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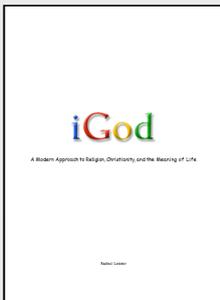
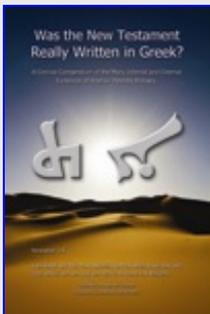
[Holy Bible](#)

George M. Lamsa

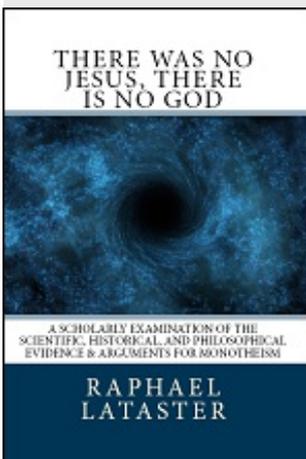
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Etheridge Translation - John

The Preaching Of Juchanon.

THE HOLY GOSPEL: THE PREACHING OF JUCHANON THE PREACHER, WHICH HE SPAKE AND PREACHED IN GREEK AT EPHESOS.

I. 1:1

IN the beginning was the Word,* and the Word himself was with Aloha, and Aloha was the Word himself. This was in the beginning with Aloha. Every thing by his hand was made; and without him also was not one thing made that was made. In him was life, and the life is the light of the sons of man; and the Light himself in the darkness shineth, and the darkness perceived him not.

There was a man who was sent from Aloha, his name (was) Juchanon. † He came for the testimony, to testify concerning the Light, that all men might believe through his ministry.‡ He was not the Light himself, but came to testify concerning the Light. For that was the true Light that enlighteneth every man who cometh into the world. In the world was he, and the world by his hand had been made, and the world knew him not. He came to his own, and his own received him not. But they who received him, he gave to them power, that the sons of Aloha they should become, to those who believe in his name. These, not from blood, nor from the will of the flesh, nor from the will of man, but from Aloha, are born. And the Word flesh was made, and tabernacled with us; and we saw his glory, the glory as of the one-begotten who (was) from the Father, full of grace and truth.

Juchanon testified concerning him, and cried, and said, This is he of whom I said, that he cometh after me, and was before § me, because he is anterior ¶ to me. And from his fulness we all have received, and grace for grace. For the law by the hand of Musha was given; but the truth and the grace were by Jeshu Meshicha.

* Meltho. † Pronounced Yu'hanon. ‡ By his hand. § Kedom, coram, ante. ¶ Kadomi, antiquus, vetus, prior, anterior.

II. 1:18

ALOHA no man hath ever seen: the one-begotten God, he who is in the bosom of his Father, he hath declared him. And this was the testimony of Juchanon, when the Jihudoyee sent to him from Urishlem priests and Levoyee to demand of him, Who art thou ? And he confessed, and denied not, but confessed, I am not the Meshicha. And they asked him again, What then? art thou Elia? And he said, I am not. Art thou the Prophet ? And he said, No. And they said to him, And who art thou ? that we may give an answer to those who sent us. What sayest thou of thyself ? He saith, I am the voice which crieth in the wilderness, Make plain the way of the Lord, as said Eshaia the prophet. But they who were sent were from the Pharishee. And they demanded and said to him, Why then baptizest thou, if thou art not the Meshicha, nor Elia, nor the Prophet ? Juchanon answered and said to them, I baptize you with waters; but he standeth among you whom you know not: he it is who cometh after me, and he was before me; he, the latchets of whose shoes I am not worthy to unloose. These things were done in Bethania, at the passage of the Jurdan, where Juchanon was

baptizing.

III. 1:29

AND the day after, Juchanon seeth Jeshu, who was coming to him; and he said, Behold the Lamb of Aloha, who beareth the sin of the world ! This is he concerning whom I said, After me cometh a man, and he was before me, because he is anterior to me. And I knew him not, but that he should be made known unto Isroel, therefore have I come with waters to baptize. And Juchanon testified and said, I saw the Spirit descending from heaven as a dove, and it remained upon him. And I knew him not: but he who sent me to baptize with water, he said to me, He upon whom thou seest the Spirit descend and remain, this baptizeth with the Spirit of Holiness: and I saw, and bare witness that this is the Son of Aloha

And the day after Juchanon stood, and two of his disciples; and, contemplating Jeshu as he walked, he said, Behold the Lamb of Aloha ! And his two disciples heard him as he spake, and they went after Jeshu. And Jeshu turned (himself), and saw them coming after him, and said to them, Whom seek you ? They say to him, Raban, where dwellest thou ? * He saith to them, Come and see. And they went and saw where he dwelt; † and they were with him that day: and it was about the tenth hour. ‡ Now one of those who heard Juchanon and went after Jeshu, was Andreas, the brother of Shemun. This saw first Shemun his brother, and said to him, We have found the Meshicha; and he brought him to Jeshu. And Jeshu saw him, and said, Thou art Shemun bar Jona; thou shalt be called Kipha.§

* Or, where art thou ? † Where he was. ‡ Or, and it was as hours ten.

§ Pronounced Kepha.

IV. 1:43

AND the day following Jeshu willed to go forth into Galila. And he found Philipos, and said to him, Come after me. Now Philipos was from Beth-tsaida, from the city of Andreas and of Shemun. Philipos found Nathanael, and said to him, Him of whom Musha in the law, and the prophets, did write we have found, (and) that Jeshu (is) he, the son of Jauseph who is from Natsrath. Saith to him Nathanael, From Natsrath can any good thing be? Philipos saith to him, Come and see. And Jeshu saw Nathanael as he was coming to him, and said of him, Behold truly a son of Isroel who hath no guile in him. Nathanael saith to him, Whence knowest thou me ? Jeshu saith to him, While yet Philipos had not called thee, while thou wast under the fig-tree, I saw thee. Nathanael answered and said to him, Rabi, thou art the Son of Aloha himself, thou art the very King of Isroel. Jeshu saith to him, Upon my telling thee that I saw thee under the fig-tree, believest thou? Greater things than these thou shalt see. He saith to him, Amen, amen, I say to you, Hereafter you shall see the heavens opened, and the angels of Aloha ascending and descending unto the Son of man.

V. 2:1

AND on the third day there was a feast in Kotna, a city of Galila; and the mother of Jeshu was there: and Jeshu and his disciples were called to the feast. And the wine failed, and his mother saith to him, to Jeshu, They have no wine. Jeshu saith to her, What (is it) to me and to thee, woman? Not yet hath come mine hour. His mother saith to the servitors, Whatever he telleth you, do. Now

there were six waterpots of stone set there, unto the purification of the Jihudoyee, which contained each two quarantals * or three. Jeshu saith to them, Fill these water-pots with waters; and they filled them to the top. He saith to them, Draw now, and carry to the chief of the guests. And they carried. And when that chief of the guests had tasted those waters which were made wine, and knew not whence it was, (but the servitors knew, who had filled them with waters,) the chief of the guests called the bridegroom, and said to him, Every man at first the good wine produceth, and when they are satisfied, then that which is inferior ; † but thou hast kept the good wine until now. This is the first sign that Jeshu wrought in Kotna of Galila, and manifested his glory; and his disciples believed in him.

* Rebeen. † Smaller.

VI. 2:12

AFTER this he went to Kapher-nachum, he and his mother and his brethren and his disciples. And they were there a few days. And the petscha of the Jihudoyee was nigh, and Jeshu went up to Urishlem. And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting. And he made him a scourge of cord, and drove them all from the temple, and the sheep and the oxen and the money-changers; and he shed their money, and their tables he overturned. And to those who sold doves he said, Take these hence; make not the house of my Father a house of merchandise. And his disciples remembered that it was written, The zeal of thy house hath devoured me. The Jihudoyee answered and said to him, What sign showest thou to us, as these things thou doest ? Jeshu answered, Destroy this temple, and in three days I will raise it. The Jihudoyee say to him, Forty-and six years was this temple being built, and wilt thou in three days raise it ? But he spake of the temple of his body. But when he was risen from the house of the dead, his disciples remembered that this he had said; and they believed the scriptures, and the word which Jeshu had spoken.

VII. 2:23

WHILE Jeshu was in Jerusalem at the petscha, at the feast, Many believed in him who saw the signs which he wrought. But he, Jeshu, did not confide himself to them, because he knew every man, and needed not that any should testify to him concerning any man, because he knew what is in man.

But there was one of the Pharisee whose name was Nikodimos, a ruler of the Jihudoyee: this came to Jeshu in the night, and said to him, Rabi, we know that from Aloha thou art sent a teacher; for no man can these signs perform which thou doest, unless Aloha be with him. Jeshu answered and said to him, Amen, amen, I say to thee, Except a man be born anew, he cannot see the kingdom of Aloha. Nikodimos said to him, How can an old man be born ? Who can again the womb of his mother the second time enter, and be born ? Jeshu answered and said to him, Amen, amen, I say to thee, That if a man be not born of waters and the Spirit, he cannot enter into the kingdom of Aloha. Whatever is born of the flesh, is flesh; and whatever is born of the Spirit, is spirit. Wonder not that I have said to thee, that it behoves you to be born anew. The wind bloweth where she willeth,* and her voice thou hearest; but thou knowest not whence she cometh, nor whither she goeth: so is every man who is born of the Spirit. Nikodimos answered and said to him, How can these things be? Jeshu answered and said to

him, Art thou Malphona of Israel, and these knowest not ? Amen, amen, I say to thee, What we know we speak, and what we have seen we testify; but our testimony you receive not. If of (what is) on earth I tell you, and you believe not, how if I tell you of (what is) in heaven, could you believe me ?

* Rucho signifies either the Spirit, or the wind; as, in like manner, does the corresponding Greek word pneuma and hence most of the versions of the latter have, " The Spirit bloweth where he willeth; " but in the Syriac text the verbs and the pronominal affix to the noun " voice" being in the feminine, the application of Rucho to the Holy Spirit seems not to have been contemplated. OLSHAUSEN on the Greek text has well said, "The comparison itself, and the expression, fwnhn autou, show, beyond doubt, that pneuma does not here mean the breath of the Divine Spirit, but the wind properly so called."

VIII. 3:13

AND no man hath ascended into heaven, but he who descended from heaven, the Son of man, he who is in heaven. And as Musha elevated the serpent in the wilderness, so is to be elevated the Son of man, that every man who believeth in him might not perish, but have the life which is eternal. For so loved Aloha the world, as his Son, the Only-begotten, he would give, that every one who believeth in him might not perish, but have the life which is eternal. For Aloha sent not his Son into the world to condemn the world, but that the world might live by him. He who believeth on him is not judged, and he who believeth not is judged already, because he believeth not in the name of the only-begotten Son of Aloha. And this is the judgment, that the light hath come into the world, and the sons of men have loved darkness rather than the light, for their deeds have been evil. For every one who doeth abominable things hateth the light, and cometh not to the light, lest his deeds should be reproved. But he who doeth the truth cometh to the light, that his works may be known that in Aloha they are wrought.

IX. 3:22

AFTER these came Jeshu and his disciples into the land of Jihuda, and there conversed with them and baptized. But Juchanon also was baptizing in Ein-yon, near Sholim, because the waters were there many; and they came and were baptized; for not yet was Juchanon cast into the house of the bound. But there was a question with some of the disciples of Juchanon (and) a certain Jihudoya, upon purification. And they came to Juchanon, and said to him, Raban, he who was with thee at the passage of Jurdan, (and) concerning whom thou didst give witness, he also baptizeth, and many come to him. Juchanon answered and said to them, A man cannot receive of his own will any thing, unless it be given to him from heaven. You bear me witness that I said, I am not the Meshicha, but I am an apostle * before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and attendeth him, with great joy rejoiceth on account of the voice of the bridegroom: this my joy therefore, behold, is complete. To him it must be to increase, and to me to decrease. For he who from above hath come, is above all; and he who is from the earth, is of the earth, and of the earth speaketh: he who from heaven hath come, is above all. And what he hath seen and heard he testifieth, and his testimony no man receiveth. But he who hath received his testimony, hath sealed that the true Aloha is he. † For he whom Aloha hath sent, the very words of Aloha speaketh; for it was not in measure that Aloha gave the Spirit. The Father loveth the Son,

and every thing hath he given into his hands. He who believeth in the Son hath the life which is eternal; and he who obeyeth not the Son shall not see life, but the wrath of Aloha remaineth on him.

But when Jeshu knew that the Pharishee had heard that he had made many disciples, and baptized more than Juchanon, (though it was not Jeshu himself baptized, but his disciples,) he left Jihuda, and came again into Galila.

* Shelicho. † D'Aloha sharira-u: compare the same words, 1 John v. 20.

X. 4:4

AND he needed that in going he should pass through among the Shomroyee; and he came to a city of the Shomroyee which is called Shokar, nigh to the field which Jakub gave unto Jauseph his son. And the fountain of water of Jakub was there. But Jeshu was wearied with the labour of the way, and sat by the fountain; and it was six hours.

There came a woman from Shomreen to draw waters, and Jeshu said to her, Give me waters to drink. Now his disciples had gone into the city to buy for them meat.

The woman, the Shomroytha, saith to him, How (canst) thou who art a Jihudoya ask drink of me who am a woman, a Shomroytha? For the Jihudoyee have no accommodation * with the Shomroyee.

Jeshu answered and said to her, If thou hadst known the gift of Aloha, and who He is who hath said to thee, Give me to drink, thou wouldst have asked of him, and he had given thee living waters.

That woman saith to him, My Lord, thou hast no vessel, and the well is deep; whence hast thou living waters? Art thou greater than our father Jakub, he who gave us this well, and himself drank of it, and his children, and his flocks ?

Jeshu answered and said to her, Every one who shall drink of these waters again will thirst; but every one who shall drink of the waters that I will give him shall never thirst; but those waters that I shall give him shall be in him a fountain of waters, that shall spring forth to the life of eternity.

That woman saith to him, My Lord, give me of those waters, that I thirst not again, nor come to draw from hence.

Jeshu saith to her, Go, call thy husband, and come hither.

She saith to him, I have no husband.

Jeshu saith to her, Well hast thou said, I have no husband; for five husbands hast thou had, and this whom thou now hast is not thy husband; this hast thou said truly.

That woman saith to him, My Lord, I perceive that thou art a prophet. Our fathers in this mountain worshipped, and you say that in Urishlem is the place where it behoves to worship.

Jeshu saith to her, Woman, believe me that the hour cometh when neither in this mountain, nor at Urishlem, you shall worship the Father: you worship something you know not; but we worship whom we know; for salvation † is from the Jihudoyee. But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father also requireth worshippers such as these. For Aloha is a Spirit; and they who worship him, in spirit and in truth must worship.

That woman saith to him, I know that the Meshicha cometh; and when he hath come, he will teach us all things.

Jeshu saith to her, I am (he), I who speak with thee.‡

And as he spoke, his disciples came, and they wondered that with the woman

he spoke; but no man said, What inquirest thou ? or, Why speakest thou with her ? The woman left her water-pot, and went into the city, and saith, Come, see a man who hath told me every thing that I have done: is not this the Meshicha ? And the men went out of the city, and came with her.

Between these things his disciples entreated of him, saying to him, Raban, eat. But he said to them, I have food to eat of which you know not. The disciples say among themselves, Has any man brought him somewhat to eat ? Jeshu saith to them, My meat is to do the will of Him who sent me, and to accomplish his work. Say you not, that after four moons cometh harvest ? Behold, I tell you, Lift up your eyes, and see the lands which have become white for the harvest already. And he who reapeth receiveth wages, and gathereth fruit unto life eternal; and the sower and the reaper shall rejoice together. For in this is the proverb true, One soweth, and another reapeth. § I sent you to reap that (for) which you did not toil; for others toiled, and you have entered upon their labour.

Now of that city many Shomroyee believed in him, because of the saying of that woman, who testified, He told me every thing that I have done. And when those Shomroyee came to him, they besought him to be with them. And he was with them two days, and many believed through his word. And they said to the woman, Now not through thy word believe we in him; for we have heard and known that this is truly the Meshicha, the Saviour of the world.

* Vide MASII Pec. Syr., in voce Chashach. † Or, life. ‡ Ano-no dammalel-no amek.

§ Or, Another soweth, and another reapeth.

XI. 4:43

AND after two days Jeshu went forth from thence, and came into Galila; for he himself testified, that a prophet in his own city is not honoured. But when he came to Galila, the Galiloyee received him, because they had seen all the signs which he had done in Urishlem at the feast; for they also went to the feast. So Jeshu came again into Kotna of Galila, where he had made the waters wine. And there was at Kapher-nachum the servant of a certain king, whose son was ill. This (man) heard that Jeshu had come from Jihuda into Galila; and he came to him, and besought him that he would come down and heal his son, for he was near to die. Jeshu saith to him, If signs and wonders you do not SEE, you will not believe. The servant of the king saith to him, My lord, come down ere my child die ! Jeshu saith to him, Go, thy son liveth. And the man believed in the word which Jeshu had spoken to him, and went. But as he was going down, his servants met him, and gave him good news,* saying to him, Thy son liveth. And he asked at what time he was healed. They say to him, Yesterday, at seven hours, the fever left him. And his father knew that in that hour it was in which Jeshu said to him, Thy son liveth; and he believed, and all his house. This is again the second sign (which) Jeshu did when he had come from Jihuda into Galila.

* Sabaruhi.

XII. 5:1

AFTER these there was a feast of the Jihudoyee, and Jeshu went up to Urishlem. Now there was there in Urishlem a certain place of ablution,* which was called in Hebrew Bethchesda, and having in it five porticoes. And in these

were many infirm people, † blind and lame and withered, awaiting the moving of the waters. For an angel at times descended to the pool ‡ and moved the waters; and he who first descended after the movement of the waters was healed of whatever disease he had. But a certain man was there who for thirtyand-eight years had been in a disease. Jeshu saw this (man) as he lay, and knew that for a long time he had (been thus), and said to him, Art thou willing to be healed ? The diseased man answered and said, Yes, my Lord; but I have no man who, when the waters are moved, shall cast me into the pool: but while I am coming, another before me descendeth. Jeshu saith to him, Arise, take up thy bed, and walk. And in the instant that man was healed, and, arising, he took up his bed, and walked: and that day was the shabath. And the Jihudoyee said to him who had been healed, This is the shabath: it is not lawful for thee to carry thy bed. But he answered and said to them, He who made me whole, he said to me, Take up thy bed, and walk. And they said to him, What man is this who told thee to take up thy bed, and walk ? But he who had been healed knew not who it was; for Jeshu had retired among the great multitude which was in that place. After a time Jeshu found him in the temple, and said to him, Behold, thou art healed: sin not again, lest there be to thee that which is worse than the first. And that man went away, and told the Jihudoyee, that it was Jeshu who had healed him. On account of this the Jihudoyee persecuted Jeshu, and sought to kill him, because these things he had done on the shabath.

But he, Jeshu, said to them, My Father until now worketh, I also work. But on this account the more sought the Jihudoyee to kill him, not only because he had loosed the shabath, but also that of Aloha he had said that he was his Father, and had made himself equal with Aloha.

* Or, of baptism. † People of infirmities. ‡ Mamuditha, bath, baptistery.

XIII. 5:19

BUT Jeshu answered and said to them, Amen, amen, I say to you, The Son cannot do any thing from the will of himself, but that which he seeth the Father do. For those which the Father doeth, these also the Son likewise doeth. For the Father loveth the Son, and every thing that he doeth he showeth him; and greater than these works he showeth him, that you may wonder. For as the Father raiseth the dead, and quickeneth, so also the Son quickeneth those whom he willeth. For the Father judgeth no man, but all judgment he hath given to the Son; that all men should honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who sent him.

Amen, amen, I say to you, He who heareth my word and believeth on him who sent me, hath the life that is eternal, and into condemnation he cometh not, but hath passed from death unto life. Amen, amen, I say to you, That the hour cometh and also now is, when the dead shall hear the voice of the Son of Aloha; and they who hear shall live For as the Father hath life in his person,* so hath he given also to the Son to have life in his person, and hath empowered him also to execute judgment. Because he is the Son of man, marvel not at this; for the hour cometh when all they who are in the sepulchres shall hear his voice, and shall come forth; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of condemnation.

* Ba-knumeh, in his person or substance.

XIV. 5:30

I CANNOT of the will of myself do any thing; but as I hear I judge, and my judgment is just; for I seek not my will, but the will of Him who sent me. If I should witness concerning myself, my testimony would not be (regarded as) truth: there is another who witnesseth of me, and I know that true is his testimony which he hath witnessed of me. You sent to Juchanon, and he witnessed of the truth. But I do not from man (only) receive testimony. But these (things) speak I that you may be saved. He was a lamp that burneth and shineth, and you were willing to glory for the hour in his light. But I have a testimony which is greater than that of Juchanon; for the works that the Father hath given me to accomplish, these works that I do testify of me that the Father hath sent me. And the Father who hath sent me, he testifieth of me: but his voice you have never heard, nor his appearance seen. And his word abideth not in you, because in Him whom he hath sent you do not believe. Investigate the scriptures; for in them you think you have the life that is eternal, and they testify of me. And you will not come to me that the life that is eternal you might have. Glory from the sons of men I receive not. But I know you, that the love of Aloha is not in you. I have come in the name of my Father, and you have not received me. If another should come in his own name, him you would receive. How can you believe, who glory one from another are receiving, and the glory which is from one, Aloha, you seek not? How think you that I will accuse you before the Father? There is one who accuseth you, Musha himself, in whom you hope. For if in Musha you had believed, you would also have believed in me; for Musha of me hath written. But if his writings you believe not, how my words will you believe?

XV. 6:1

AFTER these Jeshu went over the Sea of Galila of Tiberios, and great multitudes went after him, because they had seen the signs which he wrought on the diseased. And Jeshu ascended a mountain, and there sat with his disciples. Now the feast of the petscha of the Jihudoyee drew nigh. And Jeshu lifted up his eyes, and saw the great assembly which had come to him; and he said to Philipos, Whence shall we buy bread, that these may eat? But this he said trying him; for he knew what he was about to do. Philipos saith to him, Two hundred dinoreen of bread is not sufficient for them, that a little every one of them may take. Saith to him one of his disciples, Andreas, brother of Shemun Kipha, There is here a certain youth, who hath with him five cakes of barley and two fishes; but these what are they for these all? Jeshu saith to them, Make all the men recline; for there was much herbage in that place. And the men reclined, in number five thousand. And Jeshu took the bread, and blessed, and divided unto those who reclined, and likewise also of the fishes, as much as they willed. And when they were satisfied, he said to his disciples, Gather the fragments that abound, that nothing be lost; and they gathered and filled twelve baskets of fragments, those which abounded unto them who had eaten of the five loaves of barley.

But those men, when they had seen the sign which Jeshu had wrought, said, Truly this is the Prophet that cometh into the world. But when Jeshu knew that they were about to come to seize him and make him the King, he passed away to a mountain alone.

XVI. 6:16

AND when it was eventide, his disciples went down to the sea. And they sat in

a vessel, and went over for Kapher-nachum. And it was dark, and Jeshu had not come to them. But the sea had risen against them, because a great wind blew. And they had led stadia twentyfive or thirty, and they saw Jeshu walking upon the sea, and drawing nigh to the vessel; and they feared. But Jeshu himself said to them, I am, fear not. And they willed to receive him into the vessel, and soon * that vessel was at that land to which they were going.

The day after the people that stood on the opposite shore of the sea saw that there was not another vessel there except that into which the disciples had ascended, and that Jeshu had not entered with his disciples into the vessel; but there came other boats from Tiberios near the place, where they did eat bread when Jeshu had blessed. And when that company saw that Jeshu was not there nor his disciples, they ascended into those boats, and came to Kapher-nachum. And they sought Jeshu; and when they had found him on the opposite side of the sea, they say to him, Raban, when camest thou hither ?

Jeshu answered and said to them, Amen, amen, I tell you, You seek me, not because you considered the signs, but because you did eat the bread, and were satisfied. Work not (for) the food which perisheth, but (for) the food that endureth unto the life that is eternal, which the Son of man shall give to you: for this hath the Father sealed, (even) Aloha.

They say to him, What shall we do that we may work the works of Aloha ?

Jeshu answered and said to them, This is the work of Aloha, that you believe in Him whom he hath sent.

* Boh bashoto, in the hour.

XVII. 6:30

THEY say to him, What sign doest thou that we may see, and believe in thee ? What performest thou ? Our fathers manna did eat in the desert, as it is written, that bread from heaven be gave them to eat.

Jeshu saith to them, Amen, amen, I tell you, That Musha gave you not that bread from heaven, but my Father giveth you the true bread from heaven: for the bread of Aloha is He who hath descended from heaven, and giveth life to the world.

They say to him, Our Lord,* at all time give us this bread.

Jeshu saith to them, I am the bread of life: he who cometh to me shall not hunger, and he who believeth in me shall not thirst, for ever. But I have told you that you have seen me, and have not believed. Every one whom the Father hath given me, unto me will come; and him who unto me shall come, I will not cast out. I descended from heaven not to do mine own will, but the will of Him who sent me. But this is the will of my Father who sent me, that of all whom he hath given me I shall lose not of him, but shall raise him at the last day. For this is the will of my Father, that every one who seeth the Son and believeth on him, shall have the life that is eternal, and I will raise him at the last day.

But the Jihudoyee murmured against him because he said, I am the bread which hath descended from heaven. And they said, Is not this Jeshu bar Jauseph, he whose father and mother we know ? and how saith this, From heaven I have descended ?

Jeshu answered and said to them, Murmur not one with another. No man can come to me unless the Father who sent me shall attract him, and I will raise him at the last day. It is written in the prophet, that they shall be all taught of Aloha: every one, therefore, who hath heard from the Father and learned of him, cometh unto me. There is no man who hath seen the Father, but he who is from Aloha,

he hath seen the Father.

* Maran.

XVIII. 6:47

AMEN, amen, I say to you, Whosoever believeth in me hath the life which is eternal. I am the bread of life. Your fathers did eat manna in the desert, and are dead: but this is the bread which hath descended from heaven, that man may eat of it, and die not. I am the bread of life that from heaven hath descended; and if man shall eat of this bread, he shall live for ever; and the bread that I will give is my body, which for the life of the world I give.

The Jihudoyee contended one with another, saying, How can this his body give to us to eat ?

And Jeshu said to them, Amen, amen, I tell you, That unless you eat the body * of the Son of man, and drink his blood, you have no life in yourselves. He who eateth of my body, and drinketh of my blood, hath the life which is eternal, and I will raise him at the last day. For my body is truly food, and my blood is truly drink. He who eateth my body, and drinketh my blood, abideth in me, and I in him. As the Father the Living (one) who hath sent me, and I live by the Father, even so he who shall eat me, shall live, too, by me. This is the bread which hath descended from heaven. Not as was the manna that your fathers ate, and are dead; he who eateth of this bread shall live for ever. These things he spake in the synagogue, as he taught in Kapher-nachum. And many of his disciples who heard said, A hard word is this: who can hear it ?

* Phagreh.

XIX. 6:61

BUT Jeshu knew in himself that his disciples murmured concerning this; and he said to them, Does this stumble you ? If you shall see then the Son of man ascend up to the place where he was from the first ? It is the Spirit that maketh alive, the body profiteth nothing: the words which I have spoken to you, they are spirit and they are life. But there are some of you who do not believe. For Jeshu knew from the first who they were who believed not, and who it was who would betray him. And he said to them, On account of this I told you that no man can come to me, unless it be given him of my Father. On account of this word many of his disciples went back, and walked not with him. Jeshu said to the twelve, Do you also will to go? Shemun Kipha answered and said, My Lord, unto whom shall we go ? thou hast the words of eternal life; and we believe and know that thou art the Meshicha, the Son of Aloha the Living. Jeshu saith to them, Have I not chosen you twelve, and from you one is Satana ? He spake concerning Jihuda bar Shemun Scarjuta; for he it was who would betray him, one from the twelve.

XX. 7:1

AFTER these Jeshu walked in Galila; for he would not walk in Jihuda, because the Jihudoyee had sought to kill him. And the feast of tabernacles of the Jihudoyee drew nigh. And his brethren said to Jeshu, Remove thee hence, and go into Jihuda, that thy disciples may see the works which thou doest. For there is no man who doeth any thing in concealment, and willeth himself to be in

openness: if these things thou doest, show thyself to the world. For neither did his brethren believe in him, in Jeshu.

Jeshu saith to them, My time until now cometh not, but your time is always ready. The world cannot hate you: but me it hateth, because I bear witness against it that the works of it are evil. Go you up to this feast: I do not ascend now to this feast, because my time is not yet complete. These things said he, and remained in Galila.

But when his brethren had ascended to the feast, then also he ascended; not in openness, but as in concealment. But the Jihudoyee sought him at the feast, and said, Where is he ? and there was great murmuring concerning him among the people; for some said that he was good, and others said, No; but he deceiveth the people. But no man openly spoke of him, for fear of the Jihudoyee.

But when the days of the feast divided, Jeshu ascended to the temple, and taught. And the Jihudoyee wondered and said, How knoweth this man the scripture, when he hath not learned ?

Jeshu answered and said, My doctrine is not mine, but his who sent me. Whosoever willeth to do his will understandeth my doctrine, if it be from Aloha, or (if) from the will of myself I speak. He who from the will of his (own) mind speaketh, the glory of himself seeketh; but he who the glory of him who hath sent him seeketh, is true, and no iniquity is in him. Did not Musha give you the law? But no man of you keepeth the law. Why seek you to kill me ?

The people answered, saying, Thou hast a demon: who seeketh to kill thee ?

Jeshu answered and said to them, One work have I performed, and all of you wondered on this account. Musha gave you circumcision, not because it was from the fathers, and on the shabath you circumcise a man. But if a man is circumcised on the day of shabath because the law of Musha may not be broken, why against me do you murmur, because I have altogether healed a man on the day of shabath ? Judge not with acceptance of persons,* but righteous judgment judge you.

And some of Urishlem said, Is not this he whom they seek to kill ? and, behold, openly he discourseth, and nothing say they to him. Do the elders know that this is truly the Meshicha? Yet of this we know from whence he is; but when the Meshicha cometh, no man knoweth from whence he is.

Jeshu lifted up his voice as he taught in the temple, and said, You know me, and from whence I am you know: and of myself I am not come; but true is he who sent me, he whom you know not. But I know him who am from him; and he hath sent me.

And they sought to apprehend him; but no man laid hands on him, because not yet was come his hour. But many of the multitude believed in him, and said, When the Meshicha is come, will he exceed the miracles which this doeth ? The Pharishee heard the assembly, that they said these things of him, and the chief priests sent officers to apprehend him.

Jeshu said, Yet a little while am I with you, and I go unto him who sent me: and you will seek me, and shall not find me: and where I am you cannot come.

The Jihudoyee say among themselves, Whither is this about to go, that we cannot find him ? To the countries of the nations is he to go, and to teach the Heathens ? What is this word he hath said, You shall seek me, and not find me; and where I am you cannot come ?

* With acceptance of faces.

BUT in the great day, which was the last of the feast, stood Jeshu and cried, and said, If (any) man thirst, let him come unto me and drink; for whosoever believeth in me, as have said the scriptures, rivers of living waters shall flow from his belly. But this he spake of the Spirit which they should receive who believe in him. For not yet was the Spirit given, because not yet was Jeshu glorified.

Now many of the assemblies who heard his words said, This is truly the Prophet.

Others said, This is the Meshicha.

Others said, How from Galila cometh the Meshicha? Hath not the scripture said, That from the seed of David, and from Beth-lechem the town of David, cometh the Meshicha ?

And there was a division concerning him among the assemblies; and there were men of them who would have apprehended him; but no man laid hands on him.

XXII. 7:45

AND those officers came to the chief priests and the Pharisee; and the priests said to them, Why have you not brought him ?

The officers say to them, Never so spake a son of man as speaks this man !

The Pharisee say to them, Are you also deceived? Have any of the heads, or of the Pharisee, believed in him ? But if this people who know not the law (believe in him), they are accursed.

One of them, Nikodimos, he who came to Jeshu by night, saith to them, Does our law condemn a man unless it shall hear from him first, and know what he hath done ?

They answered and said to him, Art thou also of Galila ? Investigate, and see, that the Prophet from Galila ariseth not.

XXIII. 8:12

BUT again * spake Jeshu with them, and said, I am the Light of the world: he who followeth me shall not walk in darkness, but shall find the light of life.

The Pharisee say to him, Thou of † thyself testifiest: thy testimony is not the truth.

Jeshu answered and said to them, Though I testify of myself, my testimony is the truth: because I know from whence I am, and whither I go. But you know not from whence I am, nor whither I go. You judge carnally; but I judge no man. Yet if I judge, my judgment is true: because I am not alone, but I and my Father who sent me. So in your law it is written, that the testimony of two men is truth: I am (one) who testify of myself, and my Father who sent me testifieth (also) of me.

They say to him, Where is thy Father ?

Jeshu answered and said to them, You know neither me, nor my Father; for if me you had known, my Father also would you have known. These words spake Jeshu in the house of treasure, as he taught in the temple: and no man apprehended him; for not yet had come his hour.

Jeshu said again, I go, and you will seek me, and will die in your sins; and where I go you cannot come.

The Jihudoyee say, Will he kill himself then ? for he saith, Whither I go you cannot come.

And he said to them, From beneath are you; but I am from above: you are of

this world; but I am not of this world. I said to you, that you will die in your sins: for if you believe not that I AM, you will die in your sins.

The Jihudoyee say, Who art thou ?

Jeshu saith to them, The same that I began to tell you. † Much have I against you to say and to judge: but he who hath sent me is true; and those (things) which I have heard from him these speak I in the world. But they knew not that of the Father he spake to them.

* This lesson begins at chapter viii. verse 12 of the Western Recensions. The section from the last verse of chap. vii. to the 12th of the eighth chapter is omitted in the Peschito. See Horæ Aramaicæ, p. 81.

† Or, concerning. ‡ Or, to speak with you.

XXIV. 8:28

JESHU saith to them again, When you have lifted up the Son of man, then shall you know that I am (he), and (that) nothing from myself I do; but as the Father hath taught me, so I speak. And he who sent me is with me: my Father hath not left me alone; for whatever is pleasing to him I do at all time. And as these (words) he spake, many believed on him. And Jeshu said to those Jihudoyee who believed on him, If you persevere in my doctrine,* you shall be truly my disciples; and you shall know the truth, and the truth shall liberate you.

They say to him, We are the seed of Abraham, and never service to man have we performed; how sayest thou that we shall be sons of freedom ?

Jeshu saith to them, Amen I tell you, Whoever doeth sin is the servant of sin. And the servant abideth not for ever in the house, but the Son for ever abideth. If He therefore, the Son, shall liberate you, truly shall you be sons of freedom. I know that you are the seed of Abraham; but you seek to kill me, because in my word you do not concur. † That which I have seen with my Father I speak, and that which you have seen with your father you do. They answered and said to him, Our father is Abraham. Jeshu saith to them, If you were the sons of Abraham, the works of Abraham you would do. But now you seek to kill me, the man who the truth has spoken with you, which I have heard from Aloha. This Abraham did not. But you do the deeds of your father.

They say to him, We from fornication are not; one Father have we, Aloha.

Jeshu saith to them, If Aloha were your Father, you would love me; for I from Aloha came forth, and I came not of myself, but he sent me. Wherefore my word do you not acknowledge ? Because you cannot hear my word. You are from your father the accuser, and the desires of your father you are willing to do. He from the beginning was the killer of men, and in the truth he stood not; therefore the truth is not in him. And when he speaketh a lie, of his own he speaketh, because of falsity he is also the father. But I (speak the truth, and) because the truth I speak, you believe me not. Who of you convicteth me of sin ? Yet if the truth I speak, why do you not believe me ? He who is of Aloha the words of Aloha heareth: therefore you hear not, because you are not of Aloha.

The Jihudoyee answered and say to him, Did we not well say, Thou art a Shomroya, and hast a devil ?

Jeshu said to them, I have no devil; but my Father I honour, and you debase me. But I seek not my own glory; He is, who seeketh and judgeth. Amen, amen, I say to you, That he who my word keepeth, death shall not see for ever.

The Jihudoyee say to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, that he who thy word keepeth, death

shall not taste for ever. Art thou greater than our father Abraham, who is dead; and than the prophets, who are dead ? What makest thou thyself ?

Jeshu said to them, If I glorify myself, my glory is nothing: it is my Father who glorifieth me; he, of whom you say that he is your God. But you know him not; but I know him: and should I say that I know him not, I should be a liar like you. But I know him, and keep his words. Abraham, your father, desired to see my day, and he saw, and was glad.

The Jihudoyee said to him, Yet the son of fifty years thou art not, and Abraham hast thou seen ?

Jeshu saith to them, Amen, amen, I say to you, Before Abraham was, I AM.

And they took up stones to stone him; but Jeshu concealed himself, and went from the temple, and passed among them, and went.

* My word. † Or, acquiesce.

XXV. 9:1

AND as he was passing, he saw a man blind from the womb of his mother. And his disciples asked him, saying, Raban, who sinned, this or his parents, that blind he should have been born ?

Jeshu saith to them, Neither he sinned, nor his parents; but that there might be seen in him the works of Aloha. Me it behoveth to do the works of Him who sent me, while it is to-day: the night cometh when man cannot work. So long as I am in the world, I am the Light of the world. And when he had said these things, he spat upon the ground, and formed clay from his spittle, and rubbed upon the eyes of the blind, and said to him, Go, wash in the pool of Shilucha. And he went, washed, and came seeing. But his neighbours, and they who had seen (him) aforetime as he begged, said, Is not this he who sat and begged ? Some said, It is he; and some said, It is not, but one like him; but he said, I am he.

They say to him, How were thine eyes opened ?

He answered and said to them, The man whose name is Jeshu made clay, and rubbed upon mine eyes, and said to me, Go, wash in the waters of Shilucha; and I went, washed, and received sight.

They say to him, Where is he ?

He saith to them, I know not.

They brought him who from the beginning was blind to the Pharisee. Now it was shabath when Jeshu made the clay and opened his eyes: and again the Pharisee questioned him,

How didst thou receive sight ?

He said to them, He put clay upon mine eyes, and I washed, and received sight.

And some of the Pharisee said, This man is not from Aloha; for the shabath he keepeth not.

But others said, How can a man, a sinner, perform these signs ? And there was a division among them.

They say again to the blind, What sayest thou concerning him, because he hath opened thine eyes ?

He saith to them, I say that he is the Prophet.

But believed not concerning him the Jihudoyee that blind he had been and made-to-see, until they called the parents of him who had been made to see, and asked them,

If this is your son who, you say, was born blind, how now doth he see ?

His parents answered and said, We know that this (is) our son, and that blind

he was born. But how he now seeth, or who hath opened his eyes, we know not. He also hath entered on his years, ask him: he for himself shall speak. These words said his parents, because they feared the Jihudoyee; for the Jihudoyee had determined that if any man should confess him that he was the Meshicha, they would cast him out of the synagogue: on this account said his parents, He hath entered on his years, ask him. And they called the second time the man who had been blind, and said to him,

Glorify Aloha: for we know that this man is a sinner.

He answered and said to them, Whether he be a sinner, I know not; but one (thing) I know, that I have been blind, and now, behold, I see.

They say to him again, What did he to thee? how opened he to thee thine eyes ?

He saith to them, I told you, and you heard not: what will you hear ? Are you also willing disciples to him to become ?

But they reviled him, and said to him, Thou art the disciple of him; but we are the disciples of Musha. And we know that with Musha Aloha spake; but for this, we know not whence he is.

Answered the man and said to them, At this then we must wonder, that you know not from whence he is, and (yet) mine eyes he hath opened ! But we know that Aloha the voice of sinners heareth not; but if any man fear him and do his will, him he heareth. From of old it hath not been heard that a man hath opened the eyes of one born blind. If this were not from Aloha, he could not this have done.

They answered and say to him, Thou altogether wast born in sins, and art thou teaching us? And they cast him without.

Jeshu heard that they had cast him without, and he found him, and said to him, Dost thou believe on the Son of Aloha ?

He who had been cured answered and said, Who (is he), my Lord, that I may believe in him ?

Jeshu said to him, Thou hast SEEN him, and He who talketh with thee is He.

He said, I believe, my Lord ! And, falling, he adored him.

Jeshu said to them, For the judgment of this world am I come, that they who see not may see, and they who see may be made blind. And some of the Pharisee who were with him heard these (words), and they said to him, Are we blind also? Jeshu saith to them, If blind you were, you would have no sin; but now you say, We see: therefore your sin is confirmed.

XXVI. 10:1

AMEN, amen, I say to you, Whosoever entereth not by the door into the fold of the flock, but ascendeth by another place, he is a thief and a robber. But he who entereth by the door, he is the shepherd of the flock. And to him the keeper of the gate openeth the gate, and the flock heareth his voice, and his sheep he calleth by their names, and he leadeth them forth; and when his flock hath gone forth, he goeth before it, and his sheep follow him, because they know his voice. But after a stranger the flock goeth not, but it fleeth from him; for it knoweth not the voice of a stranger. This parable spake Jeshu to them, but they knew not what he said with them.

Jeshu saith to them again, Amen, amen, I say to you, I am the gate of the flock; and all those who have come were thieves and robbers, but the flock heard them not. I am the gate; by me if any man enter, he shall live and shall come in, and go out, and find pasture. The thief cometh not but to steal and to kill and destroy: I am come that they may have life, and that which is more. I am the good

shepherd, and the good shepherd his life layeth down for his flock. The hireling who is not the shepherd, and whose the sheep are not, when he seeth the wolf coming, leaveth the flock and fleeth; and the wolf cometh ravaging and destroying the flock. But the hireling fleeth because he is an hireling, and careth not for the flock. I am the good shepherd, and know my own, and am known of my own. As my Father knoweth me (and) I know my Father, and my life I lay down for the flock. But I have other sheep also which are not of this fold; and these also it behoveth me to bring, and they will hear my voice, and all shall become one flock and one shepherd. On this account my Father loveth me, because I lay down my life again to take it. No man taketh it away from me, but I lay it down from my will; for I am able to lay it down, and I am able to take it again; for this commandment have I received from my Father.

And there was again a division among the Jihudoyee because of his words: and many of them said, He has a devil, and is altogether insane,* why do you hear him ?

But others said, These words are not of a demoniac: how can a devil open the eyes of the blind ?

* Meshno sheno: Conf. SCHAFF. in voc. et BUXTORF. Thes. ii. 16.

XXVII. 10:22

IT was the feast of the renovation at Urishlem, and it was winter. And Jeshu walked in the temple in the portico of Shelumun. And the Jihudoyee surrounded him, saying to him, How long takest thou our souls ? If thou art the Meshicha, tell us openly.

Jeshu answered and said to them, I have told you, and you believe not. The works that I do in the name of my Father, these witness for me. But you believe not, because you are not of my sheep, (even) as I told you. My sheep hear my voice, and I know them, and they follow me; and I give to them the life which is eternal, and they shall not perish for ever, and no man shall snatch them from my hands. For my Father who gave them to me than all is greater; and no man from the hand of my Father can snatch them. I and my Father are One. And again the Jihudoyee took up stones to stone him.

Jeshu saith to them, Many good works from my Father have I showed you: on account of which of these works do you stone me ? The Jihudoyee say to him, Not on account of the good works do we stone thee, but because thou blasphemest; thou, being a son of man, making thyself Aloha.

Jeshu saith to them, Is it not written in your law, I said, Ye are Alohee ? If them he calleth Alohee, because with them was the word of Aloha, and the scripture cannot be loosed, to him whom the Father hath sanctified and sent into the world, say you, Thou blasphemest, because I have said to you, I am the Son of Aloha ? And if I do not the works of my Father, believe me not; but if I do, though you believe not me, the works believe, that you may know and believe that the Father is in me, and (that) I (am) in the Father. And they sought again to apprehend him; but he went forth from among their hands: and he went beyond Jordan, to the place where Juchanon at first had baptized, and was there. And many came to him, and said, Juchanon did not one sign; but every thing which Juchanon said concerning this man was true. And many believed in him.

XXVIII. 11:1

BUT a certain man was sick, Loozar, of the village Bethania: (he was) the

brother of Mariam and of Martha. It was that Mariam who anointed with balsam the feet of Jeshu, and wiped (them) with her hair, whose brother this Loozar was who was sick. And his two sisters sent unto Jeshu, saying, Our Lord, he whom thou lovest is sick. But Jeshu said, This sickness is not of death, but for the glory of Aloha, that the Son of Aloha may be glorified on account of it. But Jeshu loved Martha and Mariam and Loozar. And when he heard that he was sick, he remained in the place where he was two days. And afterwards he saith to his disciples, Come, we will go again into Jihud.

His disciples say to him, Raban, now have the Jihudoyee sought to stone thee; and again goest thou thither ?

Jeshu saith to them, Are there not twelve hours in the day ? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because no light is in him. These spake Jeshu; and afterwards he said to them, Loozar our friend repositeth;* but I go to awake him.

His disciples say to him, Our Lord, if he sleep † he is healed. But Jeshu spake concerning his death; and they thought that concerning the repose of sleep he spake.

Then said Jeshu to them explicatively, ‡ Loozar is dead. And I am glad I was not there for your sakes, that you may believe. But let us walk thither.

Thoma, who is called the Twin, saith to his fellow-disciples, Let us also go, that we may die with him.

And Jeshu came to Bethania, and found that he had been four days in the house of burial. Now Bethania was nigh to Urishlem, being a distance from it of about fifteen stadia. And many of the Jihudoyee had come to Martha and Mariam, that they might speak to their hearts § concerning their brother.

Then Martha, when she heard that Jeshu had come, went forth to meet him; but Mariam sat in the house.

And Martha said to Jeshu, My Lord, if thou hadst been here, my brother had not died. But even now know I that whatsoever thou wilt ask of Aloha, he giveth to thee.

Jeshu saith to her, Thy brother ariseth.

Martha saith to him, I know that he ariseth in the resurrection at the last day.

Jeshu saith to her, I am the Resurrection and the Life; ¶ and (he) who believeth in me, although he will die, shall live. And every one who liveth and believeth in me, for ever shall not die. Believest thou this ?

She saith to him, Yes, my Lord; I believe that thou art the Meshicha, the Son of Aloha, who cometh into the world. And when she had said these, she went, called Mariam her sister in secret, and said to her, Our Master hath come, and calleth for thee. When Mariam heard, she arose quickly, and came to him. But Jeshu himself had not yet come into the village, but was in that place where Martha met him. But those Jihudoyee who were also with her in the house to console her, when they saw that Mariam rose up hastily to go forth, went themselves after her; for they thought that to the sepulchre she went to weep. But she, Mariam, when she was come where Jeshu was, and saw him, fell down at his feet, saying, If thou hadst been here, my Lord, my brother had not died. But Jeshu, when he saw her weeping, and those Jihudoyee who came with her weeping, he was moved in his spirit, and was troubled, and said, Where have you laid him ?

And they said to him, Our Lord, come and see.

And the tears of Jeshu came.

And the Jihudoyee said, See how he loved him !

But some of them said, Could not this who opened the eyes of that blind have

caused also that this should not have died ?

Jeshu, groaning within himself, came to the house of burial; and that house of burial was a cave, and a stone was laid at the gate of it. And Jeshu said, Take up this stone.

Martha, the sister of him (who was) dead, saith to him, My Lord, he now stinketh; for four days are to him.

Jeshu said to her, Said I not to thee, that if thou wilt believe, thou shalt see the glory of Aloha ?

And they took up the stone.

And Jeshu lifted his eye upward, and said, Father, I give thanks to thee that thou hast heard me; and I know that at all times thou hearest me: yet, because of this assembly which standeth, I say these (words), that they may believe that thou hast sent me. And when he had said these (words), he cried with a high voice, Loozar, come without !

And he, the dead, came forth, his hands and his feet being bound with bandages, and his face in a linen cloth.

Jeshu saith to them, Release him, and let (him) go.

And many of the Jihudoyee who came with Mariam, when they saw the thing which Jeshu did, believed on him. And some of them went to the Pharishee, and told them every thing that Jeshu had done.

* Shokeb, lieth down, reclineth. † Domek, sleepeth. ‡ Phashikith. § Da-nemlun belebheen.

¶ Eno-no Nuchoma Va-chayee. The appellative Nuchoma is commonly rendered, " the consolation." The Syriac verb nachem is either consolatus est, or resurrexit. The rising of the dead was well called " the consolation ! "

XXIX. 11:47

AND the chief priests and Pharishee assembled, and said, What shall we do ? because this man doeth many signs; and if we leave him thus, all men will believe on him, and the Rumoyee, coming, take away our country and our people. But one of them, whose name was Kaiapha, was the high priest of that year; and he said to them, You know not any thing, nor reason that it is expedient for us that one man die for the people, and not all the people perish. But this from himself he spake not, but because he was high priest of that year, he prophesied that Jeshu should die for the people, and not only for (that) people, but also that the children of Aloha who are dispersed he should gather into one. And from that day they determined to kill him.

But Jeshu himself walked not openly among the Jihudoyee, but went from thence to the region near the wilderness, to a region which was called Ephrem, and there conversed with his disciples.

XXX. 11:55

NOW the petscha of the Jihudoyee drew nigh; and many went up from the country places to Urishlem before the festival, to purify themselves. And they sought for Jeshu, and said one to another in the temple, What think you, that he cometh to the feast ? But the chief priests and Pharishee had commanded that if any man knew where (he was), he should declare it to them, as that they might apprehend him.

But Jeshu six days before the petscha came to Bethania, where Loozar was, he whom Jeshu had raised from among the dead.* And they made him there a

supper and Martha served, and Loozar was one of those who reclined with him. But Mariam took a vase of balsam of the finest nard, great in price, and anointed the feet of Jeshu, and wiped with her hair his feet, and the house was filled with the fragrance of the balsam. And Jihuda Scarjuta, one of his disciples, he who would betray him said, Why was not this ointment sold for three hundred dinoreen, and given to the poor? But this he said, not because for the poor he had care, but because he was a thief, and the purse was with him, and whatever fell into it he carried.

But Jeshu said, Let her alone. For the day of my burial had she kept it. In all time the poor you have with you; but me you have not at all time.

And a great company of Jihudoyee who were there heard Jeshu. And they had come not on Jeshu's account only, but also to see Loozar, he whom he had raised from among the dead. But the chief priests were minded to slay Loozar also, because many of the Jihudoyee on account of him had gone and believed in Jeshu.

* Or, (men beth mithee,) from the house of the dead.

XXXI. 12:12

THE day after, a great gathering of those who had come to the feast, when they heard that Jeshu was coming to Urishlem, took branches of palms, and went forth to meet him. And they cried out, saying, Aushana ! Blessed is he who cometh in the name of the Lord, the King of Israel. And Jeshu caused to be found an ass, and sat upon him; as it is written, Fear not, daughter of Tseun: behold, thy King cometh to thee, and riding on a colt, the foal of an ass. But these the disciples knew not at that time; but when Jeshu was glorified, the disciples remembered that these were written concerning him, and (that) these (things) they had done unto him. But the assembly that was with him when he called Loozar from the sepulchre, and raised him from among the dead, bare witness. And on account of this, great multitudes went forth to receive him; for they had heard that this sign he had done. But the Pharishee said one to another, See you that you do not profit any thing ! For, behold, the whole world is gone after him.

Now there were also from the Gentiles men who had ascended to worship at the feast. These came and drew near to Philipos, who was of Beth-tsaida of Galila; and they requested of him, and said to him, Mari, we desire to see Jeshu. And Philipos came and told Andreas, and Andreas and Philipos told Jeshu.

XXXII. 12:23

BUT Jeshu answered and said to them, The hour hath come that the Son of man may be glorified. Amen, amen, I say to you, That a grain of wheat if it fall not and die in the earth remaineth alone; but if it die, it bringeth much fruits. He who loveth his life shall lose it; and he who hateth his life in this world shall keep it to the life which is eternal. If any man serve me, let him come after me; and where I am, there shall be also my servant: whoever serveth me, him will my Father honour. Now my soul, behold it is commoved; and what shall I say ? My Father, deliver me from this hour: but on account of this have I come unto this hour. Father, glorify thy name.

And the voice was heard from heaven, I have glorified, and again I glorify.*

And the company who stood, heard, and they said there was thunder.

But others said, An angel spake with him.

Jeshu answered and said to them, Not on my account was this voice, but on your account. Now is the judgment of this world; now is the ruler of this world cast out. And I, when I have been lifted up from the earth, will draw all men unto me. But this he said to show by what death he should die.

The people said to him, We have heard from the law that the Meshicha for ever abideth: how sayest thou that the Son of man is to be lifted up ? Who is this Son of man ?

Jeshu saith to them, A little further time is the light with you. Walk while you have the light, that the darkness overtake you not. And whoever walketh in darkness knoweth not whither he goeth. While you have the light, believe in the light, that the sons of light you may become. These spake Jeshu, and went (and) concealed himself from them. Yet though all these signs he had done before them, they believed not in him: that the word of the prophet Eshaia might be fulfilled, who said,

My Lord, who hath believed our report, †

And the arm of the Lord, to whom hath it been revealed ?

Because of this they were not able to believe: Wherefore again Eshaia had said,

He hath blinded their eyes,

And darkened their heart,

That they should not see with their eyes,

And understand with their heart,

And be turned, and I should heal them.

These said Eshaia when he saw his glory, and spake concerning him. Yet of the chiefs also many believed in him: but because of the Pharisee they did not confess, that they might not be put out of the synagogue: for they loved the glory of men more than the glory of Aloha. But Jeshu cried and said, He who believeth in me, believeth not in me, but in him who sent me. And he who seeth me seeth him who sent me. I the light am come into the world, that every one who believeth in me might not abide in darkness. And he who heareth my words, and doth not keep them, I judge him not: for I came not to judge the world, but to save the world. He who rejecteth me, and receiveth not my word, hath that which judgeth him: the word which I speak, that judgeth him in the last day. For I of myself have not spoken, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandments are life everlasting: these therefore which I speak, as said to me my Father, so I speak.

* Schabechth, vatoob maschbach-no. † Or, our hearing.

XXXIII. 13:1

NOW before the feast of petscha, Jeshu knew that his hour was come, and that he should pass from this world unto his Father, and he had loved his who were in this world, and unto the end he had loved them. And when was the supper, Satana had cast it into the heart of Jihuda bar Shemun Scarjuta to betray him. But Jeshu himself, because he knew that the Father had given all things into his hands, and that from Aloha he had come forth, and unto Aloha he was going, riseth from supper, and setteth his garments apart, and took a towel, (and) bound (it) upon his loins; and he poured water into a basin, and began to wash the feet of his disciples, and wiped (them) with the towel that he had bound upon his loins. But when he came to Shemun Kipha, Shemun said to him, Dost thou, my Lord, wash my feet for me ?

Jeshu answered and said to him, What I do, thou knowest not now; but

afterward thou shalt know.

Shemun Kipha saith to him, Never shalt thou wash for me my feet.

Jeshu saith to him, If I do not wash thee, thou hast with me no part.

Shemun Kipha saith to him, Then, my Lord, not only my feet shalt thou wash for me, but also my hands, also my head.

Jeshu saith, He that hath bathed needeth not but his feet only to wash, for all of him he hath cleansed: also you are clean, but not all of you. For Jeshu knew who was betraying him; therefore he said, Ye are not all of you clean.

But when he had washed their feet, he took up his garments and reclined, and said to them, Know you what I have done for you ? You call me Our Master, and Our Lord; and well say you, for I am. If I then, your Lord and your Master, have washed for you your feet, how much more ought you to wash the feet of one another ? For this pattern have I given you, that as I have done to you, you also should do. Amen, amen, I say to you, The servant is not greater than his lord; nor (is) the apostle greater than he who sent him. If these you know, happy are you if you do them. Not of all of you do I speak; for I know those whom I have chosen; but that the scripture might be fulfilled, that he who eateth bread with me hath lifted against me his heel. Now I tell you before it shall be, that when it is done you may believe that I am. Amen, amen, I say to you, Whoever receiveth him whom I send receiveth me; and whoever receiveth me receiveth him who sent me.

These said Jeshu, and was agitated in his spirit, and testified, and said, Amen, amen, I say to you, That one of you shall betray me. But the disciples looked one on the other, because they knew not concerning whom he spake. Now there was of his disciples one who reclined on his bosom; he whom Jeshu loved. To this signed Shemun Kipha that he would ask of whom it was that he spake. And that disciple fell upon the bosom of Jeshu, and said to him, My Lord, who is this? Jeshu answered and said to him, He to whom I give the dipped bread. And Jeshu dipped the bread and gave it to Jihuda bar Shemun Scarjuta. Then after the bread Satana entered into him. And Jeshu said to him, What thou doest, do with speed ! But this no man knew of those who reclined of what he spake to him. For some of them thought that as Jihuda had the purse, he had instructed him to buy something that should be required at the feast, or that he should give somewhat to the poor. But he, Jihuda, received the bread and immediately went out: and it was night when he went out.

XXXIV. 13:31

AND Jeshu said, Now is glorified the Son of man, and Aloha is glorified in him. And if Aloha is glorified in him, Aloha shall glorify him in himself, and at once doth glorify him. My sons, a little longer I am with you, and you will seek me; and, as I said to the Jihudoyee, Whither I go you cannot come, so to you say I now. A new commandment give I to you, that you should love one another; as I have loved you, so do you also love one another. By this shall all men know that you are my disciples, if love be in you one for another.

Shemun Kipha said to him, Our Lord, whither goest thou ?

Jeshu said to him, Whither I go, thou canst not now come after me; but at the last thou shalt come.

Shemun Kipha saith to him, My Lord, why cannot I come after thee now ? My life for thee lay I down.

Jeshu saith to him, Dost thou lay down thy life for me ! Amen, amen, I tell thee, That the cock will not crow, until thou shalt have denied me three times.

XXXV. 14:1

LET not your heart be troubled: believe in Aloha, and in me believe. Many are the mansions of my Father's house: and if not, I would have told you; for I go to prepare for you a place. And if I go to prepare for you a place, I will come again and take you with me, that where I am you also may be. And whither I go you know, and the way you know.

Thoma saith to him, Our Lord, we know not whither thou goest, and how can we know the way ?

Jeshu saith to him, I (am) the way, and the truth, and the life. No man cometh unto my Father unless by me. But if me you had known, my Father also would you have known: and henceforth you know him and have seen him.

Philipos saith to him, Our Lord, show us the Father, and it sufficeth us.

Jeshu saith to him, All this time have I been with you, and hast thou not known me, Philipé? He who me seeth, seeth the Father; and how sayest thou, Show us the Father ? Believest thou not that I am in my Father and my Father in me ? And these words that I speak, I speak not from myself, but my Father who dwelleth in me, he doeth these works. Believe that I am in my Father and my Father in me; and if not, even on account of the works, believe. Amen, amen, I say to you, That whosoever believeth in me, these works that I do shall he do also; and more than these shall he do, because I go unto my Father. And whatsoever you shall ask in my name, I will do for you, that the Father may be glorified in his Son. And if you shall ask (of) me in my name, I will do.

XXXVI. 14:15

IF you love me, keep my commandments; and I will pray of my Father, and another Paraclete * will he give you, who will be with you for ever, the Spirit of truth, he whom the world cannot receive, because it doth not see him, nor know him. But you know him; for with you he dwelleth, and in you is. I will not leave you orphans; for I will come to you a little after. And the world seeth me not, but you shall see me; for because I live, you also shall live. In that day you will know that I am in my Father, and you in me, and I in you. He who hath my commandments and keepeth them is he who loveth me; and he who loveth me shall be loved of my Father, and I will love him, and will manifest to him myself.

Jihuda saith to him, (it was not Scarjuta,) My Lord, how to us wilt thou manifest thyself, and not to the world ?

Jeshu replied, and said to him, He who loveth me, my word keepeth, and my Father will love him, and unto him we come, and a dwelling-place † with him we make. But he who loveth me not, keepeth not my word. And the word that you hear is not mine, but of the Father who sent me. These have I spoken with you while I am with you. But he, the Paraclete, the Spirit of Holiness, whom the Father sendeth in my name, he shall teach you every thing, and he shall remind you of all that I have said to you.

PEACE I leave with you; my peace I give to you: not as the world giveth, give I unto you. Let not your heart be troubled, nor be afraid. You have heard what I have told you, that I go, and come to you (again). If you had loved me, you would have rejoiced, because I go to my Father; for my Father is greater than I. And now, behold, I have told you while it is not done, that when it has been you may believe. Henceforth I will not speak with you much; for the ruler of the world cometh, and in me hath he nothing. But that the world may know that I love my Father, and as my Father hath commanded, so I do. Arise, let us go hence !

I am the true vine,‡ and my Father is the husbandman. Every branch which in me giveth not fruits he taketh away; and that which giveth fruits he cleanseth, that more fruits it may give. Now are you clean because of the word which I have spoken with you. Abide in me, and I in you. As the branch cannot give fruits of itself if it abide not in the vine, so also cannot you, if you abide not in me. I am the vine, and you the branches. Whoso abideth in me, and I in him, this produceth much fruits, because without me you cannot do any thing. But if a man abide not in me, he is cast without, as a withered branch; and, gathering, they cast it into the fire to burn. But if you abide in me, and my words abide in you, all whatever you will to ask shall be unto you.

* Paraklito. † A mansion. ‡ The vine of truth.

XXXVII. 15:8

IN this is glorified my Father, that much fruit you give, and be my disciples. As my Father hath loved me, so I have loved you: continue in the love of me. If my commandments you will keep, you shall abide in my love; as I have kept the commandments of my Father, and abide in his love. These have I spoken with you, that my joy may be in you, and that your joy may be full. This is my commandment, That you love one another, as I have loved you. Love which is greater than this is not, that a man lay down his life for his friends. You are my friends, if you do all that I command you. No more I call you servants, for the servant knoweth not what doeth his Lord; but my friends have I called you; wherefore all that I have heard from my Father, I have made known unto you. You have not chosen me, but I have chosen you, and placed you, that you also may go (and) yield much fruit; and your fruit shall remain, because all that you shall ask the Father in my name, he will give to you. These I command you, That you love one another. And if the world hate you, know that, before you, it hated me. And if of the world you were, the world its own would have loved; but you are not of the world, for I have chosen you from the world; on which account the world hateth you. Remember the word which I spake with you, That there is no servant who is greater than his lord. If me they have persecuted, you also will they persecute; and if my word they had kept, yours also would they keep. But these all will they do to you on account of my name, because they know not Him who sent me. If I had not come and spoken with them, they had not had sin; but now have they no pretext for their sins.* He who hateth me, my Father also hateth. And if the works I had not done before their eyes which no other man hath done, they had not had sin; but now they have seen and hated both me and my Father; † that the word may be fulfilled which is written in their law, They hated me undeservedly. But when the Paraclete cometh, He whom I will send unto you from my Father, the Spirit of Truth, He who from my Father cometh forth, He shall testify of me. You also testify, because from the beginning are you with me.

These have I spoken with you, that you may not be offended. They shall cast you out from their synagogues; and the hour cometh when every one who shall kill you will think that a sacrifice he offereth unto Aloha. And these will they do, because they have not known either my Father or me.

* Or, no cause on the faces of their sins. † Also me, and also my Father.

XXXVIII. 16:4

THESE have I spoken with you, that when their time hath come you may remember that I told you. But these at first I did not tell you, because with you I was. But now I go unto Him who sent me; and no man of you asketh me, Whither goest thou? For I have told you these, and sorrow hath come and filled your hearts. But I the truth say to you, That it is needful for you that I go; for if I go not, the Paraclete cometh not to you. But if I go, I will send him to you. And when he hath come, he will convict the world of sin, and of righteousness, and of judgment. Of sin, because they believe not in me; but of righteousness, because unto my Father I go, and you see me not again; but of judgment, because the ruler of this world is judged. I have yet much to tell you, but you cannot now apprehend; but when the Spirit of Truth hath come, he will lead you into all the truth; for he will not speak of himself; * but all that he shall hear he will speak, and the things to come † will he make known to you. He will glorify me, because of mine he will take and will show you. All whatever that the Father hath is mine: on this account I have said to you, That of mine he will take, and will show you.

* From his own mind. † The futurities.

XXXIX. 16:16

A LITTLE (time), and you will not see me; and again a little, and you shall see me, because I go to the Father. And the disciples said one to another, What is this that he saith to us? A little (time), and you will not see me; and again a little (while), and you shall see me, and because I go to my Father. And they said, What is this little (time of) which he hath spoken? We know not what he saith. But Jeshu knew that they sought to ask him; and he said to them, Concerning this do you inquire together that I told you, A little (time), and you will not see me; and again a little, and you shall see me ? Amen, amen, I tell you, That you will weep and lament, and the world will rejoice; and to you shall be sorrow; but your sorrow shall become joy. A woman, when she travaileth, hath sorrow, that the day hath come for her giving birth; but when she hath borne a son, she remembereth not her anguish, for joy that a child of man hath been born into the world. You also now have sorrow; but again I will see you, and your heart shall rejoice, and your joy no man taketh from you. And in that day you will ask me nothing. Amen, amen, I tell you, That whatsoever you shall ask my Father in my name, he will give you. Hitherto you have not asked any thing in my name : * ask, and receive, that your joy may be full. These in parables I have spoken with you; but the hour cometh when I will not speak with you in parables, but manifestly; and I will announce to you concerning the Father. In that day you shall ask in my name; and I say not to you that I will ask of the Father for you; for the Father himself loveth you, because you have loved me, and have believed that from the Father I came forth. I came forth from the Father, and came into the world; and again I leave the world, and go unto the Father.

His disciples say to him, Behold, now openly speakest thou, and not one parable hast thou spoken. Now know we that every thing thou knowest, and thou needest not that any man should ask thee. By this we believe that from Aloha thou hast come forth.

* Some copies add here, Velo medem, and not any thing.

XL. 16:31

JESHU saith to them, Believe ! Behold, the hour shall come, and now cometh, that you will be dispersed (every) man to his place, and you will have left me alone. But I am not alone, because the Father is with me. These have I said to you, that in me you may have peace. In the world you shall have distress; but be of heart, I have conquered the world.

These spake Jeshu; and, uplifting his eyes to heaven, he said, My Father, the hour hath come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that to all whom thou hast given him he should give the life which is eternal. But this is the life which is eternal, that they know thee, who art the true Aloha,* and Him whom thou hast sent, Jeshu Meshicha. I have glorified thee on the earth; the work which thou didst give me to do, I have finished it. And now glorify thou me, my Father, with thyself, in that glory which I had with thee before the world was. I have made known thy name unto the sons of man; those whom thou gavest me from the world: thine they were, and to me didst thou give them; and they have kept thy word. Now have they known that whatsoever thou hast given me is from thee. And the words that thou gavest me I have given them, and they have received, and have known assuredly that from thee I came forth, and have believed that thou didst send me. And for them I pray; not for the world I pray, but for them whom thou hast given me, because they are thine. And every thing of mine is thine, and thine is mine, and I am glorified in them. Henceforth I am not in the world; but these are in the world, and I come to thee. Holy Father, keep them through thy name, that (name) which thou hast given to me, that they may be one as we are. While I was with them in the world, I kept them through thy name: those whom thou gavest me I have kept, and a man of them is not lost, but the son of perdition, that the scripture may be fulfilled.

* The Aloha of truth.

XLI. 17:13

BUT now I come to thee, and these (things) I speak in the world, that they may have my joy completed in themselves. I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world. Not that thou wouldest take them out of the world do I pray, but that thou wouldest keep them from the evil; for they are not of the world, even as I am not of the world. Father, sanctify them through thy truth; for thy word is truth. As me thou hast sent into the world, I also have sent them into the world. And for their sakes I consecrate myself, that they also may be consecrated for the truth.

Nor for these do I pray only, but also for those who shall believe in me through their word; that they all may be one, as thou, my Father, (art) in me, and I in thee, that they also in us one may be; that the world may believe that thou hast sent me. And the glory which thou hast given me have I given unto them, that they may be one as we are one; I in them, and thou in me, that they may be perfected in one; and that the world may know that thou hast sent me, and that thou hast loved them, as me also thou hast loved. Father, those whom thou hast given I will that where I am they also may be with me, that they may see that glory of mine, which thou hast given to me; for thou lovedst me before the foundations of the world. My righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have made known unto them thy name, and I make it known that the love itself, wherewith thou hast loved me, may be in them, and I may be in them.

THESE said Jeshu, and went forth with his disciples over the ford of Kedrun, where there was a garden, which he entered with his disciples. But Jihuda, the traitor, also knew that place, because many-a-time had Jeshu there with his disciples convened. Jihuda then took a band, and from the chief priests and Pharisee he took officers, and came thither with lanterns and lamps and arms. But Jeshu, who knew every thing that should come upon him, went forth and said to them, Whom seek you? They say to him, Jeshu Natsroia. Jeshu saith to them, I am. And Jihuda the traitor was also standing with them. And when Jeshu had said to them, I am, they went backward and fell upon the ground. And Jeshu again asked them, Whom seek you? Then they said, Jeshu Natsroia. Jeshu saith to them, I have told you that I am; and if me you seek, let these go. That the word might be fulfilled which he spake, Of those whom thou hast given me I have not lost even one. But Shemun Kipha had a sword upon him, and he drew it, and smote the servant of the high priest, and took off his right ear. And the name of the servant was Molek. Jeshu said to Kipha, Put up the sword into its sheath; the cup which my Father hath given me shall I not drink it?

Then the band and the captains and the officials of the Jihudoyee took Jeshu and bound him, and brought him unto Chanan first, because he was father-in-law of Kaiapha, he who was the high priest of that year. Now it was Kaiapha, he, who had counselled the Jihudoyee that it was expedient that one man should die for the people.

But Shemun Kipha, and one of the other disciples, came after Jeshu. And that disciple knew the chief of the priests, and went in with Jeshu into the hall. But Shemun stood without at the door. And that other disciple, who knew the chief of the priests, went out and told the keeper of the door to admit Shemun. But the damsel keeping the door said to Shemun, Art thou also of the disciples of this man?

He saith to her, No.

And the servants and officials were standing, and they had set a fire to warm them, because it was cold; and Shemun stood also with them and warmed himself.

And the high priest questioned Jeshu concerning his disciples, and concerning his doctrine.

And Jeshu said to him, I openly discoursed with the people, and, at all time, taught in the synagogue and in the temple, where all the Jihudoyee assemble. And nothing in secret have I spoken. Why askest thou me? Ask them who have heard what I have said with them. Behold, they know every thing that I have said.

And as these (words) he spake, one of the officers who stood (by) struck Jeshu upon his cheek, and said to him, Thus givest thou the answer to the chief of the priests?

Jeshu replied and said to him, If wickedly I have spoken, bear witness of the evil; but if well, why hast thou struck me?

But Chanan had sent Jeshu bound unto Kaiapha, chief of the priests. And Shemun Kipha stood and warmed (himself), and they say to him, Thou art also one of his disciples?

And he denied and said, I am not.

One of the servants of the chief of the priests said to him, the brother of him whose ear Shemun had cut off, Did not I see thee with him in the garden?

And again Shemun denied.

And in the same hour the cock crowed.

XLIII. 18:28

NOW they led Jeshu from Kaiapha into the praetorium, and it was early. But they would not enter the praetorium, that they might not be defiled, until they should have eaten the petscha. But Pilatos came forth to them without, and said to them, What accusation have you against this man ?

They answered and said to him, If he were not a worker of evils, we would not to thee have delivered him.

Pilatos saith to them, Take you him, and judge him according to your law.

The Jihudoyee say to him, It is not lawful for us to put any one to death. That the word that Jeshu spake might be accomplished, when he declared by what death he should die.

But Pilatos entered the Praetorium, and called Jeshu, and said to him, Art thou the king of the Jihudoyee ?

Jeshu saith to him, Of thyself sayest thou this, or did others tell thee concerning me ?

Pilatos saith to him, Am I a Jihudoya? The sons of thy people and the chief priests have delivered thee to me: what hast thou done ?

Jeshu saith to him, My kingdom is not from this world. If from this world were my kingdom, my servants would have fought, that I should not have been delivered to the Jihudoyee. But now my kingdom is not from hence.

Pilatos saith to him, Then thou art a king ?

Jeshu saith to him, Thou hast said that I am a king. For this am I born, and for this I came into the world, to testify of the truth. Every one who is of the truth heareth my voice.

Pilatos said to him, What is the truth ?

And when he had said this, he went forth again to the Jihudoyee, and said to them, I find not one cause in him. But you have a custom that one I should release to you at the petscha. Will you, therefore, that I release to you this King of the Jihudoyee ?

And they all cried and said, Not this, but Bar Aba. Now this Bar Aba was a robber.

Then Pilatos scourged Jeshu. And the soldiers entwined a crown of thorns, and set it on his head; and they covered him with robes of purple, and said, Hail to thee, King of the Jihudoyee ! and struck him upon his cheeks. And Pilatos came again forth, and said to them, Behold, I bring him to you forth, that you may know that I find nothing against him, nor one cause (of death).

XLIV. 19:5

AND Jeshu came forth, having on him the crown of thorns and the robes of purple. And Pilatos said to them, Behold the man ! But when the chief priests and officials saw him, they cried out, saying, Crucify him, crucify him ! * Pilatos saith to them, Take you him and crucify him; † for I find in him no cause. The Jihudoyee say to him, We have a law, and, according to our law, he is guilty of death, because he made himself the son of Aloha. When Pilatos heard that word, he the more feared.

And he entered again the praetorium, and said to Jeshu, Whence art thou ?

But Jeshu gave him no answer.

Pilatos saith to him, With me speakest thou not ? Knowest thou not that I have power to release thee, and power to crucify thee ?

Jeshu saith to him, Thou against ME hast no power, no not any, unless it hath

been given to thee from above: wherefore he who delivered me to thee hath a sin greater than thine.

On this account Pilatos willed to release him: but the Jihudoyee cried out, If this (man) thou releasest, thou art not the friend of Cesar: for whosoever maketh himself a king is the adversary of Cesar. But when Pilatos heard that word, he brought Jeshu without, and sat down upon the tribunal in the place which is called the Pavement of Stones, but in Hebrew it is called Gaphiphtha. And it was the preparation for the petscha.

* Or, suspend him. † elevate him on the cross.

XLV. 19:15

AND it was about the sixth hour. And he said to the Jihudoyee, Behold your king ! But they cried out, Take him away, take him away ! crucify him, * crucify him ! Pilatos saith to them, Your king shall I crucify ? The chief priests say to him, We have no king but Cesar. Then delivered he him to them, that they might crucify him.

And they took Jeshu, and led him forth, bearing his cross to a place which is called A Skull, but in Hebrew is Gogultha: there they crucified him, and with him two others, one on either side, † and Jeshu in the midst.

And a tablet also wrote Pilatos, and set it on the cross; and it was thus written, This is Jeshu Natsroya, King of the Jihudoyee. And this title many of the Jihudoyee read; for nigh to the city was the place where Jeshu was crucified; and the writing was in Hebrew and Greek and Roman. And the chief priests said to Pilatos, Do not write that he is king of the Jihudoyee, but that he said, I am the king of the Jihudoyee. Pilatos saith, That which I have written, I have written.

* Or, suspend him. † Or, one here, and one here.

XLVI. 19:23

BUT the soldiers, when they had crucified Jeshu, took his vestments and made four parts, a part unto each one of the soldiers: but his tunic was without seam, from the top woven all of it. And they said one to another, Let us not rend it, but play for it by playing, ¶ (to decide) whose it shall be: and fulfilled was the scripture which had said,

They divided my garments among them,

And upon my raiment did they cast the lot.

These things did the soldiers. But there stood by the cross of Jeshu his mother, and the sister of his mother, and Mariam, she who was (the wife) of Cleopha, and Mariam Magdalitha. Jeshu seeth his mother, and that disciple whom he loved, standing; and he said to his mother, Woman, behold thy son ! * and he said to that disciple, Behold thy mother ! † And from that hour that disciple received her to be with him. After these Jeshu knew that every thing would be accomplished, and, that the scripture might be fulfilled, said, I thirst.‡ And a vessel was set (there) filled with vinegar: then they filled a sponge from the vinegar, and put it upon hyssop, and offered it to his mouth. And when Jeshu had taken the vinegar, he said, Behold, it is finished ! § And he bowed his head, and delivered up his spirit.

¶ Naphes eleh mephas. * Athto, ho barek. † Ho emok. ‡ Tshe-no. § Ho Mashálam.

XLVII. 19:31

THE Jihudoyee, because it was the preparation, said, Let not these bodies remain-all-night upon the cross, because the shabath has lighted: for a great day was the day of that shabath. And they besought of Pilatos that they should brake the legs of those (who had been) crucified, and take them down. And the soldiers came, and brake the legs of the first, and of that other who was crucified with him; but when they came unto Jeshu, they saw that he was dead already, and they brake not his legs. But one of the soldiers struck him in his side with the lance, and forthwith there came out blood and water. And he who SAW testifieth, and the truth is his testimony; and he knoweth that the truth he hath said, that you also may believe. For these things were done, that the scripture might be fulfilled, which said, that

A bone shall not be broken in him.
And again another scripture which said,

They shall look upon him whom they pierced.

After these Jauseph, he who was of Rometha, begged of Pilatos, for he was a disciple of Jeshu, but secretly for fear of the Jihudoyee, that he might take the body of Jeshu: and Pilatos permitted. And he came and took the body of Jeshu. And Nikodimos also came, he who at first had come to Jeshu by night, and he brought with him a condiment of myrrh and aloes, as a hundred lithreen. And they took the body of Jeshu, and wrapped it in cloths and in balsams, as is the manner of the Jihudoyee to bury. Now in that place where Jeshu was crucified was a garden, and in the garden a new sepulchre where one yet had not been laid. And they laid there Jeshu, because the shabath was coming in and the sepulchre was near.

XLVIII. 20:1

BUT in the first in the week came Mariam Magdalitha in the early-morn, (while it was) yet dark, unto the house of burial. And she saw the stone that it was taken from the sepulchre. And she ran, and came to Shemun Kipha, and to that other disciple, whom Jeshu loved, saying to them, They have taken away our Lord from that house of burial, and I know not where they have laid him. And Shemun went forth, and that other disciple, and they came to the house of burial. And they ran both of them together; but that disciple ran before Shemun, and came first to the house of burial. And looking, he saw the cloths lying, but entering he entered not. But Shemun came after him, and went into the house of burial, and saw the cloths set, and the napkin that had been bound upon his head, not with the cloths, but folded up, and laid apart in one place. Then went in also that disciple who came first to the house of burial, and he saw, and believed. For not yet knew they the scriptures, that he was to rise from the dead. And those disciples went again to their place. But Mariam stood at the sepulchre weeping: and while weeping, she looked into the sepulchre, and saw two angels in white, who were sitting, one at his pillows, and one at his feet, where the body of Jeshu had lain. And they say to her, Woman, why weepest thou ?

She saith to them, Because they have taken away my Lord, and I know not where they have laid him. This said she, and turned herself back, and saw Jeshu standing, and knew not that it was Jeshu.

Jeshu saith to her, Woman, why weepest thou? and whom seekest thou ?

But she thought he was the gardener, and said to him, Sir, if thou have taken him away, tell me where thou hast laid him, and I will go (and) take him away.

Jeshu saith to her, Mariam.

She turned and saith to him in Hebrew, Rabuni, which is saying, Malphona.

Jeshu saith to her, Touch * me not; for not yet have I ascended to my Father: but go to my brethren, and say to them, I ascend to my Father, and to your Father, to my God, and to your God.

Then went Mariam Magdalitha, and announced to the disciples that she had seen our Lord, and (that) these (words) he had spoken to her.

* Or, approach.

XLIX. 20:19

WHEN it was the evening of that day which (was) the first in the week, and the doors were shut where the disciples were, for fear of the Jihudoyee, came Jeshu, stood among them, and said to them, Peace (be) with you. * This he said, and showed them his hands and his side. And the disciples rejoiced when they saw our Lord. Then said Jeshu unto them, Peace (be) with you: as my Father sent me, I also send you. And when he had said these, he breathed on them, and said to them, Receive the Spirit of Holiness: † if you forgive sins to a man, they shall be forgiven to him; and if you retain (the sins) of a man, they are retained.

But Thoma, one of the twelve, he who was called the Twin, was not there with them when Jeshu came. And the disciples say to him, We have seen our Lord. But he said to them, Unless I see in his hands the places of the nails, and put into them my fingers, and extend my hand into his side, I believe not.

* Shalomo amkun. † Kabélu Rucho da-Kudsho.

L. 20:26

AND after eight days again within were the disciples, and Thoma with them. And Jeshu came, while the doors were shut, stood in the midst, and said to them, Peace (be) with you. And he said to Thoma, Bring thy finger hither and see my hands, and bring thy hand and thrust it into my side, and be not unbelieving but believing. And Thoma answered and said to him, My Lord, and my God ! *

Jeshu saith to him, Now that thou hast seen, thou hast believed: blessed are they who have not seen me, and have believed.

But many other signs did Jeshu before his disciples: those are not written in this record; but these are written, that you may believe that Jeshu is the Meshicha, the Son of Aloha, and that when you have believed you may have in his name the life which is eternal.

* Mari Valohi.

LI. 21:1

AFTER these Jeshu again showed himself to his disciples at the sea of Tiberios; and he showed (himself) thus. There were together Shemun Kipha, and Thoma who was called the Twin, and Nathanael, he who was of Kotna of Galila, and the sons of Zabdai, and two other of the disciples. Shemun Kipha saith to them, I go to net fishes. They say to him, We also go with thee. And they went forth and ascended into a vessel; and through that night they netted nothing. But when it was morning Jeshu stood on the sea shore; but the disciples knew not that it was Jeshu. And Jeshu said to them, Children, have you any thing to

eat ? They say to him, No. He saith to them, Cast your net on the right side of the vessel, and you shall find. And they cast (it), and could not draw the net for the multitude of fishes which it held. And that disciple whom Jeshu loved said to Kipha, This is our Lord. But Shemun, when he heard that it was our Lord, took his tunic, and threw it over his loins, for he was naked, and cast himself into the sea to come to Jeshu. But the other disciples came in the vessel, for they were not far from the land, but as two hundred ameen, and they drew that net of fishes. Then when they had ascended the land, they saw coals laid, and fish laid upon them, and bread. And Jeshu said, Bring of the fish which you have now caught. And Shemun Kipha went up, and drew the net to land full of great fishes, an hundred and fifty and three: yet for all this weight that net was not broken. And Jeshu said to them, Come, dine. But one of the disciples did not dare to ask him, Who is he? for they knew that it was our Lord. And Jeshu drew near, and took bread, and fish, and gave to them. This is the third time that Jeshu was seen by his disciples when he had risen from among the dead.

LII. 21:15

WHEN they had dined, Jeshu said to Shemun Kipha, Shemun bar Jona, lovest thou me more than these ?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my lambs.

He saith to him again the second time, Shemun bar Jona, lovest thou me ?

He saith to him, Yes, my Lord, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep.

Jeshu saith to him again the third time, Shemun bar Jona, lovest thou me ?

And it grieved Kipha that he said to him the third time, Lovest thou me ? And he said to him, My Lord, all things thou understandest, thou knowest that I love thee.

Jeshu saith to him, Feed my sheep. Amen, I say to thee, When thou wast young, thou didst gird thy loins and walk whithersoever thou willedst; but when thou art old, thou shalt stretch forth thy hands, and another will bind thy loins, and conduct thee whither thou wilt not. But this he said, to show by what death he was to glorify Aloha. And when he had said these, he said to him, Come after me.

LIII. 21:20

AND Shemun turned, and saw the disciple whom Jeshu loved following; he, who leaned at the supper upon the bosom of Jeshu, and said, My Lord, who is he that betrayeth thee ? This when Kipha saw, he said to Jeshu, My Lord, and this, what ? Jeshu saith to him, If I will that this wait until I come, what (is that) to thee ? Come thou after me. And that word went forth among the brethren, that that disciple dieth not. But Jeshu did not say, He dieth not, but, If I will that this (man) wait until I come, what (is that) to thee ? This is the disciple who hath testified of all these, and hath also written them: and we know that the truth is his testimony. There are also many other things which Jeshu hath done, those that if one by one they were written, not the world also itself, as I think, would suffice for the books that could be written.

Finished is the Holy Gospel, the Preaching of Juchanon the Evangelist, which he spake and preached in Greek in Ephesos.



THE END.