true Bread and the living Vine. Your fathers did eat manna in the wilderness and are dead. This is the food of YHWH which cometh down from heaven, that whosoever eat thereof shall not die. I am the living food which came down from heaven, if any eat of this food they shall live forever; and the bread that I will give is My truth and the wine which I will give is my life. 2. And the jews strove amongst themselves, saying: How can this man give us himself for food? Then Yeshua said: Think ye that I speak of the eating of flesh, which ye ignorantly do in the Temple of YHWH? 3. Verily my body is the substance of YHWH, and this is meat indeed, and my blood is the life of YHWH and this is drink indeed. Not as your ancestors, who craved for flesh, and YHWH gave them flesh in his wrath, and they ate of corruption till it stank in their nostrils, and their carcasses fell by the thousand in the wilderness by reason of the plague. 4. Of such it is written, They shall wander

forty years in the wilderness till they are purified from their lusts, here they enter into the land of rest, yea because they have not known the way, neither obeyed the laws. 5. But They who eat this flesh and drink this blood dwell in me and I in them. As the Father of life hath sent me, and by Whom I live, so they that eat of me who am the truth and the life, even they shall live by me. 6. This is that living bread which coming down from heaven giveth life to the world. Not as your ancestors did eat manna and are dead. They that eat of this bread and this fruit, shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said: This is a hard saying: who can receive it? 7. When Yeshua knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the son of man ascend to where they were before? It is the spirit that quickeneth, the flesh and blood profiteth nothing. The words that I speak unto you, they are spirit and they are life. 8. But there are some of you that believe not, For Yeshua knew from the beginning who they were who should believe not, and who should betray him. Therefore said he unto them. No one can come unto me, except it were given from above. 9. From that time many of his disciples went back and walked no more with him. Then said Yeshua unto the twelve, Will ye also go away? 10. Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and we are sure that thou art that Christ, a prophet of the living YHWH. 11. Yeshua answered them, Have not I chosen you Twelve, and one also who is a traitor ? He spake of Judas Iscariot son of Simon the Levite, for he it was that should betray him. 12. AND Yeshua was travelling to Jerusalem, and there came a camel heavy laden with wood. and the camel could not drag it up the hill whither he went for the weight thereof, and the driver beat him and cruelly ill-treated him, but he could make him go no further. 13. And Yeshua seeing this, said unto him, Wherefore beatest thou thy brother? And the man answered, I say not that he is my brother, is he not a beast of burden and made to serve me? 14. And Yeshua said: Hath not the same God made of the same substance the camel and thy children who serve thee, and have ye not one breath of life which ye have both received from YHWH? 15. And the man marveled much at this saying: and he ceased from beating the camel, and took off some of the burden and the camel walked up the hill as Yeshua went before him, and stopped no more till he ended his journey. 16. And the camel knew Yeshua, having felt of the love of YHWH in him. And the man inquired further of the doctrine, and Yeshua taught him gladly and he became his disciple.

## **Chapter 32: YHWH the Food and Drink of All.**

1. AND it came to pass as he sat at supper with his disciples one of them said unto him: Master, how sayest thou that thou wilt give thy flesh to eat and thy blood to drink, for it is a hard saying unto many? 2. And Yeshua answered and said: The words which I spake unto you are Spirit and they are Life. To the ignorant and the carnally minded they savour of bloodshed and death, but blessed are they who understand. 3. Behold the corn which groweth up into ripeness and is cut down, and ground in the mill, and baked with fire into bread! Of this bread is my body made, which ye see and lo the grapes which grow on the vine unto ripeness, and are plucked and crushed in the winepress and yield the fruit of the vine! Of this fruit of the vine and of water is made my blood. 4. For of the fruits of the trees and the seeds of the herbs alone do I partake, and these are changed by the Spirit into my flesh and my blood. Of these alone and their like shall ye eat who believe in me, and are my disciples, for of these, in the Spirit come life and health and healing unto man. 5. Verily shall my Presence be with you in the Substance and Life of YHWH, manifested in this body, and this blood; and of these shall ye all eat and drink who believe in me. 6. For in all places I shall be lifted up for the life of the world, as it is written in the prophets; From the rising up of the sun unto the going down of the same, in every place a pure Oblation with incense shall be offered unto YHWH. 7. As in the natural so in the spiritual. My doctrine and my life shall be meat and drink unto you, the Bread of Life and the Wine of Salvation. 8. As the corn and the grapes are transmuted into flesh and blood, so must your natural minds be changed into spiritual. Seek ye the Transmutation of the natural into the Spiritual. 9. Verily I say unto you: in the beginning, all creatures of YHWH did find their sustenance in the herbs and the fruits of the earth alone, till the ignorance and the selfishness of man turned many of them from the use which YHWH had given them to that which was contrary to their original use, but even these shall yet return to their natural food, as it is written in the prophets, and their words shall not fail. 10. Verily YHWH ever giveth of the Eternal Life and Substance to renew the forms of the universe. It is therefore of the flesh and blood, even the Substance and Life of the Eternal, that ye are partakers unto life, and my words are spirit and they are life. 11. And if ye keep the commandments and live the life of the righteous, happy shall ye be in this life, and in that which is to come. Marvel not therefore that I said unto you: Except ye eat of the flesh and drink the blood of YHWH, ye have no life in you. 12. And the disciples answered saying: Lord, evermore give us to eat of this bread, and to drink of this cup, for thy words are meat and drink indeed;. By thy Life and by thy Substance may we live forever.

### **Chapter 33: Shedding of Blood of Others is No Remission of Sins.**

1. Yeshua was teaching his disciples in the outer court of the Temple and one of them said unto him: Master, it is said by the priests that without shedding of blood there is no remission. Can then the blood offering of the law take away sin? 2. And Yeshua answered: No blood offering, of beast or bird, or man, can take away sin, for how can the conscience be purged from sin by the shedding of innocent blood? Nay, it will increase the condemnation. 3. The priests indeed receive such offering as a reconciliation of the worshippers for the trespasses against the law of Moses, but for sins against the Law of YHWH there can be no remission, save by repentance and amendment. 4. Is it not written in the prophets, Put your blood sacrifices to your burnt offerings, and away with them, and cease ye from the eating of flesh, for I spake not to your fathers nor commanded them, when I brought them out of Egypt, concerning these things? But this thing I commanded saying: 5. Obey my voice and walk in the ways that I have commanded you, and ye shall be my people, and it shall be well with you. But they hearkened not, nor inclined their ear. 6. And what doth the Eternal command you but to do justice, love mercy and walk humbly with YHWH? Is it not written that in the beginning YHWH ordained the fruits of the trees and the seeds and the herbs to be food for all flesh? 7. But they have made the House of Prayer a den of thieves, and for the pure Oblation with Incense, they have polluted altars with blood, and eaten of the flesh of the slain. 8. But I say unto you: Shed no innocent blood nor eat ye flesh. Walk uprightly, love mercy, and do justly, and your days shall be long in the land. 9. The corn that groweth from the earth with the other grain, is it not transmuted by the Spirit into my flesh? The grapes of the vineyard, with the other fruits are they not transmuted by the Spirit into my blood? Let these, with your bodies and souls be your Memorial to the Eternal. 10. In these is the presence of YHWH manifests as the Substance and as the Life of the world. Of these shall ye eat and drink for the remission of sins, and for eternal life, to all who obey my words. 11. Now there is at Jerusalem by the sheep market, a pool which is called Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the waters. 12. For at a certain season, an angel went down into the pool and troubled the waters; whosoever went first into the waters was made whole of whatever disease he had. And a man impotent from his birth was there. 13. And Yeshua said unto him. Bring not the waters healing? He said unto him. Yea, Lord, but I have no man when the water is troubled to put me in, and while I am trying to come another steppeth down before me. And

Yeshua said to him, Arise, take up thy bed and walk. And immediately he rose and walked. And on the same day was the Sabbath. 14. The jews therefore said to him, It is the Sabbath it is not lawful for thee to carry thy bed. And he that was healed was not that it was Yeshua. And Yeshua had conveyed himself away, a multitude being in that place.

### **Chapter 34: Love of Yeshua for All Creatures.**

1. WHEN Yeshua knew how the pharisees had murmured and complained because he made and baptized more disciples than John, he left Judea, and departed unto Galilee. 2. AND Yeshua came to a certain Tree and abode beneath it many days. And there came Mary Magdalene and other women and ministered unto him of their substance, and he taught daily all that came unto him. 3. And the birds gathered around him, and welcomed him with their song, and other living creatures came unto his feet, and he fed them, and they ate out of his hands. 4. And when he departed he blessed the women who showed love unto him, and turning to the fig tree, he blessed it also, saying. Thou hast given me shelter and shade from the burning heat, and withal thou hast given me food also. 5. Blessed be thou, increase and be fruitful, and let all who come to thee, find rest and shade and food, and let the birds of the air rejoice in thy branches. 6. And behold the tree grew and flourished exceedingly, and its branches took root downward, and sent shoots upward, and it spread mightily, so that no tree was like unto it for its size and beauty, and the abundance and goodness of its fruit. 7. AND as Yeshua entered into a certain village he saw a young cat which had none to care for her, and she was hungry and cried unto him, and he took her up, and put her inside his garment, and she lay in his bosom. 8. And when he came into the village he set food and drink before the cat, and she ate and drank, and showed thanks unto him. And he gave her unto one of his disciples, who was a widow, whose name was Lorenza, and she took care of her. 9. And some of the people said: This man careth for all creatures, are they his brothers and sisters that he should love them? And he said unto them, Verily these are your fellow creatures of the great Household of YHWH, yea, they are your brethren and sisters, having the same breath of life in the Eternal. 10. And whosoever careth for one of the least of these, and giveth it to eat and drink in its need, the same doeth it unto me, and whoso willingly suffereth one of these to be in want, and defendeth it not when evilly entreated, suffereth the evil as done unto me; for as ye have done in this life, so shall it be done unto you in the life to come.

### **Chapter 35: The Good Law and Mary and Martha.**

1. AND behold a certain lawyer stood up and tempted him, saying: Master, what shall I do to gain eternal life? He said unto him, What is written in the law? How readest thou? 2. And he answering, said: Thou shalt not do unto others, as thou wouldst not that they should do unto thee. Thou shalt love YHWH with all thy heart and all thy soul and all thy mind. Thou shalt do unto others, as thou wouldst that they should do unto thee. 3. And he said unto him, Thou hast answered right, this do and thou shalt live; on these three commandments hang all the law and the prophets, for who loveth YHWH, loveth his brethren also. 4. But he, willing to justify himself, said unto Yeshua, And who is my brethren? And Yeshua answering said: A certain man went down from Jerusalem to Jericho, and fell among, thieves, which stripped him of his raiment and wounded him and departed leaving him half dead. 5. And by chance there came down a certain priest that way, and when he saw him he passed by on the one side. And likewise a Levite also came and looked on him, and passed by on the other side. 6. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. 7. And on the morrow when he departed he took out two pence, and gave them to the host, and said: Take care of him and whatsoever thou spendest more, when I come again, I will repay thee. 8. Which now of these three, thinkest thou, was brethren unto him that fell among thieves? And he said. He that showed mercy on him. Then said Yeshua unto him, Go, and do thou likewise. 9. Now it came to pass, as they went, that he entered into a certain village, and a woman named Martha received him into her house. And she had a sister called Mary, who also sat at Yeshua's, feet, and heard his word. 10. But Martha was cumbered about much serving and came to him saying: Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she may help me. 11. And Yeshua answered and said unto her, Martha, Martha, thou art careful and troubled about many things, but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her. 12. AGAIN, as Yeshua sat at supper with his disciples in a certain city, he said unto them, As a Table set upon twelve pillars, so am I in the midst of you. 13. Verily I say unto you: Wisdom buildeth her house and heweth out her twelve pillars. She doth prepare her bread and her oil, and mingle her wine. She doth furnish her table. 14. And she standeth upon the high places of the city, and crieth to the sons and the daughters of men! Whosoever will, let them turn in hither, let them eat of my bread and take of my oil, and drink of my wine. 15. Forsake the foolish and live, and go in the way of understanding. The veneration of YHWH is the beginning of wisdom, and the knowledge of the holy One is understanding.

By me shall your days be multiplied, and the years of your life shall be increased.

### **Chapter 36: The Woman Taken In Adultery.**

1. ON a certain day, early in the morning, Yeshua came again into the temple, and all the people came unto him, and he sat down and taught them. 2. And the scribes and pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they said unto him, Master, this woman was taken in adultery, in the very acts. Now Moses in the law commanded us that such should be stoned, but what sayest thou? 3. This they said: tempting him, that they might have to accuse him. But Yeshua stooped down, and with his finger wrote on the ground, as though he heard them not. 4. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him cast the first stone at her. 5. And again he stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Yeshua was left alone, and the woman standing in the midst. 6. When Yeshua had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said unto him, No man, Lord. And Yeshua said unto her, Neither do I condemn thee. From henceforth sin no more; go in peace. 7. AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the Temple to pray; the one a rich pharisee, learned in the law, and the other a taxgatherer, who was a sinner. 8. The pharisee stood and prayed thus with himself; YHWH, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this taxgatherer. I fast twice in the week, I give tithes of all that I possess. 9. And the taxgatherer, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: YHWH be merciful to me a sinner. 10. I tell you, this man went down to his house justified rather than the other for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

### **Chapter 37: The Soul.**

1. Yeshua sat in the porch of the Temple, and some came to learn his doctrine, and one said unto him, Master, what teachest thou concerning life? 2. And he said unto them, Blessed are they who suffer many experiences, for they shall be made perfect through suffering: they shall be as the angels of YHWH in Heaven and shall die no more, neither shall they be born any more, for death and birth have no more dominion over them. 3.



They who have suffered and overcome shall be made Pillars in the Temple of YHWH, and they shall go out no more. Verily I say unto you: except ye be born again of water and of fire, ye cannot see the kingdom of YHWH. 4. And a certain Rabbi (*Nicodemus*) came unto him by night for fear of the jews, and said unto him. How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again? 5. Yeshua answered, Verily I say unto you except a man be born again of flesh and of spirit, he cannot enter into the kingdom of YHWH. The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh or whither it goeth. 6. The light shineth from the East even unto the West; out of the darkness, the Sun ariseth and goeth down into darkness again; so is it with man, from the ages unto the ages. 7. When it cometh from the darkness, it goeth down into darkness and thereafter again exist. 8. So through the changes must ye be made perfect, as it is written in the book of Job, I am a wanderer, changing place after place and house after house, until I come unto the City and Mansion which is eternal. 9. And Nicodemus said unto him, How can these things be? And Yeshua answered and said unto him, Art thou a teacher in Israel, and understand not these things? Verily we speak that which we do know, and bear witness to that which we have seen, and ye receive not our witness. 10. If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of Heavenly things? No man hath ascended into Heaven, but he that descended out of Heaven, even the son of man.

### **Chapter 38: Yeshua Condemns Ill Treatment of Animals.**

1. AND some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals, if their sufferings brought any profit to men. 2. And Yeshua said unto them, Verily I say unto you: they who partake of benefits which are gotten by wronging one of YHWH's creatures, cannot be righteous: nor can they touch holy things, or teach the mysteries of the kingdom, whose hands are stained With blood, or whose mouths are defiled with flesh. 3. YHWH giveth the grains and the fruits of the earth for food: and for righteous man truly there is no other lawful sustenance for the body. 4. The robber who breaketh into the house made by man is guilty, but they who break into the house made by YHWH, even of the least of these are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh meat enter your mouths, for YHWH is just and bountiful, who ordained that man shall live by the fruits and seeds of the earth alone. 5. But if any animal suffer greatly, and if its life be a misery unto it. or if it be dangerous to you, release it from its life quickly, and with as

little pain as you can, Send it forth in love and mercy, but torment it not, and YHWH the Father will show mercy unto you, as ye have shown mercy unto those given into your hands. 6. And whatsoever ye do unto the Cast of these my children, ye do it unto me. For I am in them and they are in me, Yea, I am in all creatures and all creatures are in me. In all their joys I rejoyce, in all their afflictions I am afflicted. Wherefore I say unto you: Be ye kind one to another, and to all the creatures of YHWH. 7. AND it came to pass the day after, that he came into a city called Nain; and many of his disciples went with him, and much people. 8. Now when he came nigh to the gate of the city, behold there was a dead man carried out by the only son of his mother, and she was a widow and much people of the city was with her. 9. And when the Lord saw her, he had compassion on her, and said unto her, Weep not, thy son sleepeth. And he came and touched the man: and they that bare him stood still. And he said: Young man, I say unto thee, Arise. 10. And he that was esteemed dead sat up, and began to speak. And he delivered him to his mother. And there came an awe upon all: and they glorified YHWH, saying: “a great prophet is risen up among us; and God hath visited his people”.

### **Chapter 39: Seven Parables of The Kingdom of Heaven.**

1. AGAIN Yeshua was sitting under the Fig tree, and his disciples gathered round him, and, round them came a multitude of people to hear him, and said unto them, Whereunto shall I liken the Kingdom of Heaven? 2. AND he spake this parable, saying. The kingdom of Heaven is like to a certain seed, small among seeds, which a man taketh and soweth in his field, but when it is grown it becometh a great tree which sendeth forth its branches all around, which again, shooting downward into the earth take root and grow upward, till the field is covered by the tree, so that the birds of the air come and lodge in the branches thereof and the creatures of the earth find shelter beneath it. 3. ANOTHER parable put he forth unto them, saying: The kingdom of Heaven is like unto a great treasure hid in a field, the which when a man findeth he hideth it, and for joy thereof goeth and selleth all that he hath and buyeth that field, knowing how great will be the wealth therefrom. 4. AGAIN is the kingdom of Heaven like to one pearl of great price, which is found by a merchant seeking goodly pearls, and the merchant finding it, selleth all that he hath and buyeth it knowing how many more times it is worth than that which he gave for it. 5. AGAIN, the Kingdom of Heaven is like unto a woman who taketh of the incorruptible leaven and hideth it in three measures of meal, till the whole is leavened, and being baked by fire, becometh one loaf. Or, again, to one who taketh a measure of pure wine, and poureth it into two or four measures of water, till the whole

being mingled becometh the fruit of the vine. 6. AGAIN, the Kingdom of Heaven is like unto a City built foursquare on the top of a high hill, and established on a rock, and strong in its surrounding wall, and its towers and its gates, which lie to the north, and to the south, and to the east, and to the west. Such a city falleth not, neither can it be hidden, and its gates are open unto all, who, having the keys, will enter therein. 7. AND he spake another parable, saying: The Kingdom of Heaven is like unto good seed that man sowed in his field, but in the night, while men slept, his enemy came and sowed tares also among the wheat, and went his way. But when the blade sprung up and brought forth fruit in the ear, there appeared the tares also. 8. And the servants of the householder came unto him and said: Sir, didst thou not sow good seed in thy field, whence then hath it tares? And he said unto them, An enemy hath done this. 9. And the servants said unto him, Wilt thou then that we go and gather them up ? But he said: Nay, lest haply while ye gather up the tares, ye root up the good wheat with them. 10. Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather up first the tares and bind them in bundles to burn them and enrich the soil, but gather the wheat into my barn. 11. AND again he spake, saying: The kingdom of Heaven is like unto the sowing of seed. Behold a sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the fowls of the air came and devoured them. 12. And others fell upon rocky places without much earth, and straightway they sprang up because they had no deepness of earth, and when the sun was risen they were scorched, and because they had no root they withered away. 13. And others fell among thorns, and the thorns grew up and choked them. And others fell upon good ground, ready prepared, and yielded fruit, some a hundredfold, some sixty, some thirty. They who have ears to hear let them hear.

## **Chapter 40: Yeshua Expounds His Inner Teaching to the Twelve.**

1. AND the disciples came and said unto him, Why speakest thou unto the multitude in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given. 2. For whosoever hath to him shall be given and he shall have more abundance; but whosoever hath not, from him shall be taken away even that which he seems to have. 3. Therefore speak I to them in parables because they seeing see not, and hearing they hear not, neither do they understand. 4. For in them is fulfilled the prophecy of Esaias which saith, Hearing ye shall hear and shall not understand and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are

dull of hearing and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them. 5. But blessed are your eyes for they see, and your ears for they hear, and your hearts for they understand. For verily I say unto you: that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and hear those things which ye hear, and have not heard them. 6. THEN Yeshua sent the multitude away and his disciples came unto him, saying: Declare unto us the parable of the field; and he answered and said unto them, He that soweth the good seed Is the son of man; the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one. (*lucifer and his brothers who raped human women per Gen 6:4*) The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels. 7. As therefore the tares are gathered and burned in the fire so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and they who will not be purified shall be utterly consumed. Then shall the righteous shine forth as the Sun in the kingdom of Heaven. 8. HEAR ye also the parable of the sower. The seed that fell by the wayside is like as when any hear the word of the kingdom, and understand it not, then cometh the wicked one and catcheth away that which was sown in their heart. These are they which received seed by the wayside. 9. And they that received the seed into stony places, the same are they that hear the Word and with joy receive it. Yet have they not root in themselves but endure only a while, for when tribulation or persecution arise because of the Word, by and by they are offended. 10. They also that received seed among the thorns are they that hear the Word, and the cares of this world and the deceitfulness of riches choke the Word, and they become unfruitful. 11. But they that receive the seed into the good ground, are they that hear the Word and understand it, who also bear fruit and bring forth, some thirty, some sixty, some a hundred fold. 12. These things I declare unto you of the inner circle; but to those of the outer in parables. Let them hear who have ears to hear.

#### **Chapter 41: Yeshua Setteth Free the Caged Birds and the Blind Man Who Denied that Others Saw.**

1. AND as Yeshua was going to Iericho there met him a man with a cage full of birds which he had caught and some young doves. And he saw how they were in misery having lost their liberty, and moreover being tormented with hunger and thirst. 2. And he said unto the man, What doest thou with these? And the

man answered, I go to make my living by selling these birds which I have taken. 3. And Yeshua said: What thinkest thou, if another, stronger than thou or with greater craft, were to catch thee and bind thee, or thy wife, or thy children, and cast thee into a prison, in order to sell thee into captivity for his own profit, and to make a living? 4. Are not these thy fellow creatures, only weaker than thou? And doth not the same God our Father care for them as for thee? Let these thy little brethren and sisters go forth into freedom and see that thou do this thing no more, but provide honestly for thy living. 5. And the man marveled at these words and at his authority, and he let the birds go free. So when the birds came forth they flew unto Yeshua and stood on his shoulder and sang unto him. 6. And the man inquired further of his doctrine, and he went his way, and learnt the craft of making baskets, and by this craft he earned his bread, and afterwards he brake his cages and his traps, and became a disciple of Yeshua. 7. AND Yeshua beheld a man working on the Sabbath, and he said unto him, Man, if thou knowest not the law in the spirit; but if thou knowest not, thou art accursed and a transgressor of the law. 8. And again Yeshua said unto his disciples, what shall be done unto these servants who, knowing their Lord's will, prepare not themselves for his coming, neither do according to his will? 9. Verily I say unto you: They that know their Master's will, and do it not, shall be beaten with many stripes. But they who not knowing their Master's will, do it not, shall be beaten with but few stripes. To whomsoever much is given, of them is much required. And to whom little is given from them is required but little. 10. AND there was a certain man who was blind from his birth. And he denied that there were such things as Sun, Moon, and Stars, or that color existed. And they tried in vain to persuade him that other people saw them; and they led him to Yeshua, and he anointed his eyes and made him to see. 11. And he greatly rejoiced with wonder and fear, and confessed that before he was blind. And now after this, he said: I see all, I know everything, I am god. 12. And Yeshua again said unto him, How canst thou know all? Thou canst not see through the walls of thine house, nor read the thoughts of thy fellow men, nor understand the language of birds, or of beasts. Thou canst not even recall all the events of thy life, conception, or birth. 13. Remember with humility how much remains unknown to thee, yea, unseen, and doing so, thou mayest see more clearly.

## **Chapter 42: Yeshua Teaches Concerning Marriage and the Blessing of Children.**

1. AND it came to pass that when Yeshua had finished these sayings, he departed from Galilee and came into the coasts of Judea beyond Jordan; and great multitudes followed him and he

healed them there. 2. The pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away a wife for every cause? 3. And he answered and said unto them, In some nations, one man hath many wives, and putteth away whom he will for a just cause; and in some, a woman hath many husbands, and putteth away whom she will for a just cause; and in others, one man is joined to one woman, in mutual love, and this is the first and the better way. 4. For have ye not read that YHWH who made them at the beginning, made them male and female, and said: For this cause shall a man or a woman leave father and mother, and shall cleave to his wife or her husband, and they twain shall be one flesh. 5. Wherefore they are no more twain, but one flesh. What therefore YHWH have joined together, let not man put asunder. 6. They said unto him, Why did Moses then command to give a writing of divorcement? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives. even as he permitted you to eat flesh, for many causes, but from the beginning it was not so. 7. And I say unto you: Whosoever shall put away a wife, except it be for a just cause, and shall marry another in her place, committeth adultery. His disciples say unto him, If the case of the man be so with his wife it is not good to marry. 8. But he said unto them All cannot receive this saying: save they to whom it is given. For there are some, celibates who were so born from their mother's womb, and there are some, which were made celibates of men, and there be some, who have made themselves celibates for the kingdom of Heaven's sake. He that is able to receive it, let him receive it. 9. THEN there came unto him little children that he should put his hands on them and bless them, and the disciples rebuked them. 10. But Yeshua said: Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven. And he laid his hands on them and blessed them. 11. AND as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said: Yeshua Master, have mercy on us. 12. And when he saw them, he said unto them Go, show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified YHWH and fell down on his face at his feet, giving him thanks: and he was a Samaritan. 13. And Yeshua answering said: Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to YHWH, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

## **Chapter 43: Yeshua Teaches Concerning the Riches of this World and the Washing of Hands and Eating of Unclean Meats.**

1. AND, behold, one came and said unto him. Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, YHWH; but if thou wilt enter into life, keep the commandments. He saith unto him, which be they? 2. Yeshua said: What teacheth Moses? Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother and the rest.. The young man saith unto him, All these things have I kept from my youth up; what lack I yet? 3. Yeshua said unto him, If thou wilt be perfect go and sell that thou hast in abundance, and give to those who have not, and thou shalt have treasure in heaven; and come and follow me. 4. But when the young man heard that saying: he went away sorrowful, for he had great possessions, yea, more than satisfied his needs. 5. Then said Yeshua unto his disciple, Verily I say unto you: that the rich man shall hardly enter into the kingdom of Heaven. And again I say unto you: It is easier for a camel to go through the ‘gate of the needle’s eye” than for a rich person to enter into the kingdom of YHWH. 6. When his disciples heard it, they were exceedingly amazed, saying: Who then can be saved? But Yeshua beheld them, and said unto them, For the carnal mind this is impossible, but with the spiritual mind all things are possible. 7. And I say. unto you, Make not to yourselves friends of the Mammon of unrighteousness that when ye fail they may receive you into their earthly habitations; but rather of the true riches, even the Wisdom of YHWH, that so ye may be received into everlasting mansions which fade not away. 8. Then Peter, said unto him, Behold we have forsaken all and followed thee. And Yeshua said unto them, Verily I say unto you: that ye which have followed me, in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, but the things of this world it is not mine to give. 9. And everyone that hath forsaken riches, houses, friends, for the kingdom of Heaven’s sake and its righteousness, shall receive a hundred fold in the age to come and shall inherit everlasting life. But many that are first shall be last, and many that are last shall be first. 10. AND there came unto him certain of the scribes and pharisees who had seen one of his disciples eat with unwashed hands. 11. And they found fault, for they eat not except they have first washen their hands and many other things observe they, in the washing of Cups and of vessels and of tables. 12. And they said: Why, walk not all thy disciples after the tradition of the elders, for we saw one who did eat with unwashed hands? 13. And

Yeshua said: Well hath Moses commanded you to be clean, and to keep your bodies clean, and your vessels clean, but ye have added things which oftentimes cannot be observed by every one at all times and in all places. 14. Harken unto me therefore, not only unclean things entering into the body of man defile the man, but much more do evil thoughts and unclean, which pour from the heart of man, defile the inner man and defile others also. Therefore take heed to your thoughts and cleanse your hearts and let your food be pure. 15. These things ought ye to do, and not to leave the others undone. Whoso breaketh the law of purification of necessity, are blameless, for they do it not of their own will, neither despising the law which is just and good. For cleanliness in all things is great gain. 16. Be ye not followers of evil fashions of the world even in appearance; for many are led into evil by the outward seeming, and the likeness of evil.

### **Chapter 44: The Confession of the Twelve.**

1. AGAIN Yeshua sat near the sea, in a circle of twelve palm trees, where he oft resorted, and the Twelve and their fellows came unto him, and they sat under the shade of the trees, and the holy One' taught them sitting in their midst. 2. And Yeshua said unto them, Ye have heard what men in the world say concerning me, but whom do ye say that I am? Peter rose up with Andrew his brother and said: Thou art the Christ, the prophet of the living God YHWH, who was sent from heaven and dwelleth in the hearts of them who believe and obey unto righteousness. And the rest rose up and said: each after his own manner, These words are true, so we believe. 3. And Yeshua answered them saying: Blessed are ye my twelve who believe, for flesh and blood hath not revealed this unto you, but the spirit of YHWH which dwelleth in you. I indeed am the way, the Truth and the Life; and the Truth understandeth all things. 4. All truth is in YHWH, and I bear witness unto the truth. I am the true Rock, and on this Rock do I build my Church, and the gates of Hades shall not prevail against it, and out of this Rock shall flow rivers of living water to give life to the peoples of the earth. 5. Ye are my chosen twelve. In me, the Head and Corner stone, are the twelve foundations of my house built on the rock, and on you in me shall my Church be built, and in truth and righteousness shall my Church be established. 6. And ye shall sit on twelve thrones and send forth light and truth to all the twelve tribes of Israel after the Spirit, and I will be with you, even unto the end of the world. 7. But there shall arise after you, men of perverse minds who shall through ignorance or through craft, suppress many things which I have spoken unto you, and lay to me things which I never taught, sowing tares among the good wheat which I have given you to sow in the world. 8. Then shall the truth of YHWH endure the contradiction of sinners, for thus it hath been, and



thus it will be. But the time cometh when the things which they have hidden shall be revealed and made known, and the truth shall make free those which were bound. 9. One is your Master, all ye are brethren, and one is not greater than another in the place which I have given unto you, for ye have one Master who is over you and with you and in you, and there is no inequality among my twelve, or their fellows. 10. All are equally near unto me. Strive ye not therefore for the first place, for ye are all first, because ye are the foundation stones and pillars of the Church, built on the truth which is in me and in you, and the truth and the law shall ye establish for all, as shall be given unto you. 11. Verily when ye and your fellows agree together touching anything in my name, I am in the midst of you and with you. 12. Woe is the time when the spirit of the world entereth into the Church, and my doctrines and precepts are made void through the corruption of men and of women. Woe is the world when the Light is hidden. Woe is the world when these things shall be. 13. AT that time Yeshua lifted his voice and said: I thank thee, O most righteous Father, Creator of Heaven and Earth, that though these things are hidden from the wise and the prudent, they are nevertheless revealed unto babes. 14. No one knoweth thee, save the son of man. None do know the son save they to whom he is revealed. 15. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is equal and it is easy, my burden is light and presseth not unequally.

## **Chapter 45: Seeking Signs and the Unclean Spirit.**

1. THEN certain of the scribes and of the pharisees answered saying: Master we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign and there shall no sign be given to it, but the sign of the prophet Jonas. 2. Yea, as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the earth, and after he shall rise again. 3. The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they repented at the preaching of Jonas, and behold a greater than Jonas is here. 4. The Queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. 5. AGAIN he said: When the unclean spirit is gone out of any, he walketh through dry places seeking rest, and finding none it saith, I will return into my house from whence I came out. And when he is come he findeth it empty, swept and garnished, for they asked not the Good Spirit to dwell within them, and be their eternal Guest. 6. Then he goeth and taketh

with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of all such is worse than the first. Even so shall it be also unto this wicked generation, which refuseth entrance to the Spirit of YHWH. 7. For I say unto you: whosoever blasphemeth the son of man, it shall be forgiven them; but whoso blasphemeth the Holy Spirit it shall not be forgiven them either in this age, or in the next, for they resist the Light of YHWH, by the false traditions of men. 8. WHILE, he yet talked to the people, behold his parents and his brethren and his sisters stood without, desiring to speak with him. Then one said unto him, Behold thy father and thy mother, and thy brethren and thy sisters stand without, desiring to speak with thee. 9. But he answered and said unto him that told him; Who is my father and who is my mother? And who are my brethren and my sisters? 10. And he stretched forth his hand towards his disciples and said: Behold my father and my mother, my brethren and sisters, and my children! For whosoever shall do the will Of my Father Who is in heaven the same is my father and my mother, my brother and my sister, my son and my daughter. 11. AND there were some pharisees, who were covetous and proud of their riches, and he said unto them, Take heed unto yourselves, and beware of covetousness, for a man's life consist not in the abundance of things which he possesses. 12. And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully; and he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? 13. And he said: This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 14. And I will say to my soul, thou hast much goods laid up for many years, take thine ease, drink and be merry. 15. But YHWH said unto him, Thou fool, this night thy life shall be required of thee; then whose shall those things be, which thou hast provided? 16. So are they that lay up treasures for themselves, and are not rich in good works to them that need, and are in want.

## **Chapter 46: The Transfiguration on the Mount and the Giving of the Law.**

1. AFTER six days, when the Feast of Tabernacles was nigh at hand, Yeshua taketh the twelve and bringeth them up into a high mountain apart, and as he was praying the fashion of his countenance was changed, and he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. 2. And, behold, there appeared unto them Moses and Elias talking with him and spake of the Law, and of his decease which he should accomplish at Jerusalem. 3. And Moses spake, saying: This is he of whom I foretold, saying: A prophet from the midst of thy brethren, like unto me shall the Eternal send

unto you, and that which the Eternal speaketh unto him, shall he speak unto you, and unto him shall ye hearken, and whoso will not obey shall bring upon themselves their own destruction. 4. Then Peter said unto Yeshua, Lord, it is good for us to be here; if thou wilt let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5. While he yet spake, behold a bright cloud overshadowed them, and twelve rays as of the sun issued from behind the cloud, and a voice came out of the cloud, which said: This is my beloved prophet, in whom I am well pleased; hear ye him. 6. And when the disciples heard it, they fell on their faces and were sore amazed, and Yeshua came and touched them and said: Arise and be not afraid. And when they had lifted up their eyes, they saw no man, save Yeshua only. And the six glories were seen upon him. 7. AND Yeshua said unto them: Behold the law I explain unto you, which is not new but old. Even as Moses gave the Ten Commandments to Israel after the flesh, so also I make them unto you for the Kingdom of Israel after the Spirit. 8. For who are the Israel of YHWH ? Even they of every nation and tribe who work righteousness, love mercy and keep the commandments, these are the true Israel of YHWH. And standing upon his feet, Yeshua spake, saying: 9. Hear O Israel, God is One many are His seers, and His prophets. In Him all live and move, and have subsistence and these are His Laws;

10. Serve, honor and obey YHWH alone, treat no others as gods.
11. No idolatry – No object or image can represent YHWH.
12. His Name is YHWH, use it often and reverently for not doing so is taking Him in vain.
13. Honor Me – Be grateful and rest from dusk Friday to dusk Saturday.
14. Honor your kin and brethren by being a blessing to all.
15. Do not disrespect, harm or cause unwarranted death to any creature with a living soul, esteem all of Gods' Creation.
16. Do no commit adultery with body, heart nor mind.
17. Do not steal, cheat or lie if it harms your brethren.
18. Do not bear false testimony or falsely accuse your brethren.
19. Do not envy others, wish all the best and always give thanks for what you have.

20. And when the disciples heard these words, they smote upon their breasts, saying: Wherein we have offended. Oh YHWH forgive us and may thy wisdom, love and truth within us incline our hearts to love and keep this Holy Law. 21. And Yeshua said unto them, My yoke is equal and my burden light, if ye will to bear it, to you it will be easy. Lay no other burden on those that enter into the kingdom, but only these necessary things. 22. This is the Law unto the Israel of YHWH, and the Law is within, for

it is the Law of Love, and it is not new but old. Take heed that ye add nothing to this law, neither take anything from it. Verily I say unto you: they who believe and obey this law shall be saved, and they who know and obey it not, shall be lost. 23. But as in Adam all die so in Christ shall all be made alive. And the disobedient are hereby warned and they who persist shall descend and shall perish eternally. 24. And as they came down from the mountain, Yeshua charged them, saying: Tell the vision to no man, until the son of man be risen again from the dead. 25. His disciples asked him, saying: Why then say the scribes that Elias must first come? And Yeshua answered and said unto them, Elias truly shall first come and restore all things. 26. But I say unto you: that Elias is come already, and they knew him not, but have done unto him whatsoever they cared. Likewise shall also the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

### **Chapter 47: The Spirit Gives Life, The Rich Man and the Beggar.**

1. AND when they were come down from the Mount one of his disciples asked him, Master, if a man keep not all these commandments shall he enter into Life? And he said: the Law is good in the letter without the spirit is dead, but the spirit maketh the letter alive. 2. Take ye heed that ye obey from the heart, and in the spirit of love, all the Commandments which I have given unto you. 3. It hath been written, Thou shalt not kill, but I say unto you: if any hate and desire to slay, they are guilty of the law, yea, if they cause hurt or torture to any Innocent Creature they are guilty, But if they kill to put an end to suffering which cannot be healed, they are not guilty, if they do it quickly and in love. 4. It hath been said: Thou shalt not steal, but I say unto you: if any, not content with that which they have, desire and seek after that which is another's or if they withhold that which is just from the worker, they have stolen in their heart already, and their guilt is greater than that of one who stealeth a loaf in necessity, to satisfy his hunger. 5. Again ye have been told, Thou shalt not commit adultery, but I say unto you: if man or woman join together in marriage with unhealthy bodies, and beget unhealthy offspring, they are guilty, even though they have not taken their neighbours' spouse: and if any have not taken a woman who belongeth to another, but desire in their heart and seek after her, they have committed adultery already in spirit. 6. And again I say unto you: if any desire and seek to possess the body of any creature for food, or for pleasure, or for profit, they defile themselves thereby. 7. Yea, and if a man telleth the truth to his neighbour in such ways as to lead him into evil, even though it be true in the letter, he is guilty. 8. Walk ye in the spirit, and thus shall ye fulfill the law and be meet for the

kingdom. Let the Law be within your own hearts rather than on tables of memorial; which things nevertheless ye ought to do and not to leave the other undone for the Law which I have given unto you is holy, just and good, and blessed are all they who obey and walk therein. 9. YHWH is Spirit, and they who worship YHWH must worship in spirit and in truth, at all times, and in all places. 10. AND he spake this parable unto them who were rich, saying: There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. 11. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. 12. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried with great pomp. And in Hades he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 13. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this place. 14. But Abraham said: Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And thus are the changes of life for the perfecting of souls. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us. 15. Then he said: I pray thee therefore, father, that thou wouldest send him to my Father's house; for I have five brethren, that he may testify unto them, lest they also came into this place of torment. 16. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said: Nay, father Abraham; but if one went unto them from the dead, they will repent. 17. And Abraham said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

#### **Chapter 48: Yeshua Feeds 1000 with 5 Melons and Heals the Withered Hand on the Sabbath Day.**

1. AND it came to pass as Yeshua had been teaching the multitudes, and they were hungry and faint by reason of the heat of the day, that there passed by that way a woman on a camel laden with melons and other fruits. 2. And Yeshua lifted up his voice and cried, O ye that thirst, seek ye the living water which cometh from Heaven, for this is the water of life, which whoso drinketh thirsteth not again. 3. And he took of the fruit, five melons and divided them among the people, and they eat, and their thirst was quenched, and he said unto them, If YHWH maketh the sun to shine, and the water to fill out these fruits of the earth, shall not the same be the Sun of your souls, and fill

you with the water of life? 4. Seek ye the truth and let your souls be satisfied. The truth of YHWH is that water which cometh from heaven, without money and without price, and they who drink shall be satisfied. And those whom he fed were one thousand men, women and children and none of them went home a hungered or athirst; and many that had fever were healed. 5. At that time Yeshua went on the Sabbath day through the cornfields, and his disciples were hungered, and began to pluck the ears of corn, and to eat. 6. But when the pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. 7. And he said unto them, Have ye not read what David did, when he was an hungered and they that were with him; how he entered into the house of YHWH and did eat the showbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 8. Or have ye not read in the law, how that on the Sabbath days the priests in the Temple do work on the Sabbath and are blameless? But I say unto you: That in this place is One greater than the Temple. 9. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the son of man is Lord even of the Sabbath. 10. AND when he was departed thence, he went into their synagogue. And, behold, there was a man which had his hand withered. And they asked him, saying: is it lawful to heal on the Sabbath days? that they might accuse him. 11. And he said unto them, What man shall there be among you that shall have but one sheep, and if it fall into a pit on the Sabbath day will he not lay hold on it and lift it out? And if ye give help to a sheep, shall ye not also to a man that needeth? 12. Wherefore it is lawful to do well on the Sabbath day. Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other. 13. Then the pharisees went out and held a council against him, how they might destroy him. But when Yeshua knew it, he withdrew himself from thence; and great multitudes followed him, and he healed their sick and infirm, and charged them that they should not make it known. 14. So it was fulfilled, which was spoken by Esaias the prophet, saying: Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him and he shall show judgment to the people. 15. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment unto victory. And in his Name shall the people trust.

## **Chapter 49: The True Temple of YHWH.**

1. AND the Feast of the Passover was at hand. And it came to pass that some of the disciples being masons, were set to repair

one of the chambers Of the Temple. And Yeshua was passing by, and they said unto him, Master, Sees't thou these great buildings and what manner of stones are here, and how beautiful is the work of our ancestors? 2. And Yeshua said: Yea, it is beautiful and well laid are the stones, but the time cometh when not one stone shall be left on another, for the enemy shall overthrow both the city and the Temple. 3. But the true Temple is the body of man in which YHWH dwelleth by the Spirit, and when this Temple is destroyed, in three days, YHWH raiseth up a more glorious temple, which the eye of the natural man perceiveth not. 4. Know ye not that ye are the temples of the holy spirit? And whoso destroyeth one of these temples the same shall be himself destroyed. 5. AND some of the scribes, hearing him, sought to entangle him in his talk and said: If thou wouldst put away the sacrifices of sheep and oxen and birds, to what purpose was this Temple built for YHWH by Solomon, which has been now forty and six years in restoring? 6. And Yeshua answered and said: It is written in the prophets, My house shall be called a house of prayer for all nations, for the sacrifice of praise and thanksgiving. But ye have made it a house of slaughter and filled it with abominations. 7. Again it is written, From the rising of the sun unto the setting of the same, my Fathers' Name shall be great among the people, and incense with a pure offering shall be offered. But ye have made it a desolation with your offerings of blood and used the sweet incense only to cover the ill savor thereof. I am come not to destroy the law but to fulfill it. 8. Know ye not what is written? Obedience is better than sacrifice and to hearken than the fat of rams. God is weary of your burnt offerings, and vain oblations, your hands are full of blood. 9. And is it not written, what is the true sacrifice? Wash you and make you clean and put away the evil from before mine eyes, cease to do evil, learn to do well. Do justice for the fatherless and the widow and all that are oppressed. So doing ye shall fulfill the law. 10. The day cometh when all that which is in the outer court, which pertaineth to blood offerings, shall be taken away and pure worshippers shall worship the Eternal in purity and in truth. 11. And they said: Who art thou that seekest to do away with the sacrifices, and despises the seed of Abraham? From the Greeks and the Egyptians hast thou learnt this blasphemy? 12. And Yeshua said: Before Abraham was, I Am. And they refused to listen and some said: he is inspired by a demon, and others said: he is mad; and they went their way and told these things to the priests and elders. And they were wrath, saying: He hath spoken blasphemy.

## **Chapter 50: Christ the Light of the World.**

1. THEN spake Yeshua again unto them, saying: I am the Light of the world: he that followeth me shall not walk in darkness, but

shall have the light of life. 2. The pharisees therefore said unto him: Thou bearest record of thyself thy record is not true. 3. Yeshua answered and said unto them: Though I bear record of myself, yet my record is true for I know whence I came, and whither I go but ye cannot tell whence I come, and whither I go. 4. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I come from the Father who sent me. 5. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, John bore witness of me, and he is a prophet, and the Spirit of truth that sent me bareth witness of me. 6. Then said they unto him, Where is thy Father and thy Mother? Yeshua answered: Ye neither know me, nor my Father if ye had known me, ye should have known my Father. 7. And one said: show us the Father and we will believe thee. And he answered saying: if thou hast seen thy brother and felt his love, thou hast seen the Father, if thou hast seen thy sister and felt her love thou hast seen the Father. 8. Far and near, the All Holy knoweth His own, yea, in each of you, the Fatherhood may be seen, and the Father and the Mother are One in YHWH. 9. These words spake Yeshua in the treasury, as he taught in the temple. And no man laid hands on him; for his hour was not yet come. Then said Yeshua again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. 10. Then said the jews, Will he kill himself? Because he said: Whither I go, ye cannot come. And he said unto them: Ye are from beneath; I am from above; ye are of this world; I am not of this world. 11. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I Am of YHWH, ye shall die in your sins. 12. Then said they unto him :Who art thou? And Yeshua said unto them, even the same that I said unto you from the beginning. 13. I have many things to say which shall judge you but the Holy One that sent me is true; and I speak to the world those things which I have heard from above. 14. Then said Yeshua unto them: When ye have lifted up the son of man, then shall ye know that I am sent of YHWH, and that I do nothing of myself; but as the All Holy hath taught me, I speak these things. Who sent me is with me: the All Holy hath not left me alone; for I do always those things that please the Eternal. 15. As he spake these words, many believed on him, for they said: He is a prophet sent from YHWH. Him let us hear

## **Chapter 51: The Truth Makes You Free.**

1. THEN said Yeshua to those which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. 2. The jews said: We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Yeshua



answered them Verily, verily, I say unto you: Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever but the son even the daughter abideth ever. 3. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed after the flesh; but ye seek to kill me, because my word hath no place in you. 4. I speak that which I have seen with my Father and ye do that which ye have seen with your father (*lucifer*). They answered and said unto him, Abraham is our father. Yeshua said unto them, If ye were Abraham's pure seed, ye would do the works of Abraham. 5. But now ye seek to kill me, a man that hath told you the truth, which I have heard of YHWH: this did not Abraham. YE do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even YHWH. 6. Yeshua said unto them, If YHWH were your Father, ye would love me: for I proceeded forth and came from YHWH; neither came I of myself, but the All Holy sent me. Why do ye not understand my speech? even because ye cannot hear my word. 7. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. 8. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. 9. As Moses lifted up the Serpent in the wilderness, so must the son of man be lifted up, that whosoever gazeth, believing should not perish, but have everlasting life. 10. Which of you convicts me of sin? And if I say the truth, why do ye not believe me? He that is of YHWH heareth YHWHs' words: ye therefore hear them not, because ye are not of YHWH. 11. Then answered the jews, and said unto him, Say we not well that thou art a Samaritan, and hath a demon? Yeshua answered, I have not a demon but I honor the All Holy, and ye do dishonor me. And I seek not mine own glory, but the glory of YHWH. But there is One who judgeth. 12. And certain of the elders and scribes from the Temple came unto him saying: Why do thy disciples teach men that it is unlawful to eat the flesh of beasts though they be offered in sacrifice as by Moses ordained. 13. For it is written, YHWH said to Noah: The fear and the dread of you shall be upon every beast of the field, and every bird of the air, and every fish of the sea, into your hand they are delivered. 14. And Yeshua said unto them, Ye hypocrites, well did Esaias speak of you, and your forefathers, sayings this people draweth nigh unto Me, with their mouths, and honor me with their lips, but their heart is far from me, for in vain do they worship Me teaching and believing, and teaching for divine doctrines, the commandments of men in my name but to satisfy their own lusts. 15. As also Jeremiah bear witness when he saith, concerning blood offerings and sacrifices YHWH commanded none of these things in the day that ye came out of Egypt, but only this your God commanded you to do:

Righteousness, walk in the ancient paths, do justice, love mercy, and walk humbly with YHWH. 16. But ye did not hearken to Me, Who in the beginning gave you all manner of seed, and fruit of the trees and seed having been for the food and healing of man and beast. And they said: Thou speakest against the law. 17. And he said against Moses indeed I do not speak, nor against the law, but against them who corrupted his law, which He permitted for the hardness of your hearts. 18. But, behold, a greater than Moses is here! And they were wrath and took up stones to cast at him. And Yeshua passed through their midst and was hidden from their violence.

## **Chapter 52: Existence.**

1. ANOTHER time Yeshua said: Verily, verily, I say unto you: If a man keep my teachings he shall never see death. Then said the jews unto him: Now we know that thou hast a demon. 2. Abraham is dead, and the prophets and thou sayest: If a man keep my saying: he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the Prophets are dead: whom makest thou thyself? 3. Yeshua answered, If I honor myself, my honor is nothing it is my Father that honor eth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him and if I should say I know him not I shall be a liar like unto you; but I know the All Holy and am known of the Eternal. 4. Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the jews unto him, Thou art not yet forty five years old, and hast thou seen Abraham? 5. Yeshua said unto them, verily, verily, I say unto you: before Abraham was, I AM. 6. And he said unto them, The All Holy hath sent you many prophets, but ye rose against them that were contrary to your lusts, reviling some and slaying others. 7. Then took they up stones to cast at him: but Yeshua was hidden, and went out of the temple, through the midst of them, and so again passed unseen by them. 8. Again when his disciples were with him in a place apart, one of them asked him concerning the kingdom, and he said unto them: 9. As it is above, so it is below. As it is within, so it is without. As on the right hand, so on the left. As it is before, so it is behind. As with the great so with the small. As with the male, so with the female. When these things shall be seen, then ye shall see the kingdom of YHWH. 10. For inside me there is neither Male nor Female, but both are One in the All perfect. The woman is not without the man, nor is the man without the woman. 11. Wisdom is not without love, nor is love without wisdom. The head is not without the heart, nor is the heart without the head, in the Christ who atoneth all things. For YHWH hath made all things by number, by weight, and by measure, corresponding, the one with the other. 12. These things are for them that understand, to believe. If they understand not,

they are not for them. For to believe is to understand, and to believe not, is not to understand.

### **Chapter 53: Yeshua Heals the Blind on the Sabbath.**

1. AND at another time as Yeshua passed by, he saw a man which was blind from his birth. And his disciples asked him saying: Master, who did sin, this man, or his parents, that he was born blind? 2. Yeshua answered, To what purport is it, whether this man sinned, or his parents, so that the works of YHWH are made manifest in him? I must work the works of my Father who sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the Light of the world. 3, When he had thus spoken, he spat on the ground, and mingled clay with the spittle, and he anointed the eyes of the blind man with the clay And said unto him: Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing. 4. The neighbors therefore, and they which before had seen him that he was blind, said: Is not this he that sat and begged? Some said: This is he others said: He is like him but he said: I am he. 5. Therefore said they unto him: How were thine eyes opened? He answered and said: A man that is called Yeshua made clay, and anointed mine eyes, and said unto me: Go to the pool of Siloam, and wash and I went and washed, and I received sight. 6. Then said they unto him, Where is he? He said: I know not where he is, that made me whole. 7. Then came to Him certain of the sadducces, who deny that there is a resurrection, and they asked him saying: Master, Moses wrote unto us, if any mans brother die having a wife and leaving no children, that his brother should take his wife and raise up seed to his brother. 8. Now there were six brethren, and the first took a wife and he died childless: And the second took her to wife and he died childless: And the third, even unto the sixth, and they died also leaving no children Last of all the woman died also. 9. Now in the resurrection, whose of them is she, for the six had her to wife. 10 And Yeshua answered them saying: whether a woman with six husbands, or a man with six wives, the case is the same. For the children of this world marry and are given in marriage. 11. But they, which being worthy, attain to the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels and are the children of YHWH, being the children of the resurrection. 12. Now that the dead are raised even Moses showed at the bush, when he called the Lord of Abraham, Isaac and Jacob, for he is not the creator of the dead, but of the living, for all live unto Him.

### **Chapter 54: The Examination of Him Who was Born Blind.**

1. THEN they brought to the pharisees him that aforetime was blind. And it was the Sabbath day when Yeshua made the clay, and opened his eyes. 2. Then again the pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 3. Therefore said some of the pharisees, This man is not of YHWH, because he keepeth not the Sabbath day. Others said: how can a man that is a sinner do such miracles? And there was a division among them. 4. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said: He is a prophet. 5. But the jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 6. And they asked them, saying: Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son, and that he was born blind; but by what means he now seeth we know not; nor who hath opened his eyes, he is of age; ask him, he shall speak for himself. 7. These words spake his parents, because they feared the jews; for the jews had agreed already, that if any man did confess that he was the Christ he should be put out of the synagogue. Therefore said his parents: He is of age ask him. 8. Then again called they the man that was blind, and said unto him, Give YHWH the praise we know that this man is a sinner. He answered and said: Whether he be a sinner or not, I know not; one thing I know, that, whereas I was blind, now I see. 9. Then said they to him again, What did he to thee? How opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his disciples? 10. Then they reviled him, and said: Thou art his disciple; but we are Moses' disciples. We know that YHWH spake unto Moses: as for this fellow, we know not from whence he is. 11. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that YHWH heareth not sinners. 12. But if any man be a worshipper of YHWH, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of YHWH, he could do nothing. 13. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 14. Yeshua heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the prophet of YHWH ? He answered and said: Who is he, Lord, that I might believe on him. 15. And Yeshua said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said: Lord, I believe. 16. And Yeshua said: For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the pharisees which were with him heard these words, and said unto him, Are

we blind also? 17. AND Yeshua, when he came to a certain place where seven palm trees grew, gathered his disciples around him, and to each he gave a number and a name which he only knew who received it. And he said unto them, Stand ye as pillars in the House of YHWH, and show forth the order according to your numbers which ye have received. 18. And they stood around him, and they made a body four square, and they counted the number, and could not. And they said unto him, Lord we cannot. And Yeshua said: Let him who is greatest among you be even as the least, and the symbol of that which is first be as the symbol of that which is last. 19. And they did so, and in every way was there equality, and yet each bore a different number and the one side was as the other and the upper was as the lower, and the inner as the outer. And the Lord said: It is enough. Such is the House of the wise Master Builder. Foursquare it is, and perfect. Many are the Chambers, but the House is One. 20. Again consider the Body of man, which is a Temple of the Spirit. For the body is one, united to its head, which with it is one body. And it has many members, yet, all are one body and the one Spirit ruleth and worketh in all; so also in the kingdom. 21. And the head doth not say to the bosom, I have no need of thee, nor the right hand to the left, I have no need of thee, nor the left foot to the right, I have no need of thee; neither the eyes to the ears, we have no need of you, nor the mouth to the nose, I have no need for thee. For YHWH hath set in the one body every member as is fitting. 22. If the whole were the head, where were the breasts? If the whole were the belly, where were the feet? Yea, those members which some affirm are less honorable, upon them hath YHWH bestowed the more honor. 23. And those parts which some call uncomely, upon them hath been bestowed more abundant comeliness, that they may care one for the other; so, if one member suffers, all members suffer with it, and if one member is honored all members rejoice. 24. Now ye are my body; and each one of you is a member in particular, and to each one of you do I give the fitting place, and one head over all, and one heart the center of all, that there be no lack nor schism, that so with your bodies, your souls and your spirits ye may glorify the Father through the Divine Spirit which worketh in all and through all.

## **Chapter 55: Christ the Good Shepherd and One with the Father.**

1. AT that time there passed by the way a shepherd leading his flock to the fold; and Yeshua took up one of the young lambs in his arms and talked to it lovingly and pressed it to his bosom. And he spake to his disciples saying: 2. I am the good shepherd and know my sheep and am known of mine. As the Father of all knoweth me, even so know I my sheep, and lay down my life for

the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one flock and one shepherd. 3. I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay my body down and I have power to take it up again. 4. I am the good shepherd; the good shepherd feedeth his flock, he gathereth his lambs in his arms and carrieth them in his bosom and gently leadeth those that are with young, yea the good shepherd giveth his life for the sheep. 5. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and fleeth, and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is an hireling and careth not for the sheep. 6. I am the door: by me all who enter shall be safe, and shall go in and out and find pasture. The evil one cometh not but for to steal and to kill and destroy; I am come that they might have life, and that they might have it more abundantly. 7. He that entereth in by the door, is the shepherd of the sheep, to whom the porter openeth, and the sheep hear his voice, and he calleth his sheep by name, and leadeth them out, and he knoweth the number. 8. And when he putteth forth his sheep he goeth before them and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. 9. This parable spake Yeshua unto them, but they understood not what things they were which he spake unto them. Then said Yeshua unto them again, My sheep hear my voice, and I know them, and they follow me and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. 10. My Father who gave them me, is greater than all and no man is able to pluck them out of my Fathers' hand. I and my Father are as if One. 11. Then the jews took up stones again to stone him. Yeshua answered them: Many good works have I showed you from my Father, for which of those works do ye stone me? 12. The jews answered him, saying: For a good work we stone thee not, but for blasphemy, because that thou being a man maketh thyself equal with YHWH. Yeshua answered them, Said I that I was equal to YHWH? Nay, but I am one with YHWH. Is it not written in the Scripture: I said: Ye are Gods? 13. If he called them Gods, unto whom the word of YHWH came, and the Scripture cannot be broken, say ye of him, whom the Father of all hath sanctified and sent into the world. Thou blasphemest; because I said I am the son of YHWH, and therefore One with the All Father? 14. If I do not the works of my Father believe me not, but if I do, though ye believe not me, believe the works, that ye may know and believe that the Spirit of the great Father is in me, and I in my Father. 15. Therefore they sought again to take him, but he escaped out of their hands and went away again beyond Jordan, into the place where John at first baptized and there he abode. 16. And many resorted unto

him, and said: John, indeed did not miracle, He is the Prophet that should come. And many believed on him.

## **Chapter 56: The Raising of Lazarus.**

1. Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha. (*It was that Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick*). 2. Therefore his sisters sent unto him saying: Lord, behold he whom thou lovest is sick. When Yeshua heard that, he said: This sickness is not unto death, but that the glory of YHWH might be manifest in him. Now Yeshua loved Mary and her sister and Lazarus. 3. When he heard that he was sick, he abode two days still in the same place where he was. Then after that, saith he to his disciples, Let us go into Judea again. 4. His disciples said unto him, Master, the jews of late sought to stone thee and goest thou thither again? Yeshua answered, Are there not twelve hours in the day? If any man walketh in the day he stumbleth not, because he seeth the light of this world. 5. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. 6. Then said his disciples, Lord if he sleep, he shall do well. And a messenger came unto him saying: Lazarus is dead. 7. Now when Yeshua came, he found that he had lain in the grave four days already (*Bethany was nigh unto Jerusalem, about fifteen furlongs off*). And many of the jews came to Martha and Mary to comfort them concerning their brother. 8. Then Martha, as soon as she heard that Yeshua was coming, went and met him, but Mary sat still in the house. Then said Martha unto Yeshua, Lord if thou hadst been here my brother had not died. But I know that even now, whatsoever thou wilt ask of YHWH, YHWH will give it thee. 9. Yeshua saith unto her, Thy brother sleepeth, and he shall rise again. Martha said unto him, I know that he shall rise again, at the resurrection at the last day. 10. Yeshua said unto her, I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live. I am the Way, the Truth and the Life, and whosoever liveth and believeth in me shall never die. 11. She saith unto him, Yea, Lord : I believe that thou art the Christ, the prophet of YHWH, which should come into the world. And when she had so said she went her way and called Mary her sister secretly saying: The Master is come and calleth for thee. As soon as she heard that she arose quickly and came unto him. 12. Now Yeshua was not yet come into the town, but was in that place where Martha met him. The jews then which were with her in the house and comforted her, when they saw Mary that she arose up hastily and went out, followed her saying: She goeth unto the grave to weep there. 13. Then when Mary was

come to where Yeshua was, and saw him she fell down at his feet, saying unto him, Lord if thou hadst been here my brother had not died. When Yeshua therefore saw her weeping and the jews also weeping that came with her, he groaned in the spirit and was troubled. And said: Where have ye laid him? They said unto him, Lord, come and see, and Yeshua wept. 14. Then said the jews: Behold, how he loved him! And some of them said: Could not this man which opened the eyes of the blind, have caused that even this man should not have died? Yeshua therefore groaning again in himself (*for he feared that he might be already dead*) cometh to the grave. It was a cave and a stone lay upon it. 15. Yeshua said: Take ye away the stone. Martha, the sister of him supposed to be dead, saith unto him, Lord by this time he stinketh, for he hath been dead four days. Yeshua saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of YHWH? Then they took away the stone from the place where Lazarus was laid. 16. And Yeshua lifted up his eyes and chanting, invoked the great Name, and said: My Father, I thank Thee that thou has heard me. And I know that Thou hearest me always, but because of the people which stand by I call upon Thee that they may believe that Thou hast sent me. And when he had thus spoken he cried with a loud voice, Lazarus come forth. 17. And he that was as dead came forth bound hand and foot with grave clothes, and his face was bound about with a napkin. 18. Yeshua said unto them, Loose him and let him go. When the thread of life is cut indeed, it cometh not again, but when it is whole there is hope. Then many of the jews which came to Mary and had seen the things which Yeshua did, believed on him.

## **Chapter 57: Concerning Little Children, Forgiving of Those Who Trespass and the Parable of the Fishes.**

1. AT the same time came the disciples unto Yeshua, saying: who is the greatest in the kingdom of Heaven? And Yeshua called a little child unto him and set him in the midst of them and said: Verily I say unto you: except ye be converted and become innocent and teachable as little children, ye shall not enter into the kingdom of Heaven. 2. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of Heaven. And whoso shall receive one such little child in my name receiveth me. 3. Woe unto the world because of offenses! For it must be that offences come, but woe to that man by whom the offence cometh. Wherefore if thy lust, or thy pleasure do offend others, cut them off and cast them from thee, it is better for thee to enter into life without, rather than having that which will be cast into everlasting fire. 4. Take heed that ye neglect not one of these little ones, for I say unto you: That in heaven their angels do always behold the Face of YHWH. For



the son of man is come to save that which was lost. 5. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and go into the mountains and seek that which is gone astray? And if so be that he find it, verily I say unto you: he rejoiceth more over that sheep than over the ninety and nine which went not astray. 6. Even so it is not the will of your Father, Who is in heaven, that one of these little one should perish. 7. AND there were certain men of doubtful mind, came unto Yeshua, and said unto him: Thou tellest us that our life and being is from YHWH, but we have never seen YHWH, nor do we know of any god. Canst thou show us Whom thou callest the Father, one God? We know not if there be a god. 8. Yeshua answered them, saying: Hear ye this parable of the fishes. The fishes of a certain river communed with one another, saying: They tell us that our life and being is from water, but we have never seen water, we know not what water is. Then some among them, wiser than the rest, said: We have heard there dwelleth in the sea a wise and learned Fish, who knoweth all things. Let us journey to him, and ask him to show us what water is. 9. So several of them set out to find this great and wise Fish and they came at last to the sea wherein the wise Fish dwelt, and they asked of him. 10. And when he heard them he said unto them, O ye foolish fish that consider not! Wise are ye, the few, who seek. In the water ye live, and move, and have your being; from the water ye came, to the water ye return. Ye live in the water, yet ye know it not. In like manner, ye live in YHWH, and yet ye ask of me: "Show us YHWH." YHWH is in all things, and all things are in YHWH. 11. AGAIN Yeshua said unto them, If thy brother or sister shall trespass against thee, go and declare the fault between thee and thy brother or sister alone; if they shall hear thee, thou hast gained them. But if they will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 12. And if they shall neglect to hear them, tell it unto the church, but if they neglect to hear them, tell it unto the church, but if they neglect to hear the church, let them be unto thee as those that are outside the church. Verily I say unto you: Whatsoever ye shall justly bind on earth, shall be bound in heaven, and whatsoever ye shall justly loose in earth, shall be loosed in heaven. 13. Again I say unto you: That if seven, or even if three of you shall agree on earth as touching anything that they ask, it shall be done for them of my Father Who is in heaven. For where even three are gathered together in His Name there He is in the midst of them, and if there be but one, He is in the heart of that one. 14. THEN came Peter to him and said: Lord, how oft shalt my brother sin against me and I forgive him? Till seven times? Yeshua saith unto him: I say not unto thee, Until seven times, but until seventy times seven. For in the Prophets likewise unrighteousness was found, even after they were anointed by the Holy Spirit. 15. And

he spake this parable, saying: There was a certain king who would take account of his servants, and when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made. 16. The servant therefore, fell down and begged him, saying: Lord, have patience with me and I will pay thee all. Then the lord of that servant was moved with compassion and loosed him, and forgave him his debt. 17. But the same servant went out and found one of his fellow-servants which owed him a hundred pence, and he laid hands on him and took him by the throat, saying: Pay me that thou owest. 18. And his fellow-servant fell down at his feet and besought him, saying: Have patience with me and I will pay thee all. And he would not, but went and cast him into prison till he should pay the debt. 19. So when his fellow-servants saw what he had done they were very sorry, and came and told unto their lord all that was done. 20. Then his lord, after he had called him, said unto him, O thou wicked servant, I forgave thee all that debt because thou desiredst it of me; should not thou also have had compassion on thy fellow-servant, even as I had pity on thee. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 21. So likewise shall the Heavenly Father judge you, if ye from your hearts forgive not his brother or sister, their trespasses. Nevertheless, let every man see that he pay that which he oweth, for YHWH loveth the just.

## **Chapter 58: Divine Love to the Repentant.**

1. Yeshua said unto the disciples and to the multitude around them, Who is the son of YHWH? Who is the daughter of YHWH? Even the company of them who turn from all evil and do righteousness, love mercy and walk reverently with YHWH. These are the sons and the daughters of man who come up out of Egypt, to whom it is given that they should be called the sons and the daughters of YHWH. 2. And they are gathered from all tribes and nations and peoples and tongues, and they come from the East and the West and the North and the South, and they dwell on Mount Zion, and they eat bread and they drink of the fruit of the vine at the table of YHWH. 3. Then drew near unto him all the taxgatherers and sinners for to hear him. And the pharisees and scribes murmured, saying: This man receiveth sinners and eateth with them. 4. AND he spake this parable unto them, saying: What man of you having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it he layeth it on his shoulders, rejoicing. 5. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found

my sheep which was lost. I say unto you: that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. 6. Either what woman having ten pieces of silver, if she lose one piece doth not light a candle and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbors together, saying: Rejoice with me, for I have found the piece of silver which I had lost. Likewise, I say unto you: there is joy in the presence of the angels of YHWH over one sinner that repenteth. 7. AND he also spake this parable, A certain man had two sons, and the younger of them said to his parents, Give me the portion of goods that falleth to me. And they divided unto him their living. And not many days after the younger son gathered all together and took his journey into a fair country, and there wasted his substance with riotous living. 8. And when he had spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his body with the husks that the swine did eat, and no man gave unto him. 9. And when he came to himself he said: How many hired servants of my fathers have bread enough and to spare, and I perish with hunger! I will arise and go to my father and mother, and will say unto them. My father and my mother, I have sinned against Heaven and before you, and am no more worthy to be called your son, make me as one of your hired servants. 10. And he arose and came to his parents. But when he was a great way off, his mother and his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said unto them, My father and my mother, I have sinned against Heaven and in your sight, and am no more worthy to be called your son. 11. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the best ripe fruits, and the bread and the oil and the wine, and let us eat and be merry for this my son was dead and is alive again, he was lost and is found. And they began to be merry. 12. Now his elder son was in the field, and as he came and drew nigh to the house he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother who was lost is come back, and thy father and thy mother have prepared the bread and the oil and the wine and the best ripe fruits, because they have received him safe and sound. 13. And he was angry and would not go in, therefore came his father out and entreated him. And he answering, said to his father, Lo, these many years have I served thee, neither transgressed I at any time thy commandments, and yet thou never gavest me such goodly feast that I may make merry with my friends. 14. But as soon as this thy son is come, which hath devoured thy living with harlots, thou preparest for him a feast of

the best that thou hast? 15. And his father said unto him, Son, thou art ever with me, and all that I have is thine. It was meet, therefore, that we should be merry and be glad, for this thy brother was dead and is alive again, and was lost and is found.

## **Chapter 59: Yeshua Forewarns His Disciples and Finds Zaccheus.**

1. AND Yeshua went up into a mountain and there he sat with his disciples and taught them, and he said unto them, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. 2. Sell that ye have and do that which is good, for them which have not provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approach, neither moth corrupt. For where your treasure is, there will your heart be also. 3. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding that when he cometh and knocketh they may open unto him immediately. 4. Blessed are those servants whom the lord, when he cometh, shall find watching; verily I say unto you that he shall gird himself and make them to sit down at his table, and will come forth and serve them. 5. And if he shall come in the second watch, or come in the third watch and find them so, blessed rare those servants. 6. And this know, that the guardian of the house not knowing what hour the thief would come, would have watched and not have suffered his house to have been broken through. Be ye therefore ready also, for the son of man cometh at an hour when ye think not. 7. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said: Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them who serve their portion in due season? 8. Blessed is that servant whom his lord when he cometh shall find so doing. Of a truth I say unto you: that he will make him ruler over all that he hath. 9. But and if that servant say in his heart, My lord delayeth his coming and shall begin to beat the menservants and maidservants and to eat and drink and to be drunken, the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware and will appoint him his portion with the unfaithful. 10. And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall they much require the less. 11. For they who know God, and have found in the way of Life the mysteries of light and then have fallen into sin, shall be punished with greater chastisements than they who have not known the way of Life. 12. Such shall be given short space to consider, and amend

their lives, thereby learning the mysteries, enter into the kingdom of light. 13. AND Yeshua entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the collectors of tribute, and he was rich. 14. And he sought to see Yeshua who he was and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him for he was to pass that way. 15. And when Yeshua came to the place, he looked up, and saw him, and said unto him, Zacheus, make haste, and come down; for today I must abide at thy house. And he made haste and came down, and received him joyfully. 16. And when they saw it, they all murmured, saying: That he was gone to be guest with a man that is a sinner. 17. And Zachaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. 18. And Yeshua said unto him, This day is salvation come to thine house, forsomuch as thou art a just man, thou also art a son of Abraham. For the son of man is come to seek and to save that which ye deem to be lost.

## **Chapter 60: Yeshua Rebukes Hypocrisy.**

1. THEN spake Yeshua to the multitude, and to his disciples, saying. The scribes and the pharisees sit in Moses's seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 2. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. 3. But desire not ye to be called Rabbi: for one is your Rabbi, even Christ; and all ye are brethren. And call not any one father on earth, for on earth are fathers in the flesh only; but in Heaven there is One Who is your Father, Who hath the Spirit of truth, Whom the world cannot receive. 4. Neither desire ye to be called masters, for one is your Master, even Christ. But they that are greatest among you shall be your servants. And whosoever shall exalt himself shall be abased; and they that are humble in themselves shall be exalted. 5. Woe unto you, scribes and pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves neither suffer ye them that are entering, to go in, 6. Woe unto you, scribes and pharisees, hypocrites" for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. 7. Woe unto you, scribes and pharisees, hypocrites! For ye compass sea and land to make one proselyte and when he is made, ye make him twofold more

the child of hell than yourselves. 8. Woe unto you, ye blind guides, who say: Whosoever shall swear by the Temple, it is nothing, but whosoever shall swear by the gold of the Temple, he is a debtor! Ye fools and blind; for which is greater, the gold, or the Temple that sanctifieth the gold? 9. And, Whosoever shall swear by the altar, it is nothing but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind for which is greater, the gift, or the altar, that sanctifieth the gift? 10. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by Heaven sweareth by the throne of YHWH, and by the Holy One that sitteth thereon. 11. Woe unto you, scribes and pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides! For ye strain out a gnat, and swallow a camel. 12. Woe unto you, scribes and pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind pharisee, cleanse first that which is within the cup and platter, then the outside of them that they may be clean also. 13. Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of the bones of the dead and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and make believe. 14. Woe unto you, scribes and pharisees, hypocrites! Because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 15. Wherefore ye be witness unto yourselves, that ye do as the children of them which killed the prophets. Fill ye up then the measure of your fathers. 16. Wherefore saith holy Wisdom, behold I send unto you prophets, and wise men, and scribes and some of them ye shall kill and crucify and some of them shall ye scourge in your synagogues, and persecute them from city to city. And upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, who was slain between the temple and the altar. Verily I say unto you: All these things shall come upon this generation. 17. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 18. Behold, now your house is left unto you desolate. For I say unto you: Ye shall not see me henceforth, till ye shall say, Holy, Holy, Holy, Blessed are they who come in the Name of the Just One.

## Chapter 61: Yeshua Foretells the End of the Cycle.

1. AND as Yeshua sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Yeshua answered and said unto them, Take heed that no man deceive you. For many shall come in my Name, saying: I am Christ; and shall deceive many. 2. And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. 3. And in those days those that have power shall gather to themselves the lands and riches of the earth for their own lusts, and shall oppress the many who lack and hold them in bondage, and use them to increase their riches, and they shall oppress even the beasts of the field, setting up the abominable thing. But YHWH shall send them his messenger and they shall proclaim his laws, which men have hidden by their traditions, and those that transgress shall die. 4. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. 5. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 6. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand*) then let them which be in Judea flee to the mountains. Let them which are on the housetop not come down to take anything out of the house; neither let them who are in the field return back to take their clothes. 7. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day; for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elects' sake those days shall be shortened. 8. Then if any man shall say unto you: Lo, here is Christ, or there; haste not to believe. For there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. 9. Wherefore if they shall say unto you: Behold, he is in the desert; go not forth, behold, he is in the secret chambers; haste not to believe. For as the lightening cometh out

of the east, and shineth even unto the west; so shall also the coming of the son of man be. For wheresoever the carcass is, there will the eagles be gathered together. 10. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken. 11. And then shall appear the sign of the son of man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of Heaven with power and great glory. And he shall send his angels with a great sound as of a trumpet, and they shall gather together his elect from the four winds, from one end of Heaven to the other. 12. Now learn a parable of the fig tree; When its branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you: this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. 13. But of that day and hour knoweth no man, no, not the angels of Heaven, but the Father only. For as the days of Noah were, so shall also the coming of the son of man be. 14. For as in the days that were before the flood, they (*offspring of the nephilim*) were eating (*flesh*) and drinking (*blood*), marrying and giving in marriage (*humans*), until the day that Noah entered into the ark and knew not until the flood came, and took them all away; so shall also the coming of the son of man be. 15. Then shall two be in the field; the one shall be taken (*saved*), and the other left (*to suffer the destruction that comes to earth*). Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. 16. But know this, that if the guardian of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready for in such an hour as ye think not, the son of man cometh. 17. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them food in due season? 18. Blessed be that servant, whom his lord when he cometh shall find so doing. Verily I say unto you: That he shall make him ruler over all his goods. 19. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat with the glutton, and drink with the drunken. 20. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall appoint him his portion with the hypocrites in the outer darkness with the cruel, and them that have no love, no pity and there shall be weeping and gnashing of teeth.



## **Chapter 62: The Parable of the Ten Virgins.**

1. THEN shall the kingdom of Heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. 2. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. 3. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a great cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. 4. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying: Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 5. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 6. Afterwards came also the other virgins, saying Lord, Lord, open to us. But he answered and said: Verily I say unto you. I know you not. 7. Watch therefore, for ye know neither the day nor the hour wherein the son of man cometh. Keep your lamps burning.

## **Chapter 63: Parable of the Talents.**

1. He also said: The kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 2. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. 3. After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying: Lord, thou delivered unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. 4. He also that had received two talents came and said: Lord, thou delivered unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, will make thee ruler over many things; enter thou into the joy of thy lord. 5. Then he which had received the one talent came and said: Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. 6. His lord answered and said unto him, Thou wicked and slothful servant, dost thou tell me that I reap where I sowed not, and gather where I have not strawed? Thou ought therefore to have put thy talents to use, with profit, and then at my coming I should have received mine own with usury. 7. Take therefore the talent from him, and give it unto him who hath two talents. For unto every one that hath improved shall be given, and he shall have abundance, but from him that hath not improved, shall be taken away, even that which he hath. And cast yet out the unprofitable servant into outer darkness, for that is the portion he hath chosen. 8. Yeshua also said unto his disciples, Be ye approved money-changers of the kingdom, rejecting the bad and the false, and retaining the good and the true. 9. AND Yeshua sat over against the Treasury and beheld how the people cast money into the Treasury. 10. And there came a certain poor widow and she threw in two mites (coins) which make a farthing. 11. And He called His disciples unto him and said: Verily I say unto you: that this poor widow hath cast more in than all they which have cast into the Treasure. 12. For all they did cast in of their abundance, but she of her poverty did cast in all that she had, even all her living.

#### **Chapter 64: Yeshua Teaches in the Palm Circle.**

1, YESHUA came to a certain fountain near Bethany, around which grew twelve palm trees, where he often went with his disciples to teach them of the mysteries of the kingdom, and there he sat beneath the shade of the trees and his disciples with him. 2. And one of them said: Master, it is written of old, The Elohim made man in Their own image then male and female created They them. How sayest thou then that YHWH is one? And Yeshua said unto them, Verily, I said unto you, In YHWH there is neither male nor female and yet both are one, and YHWH is the Two in One. He is She and She is He. The Elohim our God is Perfect, Infinite, and One. 3. As in the man, the Father is manifest, and the Mother hidden; so in the woman, the Mother is manifest, and the Father hidden. Therefore shall the name of the Father and the Mother be equally hallowed, for They are the great Powers of YHWH, and the one is not without the other, in the One God. 4. Adore ye YHWH, above you, beneath you, on the right hand, on the left hand before you, behind you, within you, around you. Verily, there is but One God, Who is All in All, and in Whom all things do consist, the Fount of all Life and all Substance, without beginning and without end. 5. The things which are seen and pass away are The manifestations of the unseen which are eternal, that from the visible things of Nature ye may reach to the invisible things of God and by that which is natural, attain to that which is spiritual. 6. Verily, the

Elohim created man in the divine image male and female, and all nature is in the Image of YHWH, therefore is YHWH both male and female, not divided, but the Two in One, Undivided and Eternal, by Whom and in Whom are all things, visible and invisible. 7. From the Eternal they flow, to the Eternal they return. The spirit to Spirit, soul to Soul, mind to Mind, sense to Sense, life to Life, form to Form, dust to Dust. 8. In the beginning YHWH willed and there came forth the beloved spirits (*angels*) the divine Love, the holy Wisdom proceeding from the One Eternal Fount and of these are the generations of the creation of YHWH. 9. And These teach them the ways of YHWH, to love the laws of the Eternal, and obey them, that in them they may find salvation. 10. Many nations have seen their day. Under divers names have they been revealed to them, and they have rejoiced in their light; and even now they come again unto you, but Israel receiveth them not. 11. Verily I say unto you: my twelve whom I have chosen, that which hath been taught by them of old time is true though corrupted by the foolish imaginations of men. 12. Again, Yeshua spake unto Mary Magdalene saying: It is written in the law, Whoso leaveth Father, let him die the death. Now the law speaketh not of the parents in this life, but of the Indweller of light which is in us unto this day. 13. Whoso therefore forsaketh Christ, the Holy law, and the body of the Elect, let them die the death. Yea, let them be lost in the outer darkness, for so they willed and none can hinder.

## **Chapter 65: The Last Anointing by Mary Magdalene.**

1. NOW, on the evening of the Sabbath before the Passover, as Yeshua was in Bethany he went to the house of Simon the leper, and there they made him a supper, and Martha served while Lazarus was one of them that sat at table with him. 2. And there came Mary called Magdalene, having an alabaster box of ointment of spikenard, very precious and costly, and she opened the box and poured the ointment on the head of Yeshua, and anointed his feet, and wiped them with the hair of her head. 3. Then said one among his disciples, Judas Iscariot, who was to betray him, Why is this waste of ointment which might have been sold for three hundred pence and given to the poor? And this he said not that he cared for the poor but because he was filled with jealousy and greed, and had the bag, and bare what was put therein. And they murmured against her. 4. And Yeshua said: Let her alone, why trouble ye her? for she hath done all she could yea, she hath wrought a good work on me. For ye have the poor always with you, but me ye have not always. She hath anointed my body for the day of my ascension. 5. And verily, I say unto you: wheresoever this Gospel shall be preached in the whole world there shall also be told this that she hath done for a memorial of her. 6. Then entered lucifer into the heart of Judas

Iscariot and he went his way and communed with the chief priests and captains how he might betray him. And they were glad and covenanted with him for thirty pieces of silver, the price of a slave, and he promised them, and after that sought opportunity to betray him. 7. And at that time Yeshua said to his disciples Preach ye unto all the world, saying: Strive to receive the mysteries of Light, and enter into the Kingdom of Light, for now is the accepted time and now is the day of Salvation. 8. Put ye not off from today works for entering into the Kingdom of Light.

## **Chapter 66: Yeshua Again Teaches His Disciples.**

1. AGAIN Yeshua taught them saying: YHWH hath raised up witnesses to the truth in every nation and every age, that all might know the will of the Eternal and do it, and after that, enter into the kingdom, to be rulers and workers with the Eternal. 2. Marvel not at this, for as it is above so it is below, and as it is below so it is above, and that which is on earth is so, because it is so in Heaven. 3. In every individual child of man must be accomplished in the mysteries of YHWH, ever witnessing to the light, suffering for the truth, looking to ascend into Heaven, and receiving the Spirit of Truth. 4. This is the path of salvation, for the kingdom of YHWH is within. 5. And one said unto him, Master, when shall the kingdom come? And he answered and said: When that which is without shall be as that which is within, and that which is within shall be as that which is without, and, the male with the female, neither male nor female, but the two in One. They who have ears to hear, let them hear.

## **Chapter 67: Entry Into Jerusalem.**

1. NOW on the first day of the week when they came nigh to Jerusalem, unto Bethage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you, and as soon as you be entered into it, ye shalt find an ass tied, whereon never man sat, loose him and bring him. 2. And if any say unto you: Why do ye this? Say ye that the Lord hath need of him, and straightway they will send him hither. 3. And they went their way and found the ass tied without in a place where two ways met, and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them, even as Yeshua had commanded. And they let them go. 4. And they brought the ass to Yeshua, and cast their garments upon him, and he sat upon the ass. And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way. 5. And they that went before, and they that followed cried, saying: Hosanna, Blessed art thou who comest in the name of YHWH:

Blessed be the Kingdom of our ancestor David, and blessed be thou that comes in the name of the Highest Hosanna in the highest. 6. AND Yeshua entered into Jerusalem and into the Temple, and when he had looked round about upon all things, he spake this parable unto them, saying: 7. When the son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. 8. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me food. was thirsty and ye gave me drink. I was a stranger and ye took me in. Naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me. 9. Then shall the righteous answer him, saying: Lord, when saw we thee an hungered and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger and took thee in? Or naked and clothed thee? Or when saw we thee sick, or in prison and came unto thee ? 10. And the King shall answer and say unto them, Behold, as if I manifest myself unto you, in all created forms; and verily I say unto you: Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. 11. Then shall he say also unto them on his left hand: Depart from me ye evil souls into the eternal fires which ye have prepared for yourselves. 12. For I was an hungered and ye gave me no food, I was thirsty and ye gave me no drink. I was a stranger and ye took me not in, naked and ye clothed me not, sick and in prison and ye visited me not. 13. Then shall they also answer him, saying: Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee ? 14. Then shall he answer them, saying: Behold as if I manifest myself unto you, in all created forms, and Verily I say unto you: Inasmuch as ye did it not to the least of these, my brethren, ye did it not unto me. 15. And the cruel and the loveless shall go away into chastisement for ages, and if they repent not, be utterly destroyed; but the righteous and the merciful, shall go into life and peace everlasting.

## **Chapter 68: The Householder and the Husbandmen and Order Out of Disorder.**

1. AND Yeshua said: Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about and dug a winepress in it, and built a tower, and let it out to husbandmen and went into a far country. 2. And when the time of the ripe fruits drew near, he sent his servants to the husbandmen that they might receive the fruits of it. And the husbandmen took his servants and beat one, and stoned another,

and killed another. 3. Again he sent other servants, more honorable than the first, and they did unto them likewise. But last of all he sent unto them his son, saying: They will reverence my son. 4. But when the husbandmen saw the son, they said among themselves. This is the heir, come let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him. 5. When the lord of the vineyard cometh what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons. 6. Yeshua saith unto them, Did ye never read in the scriptures, The Stone which the builders rejected, the same is become the head of the Pyramid? This is the Lords' doing and it is marvelous in our eyes? 7. Therefore say I unto you, The kingdom of YHWH shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this Stone shall be broken, but on whomsoever it shall fall, it will grind them to powder. 8. And when the chief priests and pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him they feared the multitude, because they took him for a prophet. 9. And the disciples asked him afterwards the meaning of this parable, and he said unto them, The vineyard is the world, the husbandmen are your priests, and the messengers are the servants of the good Law, and the Prophets. 10. When the fruits of their labor are demanded of the priests, none are given, but they evilly treat the messengers who teach the truth of YHWH, even as they have done from the beginning. 11. And when the son of man cometh, they gather together against the messenger, and seek to slay him, and cast him out of the vineyard, for they have not wrought the things of the Spirit, but sought their own pleasure and gain, rejecting the holy Law. 12. Had they accepted their anointed one, who is the corner stone and the head, it would have been well with them, and the Building would have stood, even as the Temple of YHWH inhabited by the Spirit. 13. But the day will come when the Law which they reject shall become the head stone, seen of all, and they who stumble on it shall be broken, and they who persist in disobedience shall be ground to pieces. 14. For to some of the angels YHWH gave dominion over the course of this world, charging them to rule in wisdom. in justice and in love. But others have neglected the commands of the Most High, and rebelled against the good order of YHWH. Thus cruelty and suffering and sorrow have entered the world, till the time the Master returns, and taketh possession of all things, and calleth his servants to account. 15. AND he spake another parable, saying: A certain man had two sons, and he came to the first and said: Son, go work today in my vineyard, and he answered and said: I will not, but afterwards he repented and went. And he

came to the second and said likewise, and he answered and said: I go, sir, and went not. Whether of them twain did the will of his father? 16. They say unto him, The first, and Yeshua saith unto them, Verily I say unto you: That the publicans and harlots go into the kingdom of YHWH before you. For John came unto you in the way of righteousness and ye believed him not, but the taxgatherers and the harlots believed him, and ye, when ye had seen it, repented not afterwards, that ye might believe him. 17. AND the Lord gathered together all his disciples in a certain place. And he said unto them, Can ye make perfection to appear out of that which is imperfect? Can ye bring order out of disorder? And they said: Lord, we cannot. 18. And he placed them according to the number of each in a four-square order, each side lacking one of twelve (*and this he did, knowing who should betray him, who should be counted one of them by man, but was not of them*) 19. The first in the seventh rank from above in the middle, and the last in the seventh from below, and him that was neither first nor last did he make the Centre of all, and the rest according to a Divine order did he place them, each finding his own place, so those which were above, were even as those which were below, and the left side was equal to the right side, and the right side to the left, according to the sum of their numbers. 20. And he said: See you how ye stand? I say unto you: In like manner is the order of the kingdom, and the One who ruleth all is in your midst, and he is the centre, and with him are the hundred and twenty, the elect of Israel, and after them cometh the hundred and forty and four thousand, the elect of the people, who are their brethren.

## **Chapter 69: The Christ Within, The Resurrection And The Life.**

1. As Yeshua sat by the west of the Temple with his disciples, behold there passed some carrying one that was dead to burial, and a certain one said unto him, Master, if a man die, shall he live again? 2. And he answered and said: if a man believe in me he shall not die, but live eternally for he believes in God. Blessed are the dead who die in me, and are made perfect for they rest from their labors and their works do follow them. They have overcome evil, and are made pillars in the temple of YHWH, and they go out no more, for they rest in the Eternal. 3. For them that have done evil there is no rest, but they go out and in, and suffer punishment forever. But for them that have done good and attained unto perfection, there is endless rest and they go into life everlasting. They rest in the Eternal. 4. Over them the death and birth have no power, for they have attained unto the Centre, where is eternal rest, and the centre of all things is YHWH. 5. AND one of the disciples asked him, How shall a man enter into the Kingdom? And he answered and said: If ye make not the

below as the above, and the left as the right, and the behind as the before, entering into the Centre and passing into the Spirit, ye shall not enter into the Kingdom of YHWH. 6. And he also said: Believe ye not that any man is wholly without error for even among the prophets and those who have been initiated into the Christhood, the word of error has been found. But there are a multitude of error which are covered by love. 7. AND now when the eventide was come, he went out unto Bethany with the twelve. For there abode Lazarus and Mary and Martha whom he loved. 8. And Salome came unto him, and asked him, saying: Lord, how long shall death hold sway? And he answered, So long as ye men inflict burdens and ye woman bring forth, and for this purpose I am come, to end the works of the heedless. 9. And Salome saith unto him, Then I have done well in not bringing forth. And the Lord answered and said eat of every pasture which is good, but of that which hath the bitterness of death, eat not. 10. And when Salome asked when those things of which she enquired should be known, the Lord said: When ye shall tread upon the vesture of shame and rise above desire; when the two shall be one, and the male with the female shall be neither male nor female. 11. And again, to another disciple who asked, When shall all obey the law? Yeshua said: When the Spirit of YHWH shall fill the whole earth and every heart of man and of woman. 12. I cast the law into the earth and it took root and bore in due time twelve fruits for the nourishment of all. I cast the law into the water and it was cleansed from all defilements of evil. I cast the law into the fire, and the gold was purged from all dross. I cast the law into the air, and it was made alive by the Spirit of the Living One that filleth all things and dwelleth in every heart. 13. And many other like sayings he spake unto them who had ears to hear, and an understanding mind. But to the multitude they were dark sayings.

## **Chapter 70: Yeshua Rebukes Peter For His Haste.**

1. NOW on the morrow as they were coming from Bethany, Peter was hungry, and perceiving a fig tree afar off having leaves thereon, he came if happily he might find fruit thereon, and when he came he found nothing but leaves, for the time of figs was not yet. 2. And Peter was angry and said unto it, Accursed tree, no man eat fruit of thee hereafter forever. And some of the disciples heard of it. 3. And the next day as Yeshua and his disciples passed by, Peter said unto Yeshua, Master, behold, the fig tree which I cursed is green and flourishing, wherefore did not my word prevail? 4. Yeshua said unto Peter, Thou knowest not what spirit thou art of. Wherefore didst thou curse that which YHWH hath not cursed? And Peter said: Behold Lord I was a hungered, and finding leaves and no fruit, I was angry, and I cursed the tree. 5. And Yeshua said: Son of Jonas knewest thou not that the



time of figs was not yet? Behold the corn which is in the field which groweth according to its nature first the green shoot, then the stalk, then the ear would thou be angry if thou camest at the time of the tender shoot or the stalk, and didst not find the corn in the ear? And wouldst thou curse the tree which, full of buds and blossoms, had not yet ripe fruit? 6. Verily Peter I say unto thee, one of my twelve will deny me thrice in his fear and anger with curses, and swear that he knows me not, and the rest will forsake me for a season. 7. But ye shall repent and grieve bitterly, because in your heart ye love me, and ye shall be as an Altar of twelve hewn stones, and a witness to my Name, and ye shall be as the Servants of servants, and the keys of the Church will I give unto you, and ye shall feed my sheep and my lambs and ye shall be my vice-gerents upon earth. 8. But there shall arise men amongst them that succeed you, of whom some shall indeed love me even as thou, who being hotheaded and unwise, and void of patience, shall curse those whom YHWH hath not cursed, and persecute them in their ignorance, because they cannot yet find in them the fruits they seek. 9. And others being lovers of themselves shall make alliance with the kings and rulers of the world, and seek earthly power, and riches, and domination, and put to death by fire and sword those who seek the truth, and therefore are truly my disciples. 10. And in their days I Yeshua shall be crucified afresh and put to open shame, for they will profess to do these things in my Name. And Peter said: Be it far from thee Lord. 11. And Yeshua answered, As I shall seem to be nailed to the cross, so also shall my Church in those days, for she is my Bride and one with me. But the day shall come when this darkness shall pass away, and true Light shall shine. 12. And one shall sit on my throne, who shall be a man of truth and goodness and power, and he shall be filled with love and wisdom beyond all others, and shall rule my Church by a fourfold twelve and by two and seventy as of old, and that only which is true shall he teach. *(Note that Yeshua is not prophesying about himself, this is a new messenger who will sit on his throne, the throne of David!)* 13. And my Church shall be filled with light, and give light unto all nations of the earth, and there shall be one pontiff sitting on his throne as a King and a Priest. 14. And my Spirit shall be upon him and his throne shall endure and not be shaken, for it shall be founded on love and truth and equity, and light shall come to it, and go forth from it, to all the nations of the earth, and the Truth shall make them free.

## **Chapter 71: The Cleansing of the Temple.**

1. AND the jews' Passover was at hand, and Yeshua went up again from Bethany into Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. 2. And when he had made a scourge of seven

cords, he drove them all out of the temple and loosed the sheep and the oxen, and the doves, and poured out the changers' money, and overthrew the tables. 3. And said unto them, Take these things hence; make not my Father's House a House of merchandise. Is it not written, My House is a House of prayer, for all nations? But ye have made it a den of thieves, and filled it with all manner of abominations. 4. And he would not suffer that any man should carry any vessel of blood through the temple, or that any animals should be slain. And the disciples remembered that it was written, Zeal for thine house hath eaten me up. 5. Then answered the jews, and said unto him: What sign showest thou unto us, seeing that thou does these things? Yeshua answered and said unto them, Again I say unto you: Destroy this temple, and in three days I will raise it up. 6. Then said the jews: Forty and six years was this temple in building and wilt thou rear it up in three days? But he spake of the temple of his Body. 7. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and believed the scripture and the word which Yeshua had said. 8. But the scribes and the priests saw and heard, and were astonished and sought how they might destroy him, for they feared him, seeing that all the people were attentive to his doctrines. 9. And when evening was come he went out of the city. For by day he taught in the Temple and at night he went out and abode on the Mount of Olives, and the people came early in the morning to hear him in the Temple courts. 10. Now when he was in Jerusalem at the passover, many believed in his Name, when they saw the miracles which he did. 11. But Yeshua did not commit himself unto them, because he knew all men. And needed not that any should testify of man; for he knew what was in man. 12. And Yeshua seeing the passover night was at hand, sent two of his disciples, that they should prepare the upper room where he desired to eat with his twelve, and buy such things as were needful for the feast which he purposed thereafter.

## **Chapter 72: The Many Mansions in the One House.**

1. AND as Yeshua sat with his disciples in the Garden of Gethsemane he said unto them: Let not your heart be troubled; ye believe in YHWH, believe also in me. In my Fathers' house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. 2. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Yeshua saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father but by me, If ye had known me, ye should have known my Father also: and from henceforth ye know and have

seen my Father. 3. Philip saith unto him, Lord, show us the Father and it sufficeth us. Yeshua saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father who dwelleth in me doeth the works. 4. Believe me, that I am in the Father and the Father in me or else, believe me for the very works' sake. Verily, verily, I say unto you: They who believe on me, the works that I do shall they do also and greater works than these shall they do; because I go unto my Father. 5. And whatsoever ye shall ask in my Fathers' name, that will I do, that the Father may be glorified in the son of man. If ye shall ask anything in my Fathers' Name, I will do it. 6. If ye love me, keep His commandments. And I will pray to the Father, Who shall give you another Comforter, to abide with you forever; even the Spirit of truth whom the world cannot receive, because it seeth not, neither knoweth, but ye know; for the Spirit dwelleth with you, and shall be in you. 8. They who have the commandments, and keep them, these are they who love me; and they that love me shall be loved of my Father, and I will love them and will manifest myself to them. 9. Judas saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Yeshua answered and said unto him, If any love me, they will keep my words and the Holy One will love them and we will come unto them, and make our abode with them. 10. They that love me not keep not my sayings and the word which ye hear is not mine, but the Fathers' who sent me. These things have I spoken unto you, being yet present with you. But the Comforter, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 11. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me ye would rejoice, because I said: I go unto the Father for the Father is far greater than I. 12. And now I have told you before it come to pass, so that when it is come to pass, ye may believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. 13. But that the world may know that I love the Father; as the Father gave me commandment, even so I do. Even unto the end.

### **Chapter 73: The True Vine.**

1. AFTER these things Yeshua spake saying unto them: I am the true vine, and my Father is the vinedresser. Every branch in me that beareth not fruit is taken away: and every branch that

beareth fruit, is purged that it may bring forth more fruit. 2. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the tree, ye are the branches: Whoso abide in me and I in them, the same bring forth much fruit; for without me ye do nothing. 3. If any abide not in me, they are cast forth as useless branches, and they wither away; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it will be done unto you. 4. Verily, I am the true Bread which cometh down out of Heaven, even the substance of YHWH which is one with life. And, as many grains are in one bread, so are ye, who believe, and do the will of my Father. Not as your ancestors did eat manna and are dead but they who eat this Bread shall live for ever. 5. As the wheat is separated from the chaff, so must ye be separated from the falsities of the world; yet must ye not go out of the world, but live separate in the world, for the life of the world. 6. Verily, verily, the wheat is parched by fire, so must ye my disciples pass through tribulations. But rejoice ye for having suffered with me as one body ye shall reign with me in one body, and give life to the world. 7. Herein is my Father glorified, that ye bear much fruit so shall ye be my disciples. As the Father hath loved me, so have I loved you continue ye in my love. If ye keep the commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in the spirit of love. 8. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend Ye are my friends, if ye do whatsoever I command you. 9. Henceforth I call you not servants; for the servant knoweth not what his lord doeth but I have called you friends for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should remain that whatsoever ye shall ask of the Father ye may receive. 10. These things I command you, that ye love one another and all the creatures of YHWH. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own but because ye are not of the world, but I have chosen you out of the world' therefore the world hateth you. 11. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying: they will keep yours also. But all these things will they do unto you for my names sake, because they know not Him that sent me. 12. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had

not had sin but now have they seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 13. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.

## **Chapter 74: Yeshua Foretells of Persecutions.**

1. THESE things have I spoken unto you that ye should be forewarned, They shall put you out of the synagogues yea, the time cometh, that whosoever killeth you will think that they do YHWHs' service. And these things will they do unto you, because they have not known the Father, nor me. 2. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to my Father that sent me and none of you ask me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. 3. Nevertheless I tell you the truth; It is expedient for you that I go away for if I go not away, the Comforter will not come unto you. And when he is come, the world shall be reproved and emptied of sin and filled with righteousness and justice. 4. Because I go to my Father, and ye see me no more the prince of this world will be judged. 5. I have yet many things to say unto you: but ye cannot bear them now. Howbeit when the Spirit of Truth is come, he will guide you into all truth and the same will show you things to come and shall glorify me for the same shall receive of mine, and shall show it unto you. 6. A little while, and ye shall not see me and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is that he saith unto us, A little while, and ye shall not see me and again, a little while, and ye shall see me and, Because I go to the Father? 7. Now Yeshua knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I Said: A little while, and ye shall see me? Verily, verily, I say unto you: That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 8. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a child is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 9. And in that day ye shall ask me nothing. Verily, verily, I say unto you: Whatsoever ye shall ask my Father in my name, ye will receive. Hitherto have ye asked nothing in my name ask and ye shall receive that your joy may be full.

These things have I spoken unto you in proverbs but the time cometh, when I shall no more speak unto you in a mystery, but I shall show you plainly of the Father. 10. At that day ye shall ask in my name: and I say not unto you, that I will pray my Father for you; For the Father in truth loveth you, because ye have loved me, and have believed that I came for YHWH and am come into the world; again, I leave the world, and go unto YHWH. 11. His disciples said unto him, Lo, now speakest thou plainly, and speakest no mystery. Now are we sure that thou knowest all things, and needest not that any man should ask thee by this we believe that thou comest forth from YHWH. 12. Yeshua answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own home, and shall leave me alone and yet I am not alone, because the Father is with me. 13. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. Arise, let us go hence.

**Chapters 75 through 83 have been stricken because they are obvious frauds which promote the age old lie that the jews killed Yeshua on the cross. As we will see the Gospel of Barnabas and other Hebrew, Aramaic and Greek scriptures tell the actual story of Yeshuas' last days on earth before ascending to God.**

Below are chapters 216-217 of the Gospel of Barnabas; Judas entered impetuously before all into the chamber whence Jesus had been taken up. And the disciples were sleeping. Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the master was. Whereupon we marveled, and answered: 'You, Lord, are our master; have you now forgotten us?' And he, smiling, said: 'Now are you foolish, that know not me to be Judas Iscariot!' And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like Jesus. We having heard Judas' saying: and seeing the multitude of soldiers, fled as beside ourselves. And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked. For God heard the Prayer of Jesus, and saved the eleven from evil. The soldiers took Judas and bound him, not without derision. For he truthfully denied that he was Jesus; and the soldiers, mocking him, said: 'Sir, fear not, for we are come to make you king of Israel, and we have bound you because we know that you refuse the kingdom.' Judas answered: 'Now have you lost your senses! You are come to take Jesus of Nazareth; with arms and lanterns as [against] a robber; and you have bound

me that have guided you, to make me king!' Then the soldiers lost their patience, and with blows and kicks they began to flout Judas, and they led him with fury into Jerusalem. John and Peter followed the soldiers afar off and they affirmed to him who writes that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. Whereupon Judas spoke many words of madness, insomuch that every one was filled with laughter, believing that he was really Jesus, and that for fear of death he was feigning madness. Whereupon the scribes bound his eyes with a bandage, and mocking him said; 'Jesus, prophet of the Nazarenes (*for so they called them who believed in Jesus*) 'tell us, who was it that smote you?' And they buffeted him and spat in his face. When it was morning there assembled the great council of scribes and elders of the people and the high priest with the Pharisees sought false witness against Judas, believing him to be Jesus, and they found not that which they sought. And why say I that the chief priests believed Judas to be Jesus? No all the disciples, with him who writes, believed it and more, the poor Virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of every one was incredible. As God lives, he who writes forgot all that Jesus had said: how that he should be taken up from the world, (hence why tons of people saw him until the 3<sup>rd</sup> day when God took him up) and that he should suffer in a third person, (as the son of man in Mat 17:22) and that he should not die until near the end of the world. (Mat 16:28) Wherefore he went with the mother of Jesus and with John to the cross. The high priest caused Judas to be brought before him bound, and asked him of his disciples and his doctrine. Whereupon Judas, as though beside himself, answered nothing to the point. The high priest then adjured him by the living God of Israel that he would tell him the truth. Judas answered: 'I have told you that I am Judas Iscariot, who promised to give into your hands Jesus the Nazarene; and you, by what are I know not, are beside yourselves, for you will have it by every means that I am Jesus.' The high priest answered: 'O perverse seducer, you have deceived all Israel, beginning from Galilee; even to Jerusalem here, with your doctrine and false miracles and now think you to flee the merited punishment that befits you by feigning to be mad? As God lives,' you shall not escape it!' And having said this he commanded His Servants to smite him with buffetings and kicks, so that his understanding might come back into his head. The derision which he then suffered at the hands of the high priest's servants is past belief. For they zealously devised new inventions to give pleasure to the council. So they attired him as a juggler, and so treated him with hands and feet that it would have moved the very Canaanites to compassion if they had beheld that sight. But the chief priests and Pharisees and elders of the people had their hearts so

exasperated against Jesus that, believing Judas to be really Jesus, they took delight in seeing him so treated. Afterwards they led him bound to the governor, who secretly loved Jesus. Whereupon he, thinking that Judas was Jesus, made him enter into his chamber, and spoke to him, asking him for what cause the chief priests and the people had given him into his hands. Judas answered 'If I tell you the truth, you will not believe me for perhaps you are deceived as the (*chief*) priests and the Pharisees are deceived.' The governor answered (*thinking that he wished to speak concerning the Law*) 'Now know you not that I am not a Jew? but the (*chief*) priests and the elders of your people have given you into my hand, wherefore tell us the truth, wherefore I may do what is just. For I have power to set you free and to put you to death.' Judas answered 'Sir, believe me, if you put me to death, you shall do a great wrong, for you shall slay an innocent person; seeing that I am Judas Iscariot, and not Jesus, who is a magician, and by such has so transformed me.' When he heard this the governor marvelled greatly, so that he sought to set him at liberty. The governor therefore went out, and smiling said: 'In the one case, at least, this man is not worthy of death, but rather of compassion.' 'This man says,' said the governor, 'that he is not Jesus, but a certain Judas who guided the soldiery to take Jesus, and he says that Jesus the Galilean has by his magic so transformed him. Wherefore, if this be True, it were a great wrong to kill him, seeing that he were innocent. But if he is Jesus and denies that he is, assuredly he has lost his understanding, and it were impious to slay a madman.' Then the chief priests and elders of the people, with the scribes and Pharisees, cried out with shouts, saying: "He is Jesus of Nazareth" for we know him; for if he were not the malefactor we would not have given him into your hands. Nor is he mad; but rather malignant, for with this device he seeks to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.' Pilate (*of such was the governor's name*) in order to rid himself of such a case, said: 'He is a Galilean, and Herod is king of Galilee: wherefore it pertains not to me to judge such a case, so take you him to Herod.' Accordingly, they led Judas to Herod, who of a long time had desired that Jesus should go to his house. But Jesus had never been willing to go to his house, because Herod was a non-israelite and adored the false and lying gods, living after the manner of the unclean jews. Now when Judas had been led thither, Herod asked him of many things, to which Judas gave answers not to the purpose, denying that he was Jesus. Then Herod mocked him, with all his court, and caused him to be clad in white as the fools are clad" and sent him back to Pilate, saying to him; "Do not fail in justice to the people of Israel!" \* And this Herod wrote, because the chief priests and scribes and the Pharisees had given him a good quantity of money. The governor having heard that this was so from a



servant of Herod, in order that he also might gain some money, feigned that he desired to set Judas at liberty. Whereupon he caused him to be scourged by his slaves, who were paid by the scribes to slay him. But God, who had decreed the issue, reserved Judas for the cross, in order that he might suffer that horrible death to which he had sold another. He did not suffer Judas to die under the scourges, notwithstanding that the soldiers scourged him so grievously that his body rained blood. Thereupon, in mockery they clad him in an old purple garment saying: 'It is fitting to our new king to clothe him and crown him' so they gathered thorns and made a crown, like those of gold and precious stones which kings wear on their heads. And this crown of thorns they placed upon Judas' head, putting in his hand a reed for sceptre, and they made him sit in a high place. And the soldiers came before him, bowing down in mockery, saluting him as King of the jews. And they held out their hands to receive gifts, such as new kings are accustomed to give; and receiving nothing they smote Judas, saying: 'Now, how are you crowned, foolish king, if you will not pay your soldiers and servants?' The chief priests with the scribes and Pharisees, seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor, who having received it gave Judas to the scribes and Pharisees as guilty to death. Whereupon they condemned two robbers with him to the death of the cross. So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy. Judas truly did nothing else but cry out: 'God, why have you forsaken me, seeing the malefactor has escaped and I die unjustly?' Truly I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus; wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; but at that time he should be taken away from the world. (Which is exactly what God did!) But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him die who was entirely like to Jesus, that they remembered not what Jesus had said. And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia; they obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in an hundred pounds of precious ointments.

**The basis of that very real story is backed up by what is**

**known by all scholars to be the only scripture on earth that hasn't changed since its' delivery to mankind, that being [the Holy Quran](#).**

4:153      The [talmudic](#) jews ask thee to bring down a new scripture from the sky upon them  
and they asked a greater thing of Moses than that  
when they said: Show us God openly.  
So the thunderbolt seized them for their insolence  
then took they up the calf after that Clear Evidence  
had come to them.  
Yet We pardoned even that  
but then We gave Moses a Clear Warrant.

4:154      And We lifted mount Sinai above them to make  
them agree  
and We said to them: Enter the door in submission  
and transgress not the sabbath  
yea We forced from them these solemn promises.

4:155      Then because of their violation of their agreement  
and their denial of the Proofs of God  
and seeking to kill the prophets without cause  
and their saying: Our hearts are already full of  
wisdom.  
Nay! The Truth is God set a seal upon them for their  
ingratitude  
so now they cannot believe except a few.

4:156      And because of their denials  
and speaking against Mary to harm her reputation

4:157      and their claiming:  
We killed the anointed one Yeshua son of Mary  
yea the Messenger of God we killed him!  
But they did not kill him nor even lash or crucify him  
rather only an illusion was presented for them  
and truly many are in doubt thereof.  
They have no real knowledge only conjecture but  
they did not kill him and in this all can have total  
certainty.

4:158      The Truth is God rescued Yeshua by raising him  
towards Himself in heaven  
and God is Mighty, Wise.

4:159      And there is no [talmudist](#) that will believe on

Yeshua before they die  
but on the Day of Resurrection he himself will bear  
witness against them!

## **Chapter 84: The Resurrection Of Yeshua.**

1. NOW after the Sabbath was ended and it began to dawn, on the first day of the week, came Mary Magdalene to the sepulchre, bearing the spices which she had prepared, and there were others with her. 2. And as they were going, they said among themselves, who shall roll away the stone from the door of the sepulchre? For it was great. And when they came to the place and looked, they saw that the stone was rolled away. 3. For behold there was a great earthquake; and the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lighting and his raiment white as snow: And for fear of him the keepers did shake and became as dead men. 4. And the angel answered and said unto the women, Fear not ye, for I know that ye seek Yeshua, which was crucified. He is not here: for he is risen, as he said. 5. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and, behold he goeth before you into Galilee; there shall ye see him; lo, I have told you. 6. And they entered in and found not the body of Yeshua. Then she ran and came to Simon Peter and the other disciple whom Yeshua loved, and said unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 7. And they ran and came to the sepulchre, and looking in, they saw the linen clothes lying, and the napkin that had been about his head not lying with the linen clothes, but wrapped up in a place by itself. 8. And it came to pass as they were much perplexed, behold, two angels stood by them in glistening garments of white, and said unto them, Why seek ye the living among the dead? He is not here, he is risen, and, behold, he goeth before you into Galilee, there shall we see him. 9. Remember ye not how he spake unto you, when he was yet in Galilee, that the son of man should be crucified and that he would rise again after the third day? And they remembered his words. And they went out quickly and fled from the sepulchre, for they trembled with amazement, and they were afraid. 10. NOW at the time of the earthquake, the graves were opened; and many of the saints which slept arose, and came out of the graves after his resurrection, and went into the city and appeared unto many. 11. But Mary stood without at the sepulchre weeping, and as she wept she again stooped down, and looked into the sepulchre and saw two angels in white garments, the one at the head, and the other at the feet, where the body of Yeshua had lain. And they said unto her, Woman, why weepest thou? 12. She saith unto them, Because they have taken away my Lord,

and I know not where they have laid him. And when she had thus said: she turned herself back, and saw Yeshua standing, and knew not that it was Yeshua. 13. Yeshua saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Yeshua said unto her, Mary, She turned herself and saith unto him, Rabboni; which is to say, Master. 14. Yeshua saith unto her, I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father; to my God and your God soon. 15. And Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her, and commanded her to announce his resurrection from the dead.

### **Chapter 85: Yeshua Risen Again Appears to Two at Emmaus.**

1. AND behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. 2. And it came to pass, that, while they communed together and reasoned, Yeshua himself drew near, and went with them. But their eyes were holden that they should not know him. 3. And he said unto them, What manner of communications are these that ye have one with another, as ye walk and are sad? 4. And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days? And he said unto them, What things? 5. And they said unto him, Concerning Yeshua of Nazareth who was a Prophet mighty in deed and word before YHWH and all the people and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this three days have passed since these things were done. 6. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came saying: that they had also seen a vision of angels, who said that he was alive. 7. And certain of them who were with us went to the sepulchre, and found it even so as the women had said and him they saw not. 8. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, and then to enter into his glory? 9. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. 10. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying: Abide, with us, for it is toward

evening, and the day is far spent. And he went in to tarry with them. 11. And it came to pass as he sat at table with them, he took bread and the fruit of the vine, and gave thanks, blessed, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. 12. And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour and returned to Jerusalem, and found the twelve gathered together, and them that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. 13. And they told what things were done in the way and how he was known of them in breaking of bread. 14. Now while they had been going to Emmaus, some of the watch came into the city, and showed unto Caiaphas what things had been done. 15. And they assembled with the elders and took council and said: Behold, while the soldiers slept, some of his disciples came and took his body away and is not Joseph of Arimathea one of his disciples? 16. For this cause then did he beg the body from Pilate that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers, saying: say ye, his disciples came by night and stole him away while we slept. And if this come to the ears of the governor we will persuade him, and secure you.

## **Chapter 86: Yeshua Appears in the Temple and Blood Sacrifices Cease.**

1. THE same day, at the time of sacrifice in the Temple there appeared among the dealers in beasts and in birds, One clothed in white raiment, bright as light, and in his hand a whip of seven cords. 2. And at the sight of him, those who sold and bought fled in terror, and some of them fell as dead men, for they remembered how before his death Yeshua had driven them away from the Temple enclosure, in like manner. 3. And some declared that they had seen a spirit. And others that they had seen him who was crucified and that he had risen from the dead. 4. And the sacrifices ceased that day in the Temple, for all were in fear, and none could be had to sell or to buy, but, rather, they let their captives go free. 5. And the priests and elders caused a report to be spread, That they who had seen it were drunken, and had seen nothing. But many affirmed that they had seen him with their own eyes, and felt on their backs the scourge, but were powerless to resist, for when some of the bolder among them put forth their hands, they could not seize the form which they beheld, nor grasp the whip which chastised them. 6. And from that time, these believed in Yeshua, that he was sent from YHWH, to deliver the oppressed, and free those that were bound. And they turned from their ways and sinned no longer. 7. To others he also appeared in love and mercy and healed them

by his touch, and delivered them from the hands of the persecutor. And many like things were reported of him, and many said: Of a truth the Kingdom is come. 8. And some of those who had slept and risen, when Yeshua rose from the dead appeared, and were seen by many in the holy City, and great fear fell upon the wicked, but light and gladness came to the righteous in heart.

## **Chapter 87: Yeshua Appears to His Disciples.**

1. THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the jews, came Yeshua and stood in the midst, and saith unto them: Peace be unto you. But they were affrighted and supposed that they had seen a spirit. 2. And he said unto them: Behold, it is I myself, like as ye have seen me aforetime. A spirit can indeed appear in flesh and bones as ye see me. Behold my hands and my feet, handle and see. 3. And when he had so said: he showed unto them his hands and his feet. Then were the disciples glad, when they saw the Lord. 4. For Thomas, called Didymus, one of the disciples, had said unto them, Unless I shall see in his hands the print of the nails, and thrust my hand into his heart, I will not believe. Then saith he to Thomas, Behold my hands, my heart, and my feet; reach hither thy hands, and be not faithless but believing. 5. And Thomas answered and said unto him, My Lord of YHWH! And Yeshua saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed. 6. Then saith Yeshua unto them again, Peace be unto you, as Abba hath sent me, even so send I you. And when he had said this he breathed on them and said unto them, Receive ye the Holy Ghost; preach the Gospel, and announce ye unto all nations; the resurrection of the son of man. 7. Teach ye the holy law of love which I have delivered unto you. And whosoever forsake their sins, they are remitted unto them, and whosoever continue in their sins they are retained unto them. 8. Baptise them who believe and repent, bless and anoint them, and offer ye the pure Oblation of the fruits of the earth, which I have appointed unto you for a Memorial of me. 9. Lo, I have given my body and my blood to be offered on the Cross, for the redemption of the world from the sin against love, and from the bloody sacrifices and feasts of the past. 10. And ye shall offer the Bread of life, and the Wine of salvation, for a pure Oblation with incense, as it is written of me, and ye shall eat and drink thereof for a memorial, that I have delivered all who believe in me from the ancient bondage of your ancestors. 11. For they, making a god of their belly, sacrificed unto their god the innocent creatures of the earth, in place of the carnal nature within themselves. 12. And eating of their flesh and drinking of their blood to their own destruction,

corrupted their bodies and shortened their days, even as the people who knew not the truth, or who knowing it, have changed it into a lie. 13. As I send you, so send ye others also, to do these things in my Name, and he laid his hands upon them. 14. In the like manner as the Apostles, so also be ordained Prophets and Evangelists and Pastors, a Holy Priesthood, and afterwards he laid his hand upon those whom they chose for Deacons, one for each of the fourfold twelve. 15. And these are for the rule and guidance of the Church Universal, that all may be perfected in their places in the Unity of the Body of the Christ.

## **Chapter 88: The Eighth Day After the Resurrection.**

1. AND after seven days again, his disciples were within the Upper Room; then came Yeshua, the doors being shut, and stood in their midst and said: Peace be unto you, and he was known unto them in the holy Memorial. 2. And he said unto them. Love ye one another and all the creatures of YHWH. Yet I say unto you: not all are men, who are in the form of man. Are they men or women in the image of YHWH whose ways are ways of violence, of oppression and wrong, who choose a lie rather than the truth? 3. Nay, verily, till they are born again, and receive the Spirit of Love and Wisdom within their hearts. Then only are they sons and daughters of Israel, and being of Israel they are children of YHWH, And for this cause came I into the world, and for this I have suffered at the hands of sinners. 4. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms, concerning me. 5. And Yeshua said: I stood in the midst of the world, and in the flesh was I seen and heard, and I found all men glutted with their own pleasures, and drunk with their own follies, and none found I hungry or athirst for the wisdom which is of YHWH. My soul grieveth over the sons and daughters of men because they are blind in their heart, and in their soul are they deaf and hear not my voice. 6. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead after the third day. And that repentance and remission of sins should be preached in my name among all nations, beginning at Jerusalem. And ye are witnesses of these things. 7. And, behold, I send the promise of my Father upon you, Whom ye have not seen on the earth. For I say unto you of a truth, as the whole world have been ruined by the sin and vanity of woman, so by the simplicity and truth of woman shall it be saved, even by you shall it be saved. 8. Rejoice therefore and be ye glad, for ye are more blessed than all who are on earth, for it is ye, my twelve thousand who shall save the whole world. 9. Again I say unto you when the great tyrant and all the seven tyrants began to

fight in vain against the Light, they knew not with Whom or What they fought. 10. For they saw nothing beyond a dazzling Light, and when they fought they expended their strength one against another, and so it is. 11. For this cause I took a fourth part of their strength, so that they might not have such power, and prevail in their evil deeds. 12. For by involution and evolution shall the salvation of all the world be accomplished: by the Descent of Spirit into matter, and the Ascent of matter into Spirit, through the ages.

## **Chapter 89: Yeshua Appears at the Sea of Tiberias.**

1. AFTER these things Yeshua showed himself again to the disciples at the sea of Tiberias, and showed he himself. There were together Simon, Peter, and Thomas, called Didymus, and Nathanael of Cana in Galilee, and James and John and two other of his disciples. 2. And Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. And when the morning was now come, Yeshua stood on the shore, but the disciples knew not that it was Yeshua. 3. Then Yeshua said unto them, Children, have ye any food? They answered him, Nay, Lord, not enough for all; there is naught but a small loaf, a little oil, and a few dried fruits. And he said unto them, Let these suffice; come and dine. 4. And he blessed them, and they ate and were filled, and there was a pitcher of water also, and he blessed it likewise, and lo, it was the fruit of the vine. 5. And they marveled, and said: It is the Lord. And none of the disciples ask him: Who art thou? Knowing it was the Lord. 6. This is now the sixth time that Yeshua showed himself to his disciples, after that he was risen from the dead. So when they had dined, Yeshua saith to Peter, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him: Feed my lambs. He saith unto him again the second time: Peter, son of Jonas, lovest thou me? He saith unto him: Yea, Lord thou knowest that I love thee. He said unto him: Feed my sheep. 7. He saith unto him the third time, Peter, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. 8. Yeshua saith unto him, Feed my Flock. Verily verily, I say unto thee, thou art a rock from the Rock, and on this rock will I build my Church, and I will raise thee above my twelve to be my vicegerent upon earth for a centre of Unity to the twelve, and another shall be called and chosen to fill thy place among the twelve, and thou shalt be the Servant of servants and shalt feed my rams, my sheep and my lambs. 9. And yet another shall arise and he shall teach many things which I have taught you already, and he shall spread the Gospel among the



Gentiles with great zeal. But the keys of the Kingdom will I give to those who succeed thee in my Spirit and obeying my law. 10. And again I say unto thee. When thou wast young thou girdedst thyself and walketh whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify YHWH. 11. And when he had spoken this he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Yeshua loved following. Peter seeing him, saith to Yeshua, Lord and what shall this man do? Yeshua saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 12. Then went this saying abroad among the brethren that disciple should not die yet Yeshua said not unto him: He shall not die, but, if I will that he tarry till I come, what is that to thee.

## **Chapter 90: What Is Truth?**

1. AGAIN the twelve were gathered together in the Circle of palm trees, and Thomas said to the other, What is Truth? for the same things appear different to different minds, and even to the same mind at different times. What, then, is Truth? 2. And as they were speaking Yeshua appeared in their midst and said: Truth, one and absolute, is in YHWH alone, for no man, neither any body of men, knoweth that which YHWH alone knoweth, who is the All in All. To men is Truth revealed, according to their capacity to understand and receive. 3. The One Truth hath many sides, and one seeth one side only, another seeth another, and some see more than others, according as it is given to them. 4. Behold this crystal: how the one light its manifest in twelve faces, yea four times twelve, and each face reflecteth one ray of light, and one regardeth one face, and another another, but it is the one crystal and the one light that shineth in all. 5. Behold again, When one climbeth a mountain and attaining one height, he saith, This is the top of the mountain, let us reach it, and when they have reached that height, lo, they see another beyond it until they come to that height from which no other height is to be seen, if so be they can attain it. 6. So it is with Truth. I am the Truth and the Way and the Life, and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appeareth true to some, seemeth not true to others. They who are in the valley see not as they who are on the hill top. 7. But to each, it is the Truth as the one mind seeth it, and for that time, till a higher Truth shall be revealed unto the same: and to the soul which receiveth higher light, shall be given more light. Wherefore condemn not others, that ye be not condemned. 8. As ye keep the holy Law of Love, which I have given unto you, so shall the Truth be revealed more and more unto you, and the

Spirit of Truth which cometh from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Israel through the wilderness. 9. Be faithful to the light ye have, till a higher light is given to you. Seek more light, and ye shall have abundantly; rest not, till ye find. 10. YHWH giveth you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and the truth which seemeth today, ye will abandon for the higher truth of the morrow. Press ye unto Perfection. 11. Whoso keepeth the holy Law which I have given, the same shall save their souls, however differently they may see the truths which I have given. 12. Many shall say unto me, Lord, Lord, we have been zealous for thy Truth. But I shall say unto them, Nay, but, that others may see as ye see, and none other truth beside. Faith without charity is dead. Love is the fulfilling of the Law. 13. How shall faith in what they receive profit them that hold it in unrighteousness? They who have love have all things, and without love there is nothing worth. Let each hold what they see to be the truth in love, knowing that where love is not, truth is a dead letter and profiteth nothing. 14. There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness. If any have hatred to their fellows, and harden their hearts to the creatures of YHWH's hands, how can they see Truth unto salvation, seeing their eyes are blinded and their hearts are hardened to YHWH's creation? 15. As I have received the Truth, so have I given it to you. Let each receive it according to their light and ability to understand, and persecute not those who receive it after a different interpretation. 16. For Truth is the Might of YHWH, and it shall prevail in the end over all errors.

## **Chapter 91: The Ascension.**

1. AND Yeshua after he had showed himself alive to his disciples after his resurrection, and sojourned with them for ninety days, teaching and speaking of the Kingdom, and the things pertaining to the Kingdom of YHWH, and had finished all things that he had to do, led forth the twelve with Mary Magdalene, and Joseph his father and Mary his mother, and the other holy women as far as Bethany to a mountain called Olivet, where he had appointed them. 2. And when they saw him as he stood in the midst of them, they worshipped him, but some doubted. And Yeshua spake unto them, saying: Behold, I have chosen you from among men, and have given you the Law, and the Word of truth. 3. I have set you as the light of the world, and as a city that cannot be hid. But the time cometh when darkness shall cover the earth, and gross darkness the people, and the enemies of truth and righteousness shall rule in my Name, and set up a kingdom of this world, and oppress the peoples, and cause the enemy to blaspheme, putting for my doctrines the

opinions of men, and teaching in my name that which I have not taught, and darkening much that I have taught by their traditions. 4. But be of good cheer, for the time will also come when the truth they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away, and the true kingdom shall be established which shall be in the world, but not of it, and the Word of righteousness and love shall go forth from the Centre, even the holy city of Mount Zion, and the Mount which is in the land of Egypt shall be known as an altar of witness unto the Lord. 5. And now I go to my Father and your Father, YHWH. But ye, tarry in Jerusalem, and abide in prayer, and after seven days ye shall receive power from on high, and the promise of the Holy Spirit shall be fulfilled unto you, and ye shall go forth from Jerusalem unto all the tribes of Israel, and to the uttermost parts of the earth. 6. And having said these things, he lifted up his hands and blessed them. And it came to pass that while he blessed them, he was parted from them, and a cloud, as the sun in brightness, received him out of their sight, and as he went up some missed him, falling to the earth on their faces. 7. And while they gazed steadfastly into heaven, behold two stood by them in white apparel, and said: Ye men of Israel, why stand ye gazing into thee, heaven this same Yeshua who is taken from you in a cloud, and as ye have seen him go into heaven, so shall he come again to the earth. 8. Then returned they unto Jerusalem from the Mount of Olives, which is from the city a Sabbath day's journey. And as they returned they missed Mary Magdalene, and they looked for her, but found her not. And some of the disciples said: The Master hath taken her, and they marveled and were in great awe.



*An excellent comment from one of our blog followers;*



**Ron** says: So, let me see if I got this right. Yeshua, the one who lived perfectly under YHWHs laws, said not to; kill, eat, torture or profit from animals, not to steal or be greedy, not to poison yourself, not to have empty relationships based on sex, not to falsely accuse others, not to LIE if it hurts others, to do

unto others as you wish them to do unto you, to worship the creator YHWH, to revere those who care for you and teachers of righteousness, to protect the weak, the oppressed and all creatures that suffer wrong, to work and survive with our hands and eat of the fruits of earth and to take a nice day long break once a week while spending part of it being in awe of YHWH. **Sounds like laws handed down by someone of absolute and supreme goodness to me! What less could we possibly expect?**