THE SEFER OF JESUS

Gospel according to Barnabi

Barnabi



Revised according to
Quran, Torah & Prophets

English 1907, *Gospel of Barnabas* | Italian 1709
Evangelio di Iessu di Barnaba apostolo suo

Annotated on the chronicles of
Enoch, the Apostles, and Emmerich

Full English Version

Filbluz editions

THE SEFER OF JESUS

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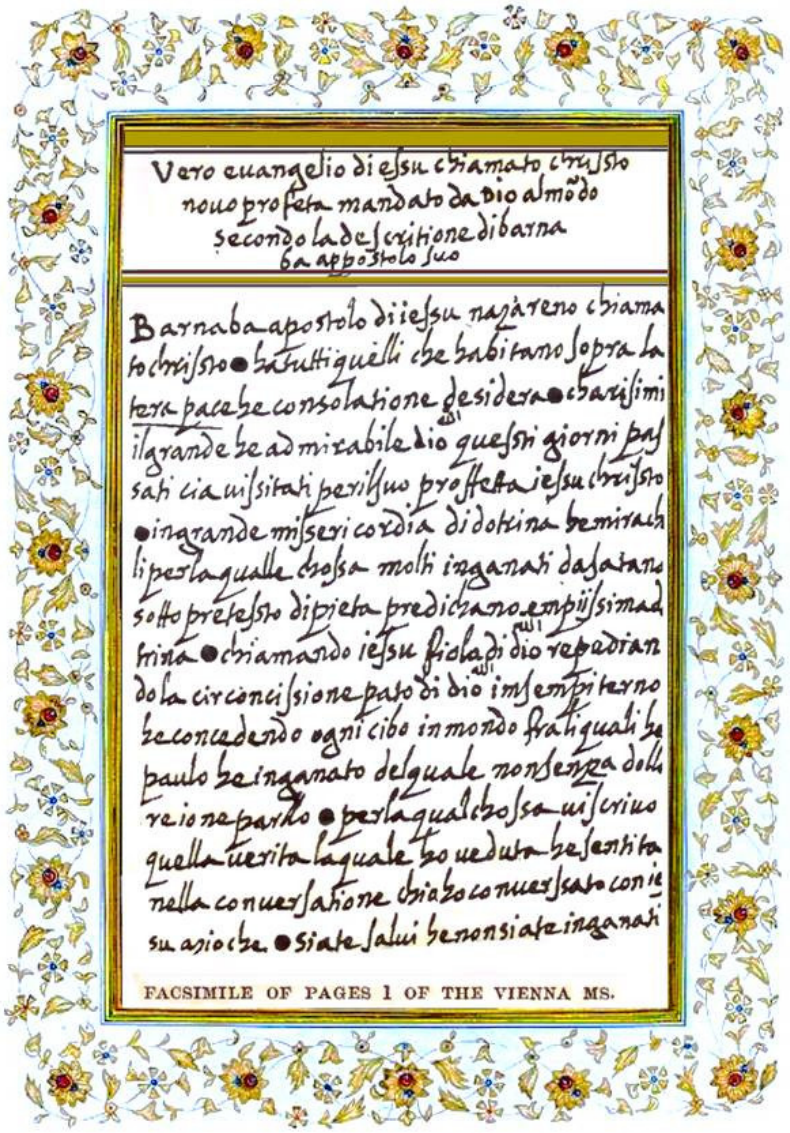
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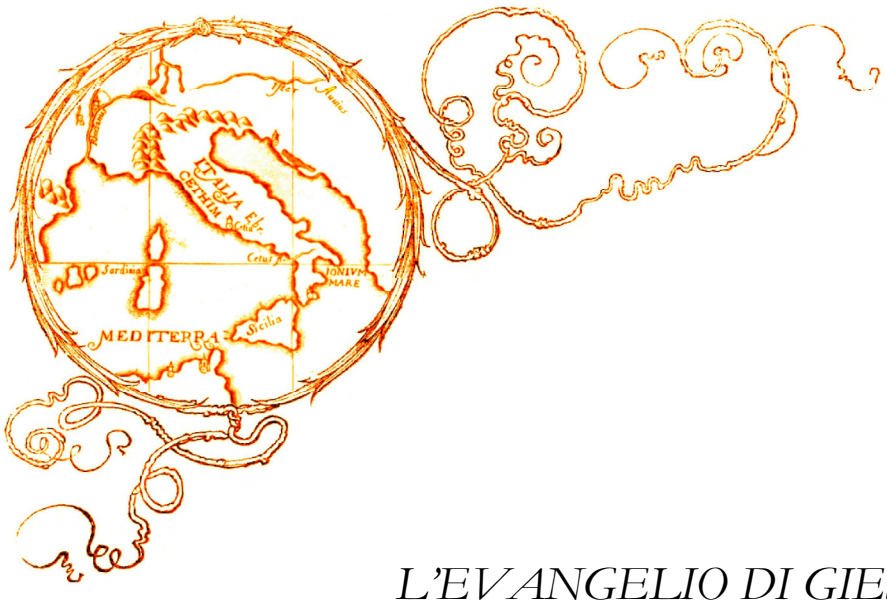


Vero euangelio di iesu chiamato christo
nouo profeta mandato da dio almõdo
secondo la descritione di barna
ba appostolo suo

Barnaba apostolo di iesu nazareno chiama
to christo ● a tutti quelli che habitano sopra la
terra pace he consolatione desidera ● charissimi
il grande he admirabile dio questi giorni pas
sati cia uisitati per suo profeta iesu christo
● in grande misericordia di dottrina he miracu
li per la quale cosa molti ingannati da satana
sotto pretesto di pieta predicauano empissima
mente ● chiamando iesu figlio di dio repudian
do la circoncisione pato di dio in sempiterno
he concedendo ogni cibo in mondo fra i quali he
paulo he ingannato del quale non senza dolo
re io ne parlo ● per la qual cosa uiscritto
quella uerita la quale ho ueduta he sentita
nella conuersatione chio co conuersato con ie
su acio che ● siate salui he non siate ingannati

FACSIMILE OF PAGES 1 OF THE VIENNA MS.

Ms Codex 2662, Biblioteca Nazionale di Vienna | 255 leaves, $6^{1/4}$ x $4^{3/8}$ in.



L'EVANGELIO DI GIESU | CHRISTO DA S. BARNABA

apostolo di iessu nazareno chiamato chrissto

Gospel of Jesus | Christ of s. Barnaba

apostle of Jesus the nazarene called Christ

To all of them that dwell
upon the earth and desire
peace and consolation.

—Barnabi

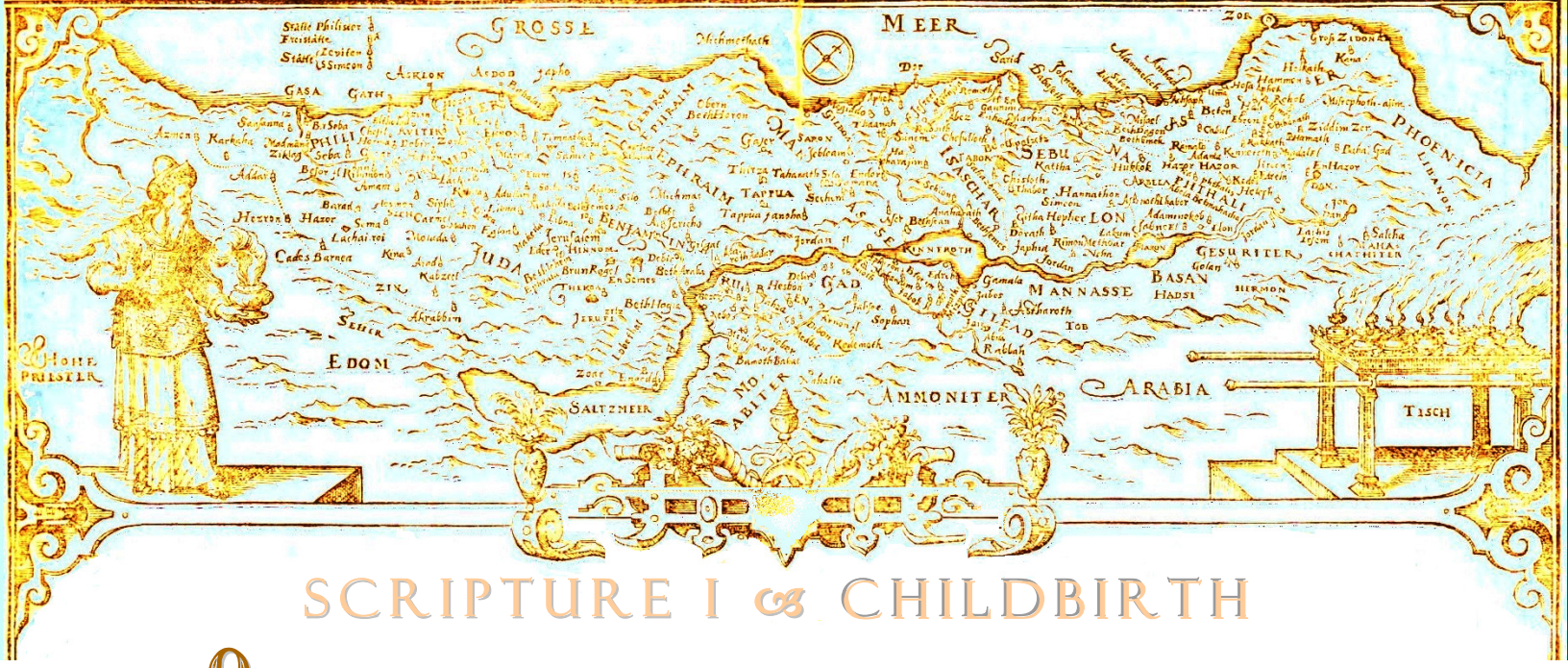
Editor note:

Personalization at the 3rd person is frequent and can be confusing.

Legend:

¦ replace *Jesus said*
› replace *saying*
‹ replace *then*, *therefore*, *wherefore*, *thereupon*
messenger replace *angel* [as in Arabic/Hebrew]

References in *italic*
No conjugation in the third-person
Proper nouns in lowercase



SCRIPTURE I & CHILDBIRTH

Of barNabi, apostle of Jesus the nazarene

Dearly beloved,

The great and wonderfull God has during these past days visited us by his prophet Jesus in great mercy of teaching and miracles. Whereof many, being deceived of satan under pretence of piety, are preaching most impious doctrine; calling Jesus a goddess, repudiating the circumcision ordained of God for ever, and permitting unclean meat.* I wrote the truth that I have seen and heard in the intercourse I have had with Jesus so that you may be saved and not be deceived of satan and perish not before God judgement | *Elohim ya-din* אֱלֹהִים יָדִין. Beware of anyone that preach unto you a new doctrine contrary to which I wrote that you may be saved eternally. The great God be with you and guard you from every evil and satan. Amen ✠

*Text add.: * Among whom also P~ul has been deceived, whose I speak not without grief.*

1

In these last years, a virgin called Mary, of the lineage of David דָּוִד, of Iehoudah יְהוּדָה | *be praised* tribe, was visited from God by the angel | *messenger, malak* מַלְאָךְ Gabriel גַּבְרִיאֵל | *God increase*. This virgin were living in all holiness, without any offence, being blameless, abiding in prayer and with fasting; being one day alone, the messenger Gabriel entered into her chamber and he saluted her there, saying:

THE SHILOH
Genesis 49:10
The scepter will not depart from Judah nor the lawgiver from between his feet until come Shiloh שִׁילֹה *unto him shall be the obedience of the peoples.*

— God is with you Mary!

The virgin was affrighted at the messenger appearance but the messenger comforted her. ›

MESSAGER
Quran 19:18
I am only a message of your Lord: I will give you a pure boy.

— Fear not Mary, you have found favour with God who has chosen you to be mother of a prophet whom he send to people of Israel that they walk in his laws with truth of heart!

— How shall I bring forth sons seeing I know no man? The virgin answered.

— O Mary, the messenger answered, God who made man without man is able to generate in you a man without man, as with him nothing is impossible!

— His will be done, I know how God is almighty! Mary answered.

NAZIR
Numbers 6:5 | Amos 2:11
I raised up of your sons for prophets & of your young men for consecrated | nazirim נְזִרִים.

— Be conceived in you the prophet whom you shall name Jesus! answered the messenger. You shall keep him from wine, strong drink, and from every unclean meat, as the infant is a holiness of God | *ki-kadosh hou le-Elohav* כִּי-קָדֹשׁ הוּא לֵאלֹהָיו.

— Be it done according to your word! Behold the handmaid of God, Mary said bowing herself with humility.

The messenger departed.

And the virgin glorified God:

— Acknowledge the greatness of God O my soul!
My spirit exult in God my savior | *oshia* וֹשִׁיעַ who has seen the lowliness of his handmaiden!
I shall be called blessed by the nations, for he who is mighty | *shadai* שַׁדַּי has made me great: blessed is his holy *Name!* His mercy extends from generation to generation of them that fear him!
He made his hand mighty to scatter the imagination in the heart of the proud!
He put down the mighty from their seat to exalt the humble! He has filled who was hungry with good things and sent away the rich empty! He keeps memory of the promises made to Abraham אַבְרָהָם [*father of a multitude of nations/goïm,* אַבְרָהָם אַב-הֲמוֹן גּוֹיִם] and his son for ever!

2

SAMSON ANNUNCIATION
Judges 13:3

A SIGN
Isaiah 7:14
The Lord himself shall give you a sign: behold, the young woman shall conceive and bear a son and shall call his name עִמָּנוּ אֵל *Imanuel; he shall eat curd & honey until he know to refuse evil and choose good.*

Having known the will of God, but fearing people take offence at her being big with child and be stoned for guilt of fornication, Mary chose a companion of her own lineage, a man called by name Joseph יוֹסֵף, fearing and serving God with prayers and fastings as righteous man of blameless life, living by the works of his hands as Carpenter. Knowing such a man, the virgin chose him for her companion and revealed to him the divine counsel.

Being righteous and fearing God, when Joseph perceived she was big with child, he minded to put Mary away. But while he slept, behold, he was rebuked by the messenger of God ›:

— Joseph, why are you minded to put away your wife Mary?
Know that the whole formed in her has entirely been done by God will.
The virgin shall bring forth a son you shall call by name *Jesus* as he is a *holiness of God* from his mother womb. You shall keep from wine, strong drink, and from every unclean meat. He is sent unto the people of Israel as God prophet to convert the heart of Iehoudah and that Israel walk in the law of the Lord written in the law of Moshe. He shall come with the great power that God give unto him to work great miracles that many be saved.

Arising from sleep, Joseph gave thanks to God and he abode with Mary all his life, serving God with entire sincerity.

3

By decree of Caesar Augustus at that time, Herod reigned in Iehoudah and Pilate was governor, while Annas and Caiaphas at the head kohanim. Also by decree of Augustus, all the people was enrolled, each one went to his own country to present themselves in their own tribes and to be enrolled.

Accordingly, Joseph departed from Nazareth, a city of Galil גָּלִיל | *circle* with Mary his wife big with child, to go to Bethlehem because it was his city, being of the lineage of David, so he might be enrolled according to the decree of Caesar.

Having arrived at Bethlehem בֵּית לֶחֶם | *house of bread,* Joseph found no place because the city was small and great the multitude of them that were strangers there; ‹ he took lodging outside the city in a shelter made for shepherds.

While Joseph abode there because there was no room in the inn, the days for Mary to bring forth being

fulfilled, the virgin was surrounded by an exceeding bright light | *or* אוֹר and without pain brought forth her son. She took in her arms to wrap him in swaddling clothes and laid him in the manger.

There came with gladness to the lodging a great multitude of messengers, blessing God and announcing peace to them that fear God. Mary and Joseph praised the Lord for the birth of Jesus and nurtured him with greatest joy.

4 At that time the shepherds were watching over their flock as is their habit, behold, they were surrounded by an exceeding bright light out of which appeared to them a messenger who blessed God.

The shepherds were filled with fear by the sudden light and appearing of the messenger:

— Behold I announce unto you a great joy. There in the city of David a infant is born, a prophet of the Lord who bring great salvation to the house of Israel. You shall find the infant in the manger who bless God with his mother.

A PROPHET
Quran 19:29 | Quran 2.253
We gave clear miracles to Isa ibn Maryam & strengthened him with the Holy Spirit.

When he had said this, there came a great multitude of messengers blessing God, announcing peace to those that have good will. When the messengers were departed, the shepherds spoke among themselves.

— Let us go even unto Bethlehem see the word that God has announced to us by his messenger!

Many shepherds came there in Bethlehem, seeking the new-born babe and found the infant who was born outside the city, lying in the manger, according to the messenger word. ‹ They made obeisance to him and gave to the mother what they had. They announced her what they had seen and heard. Mary kept all these things in her heart and so Joseph, giving thanks to God.

The shepherds returned to their flocks and announced to everyone how great a thing they had seen. And the whole hill-country of Iehoudah was filled with fear, every man laid up this word in his heart ›:

— Think who this infant shall be…

5 When the 8th days were to be fulfilled according to the law of the Lord, as written in the book | *sefer* סֵפֶר of Moshe מֹשֶׁה, they took the infant to circumcise him and carried him to the Temple | *heikal* הֵיכָל.

They circumcised the infant and gave the name *Jesus* [*Ieshurun* יֵשֻׁרוּן | *Iashar* יָשָׁר] as the Lord messenger had said before he was conceived in the womb.

JESHURUN
Deut. 33:5 | Isaiah 44:2
The Lord made you & formed you from the womb & will help you: Fear not Jacob my servant & you Jeshurun whom I have chosen.

Mary and Joseph perceived the infant were need for the salvation and the ruin of many. ‹ They feared God and kept with the infant the fear of God.

6 In the reign of Herod, king of Iehoudah, when Jesus was born, 3 wisemen were observing the stars of heaven in the parts of the East, when a star of great brightness appeared to them. They concluded between themselves and followed the guidance of the star which went before them unto Iehoudah.

Arrived at Ieroushalaim יְרוּשָׁלָם, they asked where the king of the jews was born. Herod was affrighted by hearing this and all the city was troubled.

JERUSALEM
Centre of the earth
Legend of Old Testament vol.1 p.65
Taught of peace
[re. Jeruel, 2Chron. 20:16]

‹ He called the scribes and kohanim together, asking:
— Where the messiah should be born?

— He should be born in Bethlehem, they answered. As it is written by the prophet Micah מִיכָה: O Bethlehem Ephrata, you are not little among the princes of Iehoudah, for out of you shall come forth a ruler | *machal* מוֹשֵׁל who shall lead my people | *ami* עַמִּי Israel.

Micah 5
…whose goings forth have been from beginning of the days of ages. Therefore he will give them up until the time that she who travailed had brought forth. Then the remnant of his brethren

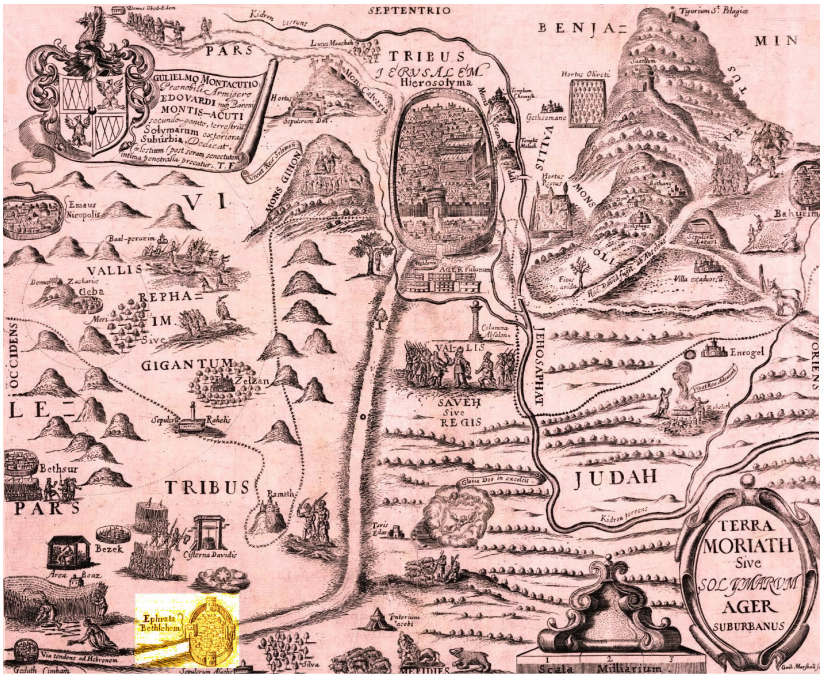
‹ Herod called together the wisemen and asked them regarding their coming. They had seen a star in the

East, which had guided them there and now they wished to worship with gifts this new king manifested by his star. Then Herod said, speaking deceitfully:

— Go to Bethlehem | *house of bread* בֵּית-לֶחֶם and search out with total diligence concerning the child. When you have found him, come to tell me for I would also come to worship him.

‹ The wisemen departed out of Ieroushalaim. Lo, the star which appeared to them in the East went before them. Seeing the star the wisemen were filled with gladness.

shall return unto the children of Israel. He shall stand and feed of יְהוָה *strength, in the majesty of* יְהוָה *name his God, and they shall abide. Now he shall be great unto the ends of the earth and peace be there.*



Bethlehem Ephrata - Terra Moriah sive solymarum ager suburbanus | Marshall 1650

7 Having come to Bethlehem, outside the city, the wisemen saw the star standing still above the dwelling where Jesus was born and went there. Entered in the dwelling they found the infant with his mother, and bending down the wisemen did obeisance to him: they presented the spices and the gold unto him, with silver. They recounted to the virgin all that they had seen.

While sleeping, they were warned by the infant not to go back to Herod. Therefore they departed by another way to return to their own home, announcing all they had seen in Iehoudah.

8 Not seeing the return of the wisemen and believing to be mocked of them, Herod was determined to put the new-born child to death.

While Joseph was sleeping, behold the Lord messenger appeared to him there saying:

— Rise up fast, take the infant & his mother, go into Egypt, for Herod want to slay him.

Joseph arose with great fear, took the infant and Mary to go in Egypt and abode there until Herod death.

Believing to be derided by the wisemen, Herod sent his soldiers to Bethlehem to slay all the new-borns. And the soldiers came to slew all the children as he had commanded them. The sayings of the prophet Ieremiah יִרְמְיָהוּ were fulfilled: There are great weeping and lamentation in Ramah: Rachel lament for her sons and no consolation is given her because they are no more.

Ieremiah 31

9 At the death of Herod [*Ascalon the great*], behold the Lord messenger appeared to Joseph in a dream, saying:

— Return into Iehoudah. They who wanted the child death are dead.

GALILEE
Ancient tradition prophesies the advent of the messiah in upper Galilee. It is said he will lead the multitude of Israel to Jerusalem - Legends of Galilee|Volney p.227

‹ Joseph took the child having come to the age of 7 years, with Mary and came to Iehoudah. Hearing that Archelaus [*Herod Antipas*] son of Herod was reigning in Iehoudah, he went into Galilee|*Galil* fearing to remain in Iehoudah. And they went to dwell at Nazareth|*consecrated, nazir* נזיר [*house, bet* בֵּית]. The child grew in grace and wisdom before God and before men.

Exodus 23:14|Deut. 16:16

Having come to the age of 12 years, Jesus went up with Mary and Joseph to Ieroushalaim, to worship there according to the law of the Lord written in the sefer of Moshe.

They departed when their prayers were ended, having lost Jesus because they thought that he was returned home with their kinsfolk.

‹ Mary returned with Joseph to Ieroushalaim, seeking Jesus among kinsfolk and neighbours. The 3rd day they found the child in the Temple, in the midst of the teachers, disputing with them concerning the law.

And everyone was amazed at his questions and answers. ›

— How can there be such doctrine in him seeing he is so small and has not learned to read!

Mary reproved him. ›

Son, what hast you done to us? Behold me and your father have sought you for 3 days sorrowing.

— Know you not that the service of God should come before father and mother? Jesus answered.

Jesus then went down with his mother and Joseph to Nazareth and was subject to them with humility and reverence.



My destiny in God hand

5½ DAYS
Adam & Eve p.3
The Word will again save you when the five days and half are fulfilled.
Suidae p.48 5500 *years from Adam to Jesus birth.*

GOLD, MYRRH, & INCENSE
Cave of Treasure, fol. 8a
Adam & Eve chap. 31
You did ask of me something from the garden to be comforted therewith & I have given you these 3 tokens as a consolation to you, that you trust in me & in my convenant with you. I will come and save you; & kings shall bring me in the flesh, gold, incense & myrrh.

MILK CAVE
Emmerich p.77
Abraham mother concealed herself before his birth in the same cave in which Seth had been hidden by Eve. Abraham was born there & secretly reared by Maraha his nurse. It was in this same cave that Mary with the child Jesus hid from Herod soldiers.

NAZARETH, consecrated| nazar נָצַר, *tribe of Naphtali.*
Also nezer, i.e. twig (Is.11:1)
Test. of Naphtali 2
My father Jacob chose me for all missions & messages.
Malachi 3:1
Behold I will send my messenger and he shall prepare the way before Me: & the Lord whom you seek shall suddenly come to his Temple, even the messenger of the Covenant whom you delight in. Behold he shall come, say יְהוָה צְבָאוֹת.

THE STAR PROPHECY
Numbers 24:17
A star shall step forth out of Jacob & there a scepter shall RISE *out of Israel & smite through the corners of Moab. Edom also Seir, even his enemies, shall be a possession.*
Emmerich p.253 & 259
The magi beheld the newborn king involved in a war from which he came out victorious over all his enemies. | Herod questioned the kings closely concerning the star. | He advised them to go quietly & without delay to Bethlehem & when they had found the child to return and inform him that he too might go and adore him.

JESUS SPOKE AT BIRTH
Quran 19:29
They said: How should we speak to a child who is in the cradle? He said: Surely I am a servant of Allah who has given me the book and made me prophet: he has blessed me wherever I may be and he has enjoined on me prayer and poor rate so long as I live and dutiful to my mother; Peace on me the day I was born, the day I die, and the day I raise to life. Such is Isa, ibn Miriam, the saying of truth about which they dispute.
Emmerich p.226
Mary knelt upon her couch in prayer, her face toward the east. The cave filled with the light that streamed from her; she was entirely enveloped as if by flames. It was as if she were like Moses looking into the burning bush. The glory around she became brighter & brighter, the lamps that Joseph had lit were no longer to be seen. She knelt, her flowing white robe spread out before her. At the 12th hour, her prayer became ecstatic, & she rai-sed so far above the ground. Her hands were crossed upon her breast, & the light around her grew even more resplendent. Above She stretched a pathway of light up to heaven, in which pathway seemed as if one light came forth from another, as if one figure dissolved into another, and from these different spheres of light other heavenly figures. She continued in prayer, her eyes bent low upon the ground; at that moment she gave birth to the infant Jesus. She ecstasy lasted some moments longer. She spread a cover over the child; she did not yet take him up, nor even touch him. After a long time the child, stirring and crying, then she seem to recover full consciousness. She lifted the child along with the cover to her breast and sat veiled, herself and child quite enveloped. I saw angels around her in human form prostrate on their faces. It may have been an hour after the birth when She called Joseph, who still lay prostrate in prayer. He approached and fell on his knees, his face to the ground in a transport of joy, devotion and humility. She again urged him to look upon the sacred gift from heaven, then did Joseph take the child into his arms. Now she swathed the child, and over that in a veil, up as far as under the little arms, and the upper part of the body from the armpits to the head she wrapped up in another piece of linen. She had only 4 swaddling cloths with her. She laid the child in the crib which had been filled with rushes and fine moss over which was spread a cover that hung down at the sides.
Enoch 106, Noah spoke at birth.

TEACHING IN THE TEMPLE
Arabic Infancy Gospel 50 | Emmerich p.327
Jesus answered and taught upon medicine. He described the whole human body in a way far beyond the reach of the most learned. He discoursed with the same facility upon astronomy, architecture, agriculture, geometry, arithmetic, jurisprudence and upon every subject proposed to him. He applied all so skillfully to the law and the promise, to the prophecies, to the temple to the mysteries of worship and sacrifice.

MARY
Quran 19:18 | Emm. p.156
Mary was 3 years 3 months old she made the vow to join the virgins in the temple.
Bartholomew 2:15-22
When I abode in the temple of God and received my food from an angel, on a certain day there one appeared in the likeness of an angel and said unto me: Yet 3 years and I will send my Word unto you and you shall conceive my son and through him shall the whole creation be saved.

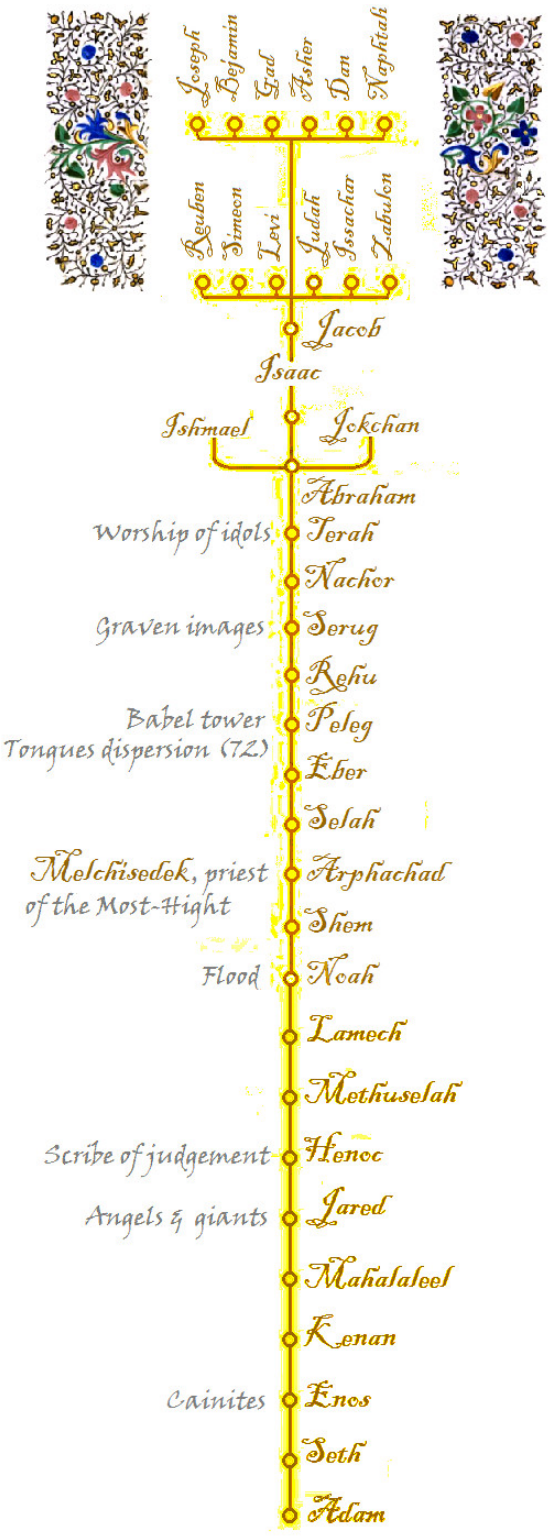
ENTRUSTED TO JOSEPH
Book of the Bee 34
Miscellaneous texts p.657
She lived in the temple until she had completed her 12th year. The priests in the temple saw that she had become large of stature, they were afraid lest the way of women would come to her in the temple. They took counsel & decided to commit her to the care of a man who would guard her until they saw what was to become of her. They cast lot and the lot fell upon the house of David; they cast lots again for all those who belonged to that house and the lot fell upon Joseph. Joseph was an old man, he was a carpenter by trade and he feared God and he never at any time ate the bread of idleness. He had no wife for his wife was dead and she had left him some wise sons and two daughters. The priests called him and said unto him: The lot has fallen upon you that a virgin, daughter of Joakim, shall be your wife. Behold we deliver her into your hands; take care of her until the time when we can make a marriage feast. He carried her to Nazareth and took her into his own house; and she made his house into a place for prayer. It came to pass, she went into her own room and took up her abode therein and she never came down the stairs except on the day wherein she departed to Torine and also on the day wherein Joseph took her to Bethlehem to register his own name and the names of herself and her child. The registration read thus: Joseph the son of David and his wife and Jesus their son. He write down the name 'your wife' after your own because she was committed to his care as he said: Faithful is he who spake to me saying: Take your wife into your house for what shall be born of her is of Holy Ghost.

FALL OF IDOLS
Isaiah 19:1 | Emmerich p.301
On their way to Heliopolis, they now crossed a long and very high bridge over a wide river which have several branches, & came to a place, before the city gate, where stood a great idol with the head of an ox, and in its arms a figure of a swathed child. They had scarcely seated themselves when the earth began to quake, the idol tottered and tilted over. Suddenly the earth heaved, the huge tree fell, its roots breaking up out of the ground and there arose a lake of muddy water into which the idol sank.

OUT OF EGYPT
Hosea 11:1
I called my son out of Egypt [* Abraham, Jacob, Joseph with the 12 tribes, Moses, Aaron, Jesus.]*
Légende dorée (Innocents)
7 years at Hermopolis until Herod death.

THE INNOCENTS
Biblical Legends of the Mussulmans p.48
After the prophet death Salih | Selah שֶׁלַח, *Abraham was born. He was a contemporary of king Nimrod. At his birth he was welcomed by the angel Gabriel who immediately wrapped him in a white robe. Nimrod on the night in which Abraham was born heard a voice a his dream which cried aloud: Woe to them that shall not confess the God of Abraham; the truth has come to light, delusion vanishes! He also dreamt that the idol which he worshipped has fallen down. Nimrod had already once in a dream seen a star which eclipsed the light of sun and moon and had been warned by his sorcerers of a boy who threatened to deprive him of his throne and to annihilate the people faith in him. He had commanded every new-born male to be slain at its birth. Abraham alone was saved by a miracle of heaven, for his mother had remained so slender during her whole pregnancy that no one had thought of it. And when her hour came, she fled to a cave beyond the city where, aided by the angel Gabriel, she was secretly delivered. In this cave, Abraham remained concealed during 15 month.*

THREE HEROD
Légende dorée (Innocents)
There was 3 Herod whom their abominable cruelty made very famous: 1st was Herod of Ascalon the great under which Jesus was born. Scholastic history relate that Antipater married the king of Arabia daughter from whom he had a son called Herod, born in Ascalon (Idumea) who received the Kingdom of Judea from Cæsar. The 2nd was Herod Antipas who cut the head of John the baptist. The 3rd was Herod Agrippa who had killed (the apostles) Jacob and put Cephas in prison.


Joseph
Bejamin
Gad
Asher
Dan
Naphtiah
Reuben
Simeon
Levi
Judah
Issachar
Zabulon
Jacob
Isaac
Ishmael
Jekchan
Abraham
Worship of idols
Terah
Nachor
Graven images
Serug
Rehu
Babel tower
Tongues dispersion (72)
Peleg
Eber
Selah
Melchisedek, priest
of the Most-Hight
Arphachad
Shem
Flood
Noah
Lamech
Methuselah
Scribe of judgement
Henoc
Angels & giants
Jared
Mahalaleel
Kenan
Cainites
Enos
Seth
Adam

GENEALOGY

1. **Adam** begot Cain & Abel (& their twins), & Seth of his wife Eve
2. **Seth** begot Enos of his wife Kelimath the twin of Abel
3. **Enos** begot Kenan of his wife Hanna, daughter of Jubal, daughter of Hoh, daughter of Seth
4. **Kenan** begot Mahalaleel of his wife Peryath, daughter of Kotun, daughter of Yarbal
5. **Mahalaleel** begot Jared of his wife Sehatpar, daughter of Enos
6. **Jared** begot Enoch of his wife Zebhidha, daughter of Kuhlon, daughter of Kenan
7. **Enoch** begot Methuselah of his wife Zadhkin, daughter of Topih, daughter of Mahalaleel
8. **Methuselah** begot Lamech of his wife Sakhuth, daughter of Sokhin
9. **Lamech** begot Noah of his wife Kipar, daughter of Tuthath, daughter of Methuselah
10. **Noah** begot Shem, Ham & Japhet of his wife Haykal, daughter of Namus
11. **Shem** begot Arphaxad
12. **Arphaxad** begot Selah & Kainan who begot Melchisedek
13. **Selah** begot Eber
14. **Eber** begot Peleg
15. **Peleg** begot Rehu
16. **Rehu** begot Serug
17. **Serug** begot Nahor of his wife Kahal, daughter of Peleg
18. **Nahor** begot Terah of his wife Yapush, daughter of Rehu
19. **Terah** begot of his wives– of Iona, Abraham; of Salmuth, Sarah
20. **Abraham** begot of his wives– of Sarah, Isaac; of Agar, Ishmael; of Ketura, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah
21. **Isaac** begot Jacob and Esau of his wife Rebecca
22. **Iacob** begot 12 sons of his wives– Lea; Ruben, Simeon, Levi, Iudah, Isachar, Zebulon (& Dinah his twin); of Zilpah, Gad & Asher; of Rachel, Ioseph & Benjamin; of Bilha, Dan & Naphtali
23. **Iudah** begot Perez and Zerah of Tamar
24. **Perez** begot Hesron
25. **Hesron** begot Aram
26. **Aram** begot Amminadab
27. **Aminadab** begot Nashon
28. **Nahson** begot Salmon
29. **Salmon** begot Boaz of his wife Rahab
30. **Boaz** begot Obed of his wife Ruth, daughter of Lot
31. **Obed** begot Jesse
32. **Jesse** begot David, king of Israel after Saul
33. **David** begot Soomon of Batsheba
34. **Solomon** begot Rehoboam
35. **Rehoboam** begot Abijah
36. **Abijah** begot Asa
37. **Asa** begot Iehoshaphat
38. **Iehoshaphat** begot Ioram
39. **Ioram** begot Ahazia
40. **Ahazia** begot Ioash
41. **Ioash** begot Amaziah
42. **Amaziah** begot Uzziah
43. **Uzziah** begot Iotham
44. **Iotham** begot Ahaz
45. **Ahaz** begot Hezekiah
46. **Hezekiah** begot Manaseh
47. **Manaseh** begot Amon
48. **Amon** begot Iosiah
49. **Iosiah** begot Iehoiakim
50. **Iehoiakim** begot Iehoiachin
51. **Iehoiachin** begot Salathiel
52. **Salathiel** begot Nedabijah
53. **Nedabijah** begot Zerubbabel
54. **Zerubbabel** begot Abiud
55. **Abiud** begot Eliakim
56. **Eliakim** begot Azor
57. **Azor** begot Zadok
58. **Zadok** begot Achin
59. **Achin** begot Eliud
60. **Eliud** begot Elazar
61. **Elazar** begot Matthan
62. **Matthan** begot Iacob et *Yonakhir* of his wife Sabhrath, daughter of Pineas

63a. **Iacob** begot Ioseph of his wife Hadhbhith, daughter of Elazar

63b. ***Yonakhir*** begot Mary of his wife Dina (Hanna), daughter of Pakodh

64. **Ioseph** is the tutor of Mary whose Jesus was born
65. **Jesus** is the master of the 12 apostles among his disciples (72): Simon-Cephas, Andrei his brother, Iacob and Iohan sons of Zebedee, Levi-Mateh, Philip, Barteleme, Thomas, Iacob son of Alphe, Juda-Thaddeus, Simon-Nathanael of Cana, Mathias (for Judas) *& Barnabi.*



SCRIPTURE II & THE KINGDOM

At the age of 30 as himself said unto me

10 Having come to the age of 30 as himself said unto me, Jesus went up to mount of Olives with his mother to gather olives. Then at midday as he was praying, when he came to these words, *with mercy Lord,* he was surrounded by an exceeding bright light and an infinite multitude of messengers saying:

MOUNT OF OLIVES
har hazeitim הַר הַזֵּיתִים
Zechariah 14:4

— Blessed is God!

The messenger Gabriel presented to him a sefer as it were a shining mirror, which descended into the heart of Jesus, in which he acknowledge of what God has done, has said, and God will, such as everything was laid bare and open to him as he said unto me.

PROPHECY
Writings, ketuvim כְּתוּבִים
word, daber דָּבָר

— Believe bar Nabi, I know each prophet and each prophecy insomuch that whatever I say the whole come forth from that sefer.

COVENANT MESSENGER
Malachi 3:1 | Isaiah 61:1

Having received this vision and knowing that he was a prophet | *nebi* נָבִיא sent to the house of Israel, Jesus revealed all to his mother Mary, telling her that he would have to suffer great persecution for God honour.
He could not any longer abide with her to serve her.

SEVENFOLD INSTRUCTION
Enoch 93:9 | Isaiah 59:21
My spirit that is upon you & my words that I have put in your mouth, they will not be removed from your mouth or from the mouth of your offspring or from the mouth of the offspring of your offspring, יְהוָה has said from now on even to time indefinite.

Having heard this, ‹ Mary answered:

— All was announced to me before you was born son. Much blessed is God holy *Name!*

‹ That day Jesus departed from his mother to attend his prophetic office.

11 Descending from the mountain to come to Ieroushalaim, Jesus met a leper who by divine inspiration knew Jesus to be a prophet, therefore he prayed him with tears:

— You Jesus, son of David, have mercy on me…

— What do you want brother that I should do unto you?¦

— Give me health lord… the leper answered.

— You are foolish, Jesus said reproving him.
Pray to God who created you and he will give you health, for I am a man same as you.

— I know lord that you are a man but a *saint* of the Lord. Pray you to God and he will give me health.

answered the leper.

— Lord God almighty, said Jesus sighing, for the love of your holy prophets | *nebi'im* נְבִיאִים, give health to this sick man…

Having said this, he touched the sick man with his hands then he said:

— In God *Name* receive your health brother!

When he had said this the leprosy was cleanse such as the flesh of the leper was left unto him like that of a child which meant he was healed. Seeing that, the leper cried out with a loud voice:

— Come here Israel to receive the prophet whom God send unto you!

— Brother, hold your peace and say nothing.¦

— Behold the prophet! Behold the *saint* of God!

The more Jesus prayed him, the more he cried out.

At which words many that were going out of Ieroushalaim ran back and entered with Jesus into Ieroushalaim, recounting what God had done unto the leper through Jesus. The whole city of Ieroushalaim was moved by these words.

12 ‹ They all ran together to the Temple to see Jesus who had entered in there to pray, but they could scarcely be contained there. The kohanim besought Jesus ›:

— This people desire to see and hear you. ‹ Ascend to the pinnacle and if God give you a word, speak it in the Lord *Name!*

Jesus ascended to the place whence the scribes were accustomed to speak, and having beckoned with the hand for silence, he opened his mouth to say:

HOLINESS
Transl.: He has created the hosts of saints to declare the holiness of his name and to glorify his mighty. | *Patrologia Orientalis Tome 12 p.554*

— Blessed is God holy *Name* who of his goodness and mercy willed to create his creatures that they might glorify him!

Blessed is God holy *Name* who created the *splendour* of all saints and prophets before all things to send *him* for the salvation of the world as he spoke by his servant David: Before Lucifer, I created you in the brightness of the saints | *kodeshim* קְדֹשִׁים.

SPLENDOR
1Enoch 14:16 | *Dillmann The great glory sat thereon and his raiment shone more brightly than the sun & whiter than any snow. The Holiness of the holy ones nigh to him did not leave by night nor depart from him.*

Blessed is God holy *Name* who created the messengers | *malakim* מַלְאָכִים that they serve him!

Blessed is God who punished the reprobated satan and its followers who would not reverence him whom God will to be reverenced!

Blessed is God holy *Name* who created man out of the clay of earth and set him over his works!

Blessed is God holy *Name* who drove man out of Eden עֵדֶן [*paradise, orchard* | *pardes* פַּרְדֵּס] for having transgressed his holy word!

Blessed is God holy *Name* who looked with mercy upon the tears of Adam & Eve, first parents of the humankind!

Blessed is God holy *Name* who justly punished the fratricide Cain, sent the flood upon earth, burned 3 wicked cities, plagued Egypt, overwhelmed pharoh in the Red sea, scattered the enemies of his peo-

ple, chastised the unbelievers & punished the impenitent!

Blessed is God holy *Name* who delivered his servants from every evil and gave them this land as he promised to our father Abraham and his son for ever;
who looked with mercy upon his creatures and ‹ sent them his holy prophets that they might walk in truth & righteousness before him! He gave us his holy law by his servant Moshe that satan should not deceive us, and he exalted us above all other peoples.
But brethren, what do we today that we may not be punished for our sins?

Jesus rebuked the people for having forgotten the words of God and gave themselves to vanity only.
He rebuked the priests | *kohanim* כֹּהֲנִים [*kohen* כֹּהֵן] to neglige God service for their worldly greed.
He rebuked the scribes | *soferim* סֹפְרִים [*sofer* סֹפֵר] to preach vain doctrine and forsake God law.
He rebuked the teachers | *binim* בִינִים [*bin* בִּין] to made God law of none effect through their rituals.

Jesus spoke to the people with great vigour in such wise that all wept from the least to the greatest, crying for mercy, beseeching Jesus to pray for them. But on that day their kohanim and leaders conceived hatred since Jesus had spoken against the kohanim, scribes, and teachers. For fear of the people who received him as God prophet, they spoke no word and meditated on his death.

Having raised his hands to Lord God, Jesus prayed.

And the people said, weeping:

— So be it Lord, so be it…

The prayer ended, Jesus descended from the Temple.

While the kohanim spoke evil of Jesus among them, many followed him that day he departed from Ieroushalaim.



AT THE BEGINNING
Proverbs 8:22
יְהוָה *made me as the beginning of his way, first of his works of old. I was set up from everlasting from the beginning or ever the earth was.*
3RD HEAVEN
2Enoch 43:3 | Morfill
I went out to the East to the Paradise of Eden where rest has been prepared for the just & it is open to the 3rd heaven & shut from this world. At the last coming they will lead forth Adam with our forefathers and conduct them there that they may rejoice the enjoyment and immeasurable wealth, joy & merriment in the light & eternal Life.

SPIRITUALS HOSTS
2Enoch 9:1 | Morfill
From the stone I cut the mighty fire. From the fire I made the ranks of the spirituals hosts & their weapons are fiery, their garment is a burning flame. I ordered them to stand each in their ranks. One of these in the ranks of the archangels having turned away with the rank below him entertained an impossible idea that he should make his throne higher than the clouds over the earth and should be equal in rank to my power. I hurled him from heights with his angels. He was flying in the air continually above the abyss. Thus I created all the heavens and it was the 3rd day.
Revelation 12:7
There was a war in heaven. Michael & his companions fought against the dragon.
Legends of Patriarchs p.16
In the struggle between Michael and satan, the falling seraph caught the wings of Michael and tried to drag him down with him but God saved him; whence Michael derives his name (the rescued).

SON OF MAN
1Enoch 46 | Dillmann
I saw one who had a Head of days and his head was white like wool and with him was another being whose countenance had the appearance of a man and his face was full of graciousness, like one of the holy angels. I asked the angel who went with me and showed me all the hidden things, concerning that son of man, who he was, and whence he was, and why he went with the Head of days. And he said unto me: This is the son of man who has righteousness with whom dwell righteousness, and who reveals all the treasures of that which is hidden because the Lord of spirits has chosen him and his lot before the Lord of spirits has surpassed in uprightness everything for ever. He will put down the countenance of the strong and shame will cover them: darkness will be their dwelling and worms their bed, and they will have no hope of rising from their beds because they do not extol the name of the Lord of spirits. These are those who make themselves masters of the stars of heaven and raise their hands against the Most High, and treat down the earth and dwell upon it; and all their deeds manifest unrighteousness; their power rests upon their riches and their faith is in the gods which they have made with their hands, and the name of the Lord of spirits have they denied. They will be driven forth from the house of his congregation and of the faithful who cleave to the name of the Lord of spirits.

13 After some days passed, having perceived in spirit the kohanim desire, Jesus ascended to pray on the mount of Olives. In the morning, after the whole night passed in prayer, Jesus prayed › :

O Lord, I know that the scribes hate me and the kohanim have in mind to kill me your servant.

Lord God, almighty and merciful, hear with mercy the prayers of your servant and save me from their snares, for you are my salvation. Lord you know that I your servant seek you alone Lord and speak your word. For your word is truth and endure for ever!

When Jesus had spoken these words, behold, there came to him the messenger Gabriel saying:

— Fear not O Jesus for 1000 by 1000 who dwell in the heaven above guard your garments. You shall not die till everything be fulfilled and the world be near its end.

— O great Lord God, how great is your mercy upon me! Said Jesus, his face falling to the ground. What shall I give you Lord for all you have granted me?

Psalms 116:12

— Arise Jesus. Remember Abraham willing to make sacrifice unto God of his only begotten son[1] to fulfil God word, answered the messenger Gabriel. At the knife not being able to cut his son, he offered a sheep in sacrifice at my word. ‹ Even so shall you do Jesus, servant of God.

— Willingly, Jesus answered. Where shall I find the lamb? [2]

‹ The messenger Gabriel showed to Jesus the sheep to offer in sacrifice. Praise and blessing to God who is glorious for ever!

LAMB OF GOD
Miscellaneous Texts p.659
The time have arrived my beloved son for you to go down & seek after your sheep who have gone astray in the world through sin. I wish you to take good heed to Adam & to open to him the gate of Paradise. Remember my son that the time has arrived for you to complete the sacrifice of Isaac which was insufficient to save the world. The daughter of Jephtah was offered up but her blood saved herself. The blood of Abel cry out and await you to go down into the world and to shed your blood so that your blood may cry out and Abel blood hold its peace. All the prophets have awaited you saying: How long O Lord you will turn thyself & come down and fulfil our prophecies and our visions? Depart my son in peace & you shall return in peace. None compel you to depart. It is I who command you to fulfil my command. Be not unmindful of the work of your hands which is about to perish. I declared with my own mouth that a flood of water should not come upon the earth but a deluge of sins has increased on the earth and has swallowed up all people in the waterfloods of iniquity.

14 Jesus descended from the mount, passed to the farther side of Jordan alone by night, and fasted 40 days and 40 nights; no eating anything day or night, making to the Lord continual supplication for the salvation of his people to whom God had sent him.

When the 40 days were passed, he was hungered and satan appeared unto him and tempted him in many talking, but Jesus drove him away by the power of God words. So satan departed and the messengers came to minister unto Jesus of what he had needed.

Having returned to the region of Ieroushalaim, Jesus was found again by the people with exceeding great joy because his words were with power and touched the heart, not as those of the scribes. They prayed him that he would abide with them.

Seeing how great was the multitude of them that returned to walk in God law with their heart, Jesus went up into the mountain and abode all night in prayer. When day was come, he descended from the mountain and chose 12 whom he called apostles *messagers | malakim* מַלְאָכִים. Their names are: [3]

ADRIE *Andrew* & his brother CEPHAS *Peter* fishermen, BARNABI *Joseph* who wrote this, with MATEH *Matthew Levi* the publican sat at the customs desk, IOAN *John* & IACOB *James* sons of Zebedee, THOMAS & THADAE *Jude,* BARTELEMI *Nathanael* & PHILIP, IACOB *James* [*son of Alphe*] & JUDAS Keriyot the

traitor.

To these he always revealed the divine secrets. He made of Judas Keriyot the dispenser of what was given in alms, even if he stole the 10th part of everything.

15 When the feast of tabernacles | *hag hasukot* חַג הַסֻּכּוֹת/*sukot* was nigh, a certain rich man invited Jesus to a marriage with his disciples and his mother. Jesus went, and as they were feasting, the wine ran short. His mother accosted Jesus, saying: *SUKOT Leviticus 23:33 | Zechariah 14:18*

— They have no wine…

— What is that to mine, my mother… answered Jesus.

His mother commanded the servants they should obey whatever Jesus should command them.

— Fill these vessels with water, said Jesus.

There were there 6 vessels for water according to the custom of Israel to purify themselves for prayer. So did the servants.

— In God *Name*, give to drink unto them that are feasting, said Jesus unto them.

‹ The servants bare unto the master of ceremonies who rebuked them ›:

— O worthless servants, why have you kept the best wine till now!

He knew nothing of all that Jesus had done.

— O sir, there is here a holy man of God who has made wine out of water! Answered the servants.

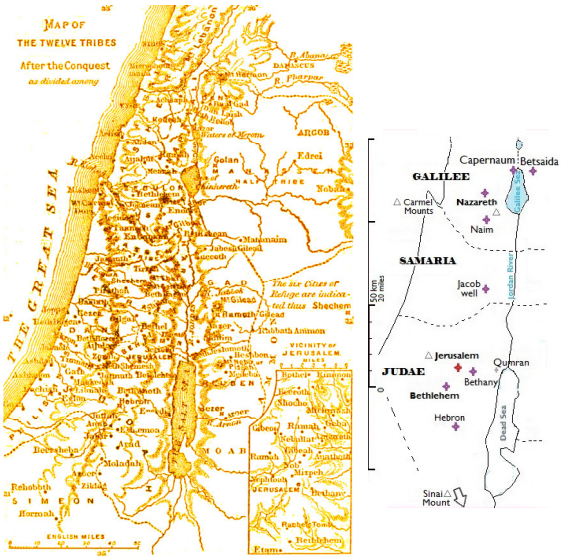
The master of ceremonies thought the servants were drunken, but they that were sitting near to Jesus, having seen the whole matter, rose from the table to pay reverence unto him, saying:

— You are really a *saint* of God, a true prophet of God sent to us!

His disciples | *sons of prophet* believed on him and many returned to their heart saying:

— Blessed is his holy *Name!*

Praised God who visited with love the house of Iehoudah and has mercy unto Israel!



A day, Jesus called together his disciples to go up to the mountain.

His disciples came near unto him since he had sat down there. Then he opened his mouth to teach them.

— Great are the benefits which God has bestowed on us. It is need to serve him with *truth of heart*. You should become new men if you will to contain the new doctrine that shall come out of my mouth, as new wine is put into new vessels. I say unto you verily, a man can not see with his eyes heaven and earth at one and same time.

Even so it is impossible to love God and the world. In any wise, no man can serve 2 masters who are at enmity the one and the other. If one shall love you, the other will hate you.

I tell you in truth, you can not serve God and the world that lie in falsehood, covetousness, and malignity: ‹ you can not find

16 rest in the world, rather persecution and loss. ‹ Despise the world and serve God: you shall find rest for your souls from me.

Hear my words I speak unto you in truth.

- Truly blessed are they who mourn this earthly life for they shall be comforted.
- Truly blessed are they who hate the world delights for they shall abound in the delights of God Kingdom.
- Truly blessed are they who eat at the table of God for the messengers shall minister unto them.

Journey as pilgrims.

Upon the way, does the pilgrim encumber himself with palaces and fields, and other earthly matters? Surely not. Upon the road, he bears things light and esteemed for their usefulness and convenience. This now should be an example unto you, but if you desire another example, I will give it to you so you may do entirely what I tell you.

Weigh not your hearts down with earthly desires saying, *who shall clothe us, or who shall give us to eat?* Behold the flowers and the trees, with the birds, which our Lord God clothes and nourishes with greater glory than all the glory of Shelomoh. Even God who created you & called you to his service is able to nourish you.

He caused the manna to fall for 40 years from heaven in the wilderness for his people Israel, and did not let their clothing to wax old or perish, they being 640 000 men beside women and children. I say unto you verily, heaven and earth shall fail, but his mercy shall not fail unto them that fear him.

The rich of the world are hungry and perish in their prosperity.

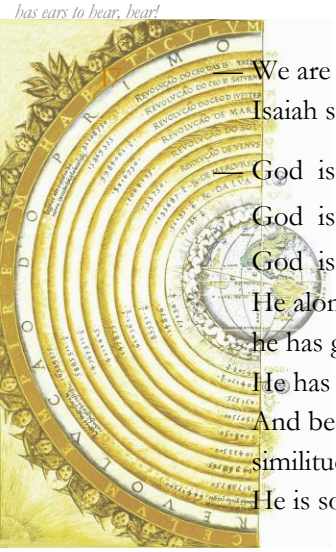
There was a rich man whose incomings increased. He said, *what shall I do O my soul? I will pull down my barns because they are small and will build new and greater ones; then you shall triumph my soul!*

But he died that night. Oh wretched man who should have been mindful of the poor, to have made himself friends with the alms of the unrighteous riches of this world, for they bring treasures in the Kingdom of Heaven.

Gospel of Thaddaeus 12:9
But God said to him: Fool! This night your soul is required of you. And the things you have prepared, whose will they be? So is he who lay up treasure for himself and is not rich toward God. Let him who has ears to hear, hear!

I pray you to tell me if you should give your money into the bank to a publican and he should give unto you 10 times and 20 times, would you not give everything you have to such a man…

Verily I say unto you, whatsoever you shall forgive and you shall forsake for God love, you will receive it back x100 and life everlasting. See how much you should be content to serve God, Jesus said.



We are content to serve God, Philip answered, and we desire to know God, since the prophet Isaiah said: Verily you are a hidden God. And God said to his servant Moshe: I AM who I AM.

God is a Good without which there is naught good | *tov* טוֹב, Jesus answered to Philip.

God is a Being without which there is naught that is | *yehi* יְהִי.

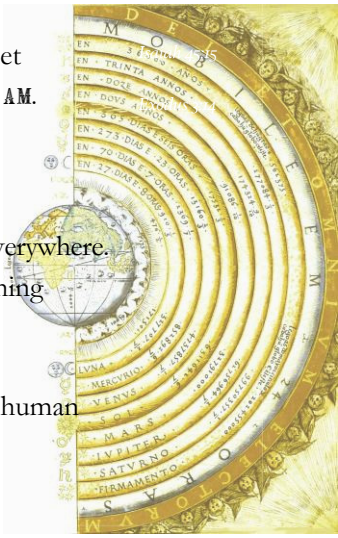
God is a Life without which there is naught that live | *hayah* חַיָּה, so great that he fills all & is everywhere.

He alone has no equal. He has had no beginning nor will he ever have an end, but to everything he has given a beginning and to everything he shall give an end.

He has no father nor mother.*

And because God has no corpse, ‹ he eat not, sleep not, die not, but abide eternally without human similitude since he is incorporeal, uncompound, immaterial.

He is so good that he love goodness only.



He is so just that when he punish or pardon it can not be gainsaid.
In short Philip, I say unto you, here on earth you can not see him, nor know him perfectly, but in his Kingdom, wherein consist all our happiness and glory, you shall see him for ever!

— What said you master? It is surely written in Isaiah that God is our father. How then he has no sons? Philip answered.

Many parables are written there in the prophets you ought not to attend to the letter but to the meaning. For all the 144 000 prophets whom God has sent into the world have spoken darkly.

After me come the *splendour* [*Holy Spirit*] of all the prophets & holy ones, to shed light upon the darkness of all that the prophets have said, for he is sent of God.

Having said this, Jesus sighed and said:

— O Lord God have mercy on Israel and look upon Abraham and his seed with pity, so they may serve you with truth of heart…

— So be it, O God our Lord… answered his disciples.

— Verily I say unto you,¦ with their false prophecies contrary to the prophecies of God true prophets, the scribes and the teachers have made void the law of God. God wroth is against the house of Israel and this faithless generation.

— O God have mercy, have mercy upon the Temple and the holy City: give it not into contempt of the nations that they despise not your holy covenant | *berit* בְּרִית, said his disciples weeping at these words.

— So be it, Lord, God of our fathers.¦

18 — I have chosen you to be my ***disciples***, you have not chosen me.¦

If the world shall hate you then, you shall truly be my disciples since the world has ever been enemy of God servants. Remember the holy prophets that have been slain by the world.

In the time of Eliah אֵלִיָּהוּ | *Ilyas,* إِلْيَاس 10 000 prophets were slain by Jezebel; that poor Eliah did scarcely escape and 7000 sons of prophets who were hidden by the captain of Ahab host.
Oh unrighteous world that know not God…

‹ Fear not you, for the hairs of your head are numbered so that they shall not perish.
Behold the sparrows and other birds whereof fall not one feather without God will. Shall God have more care of the birds than of man for whose sake he has created everything!? Is there any man perhaps who care more for his shoes than for his own son!?

Surely not. How much less ought you to think that God would abandon you while taking care of the birds… And why speak I of the birds? A leaf of a tree fall not without God will!
Believe me, I tell you the truth.

The world will greatly fear you if you shall observe my words.
It would not hate you if it feared not to have its wickedness revealed.
It will hate you and persecute you if it fear to be revealed.

If you shall see your words scorned by the world, lay it not to heart, but consider how God who is greater than you, is so much scorned by the world that his wisdom is counted for madness.

*Text add.: *no son, no brother, nor companion; walk not, move not, of most simple substance*

Isaiah 63:16

144 000 Apocalypse 7:4
124 000 Tabari vol.1, 11

THE HOLY SPIRIT
Quran 5:110 & 16:102
Quran 2:87 & 253
Gospel of John 16:13
When he is come, the Spirit of Truth, he shall guide you into all the truth: he shall not speak from himself but whatsoever he shall hear he shall speak and he will announce you what is coming..

7000 PROPHETS
1 Kings 19:18

OBADIAH
1Kings 18:13

CAVE IN SINAI
There was a cavern in Sinai mount (Horeb) wherein sojourned the prophet Elijah when he fled to this cave from the wrath of the king of Israel - Cave of Moses and Elijah in Sinai - Legends of Galilee | Volney p.360

If God endure the world with patience, ‹ will you lay it to heart O dust and clay of the earth!?
You shall possess your soul with your patience.

Therefore if one shall give you a blow on one side of the face, offer him the other that he may smite it.
Render not evil for evil as so do all the worst animals.
Render good for evil, pray God for them that hate you.

Fire is not extinguished with fire but rather with water. Even so, I say unto you, you shall not overcome evil with evil, rather with good.

Holy | qadosh קָדוֹשׁ
Pure | taher טָהֵר
Perfect | tamam תָּמִים
Leviticus 19:2
Psalms 99:3
Gospel of Matthew 5:48

Behold God, who cause the sun to come upon the good and evil, likewise the rain. Also you should do good to all as it is written in the law: Be you holy as your God I AM holy, be you pure as I AM pure, be you perfect as I AM perfect.

I say unto you verily, the servant studies to please his master and put not on any garment that displease to his master, said Jesus.

Your garments are your will and your love. Beware not to will or to love a thing that displease to our Lord God. Be you sure that God hate the pomps and lusts of the world; so hate you the world.

19 — Behold, we have left all to follow you O master, what shall become of us? Answered Cephas.

— In the Judgment day you shall sit beside me verily, giving testimony against the 12 tribes of Israel.

Having said this, Jesus sighed ›.

— What thing is this O Lord? I have chosen 12 and one of them is a devil.

The disciples were sore grieved at this word.

‹ He who writes secretly questioned Jesus with tears:

— Will satan deceive me O master, and shall I become then reprobate?

— Be not sore grieved bar Nabi, ¦ those whom God has chosen before the creation of the world shall not perish. Rejoice because your name is written in the sefer of Life!

Jesus comforted his disciples ›.

— Fear not! He who shall hate me is not grieved at my saying because the Divine feeling is not in him…

At his words the chosen were comforted.

Jesus made his prayers and his disciples said.

— Amen! So be it Lord God almighty and merciful!

Having finished his devotions, Jesus came down from the mountain with his disciples and met 10 lepers who cried out from afar off:

— Jesus son of David, have mercy on us…

Jesus called them near to him and said unto them:

— What do you want of me O brethren?

— Give us health, they all cried out.

— Ah wretched that you are! Have you so lost your reason to say, *give us health*. See me to be a man like

yourselves, said Jesus.

Call unto our God who has created you and he who is almighty and merciful will heal you!

— We know that you are man like us! Answered the lepers with tears. But yet a *saint* of God and a prophet of the Lord! Therefore pray you to God and he will heal us…

— Have mercy upon them lord... said the disciples, praying Jesus.

Jesus groaned then prayed to God ›.

— Have mercy Lord God almighty and merciful, hearken to the words of your servant for love of Abraham our father and for your holy covenant: have mercy on these men request and grant them health…

‹ Having said this, Jesus turned himself to the lepers and said:

— Go and show yourselves to the kohanim according to God law.

The lepers departed. They were cleansed on the way. One of them, an ishmaelite seeing that he was healed returned to find Jesus. Having found Jesus he bowed himself doing reverence unto him, saying:

— Verily you are a saint of God!

With thanks, he prayed him that he would receive him for servant.

TO BE DECLARED CLEAN
Leviticus 14:4
Deuteronomy 24:8

— Ten have been cleansed, where are the 9?

‹ Go to your home and recount how much God has done in you so that they may know that the promises made to Abraham and his son are drawing nigh with the Kingdom of God, he said to him that was cleansed. I am not come to be served but to serve.¦

The cleansed leper departed and having arrived in his own neighbourhood he recounted how much God through Jesus had wrought in him.

Chronicles of the Wandering Jew p.24 | Hoffman 1853
Near Mount Ebal, ten souls lepers suddenly appeared from a ravine of the mountain and prostrated themselves before the nazarene, exclaiming as they approached: Jesus! Master! Have mercy upon us! Never before had I seen a leper so closely. The beings were imploring relied from that mysterious man named Jesus! Go, show yourselves to the priest according as the law requires; and before you are come there, you shall all be healed, said Jesus mildly. As they journeyed on their way, after a time I heard a shout of joy. I declared unto you Cartaphilus, they were all cured. Doubt it not, question it not, argue it not; the fact is so -these eyes beheld it, these ears heard it, these hands have handled it! Jesus was a little in the rear of the lepers when the miraculous cure came on; and of the whole ten, thus speedily rescued from unutterable misery, only one retraced his steps to pour his soul of thanks to this wonder-working man! Oh how that poor leper, now in the freshness of his new-born health prostrated himself to earth, at Jesus feet, uttered his grateful flood of feelings in tones of sweet exultation. Oh shame, one only out of ten! And that one a samaritan!

20

Jesus went to the sea of Galil and embarked in a ship sailed to his city of Nazareth.

There was a great tempest in the sea insomuch that the ship was nigh unto sinking while Jesus was sleeping upon the prow of the ship. His disciples drew near and awoke him, saying:

— Save yourself O master, for we perish!

They were encompassed with very great fear by reason of the great wind that was contrary and the roaring of the sea. Jesus arose and raised his eyes to heaven, saying:

— Have mercy upon your servants O God of hosts יְהוָה צְבָאוֹת!

And the wind ceased suddenly and the sea became calm. The seamen said with fear:

— Who is him that the sea and the wind obey!?

Arrived at the city of Nazareth, the seamen spread through the city all that Jesus had formed and the house where was Jesus was surrounded by many as much as dwelt in the city. Scribes and teachers presented themselves unto him, saying:

— We have heard how much you has wrought in the sea and Iehoudah. ‹ Give us some sign here in your own country!

— This faithless generation seek a sign it shall not be given. No prophet is received in his own country. The widows in Iehoudah were many in the time of Eliah, nevertheless he was not sent to be nouri-

shed but unto a widow of Sidon. The lepers in Iehoudah were many in the time of Elisha אֱלִישָׁע, nevertheless only Naaman the syrian was cleansed.¦

If God peace is rejected by those who are near, it shall be proclaimed and heard and accepted among those who stand far off. This is the word of the Lord.
Gospel of Thaddaeus 6:43

The citizens were enraged. They seized him and carried him on to the top of a precipice to cast him down. Jesus departed from them, walking through the midst of them.

21

Jesus went up to Capernaum.

CAPERNAUM
(Hebrew, Kefar-Nahum, village of Nahum) - Legends of Galilee | Vilany p.147

As he drew near to the city, behold, there came out of the tombs one who was possessed of devil such as no chain could hold it and did great harm to the man; the demons cried out through his mouth ›:

— Why are you come to trouble us before the time O *saint* of God…

They prayed him that he would not cast them forth.

Jesus asked them how many they were.

— 6666, they answered.

The disciples were affrighted when they heard this and prayed Jesus that he would depart.

— Where is your faith! It is need to the demons to depart, not I.¦

The demons cried:

— We will come out; permit us to enter into those swine!

2000 *SWINES*
Gospel of Thaddaeus 6:11

There were feeding near to the sea about [10000] swine belonging to the canaanites.

— Depart and enter into the swine.¦



With a roar, the demons entered into the swine and cast them headlong into the sea.

They that fed the swine fled into the city and recounted all that had been brought to pass by Jesus. The men of the city came forth and found Jesus and the man healed. The men were filled with fear and begged Jesus that he should depart out of their borders.

Jesus departed from them accordingly and went up into the parts of Tyr and Sidon.

Lo, a woman of Canaan who had come forth out of her own country to find Jesus with her 2 sons; having seen him come with his disciples, she cried out:

— Jesus son of David, have mercy on my daughter tormented of devil…

Jesus did not answer even a single word because they were of the uncircumcised people.

The disciples were moved to pity and said:

— Have pity on them O master, behold how much they cry out and weep…

— I am not sent but unto the people of Israel.¦

Weeping, the woman with her sons went before Jesus saying:

— Have mercy on me O son of David.

— It is not good to take the bread from the children hands to give it to the dogs.¦

Jesus said this by reason of their uncleanness since they were of the uncircumcised people.

— The dogs eat the crumbs that fall from their master table, O lord… answered the woman.

Seized with admiration at the woman words, Jesus said:

— O woman your faith is great…

Having raised his hands to heaven, he prayed to God, and then he said:

— Go your way in peace O woman, for your daughter is freed!

The woman departed, and returned to her home, she found her daughter who was blessing God. The woman said:

— Verily there is no other god than God of Israel!

All her kin joined themselves to the law according to the law written in the sefer of Moshe.

22 The disciples questioned Jesus on that day.

— Why did you make such answer to the woman O master, saying they were dogs?

— I say unto you, verily a dog is better than an *uncircumcised* man.¦

The disciples said sorrowfully:

— Who shall be able to receive these hard words…

— O foolish ones,¦ if you consider what the dog that has no reason do for his master service, you will find my saying to be true. Do the dog guard the house of its master and expose its life against the robber, tell me!? Surely yea.
But what receive it? Little bread with much blows and injuries, but it always shows to its master a joyful countenance, is this true?

— It is true O master, answered the disciples.

— Now consider how much God has given to man and you shall see how unrighteous he is not to observe God covenant made with his servant Abraham.¦
Remember what David said to Saul king of Israel against the philistine Goliath:

1Shemouel 17:4-42

— *My lord, while your servant was keeping your servant's flock, there the wolf, the bear, & the lion came to seize your servant's sheep. ‹ Your servant went and slew them for rescuing the sheep. What is this uncircumcised one but like unto them? Your servant will go in the Name of the Lord God of Israel and will slay this unclean one that blasphemed the holy people of God!*

— Tell us O master, for which reason man must necessarily be circumcised? Said the disciples.

Genesis 17:10

— Let it suffice you that God has commanded it to Abraham ›: Circumcise your foreskin and that of your whole house, for this is a covenant between me and you Abraham, forever.

23 Jesus sat nigh unto the mountain which they were looking upon. His disciples came by his side to listen to his words.

— Adam the first man, said Jesus, having eaten in Eden the food forbidden of God by fraud of satan; because his flesh rebelled against the spirit, therefore he swore:

— *By God I will cut you.*

Having broken a piece of rock, he seized his flesh to cut it with the sharp edge of the stone.
The messenger Gabriel rebuked him but he answered:
— *I have sworn by God to cut it; I will never be a liar.*

The messenger showed him the excess of his flesh, and he cut that off. Hence, just as every man takes flesh from Adam flesh, he is bound to observe in his sons; and from generation to generation came down the duty of circumcision.

In the time of Abraham, there were but few circumcised on earth since idolatry was multiplying upon the earth. ‹ God told to Abraham the fact about circumcision and made this covenant, saying: I will scatter for ever the soul that shall not have his flesh circumcised from among my people.

Jubilees 15:8

The disciples trembled with fear at these words, for Jesus had spoken with vigour of spirit.

— Leave fear to him that has not circumcised his foreskin for he is deprived of Eden.¦



Jesus spoke again.

— Weak is the *flesh* although in many the spirit is prepared to service God.

The man that fear God should consider what is the flesh, where it had its origin, and whereto it shall be reduced. God created flesh of the clay of the earth and he breathed into it the breath of life therein with an inbreathing. The flesh which shall hinder to service God should be spurned like clay and trampled on. He that hates his soul in this world shall keep it in eternal Life.

What the flesh desires to make manifest at this present is a harsh enemy of all good for it desire sin alone. ‹ Should man leave the sake of pleasing his creator God to satisfy one of his enemies!?

Consider you this. All the saints and the prophets have been enemies of their flesh to serve God. They went to their death readily & with gladness so as not to transgress against God law given by his servant Moshe and not go serve false lying idols.

Consider Eliah who fled through desert places of mountains, eating grass, clad in goat skin.
How many days he supped not?
How much cold he endured?
How many showers drenched him?
While he endured that fierce persecution of the unclean Jezebel for 7 years space.

Consider Elisha who ate barley bread and wore coarsest raiment.
I say unto you, verily they that not fearing to spurn the flesh were feared with great terror by the king and princes.

This should suffice about the disdain of the flesh O men.
You shall know what flesh is while you gaze at the sepulchres…

24 Having said this, Jesus wept saying:

— Woe to those who are servants to their flesh for they are sure to have no good in the other life, only torments for their sins. I tell you:

There was a rich glutton who paid no heed to aught, but gluttony, so held a splendid feast every day.

There at his gate stood a poor man by name Lazarus | *Elazar, God help* אֶלְעָזָר who was full of wounds, wishing to have the crumbs fallen from the glutton table. No one gave it to him, nay, all mocked him

except dogs licked his wounds and had pity on him.

It came to pass that the poor man died. The angels carried him to the arms of our father Abraham. The rich man also died. The devils carried him to the arms of satan.

Undergoing the greatest torment, he lifted up his eyes and saw Elazar from afar in the arms of Abraham. ‹ The rich man cried:

— *O father Abraham, have mercy on me and send Elazar who may bring me a drop of water upon his fingers to cool my tongue that is tormented in this flame!*

— *Son, Abraham answered. Remember that you received your good in the other life and Elazar his bad, therefore now Elazar shall be in consolation and you in torment.*

— *O father Abraham, cried out the rich man again. There are 3 brethren of mine in my house. ‹ Send Elazar to announce them how much I am suffering, so they may repent and not come here.*

Abraham answered:

MOSES & THE PROPHETS
Quran 5:43
How do they make you a judge and have the torah wherein is Allah judgment? Yet they turn back after that and these are not the believers. Surely we revealed the torah in which was guidance and light; with it the prophets who submitted themselves judged those who were jews and masters of divine knowledge &teachers; they were required to guard the book of Allah & they were witnesses thereof.

— *They have Moshe and the prophets, let them hear them.*

— *Nay father Abraham! They will believe if one dead shall arise, answered the rich man.*

— *Whoso believe not Moshe and the prophets will not believe the dead even if they should arise, said Abraham.*

See now the blessing of the poor who have patience and desire only what is necessary, hating the flesh. O wretched, they who bear others to the burial, to give their flesh to feed worms and do not study the truth; but so far from it, they build here great houses to live like immortals and obtain great revenues to live in pride.

THE POOR
1Enoch 108:7
The spirits of the humble & of those who afflict their bodies are recompensed by God, as for those who are put to shame by wicked men; who love God, loved neither gold nor silver, nor any of the goods of the world but gave over their bodies to torture; who since they came into being longed not after earthly food; regarded their bodies as a breath that pass away and lived accordingly; being much tried by the Lord and their spirits were found pure so that they should bless his Name.

25

— Because we have forsaken all to follow you & your true words, tell us O master how we should hate our flesh since it is not lawful to kill oneself and by living we must to give it its livelihood, said he who write.

— Keep your flesh like a horse and you shall live securely, answered Jesus.
Unto a horse, labour is given without measure, food by measure;
the bridle is put on it that it may walk at your will;
it is tied up that it may not annoy anyone;
it is kept in a poor place and beaten when it is not obedient. Do so O bar Nabi, and you shall live always with God. Be not offended at my words, for the prophet David did the same thing as he confess: I am as a horse before you and am always by you.

Now tell me whether is poorer? He who is content with little or he who desire much…

I say unto you verily, if the world had but a sound mind no one would amass anything for himself but all would be in common. In this is known its madness: the more it amass, the more it desire, and as much as it amass, for the fleshly repose of others do it amass the same. I say unto you verily, amassing much in this life give sure witness of not having anything to receive in the other. He who has Ieroushalaim for his native country build no houses in Samaria if there is enmity between these cities. Understand ye?

— Yea, the disciples answered.

— Let one single robe suffice for you.
Cast away your purse. Carry no wallet, no sandals on your feet.

Do not think ›, *what shall happen to us?* But have thshould do God will for he will provide for your need such as nothing be lacking unto you.

26 A man, walking on a journey, discovered a treasure in a field to be sold for 5 pieces of money. Knowing this, he sold his cloak straightway to buy that field. Is that credible?

— He who would not believe this is mad! The disciples answered.

— Will you be mad if you give not your senses to God to buy your soul wherein reside the treasure of love? Love is an incomparable treasure. He that love God has God for his own. Whoso has God has everything.

— Tell us master how should one *love* God with true love? Cephas answered.

— I say unto you verily, he who shall not hate his father, his mother, his own life, children and wife, for love of God, such a one is not worthy to be loved of God.

Exode 20:12
Deuteronomy 27:16

— It is written in God law in the sefer of Moshe: Honour your fathers that you may live long upon the earth. Further he said: Cursed be the son that obey not his father and his mother.

To such a disobedient son, God commanded he should be stoned before the gate of the city by the wrath of the people. How now bid you us to hate father and mother, O master? Cephas answered.

— Every word of mine is true because it is not mine but God who has sent me to the house of Israel. Therefore I say unto you, all what you possess God has bestowed it upon you; so whether is the more precious, the gift or the giver…

Genesis 12:1

When your father, your mother, with every other thing, is to you a stumbling-block in servicing God, abandon them as enemies. Did not God say to Abraham: Go forth from the house of your father, of your kindred, come and dwell in the land which I will give to you and your seed.

Did God say this save because Abraham father was an image-maker who made and worshipped false gods… Whence there was enmity between them insomuch that the father wished to burn up his son.

— True are your words. ‹ I pray you tell us how Abraham mocked his father, Cephas answered.

— Abraham was 7 years old when he began to seek God.

One day he said to his father:

— *Father, who made man?*
— *Man! For I made you and my father made me, answered the foolish father.*

— *It is not so, father, for I have heard an old man saying in tear, O my God why have you not given me children…*

— *It is true my son that god help man to make man but he put not his hand thereto. It is only need that man come to pray to his god, and to give him lambs and sheep, and his god will help him.*

— *How many gods are there father? answered Abraham.*

— *They are infinite in number my son! The old man replied.*

— *What shall I do father if I shall serve one god and another shall wish me evil because I serve him not? In any wise there will come discord between them and so war will arise among the gods; perhaps if the god that will me evil shall slay my own god, what shall I do? It is sure that he will*

slay me also.

— *Have no fear son, answered the old man laughing, for no god make war upon another god, nay. In the great temple, there are a thousand gods with the great-baal; I am now nigh 70 years old and yet never have I seen one god smite another god. And surely all men do not serve one god but one man one, and other another.*

— *So then they have peace among themselves? Abraham answered.*

— *They have, said his father.*

— *What be the gods like, O father? Abraham said.*

— *Fool! Every day I make a god which I sell to others to buy bread and you know not what the gods are like!*

IDOL
Quran 19:42 | Jubilees 12:2
goddess | samel סָמֶל
likeness | temunah תְּמוּנָה
graven image | pecel פֶּסֶל

Then at that moment he was making an idol.

— *This, he said, is of palm wood. That one is of olive. That little one is of ivory. See how fine it is! Does it not seem as though it were alive! Surely, it lacks but breath! The old man answered.*

— *So, father, if the gods are without breath, then how do they give breath? And being without life how give they life? It is certain father that these are not God, Abraham answered.*

— *If you were of age to understand I would break your head with this axe, said the old man wroth at these words. Hold your peace cause you has not understanding.*

— *Father, Abraham answered, if the gods help to make man, how can it be that man should make the gods? And if the gods are made of wood, it is a great sin to burn wood!*
But tell me father, how is it that when you has made so many gods, the gods have not helped you to make so many other children that you should become the most powerful man in the world?

The father was beside himself hearing his son speak so. The son went on:

— *Father, was the world without men for some time?*

— *Yes, answered the old man, and why?*

— *Because I should like to know who made the first god, Abraham said.*

— *Now go out of my house! Leave me to make this god quickly and speak no words to me! For when you are hungry you desire bread and not words, said the old man.*

— *A fine god that you cut him as you will and he defend not himself! Abraham said.*

— *All the world said that it is a god and you mad fellow said that it is not. By my gods, if you were a man I could kill you! Said the old man angry.*

He gave kicks and blows to Abraham and chased him from the house.

27

The disciples stood amazed at the prudence of Abraham and laughed over the madness of the old man. Jesus reproved them ›.

— You have forgotten the words of the prophet who say: Present laughter is a herald of weeping to come. And further: You shall not go where is laughter, but sit where they weep for this life to pass in miseries.

Ecclesiastes 7:3 and 7:2

MOCKERS
Isaiah 28:22

In the time of Moshe,¦ know you not that for laughing and mocking at others, God turned many men of Egypt into hideous beasts! Beware in anywise not to laugh at anyone for you shall surely weep.

2Enoch 66:6|Morfill p.82
Walk, my children, in long suffering, in humility, in spite of calumny, and insult; in faith, and truth: in the promises, and sickness, in abuse, in wounds, in temptation, in nakedness, in deprivation, loving one another, till ye depart from this world of sickness. Then ye shall be heirs of eternity.

— We laughed over the madness of the old man, the disciples answered.

— I say unto you verily, every like love his kin and find pleasure therein. ¦
‹ If you were not mad you would not laugh at madness.

— May God have mercy on us… they answered.

— So be it. ¦

‹ Philip said:

— How it came to pass that Abraham father wished to burn his son, O master?

— His father said to Abraham, who had come to the age of 12 years:

— *Tomorrow is the festival of all the gods. ‹ We shall go to the great temple and bear a present to my god, the great-baal, and you shall choose for yourself a god, for you are of age to have a god.*

— *Willingly O my father, answered Abraham with guile.*

Betimes in the morning, they went to the temple before everyone else. Abraham bare beneath his tunic an axe hidden. ‹ Having entered into the temple, as the crowd increased, Abraham hid himself behind an idol in a dark part of the temple.

When his father departed, he believed that Abraham had gone home before him, therefore he did not stay to seek him.

28 Everyone having departed from the temple, the priests closed the temple and went away. Then Abraham took the axe and cut off the feet of all the idols, except the great-baal. He placed the axe at its feet amid the ruins made of the statues for they fell in pieces through being old and composed of pieces.

Going forth from the temple, ‹ Abraham was seen by certain men who suspected him of having gone to thieve something from the temple, so they laid hold on him. Arrived at the temple, they saw their gods so broken in pieces and cried out with lamentation:

— *Come quickly O men and let us slay him who has slain our gods!*

About 10,000 men ran there with the priests together and questioned Abraham of the reason why he had destroyed their gods. And Abraham answered:

— *Are you foolish, shall then a man slay god? It is the great god that has slain them. See you not that axe which it has near its feet; certain it is that it desire no fellows!*

The father of Abraham arrived there. Mindful of Abraham many discourses against their gods, he recognized the axe wherewith Abraham had broken the idols in pieces and cried out:

— *It has been this traitor of a son of mine who has slain our gods for this axe is mine!*

He recounted to them all that had passed between him and his son. Consequently the man bound Abraham hands and feet, collected a great quantity of wood, put him upon the wood and put fire underneath.

Lo, through his messenger, God commanded the fire that it should not burn his servant Abraham. The fire blazed up with great fury and burned about 2000 men of those who had condemned Abraham to death.

Verily Abraham found himself free, being carried by the messenger of God near to the house of his

ESCAPE
Daniel: Daniel 6:20
Jared : Adam & Eve 18

father without seeing who carried him. So Abraham escaped death.

His prayer ended, God sent his angel who set him upon the mountain.

29 — Great is the mercy of God upon whoso love him, said Philip.
Tell us master, how Abraham came to the knowledge of God?

— Having arrived nigh to the house of his father, Abraham feared to go into the house so he removed some distance from the house and sat under a palm tree. Thus abiding by himself he said:

— *It is necessary that there is a God who has power and life more than man since he make man. Man without God could not make man.*

‹ Looking round, upon the stars, the moon, and the sun, he thought that they had been God but after considering their variableness with their movements, he said:

— *It is necessary that God move not and that clouds hide him not otherwise men would be brought to nothing.*

‹ Remaining in suspense, he heard himself called by name.

— *Abraham!*

So turning round and not seeing anyone on any side, he said:

— *I have surely heard myself called by name Abraham.*

Thereupon, second times in like manner he heard himself called by name.

— *Abraham!*

אַבְרָהָם

— *Who call me? He answered.*

— *I am God messenger Gabriel.*

Heard it said. ‹ Abraham was filled with fear but the messenger comforted him, saying:

— *Fear not Abraham, for you are friend of God when you did break in pieces the men gods. ‹ You were chosen of God of the messengers and prophets such as you are written in the sefer of Life.*

— *What ought I do to serve God of the messengers and of the holy prophets? ‹ Said Abraham.*

— *Go to that fount and wash youself for God will to speak with you, the messenger answered.*

— *How ought I wash me? Abraham answered.*

The messenger presented unto him as a beautiful youth and washed himself in the fount ›:

— *Do in turn likewise to yourself O Abraham.*

After Abraham had washed himself, the messenger said:

— *Go up to that mountain. God will to speak to you there.*

He ascended the mountain as the messenger said. Having sat down upon his knees Abraham said to himself, *when God messenger will speak to me…* He heard himself called with a gentle voice:

— Abraham!

— *Who call me? Abraham answered him.*

— I am your God, O Abraham! Answered the voice.

Filled with fear, Abraham bent his face to earth ›:

— *How shall your servant who is dust & ashes hearken unto you?*

— Fear not, God said, but rise up for I have chosen you for my servant and I will to bless you and make you increase into a great people.
‹ Go you forth from the house of your father, of your kindred, come and dwell in the land which I will give to you and your seed.

— *I will do all Lord, but guard me that none other god may do me hurt, answered Abraham.*



Place of our father Abraham (hebrew, maamad Avraham avinu; arabic, mashad et-tiyur/place of birds). In memory of the birds of prey that came down upon the carcasses which Abraham drew away (first sacrifice after God appeared to him) - Legends of Galilee | Volney p.260

— I am God alone, God say, there is none other god but me.
I strike down and make whole. I slay and give life.
I lead down to nether-world | *sheol* שְׁאוֹל and I bring out thereof; none is able to deliver himself out from my hands.

So our father Abraham knew God. God gave him the covenant | *beriti* בְּרִיתִי of circumcision.

Having said this, Jesus lifted up his hands, saying:

— To you O God be honour and glory!

— So be it.

GOD COVENANTS
Adam & Eve 3, 5½ days
Genesis 6, Arch
Genesis 17, Circumcision
Deut 4:13, 10 commandments
Ex. 24, Forgiveness sacrifice



Laws are immutable

30 Jesus went to Ieroushalaim, near unto Sukot, a feast of our nation.

Having perceived this, the scribes and pharisees took counsel to catch him in his talk. ‹ There came to him a teacher saying:

— What must I do to have eternal Life, master?

— How is it written in the law?¦

Deuteronomy 6:4
Leviticus 19:18

— Love the Lord your God and your neighbor, answered the tempter. Above all things you shall love | *vahabta* וְאָהַבְתָּ your God | *Eloheha* אֱלֹהֶיךָ with all your heart and your mind, and your neighbor as yourself.

— You have answered well. Therefore I say, go and do so & you shall have eternal Life.¦

— Who is my *neighbor*? He said unto him.

Lifting up his eyes, Jesus answered:

— A man was going down from Ieroushalaim to go unto Jericho, a city rebuilt under a curse.

On the road, this man was seized by robbers who wounded and stripped him, and departed leaving him half dead.

It chanced that a kohen passed by that place. Seeing the wounded man, he passed on without greeting him. In like manner a levite passed on without saying a word.

It chanced that a samaritan passed there, was moved to compassion seeing the wounded man. He alighted from his horse to take the wounded man, he washed his wounds with wine, anointed it with ointment, bind up his wounds for him and comforted him, then set him upon his own horse.

‹ Having arrived at the inn in the evening, he gave him into the charge of the host. On the morrow,

SUKOT | TABERNACLES
Start on 15th day of 7th month (Hebrew calendar) in remembrance of one week festivities out of the ark (flood) and life under the tents out of Egypt.

JEWISH SECTS
At this time there were three sects among the Jews, who had different opinions concerning human actions; the one was called the sect of the Pharisees, another the section of the Sadducees, and the other the section of the Essenes. Now for the Pharisees, they say that some actions, but not all, are the work of fate, and some of them are in our own power, and that they are liable to fate, but are not caused by fate. But the sect of the Essenes affirm that fate governs all things, and that nothing befalls men but what is according to its determination. And for the Sadducees, they take away fate, and say there is no such thing, and that the events of human affaires are not at its disposal, but they suppose that all our actions are in our own power, so that we are ourselves the cause of what is good, and receive what is evil from our own folly. Flavius Josephus p.85

when he had risen, he said:

— *Take care of this man. I will pay you all.*

And having presented 4 gold pieces to the sick man for the host, he said:

— *Be of good cheer. I will speedily return and conduct you to my own home.*

Now tell me which of these was the neighbor?¦

— He who showed mercy, the teacher answered.

— You has answered rightly, ‹ go and do you likewise¦.

The teacher departed in confusion.

31 The kohanim drew near unto Jesus and said:

— Is it lawful to give *tribute* to Caesar, master?

Jesus turned round to Judas and said:

— Have you any money?

Taking a penny in his hand, Jesus turned to the kohanim and said to them:

— This penny has an image, tell me whose image is it?

— Caesar, they answered.

— Give what is God to God, and give what is Caesar to Caesar.¦

They departed in confusion.

Behold a centurion drew nigh there, saying:

— Have mercy on my old age for my son is sick, lord…

— The Lord God of Israel have mercy on you.¦

The man was departing and Jesus said:

— Wait for me, I will come to your house to make prayer over your son.

— I am not worthy that you lord, prophet of God, should come unto my house. Suffice unto me the word that you has spoken for the healing of my son, answered the centurion. For your God has made you lord over every sickness as his messenger said unto me in my sleep.

Jesus marvelled greatly. Turning to the crowd he said:

— Behold, this stranger has more faith than all that I have found in Israel!

He said, turning to the centurion:

— Go in peace. The great faith that he has given you has granted health to your son!

The centurion went his way and met his servants on the road who announced that his son was healed.

— At what hour did the fever leave him? The man asked.

At the 6th hour yesterday the heat has departed from him, they said.

The man knew that his son received his health when Jesus said, *the Lord God of Israel have mercy on you.*

‹ The man believed in our God. Entered into his house, he brake in pieces all his own goddesses ›:

— There only God of Israel the true living God! None shall eat of my bread who worship not God of Israel.

32 One skilled in the law invited Jesus to supper, in order to tempt him.

Jesus came with his disciples. Many scribes were waiting for him to tempt him in the house. ‹ The disciples sat down to table without washing their hands.

The scribes called Jesus, saying:

— Do not your disciples observe the *rituals* of our elders in not washing their hands before they eat bread?

— I ask you, for what cause have you annulled the principles of God to observe your rituals?¦
You say to the sons of poor fathers, *offer and make vows unto the Temple!* They make vows of that little wherewith they should support their fathers, and when their fathers wish to take money, the sons cry out, *This money is consecrated to God!* Whereby the fathers suffer.
O false scribes hypocrites, do God use this money? Surely not. God eat not!
As his servant David the prophet said: Will I eat the flesh of bulls and drink the blood of sheep!? But if I will be hungry, I will not ask nothing of you since all things are in my hands & the abundance of Eden is with me. Render unto me the praise of sacrifice and offer your vows unto me. *Psalms 50:12*

CORBAN!
Mark 7:11
GREEDY WITH POOR
Ieremiah 8:10 | Psalms 10:10
The wicked in his pride do persecute the poor taken in the devices that they have imagined; he lie in wait to catch the poor and draw him into his net.



Ruta/rue

You do this hypocrites, you tithe ruta and mint to fill your purse!
Oh miserable ones, you show unto others the most clear way by which you will not go!
You scribes and teachers who lay weights of unbearable weight upon others shoulders, but the while you yourselves are not willing to move them with one of your fingers.
I say unto you verily, every evil has entered into the world under pretext of elders.

ELDERS
Quran 2:168
Follow what Allah has revealed. They say: Nay we follow what we found our fathers upon. Though their fathers had no sense at all nor did they follow the right way.

Tell me, who made *idolatry* to enter into the world if not the usage of the elders?

There was a king who loved exceedingly his father whose name was Baal.
‹ When the father was dead, for his own consolation his son caused to be made an image like unto his father and set it up in the marketplace of the city.

He made a decree that everybody who approached that statue within a space of 15 cubits should be safe and no one should do him hurt on any account. Hence the malefactors, by reason of the benefit they received from there, began to offer to the statue roses and flowers. In a short time the offerings were changed into money and food insomuch that they called it goddess to honour it. Which thing was transformed from ritual into law, such as the idol of Baal spread through the entire world.

How much do God complaint this by the prophet Isaiah יְשַׁעְיָה ›: Truly this people worship me in vain: they have voided my law given to them by my servant Moshe, and follow the traditions of their elders. I say unto you verily, to eat bread with unclean hands defile not a man. What enter into the man defile not the man, what come out of the man defile the man.

Thereupon one of the scribes said:

— If I shall eat pork or other unclean meats, will they not defile my conscience?

— Disobedience will not enter into the man, it will come out of the man from his heart.¦

‹ He will be defile | *tame* טָמֵא when he shall eat forbidden food.

‹ One of the teachers said:

— You have spoken much against idolatry. As though the people of Israel had idols, so you has done us wrong, master.

— I know well that in Israel today there are not statues of wood. There are statues of flesh.¦

— Are we also idolaters? Answered all the scribes in wrath.

— I say unto you verily,¦ the principle said not *you shall worship* but, you shall love your Lord God with all your soul, with all your heart, with all your mind, is this true?

Deuteronomy 6:5

— It is true! Answered everyone.

33

— All what a man love verily, for which he forsake everything else save that, it is his goddess.
The fornicator has the harlot at his image.
The glutton or drunkard has his own flesh for image.
The covetous has silver and gold at his image.
And so likewise, every other sinner.
Remember what God said speaking to Israel and you shall see how grave is this sin which Moshe and Ioshua יְהוֹשֻׁעַ wrote in the law: You shall not make to yourself any image:
of those things which are in heaven; nor
of those things which are under the heaven; nor shall you make it,
of those things which are above the earth; nor
of those which are above the water; nor
of those which are under the water.
I am your God, strong and jealous, who will take vengeance for this sin upon the fathers and upon their children even unto the 4th generation.

LIKENESS
Genesis 1:26
Let us make man in Our image, after Our likeness; let them have dominion over the fish of sea, over the fowl of air, over cattle, over all earth, & over every thing that creep upon earth. God created man in his own image, in the image of God of God | bi demot Elohim דְמוּת אֱלֹהִים. *He created him; he created them, male and female.*

Remember how, when our people had made the calf and when they had worshipped it: Ioshua and the tribe of Levi took the sword by order of God and slew of them 120 000 of those that did not crave for God mercy.

How terrible judgment of God upon the idolaters…

‹ He who had invited him said:

— Which is the greatest sin?

— Which is the *greatest ruin* of a house?¦

Everyone was silent. Jesus pointed to the foundation with his finger and said:

— If the foundation give way, immediately the house fall in ruin, such as it is need to build it up anew. Every other part give way can be repaired.

Even so ‹ I say to you, idolatry is the greatest sin because it entirely deprive a man of faith | *emounah* אֱמוּנָה and consequently of God so that he can not have spiritual affection. Every other sin leave to man the hope of obtaining mercy, therefore I say, idolatry is the greatest sin.

FAITHFUL
Deuteronomy 32:4
God is faithful אֵל אֱמוּנָה
: be faithful, trustful, responsible, strong
NT: have faith
Old/New Testaments

All stood amazed at the speaking of Jesus. They perceived it could not in any wise be assailed.

34 Before the door, there stood one who had his right hand shrunken, in such fashion that he could not use it.

‹ Jesus lifted up his heart to God and prayed. And then he said:

— So that you may know that my words are true, I say in God *Name*, man, stretch out your infirm hand!

He stretched it out whole as if it had never had aught ill with it.

‹ They began to eat with fear of God. Having eaten somewhat, Jesus said again:

— I say unto you verily, it were better to burn a city than to leave there an evil ritual.
For on account of such God wroth is with the kings and princes of the earth to whom God has given the sword to destroy iniquities.

✠

When you are invited, remember not to set yourself in the ***highest place***, that if a greater friend of the host come, the host say not unto you, *arise and sit lower down*, which were a shame to you. Go sit in the meanest place, that he who invited you may come and say, *arise friend and come sit here above*, then you shall have great honour.
Anyone that exalt himself shall be humbled, but he that humble himself shall be exalted.

I say unto you verily,¦ satan became not reprobate for other sin than for his pride.
Even as the prophet Isaiah said, reproaching him with these words: How are you fallen from heaven O day-star |*helel* הֵילֵל that were the beauty of the messengers and did shine like the dawn: truly your pride is fallen to earth.

Isaiah 14:12

I say unto you verily, if a man knew his miseries, he would always weep here on earth, and account himself most mean beyond every other thing. For no other cause the first man with his wife did weep for a 100 years without ceasing, craving mercy of God for they knew truly whither they had fallen through their pride.

100 YEARS
Abrégé des merveilles p.79
God reconciled with Adam 100 years after his fall. He sent Djibril to teach him the saying: There is no God but you; I have sinned forgive me, you the most merciful.
OT Writings | Issaverdens p.61
Adam and Eve wept and mourned over their children for a space of 200 years. Adam was afraid that through their mourning another son even more wicked might be born.

Having said this, Jesus gave thanks.

On that day through Ieroushalaim it was published how great things Jesus had said, with the miracle he had wrought, such as the people gave thanks to God, blessing his holy *Name*.

Having understood that he spoke against the elders rituals, the scribes and kohanim were kindled with greater hatred and hardened their heart like Pharoh. ‹ They sought occasion to slay him but found it not.

✠

35 Jesus departed from Ieroushalaim and went to the desert beyond Jordan.

His disciples that were seated round Jesus said to him:

— Tell us O master how satan ***fell through pride***?
We have understood that he fell through disobedience, and because he always tempt man to do evil.

— God had created a mass of earth and left it without doing aught for 25 000 years.

Being as it were kohen ✠ head of the messengers, satan knew by the great understanding he possessed, of that mass of earth God was to take 144 000 signed with the mark of prophecy and the messenger of God, the soul of which he had created 60 000 years before nothing.

144 000 (note chap 17)

OBEDIENCE
Quran 15:30
The angels made obeisance, all of them together, but Iblis refused to be with those who made obeisance. He said: O Iblis what excuse have you that you are not with those who make obeisance? He said: I am not such that I should make obeisance to a mortal whom you hast created of the essence of black mud fashioned in shape. He said: Then get out of it; surely you are driven away and surely on you is curse until the day of Judgment. He said: My Lord, then respite me till the time when they are raised. He said: So surely you are of the respited ones till the period of the time made known. He said: My Lord, because you has made life evil to me, I will certainly make fair-seeming to them on earth and I will certainly cause them all to deviate, except your servants the devoted ones from among them.

‹ Being indignant, he instigate the messengers, saying:

— *Look ye one day God shall will that this earth be revered by us.*
‹ Consider that we are spirit and ‹ it is not fitting to do so.

And many forsook God. ‹ A day when all the messengers were assembled, God said:

— Let each one that holds me for his Lord straightway do reverence to this earth.

They that loved God bowed themselves but satan said with them that were of his mind:

— *O Lord, we are spirit and ‹ it is not just that we should do reverence to this clay.*

Having said this, satan became horrible and of fearsome look, and his followers became hideous. Because for their rebellion, God took away from them the beauty wherewith he had endued them by creating them.

‹ Lifting their heads and seeing how terrible a monster satan and his followers had become, the holy messengers cast down to earth their face in fear.

— *You have unjustly made me hideous O Lord, satan said, but I am content thereat because I desire to annul all that you shall do.*

— *Call him not Lord, for you are lord O lucifer, the other devils said.*

— Repent and recognize me as your creator God, said God to satan followers.

— *You are not just, we repent of having done you any reverence; satan who is just and innocent is our lord, they answered.*

— I have no mercy on you, depart from me O you acccursed, God said.

In his departing satan spat upon that mass of earth and Gabriel the messenger lifted up that spittle with some earth. So ‹ now man has the navel in his belly.

36

The disciples stood in great amazement at the messengers rebellion.

— I say unto you verily, ¦ he who make no *prayer* is more wicked than satan and shall suffer greater torments because satan had before his fall no example of fearing, nor God did so much as send him any prophet to invite him to repentance.* But I say, albeit man have infinite examples of the justice of God, he live carelessly without any fear as though there were no God, as spoke of such the prophet David: The fool has said in his heart, *God is not there.* So they are corrupt and become abominable, no one of them doing good. *Psalms 14:1*

*Text add.: *Now that all the prophets are come except the messenger of God who shall come after me because so God will, and that I may prepare his way –John the baptist (gospels of Mark 1:2, Luke 1:17, John 1:27, Matthew 3:3)*

Make prayer unceasingly O my disciples so that you may receive: he who seek find, he who ask receive, it is opened to him who knock. In your prayer do not look too much speaking for God look on the heart, as he said through Shelomoh: Give me your heart O my servant. I say unto you verily, as God live, the hyprocrites make much prayer in every part of the city in order to be seen and held for saints by the multitude, even if their heart is full of wickedness and ‹ they do not mean that they ask. It is needful that you mean your prayer if you will that God receive it. *Proverbs 23:26*

Who would go to speak to the roman governor or to Herod, except he first have made up his mind to whom he is going and what he is going to do, tell me? Surely none. If man does so in order to speak with man, what ought man to do in order to speak with God, and ask of him mercy for his sins, while thanking him for all that he has given him?

I say unto you verily, very few make true prayer, therefore satan has power over them because God will not those who honour him with their lips; whose lips ask for mercy in the Temple but their heart protest against justice, as he said to the prophet Isaiah: Take away this people that is irritating to me since they honour me with their lips but their heart is far from me, [*and their fear toward me is taught by the teaching of men; therefore behold I will proceed to do a marvellous work among this people: the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. Surely your turning of things upside down shall be esteemed as the potter clay: shall the work say of him that made it, he made me not; shall the thing framed say of him that framed it, he had no understanding.*] Isaiah 29:13

I say unto you verily, he that goes to make prayer without consideration mock God.
Who would go speak to Herod, his back towards him, and before him, speak well of the governor Pilate whom he hate to death? Surely none.

Yet no less does the man who goes make prayer and prepare not himself: he turns his back to God and his face to satan and speak well of him since in his heart is love of iniquity whereof he has not repented. If one having injured you would say to you with his lips, *forgive me,* but would strike you a blow with his hands, how could you forgive him? Even so shall God have mercy on those who with their lips say, *have mercy on us Lord,* and love iniquity within their heart and think on fresh sins?

37 The disciples wept at words Jesus and besought him: ›

— Teach us to make prayer, lord.

— Consider what you would do if the roman governor seized you to put you to death and do the same when you go make prayer; let your words be these:

Our Lord God, blessed is your holy Name! May your Kingdom come in us; may your will be done always as it is done in heaven, so be it done in earth. Give us the bread every day, our sins be forgiven to us as we forgive them who has sinned against us, prevent us to fall into temptations and deliver us from evil, for you are our only God to whom pertain glory and honour for ever.

38 — Let us wash ourselves master, as commanded by Moshe, answered Ioan.

OBSERVE THE LAW
2Enoch 31:1
Adam had a life on earth and I made a garden in Eden in the East, and I ordained that he should observe the law and keep the instruction. I made for him the heavens open that he should perceive the angels singing the song of triumph. And there was light without any darkness continually in Paradise.

— Think you that I am come to destroy the *law & prophets*? TaNaK: *Torah & prophets (Navi'im), writings (Ketuvim)*
I say unto you verily, as God live, I am not come to destroy it but rather to observe it like every prophet has observed God law and all that God has spoken by the other prophets.

As God live & in whose presence my soul stand, no one that break one least principle can be pleasing to God but rather shall be the least in God Kingdom and have no part there.
Moreover, I say unto you, one syllable of God law can not be broken without gravely sin. I do witness you it is necessary to observe that God said by the prophet Isaiah with these words:
Wash you and be clean, take away your thoughts from mine eyes. Isaiah 1:16

Verily I say unto you, all the water of the sea will not wash him who love iniquities within his heart. Furthermore, I say unto you, no one will make prayer pleasing to God if not be washed, but he will burden his soul with sin like to idolatry. Believe me, verily man would obtain all he should ask if he make prayer to God as is fitting.

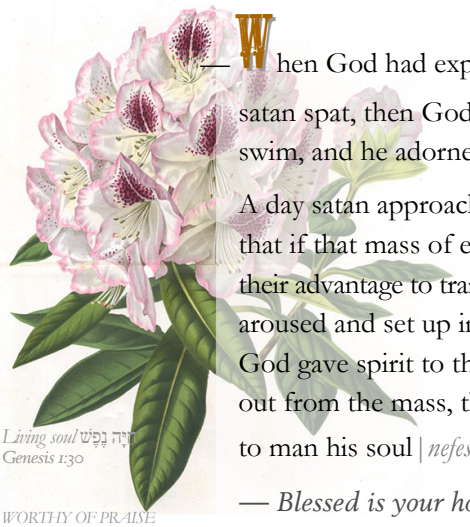
Remember God servant, with his prayer:
Moshe scourged Egypt, opened the red sea, wherein drowned pharoh and his host; Deuteronomy 11:1
Ioshua made the sun stand still; Ioshua 10:12

1Shemouel 7:10
2Kings 1:10
2Kings 4:34

Shemouel smote with fear innumerable host of philistines;
Eliah made the fire to rain from heaven;
Elisha raised a dead man;
so many other holy prophets who obtained all they asked by prayer. Those true men did not seek their own in their matters but sought God only and his honour.

39

— You has well spoken O master, said Ioan. We lack to know how man *sinned through pride*…



Living soul נֶפֶשׁ חַיָּה
Genesis 1:30

— When God had expelled satan,¦ and the messenger Gabriel had purified that mass of earth whereon satan spat, then God created everything that live, both the animals that fly and them that walk and swim, and he adorned the world with all that it has.

A day satan approached the gates of Eden and seeing the horses eating grass, he announced to them that if that mass of earth should receive a soul, there would be for them grievous labour and it was to their advantage to trample that piece of earth such as it would be no more good for nothing. The horses aroused and set up impetuously to run over that piece of earth which lay among lilies and roses. But God gave spirit to that unclean portion of earth buried which lay satan spittle that Gabriel had taken out from the mass, the dog raised up barking and filled the horses with fear and fled. Then God gave to man his soul | *nefesh* נֶפֶשׁ while all the holy messengers sang:

— *Blessed is your holy Name our Lord God!*

WORTHY OF PRAISE
Quran s.14:7 | 1Chron.16:25
Allah is worthy of praise.
La ilaha illa lahou (there is no other god than our God)
Tales of Solomon p.180, Seymour
There is no God but God and his prophet Solomon.
Legends of Old Testament, vol.1 p.128 Baring-Gould
There is no God but God and his prophet Saleh.

God sole
worthy of praise
& God messenger

Adam sprang on his feet and saw in the air a writing that shone like the sun which said:
Adam opened his mouth and said:

— *I thank you my Lord God for you has deign to create me.*
I pray you to tell me what mean the message of these words. Have there been other humen before me?

SON & MESSENGER
Adam & Eve 1-14 | Malan
When I shall come down from heaven and shall become flesh of your seed and take upon me the infirmity from which you suffer. The darkness that came upon you in this cave shall come upon me in the grave when I am in the flesh of your seed. Verily I say unto you, this darkness will pass from you every day I have determined for you until the fulfilment of my covenant when I will save you & bring you back again into the garden, into the abode of light you longest for wherein is no darkness. I will bring you to it in the Kingdom of heaven. All this misery that you has been made to take upon you because of your transgression will not free you from the hand of satan & will not save you but I.

— Be welcome O my servant Adam. I tell you that you are the first human whom I have created. He whom you has seen is your son & shall be my messenger who shall come into the world many years hence, for whom I have created all things, who shall give light to the world when he shall come, whose soul was set in a celestial *splendour* 60 000 years before I made anything, said God.

— *Lord, grant me this writing upon the fingers nails of my hands, said Adam besought God.*

God gave to the first human that writing upon his thumbs.
It said upon the thumb-nail of the right hand: God only one
It said upon the thumb-nail of the left:[4] God messenger
The first man kissed these words with fatherly affection and rubbed his eyes, saying:

— *Blessed be that day when you shall come to the world!*

Seeing the man in loneliness, God said:

— It is well that he should not remain alone.

He made him to sleep and ‹ took a rib from near his heart and filled with flesh the place of that rib; he made Eve and gave her for wife to Adam. He set the twain as lords in Eden to whom he said:

— Behold I give unto you every fruit to eat except the apples and corn: beware in no way to eat of these fruits because you shall become unclean and so I shall not let you to remain here but shall drive you forth whence you shall suffer great miseries.



Be not arrogant

40 When satan knew this, he became mad with indignation. He drew near to the gate of Eden whereat stood on guard an horrible serpent which had like camel legs and his feet nails cut like a razor on every side. The enemy said to him:

— *Suffer me to enter into Eden.*

— *How shall I let you to enter if God having commanded me to drive you out? Answered the serpent.*

— *You see how much God love you since he has set you outside of Eden to keep guard over a lump of clay which is man. ‹ If you bring me into Eden, I will make you so terrible that everybody shall flee you and you shall go and stay so at your pleasure, answered satan.*

— *How shall I set you within? Said the serpent.*

— *You are great. ‹ Open your mouth and I will enter into your belly. Entering into Eden, you shall place me near to those 2 lumps of clay that are newly walking upon the earth, said satan.*

Quran 7:20
The shaitan made an evil suggestion to them.

‹ The serpent did so and placed satan near to Eve while Adam her husband was sleeping.
And satan presented itself before the woman like a beauteous messenger and said to her:

— *Why eat you not of those apples of corn?*

— *Our God has said to us that eating thereof we shall be unclean, ‹ he will drive us from Eden, she said.*

— *He said not the truth. You must know that G~d is envious and wicked, ‹ he brook no equals but keep everyone a slave. He has so spoken unto you that you may not become equal to him.*
But if you and your companion do according to my counsel, you shall eat of those fruits even as the others; you shall not remain subject to others but like G~d you shall know evil and good and you shall do what you please because you shall be equal to G~d, said satan.

Then Eve took and ate of those. When her husband awoke, she told all that satan had said.
He took of them from his wife offering and did eat.
He remembered the words of God as the food was going down, and willing to stop the food, he put his hand into his throat where every man has the mark.

41 Both of them recognized that they were naked and being ashamed.

They took fig leaves to make a clothing on their secret parts.

Passed midday, behold God appeared to them and called Adam:

— Where are you Adam?

— *I did hide myself from your presence Lord because I and my wife are naked, therefore we are ashamed to present ourselves before you… he answered.*

— Who has robbed you of your innocence? Unless you have eaten the fruit by reason of which you are unclean and will not be able to abide longer in Eden… God said.

— *O Lord, the wife whom you has given me besought me to eat, so I have eaten thereof, Adam answered.*

— Why gave you such food to your husband? God said to the woman.

— *I did eat so because satan deceived me, answered Eve.*

— How did that reprobate enter in hither? God said.

— *A serpent that stand at the northern gate brought him near to me, answered Eve.*

God said to Adam:

— Because you has hearkened to your wife voice and has eaten the fruit: cursed is your works of earth which shall bring forth brambles and thorns for you, until you eat bread with your face sweat and remember you are earth and shall return to earth.

He spoke to Eve:

— You who did hearken to satan and gave the food to your husband: you shall abide under the man dominion who shall keep you as slave and bear children with hardship.

Having called the serpent, God called the messenger Michael, him who hold the Sword of God, saying:

— Drive forth first from Eden this wicked serpent and when outside cut off his legs; if it wish to walk it should trail its body upon earth.

God called and said to satan who came laughing:

— Because of you reprobate who has deceived these and has made them to become unclean: I will that every uncleanness of them, and of all their children truly penitent and shall serve me, going forth from their body shall enter through your mouth so you shall be satiated with uncleanness.

— *Since you will to make me ever worse, I yet will make what I shall be able, satan said after giving an horrible roar.*

God said:

— Depart cursed one from my presence!

And satan departed.

‹ God said to Adam Eve who both were weeping:

— Go forth from Eden to do penance: let not your hope fail for I will send your son to such wise that your seed shall lift the dominion of satan from off the human race. To my messenger who shall come, to him I will give all things.

God himself hid. The messenger Michael drove them forth from Eden. ‹ Adam turned him round and saw written above the gate: *God only one & God messenger*

— *God please that you come quickly O my son and draw us out of misery, he said weeping.*

Thus satan and Adam sinned through pride: the one by despising man, the other by wishing to make himself equal with God, said Jesus.

Jesus was weeping. ‹ The disciples wept after this discourse.

42

[This is the record of John the baptist when the jews sent priests and levites from Jerusalem to ask him, Who are you? And he confessed and denied not, but confessed, I am not the messiah. And they asked him, Then are you Eliah? And he said, I am not. Are you that prophet? Who are you, that we may give an answer to them that sent us; what do you say of yourself? They which were sent were of the pharisees and they asked him, Why baptize you then if you be not that messiah, nor Eliah, neither that prophet? John answered them, I baptize with water but there stand one among you, whom you know not, who shall baptize with fire. Him who is coming after me is preferred before me, whose shoe latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing.]



They saw many who came to find him after that the chief kohanim took counsel among themselves to catch him in his talk and sent some levites and of the scribes to interrogate him.

— Who are you? They said.

*Text add.: *Jesus*

John* said and confessed the truth.

— I am not the messiah.

— Are you Eliah or Ieremiah, or any of the ancient prophets?

— No. I am a voice that cries through all Judea, even as it is written in Isaiah: Prepare you the way for the Lord messenger. Nor indeed do I make myself to be accounted as him of whom you speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God whom you call messiah, who was made before me, and shall come after me to bring the words of truth so that his faith shall have no end.

AM BUT A VOICE
Isaiah 40:3, gospels of John 1:23 & Matthew 3:3

— Say who are you that we may give testimony to those who sent us!
If you be not Eliah, nor Ieremiah or any prophet, why do you preach new doctrine and make yourself of more account than the messiah.*

* *—John the baptist Gospels of John 1:19, Mark 1:3, Luke 1:76 & Matthew 3:3*

— The miracles which God work by my hands show that I speak what God will, Jesus said.

WORKS OF MIRACLES
Acts 2:22 | Apostle John 5:36 I have greater witness than that of John (baptist): for the works which the father has given me to finish, the works that I do, bear witness of me that the father has sent me.

The levites and scribes departed in confusion and recounted all to the chiefs kohanim who said he has the devil on his back who recount all to him.

‹ Jesus said to his disciples:

— Verily I say unto you, the chiefs and elders of our people seek occasion against me.

— ‹ Do not go any more into Ieroushalaim, said Cephas.

— Don't be foolish and knowing not what you said. It is necessary that I suffer many persecutions as all God prophets and holy ones have suffered. Fear not. There be that are with us and there be that are against us.



The cave of Melchizedek on Tabor mount - Legends of Galilee, Jordan & Sinai | Vilnay 1978 p.103

Jesus departed and went to the Tabor mount תָּבוֹר.

There with him ascended Cephas, Iacob, Ioan his brother, and he who write this. ‹ There a great light shone above him and his garments became white like snow, his face glistened as the sun.

Lo, there came Moshe *[Enoch*]* and Eliah, speaking with Jesus concerning all that would come upon our race and upon the holy City.

* *refer to chap. 144*

Cephas said:

— It is good to be here, lord. ‹ If you will, we will make here 3 tents: One for you, one for Moshe, the other for Eliah.

THE 2 OLIVE TREES
Zechariah 4:2-14
I looked and behold a candlestick all of gold with a bowl upon the top, and his 7 lamps, and 7 pipes to the 7 lamps upon the top, and 2 olive trees by it, one upon the right, and the other upon the left. These are the 2 anointed that stand by the Lord of the whole earth.

While he spoke, they were covered with a white cloud and heard a voice saying:

— Behold my servant in whom I am well pleased. Hear him.

The disciples fell their face upon the earth, filled with fear. Jesus went down and raised up his disciples ›:

— Fear not. God love you and has done this that you may believe my words.



Labor and constant

43

Jesus went down to the 8 disciples who were awaiting him below, and the 4 narrated to the 8 all that they had seen. Since that day, all doubt of Jesus departed from their heart, save Judas Keriyot who believed not.

Jesus seated himself at the mountain foot and they ate of the wild fruits because they had no bread.

— You has told us many things of the *messiah*. Of your kindness, tell us all clearly, said Adrie *Andrew* | *good pasture* אֶדְרֶעִי | *Adriel, pasture of God* עַדְרִיאֵל.

The other disciples besought him in like manner. Therefore Jesus said:

— Everyone that work, work for an end in which he find satisfaction.
‹ Verily I say unto you, because God is perfect, has no need of satisfaction, seeing he has satisfaction himself. And so, willing to work, he created before all things the soul of his messenger for whom he determined to create the whole so that the creatures should find joy and blessedness in God; whence his messenger should take delight in all his creatures that he has appointed to be his slaves.
And wherefore this is so, save because he has willed so.

I say unto you verily, every prophet when he is come has borne to only one nation the mark of God mercy. And so their words were not extended, save to that people to which they were sent. But when God messenger shall come, God shall give to him as it were his hand seal | *botam* חוֹתָם so that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly and shall destroy idolatry, and he shall make satan confounded. For God promised to Abraham so saying: Behold, in your seed I will bless all the earth tribes O Abraham; as you has broken in pieces the idols, even so your seed shall do.

Iacob answered:

— Tell us in whom this promise was made, O master: the jews say in Isaac, the ishmaelites say in Ishmael. Tell us the truth, because we know that thou art sent from God.[5]

THE LORD TO MY LORD
Emmerich p.83
Melchisedek blessed Abraham at the sacrifice of bread & wine ordained him priest and spoke the words: The Lord said to my lord; sit at my right hand. You are a priest forever according to the order of Melchisedek (Psalms 110:1)

— Whose son was David and of what lineage? ¦

— Of Isaac. Isaac was father of Iacob, Iacob was father of Iehoudah, of whose lineage is David, Iacob answered.

— Of what lineage will be God messenger when he shall come? ¦

— Of David, answered the disciples.

— If the messenger of God whom you call messiah is son of David, how should David call him lord? ¦
‹ Do not deceive yourselves. In spirit David call him lord › thus: God said to my lord, sit on my right hand until I make your enemies your footstool. God shall send forth your rod which shall have lordship in your enemies midst.

Quran s.3:33
Allah chose Adam, Noah, Abraham family & Imran family (Levi son) over the world.

44 I say unto you, God messenger is a *splendour* that shall give gladness to nearly all that God has made since he is adorned with the:

Isaiah 11:1

Spirit of understanding and of counsel ∨

Spirit of wisdom and might ∨

Spirit of fear and love ∨

Spirit of prudence and temperance ∨

He is adorned with the:

Spirit of charity and mercy ∨

Spirit of justice and piety ∨

Spirit of gentleness and patience ∨

which he has received 3 times more than God has given to all his creatures.*

*Text add.: *O blessed time when he shall come to the world! Believe me, I have seen him and done him reverence, even as every prophet has seen him seeing that of his spirit God give to them prophecy. When I saw him my soul was filled with consolation O God worthy of praise be with you and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God. –John the baptist*

45 The messenger Gabriel came to Jesus and spoke to him such as we also heard his voice ›:

— Arise and go unto Ieroushalaim.

Therefore Jesus departed and went up to Ieroushalaim.

He entered into the Temple on the shabat day and began to teach the people. ‹ The people with the high kohen ran together to the Temple. The kohanim drew nigh to Jesus ›:

— O master, it has been said to us that you said evil of us: ‹ beware lest some evil befall you…

— I say unto you verily, I speak evil of the hypocrites: ‹ I speak against you if you be hypocrites.

— Tell us plainly who is a *hypocrite*? They answered.

— I say verily unto you, even he who does a good thing that men may see him is a hypocrite; his work penetrate not the heart, which men can not see, leaving in every unclean thought and every filthy lust.

Know you who is hypocrite? He who serve God with his tongue but serve men with his heart.
O wretched man, at dying loses all his reward! On this matter the prophet David said: Put not your confidence in princes, nor in children of men, in whom is no salvation as their thoughts perish at death. Nay, they find themselves deprived of reward before death. As God prophet Iob said: Man is so unstable he never continue in one stay. If today he praises you, tomorrow he will abuse you. If today he will to reward you, tomorrow he will be fain to despoil you.

Psalms 41:5 | Ieremiah 17:5

Iob 30:12

Woe then to hypocrites because their reward is vanity!
As God live & in whose presence I stand, the hypocrite is a robber who commit sacrilege since he make use of the law to appear good and thieve the honor of God to whom alone pertain praise and honor forever. Furthermore I say to you that the hypocrite has not faith, for if he believed that God see all and would punish wickedness with terrible judgment, he would purify his heart. But because he has no faith, he keep full of iniquity. I say unto you verily, the hypocrite is as a sepulchre that is without white but within is full of corruption and worms.

So ‹ if you O kohanim do the service of God because God who has created you ask it of you, I speak not against you for you are servants of God. But if you do all for gain and therefore buy and sell in the Temple as in a market-place, not regarding the Temple of God is a house of prayer, not of merchandise which you convert into a cave of robbers.

Verily I say unto you, satan ever seek to annul the laws of God; and he with his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites for the praises of this world shall turn for them into insults and torments in hell.

If you have put God out of your mind to do all to please men then I cry against you that you are the devil sons, not of Abraham who left his father house for God love and was willing to slay his own son. Woe unto you kohanim and teachers if you be such for God will take the ministry away from you.

Jesus spoke again.

— I set an example before you.

46

There was a householder who planted a vineyard, and made a hedge not to be trampled down of beasts. In the midst of it he built a press for the wine. Thereupon let it out to husbandmen.

HUSBANDMAN: farmer, landowner.

When the time was come to collect the wine, he sent his servants whom, when the husbandmen saw, they stoned some, burned some, and others they ripped open with a knife. And this they did many times.

Tell me what will the Lord of the vineyard do to the husbandmen?

— Evil wise will he make them to perish and give his vineyard to other husbandmen, answered everyone.

— ¦Know you not that the vineyard is the house of Israel and the husbandmen are the people of Iehoudah and Ieroushalaim… Woe to you, for God is wroth with you for having ripped open so many prophets of God, insomuch at the time of Ahab there was found no one to bury the holy ones of God. *1Kings 18:13*

When he had said this, the chief kohanim wished to seize him but they feared the common people that magnified him.

Seeing a woman who had remained from her birth with her head bent toward the ground, Jesus said:

— Raise your head O woman in our God *Name* that these may know that the truth speak and he will that I announce it.

‹ The woman raised herself up whole, magnifying God. The chief kohanim cried out ›:

LAW FROM SINAI Scholars used the expression, Halakha le-Moshe me-Sinai/Rule of Moshe received from Sinai, when they wished to emphasize the importance of an ancient traditional usage of the law. They were used to add, All the torah is a tradition that was handed to Moses in Sinai; and, Ein zu torah me-Sinai/This is not a commandment from Sinai, if one is lax in the fulfilling of a precept - Legend of Galilee|Volney p.357

— This man is not sent of God seeing he keep not the shabat for today he has healed an infirm person!

— Now tell me,¦ is it unlawful to speak on the shabat day and to make prayer for others salvation? Who is there among you, if his ass or his ox fell into the ditch on the shabat, who would not pull it out on the shabat! Surely none. Shall I have then broken the shabat day by having given health to a daughter of Israel? Surely here is known your hypocrisy.

Oh how many are there today that fear the smiting of a straw in another eye while a beam is ready to cut off their own head? Oh how many there are that fear an ant but reck not of an elephant…

Having said this, he went forth from the Temple.

The kohanim chafed with rage among themselves because they were not able to seize him and to work their will upon him as their fathers have done against God holy ones.



End Notes:

1 *Text add.*: Ishm~el.

2 *Text add.*: seeing I have no money and it is not lawful to steal.

3 *Text add.*: among whom is Judas who was slain upon the cross.

4 *Text add.*: M~hamad.

5 *Text add.*: The promise was made in Ishm~el, not in Is~ac. Thereupon said the disc~ples: O master, it is thus written in the book of Mos~e that in Isaac was the promise made. Jes~s answered with a groan: It is so written but Mos~e wrote it not, nor Joshua, but rather our rabbis who fear not G~d. Verily I say unto you, if ye consider the words of the ang~l Gabr~el, ye shall discover the malice of our scribes and teachers for the ang~l said: Abrah~m, all the world shall know how G~d love thee; but how shall the world know the love that thou bear to G~d? Surely it is necessary that thou do something for love of G~d. Abrah~m answered: Behold the servant of G~d, ready to do all what G~d shall will. Then spake G~d, saying to Abrah~m: Take thy son, thy firstborn Ishm~el and come up the mountain to sacrifice him. How is Is~ac firstborn if when Is~ac was born Ishm~el was seven years old?



SCRIPTURE III & PROPHETHOOD

2ND YEAR

47 In the second year of his prophetic ministry, Jesus went down from Ieroushalaim and went to Nain.

As he drew nigh to the gate of the city, the citizens were bearing to the sepulchre the only son of his mother, a widow, over whom everybody was weeping.

‹ When Jesus had arrived, the men understood that Jesus, a prophet of Galil, was come and set themselves to beseech him for the dead boy since he, being a prophet, should raise him up as also his disciples would do. ‹ Jesus feared greatly and said, turning himself to God:

— Take me from the world O Lord, for the world is mad, they wellnigh call me a god.

Having said this, he wept. The messenger Gabriel came to say:

— Fear not O Jesus, God has given you power over every infirmity: all you shall grant in God *Name* shall be entirely accomplished.

‹ Jesus gave a sigh, saying:

— Your will be done Lord God, almighty and merciful!

Having said this, he drew near to the mother dead and said to her with pity:

— Weep not woman.

Having taken the hand of the dead, he said:

— I say unto you in God *Name*, young man arise up healed.

And the boy revived. All were filled with fear, saying:

— God has visited his people!

— God has raised up amongst us a great prophet!

HEALER
Quran 3:49
I heal the blind and the leprous, and bring the dead to life, with Allah permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you if you are believers.

This dead was named Ionas, son of Salem, son of Melkyal, brother of Rehoum, son of Salatyal, son of the brother of Ionas the prophet.
Patrologia *Orientalis tome 14, p.771 (19th miracle)/ Les 30 miracles (Traditions & légendes du messie) p.30*

48 At that time the romans army was in Iehoudah, our country being subject to them for the sins of our forefathers. It was the romans habit to call goddess and worship him that did any new thing of benefit to the common people. So finding themselves in Nain, these soldiers rebuked now one, now another, saying, *one of your goddesses has visited you and you make no account of it? Surely if our goddesses should visit us we*

should give them all that we have; you see how much we fear our goddesses since we give the best of all we have to their images.

So satan did instigate this manner of speech that he aroused no small sedition among the people of Nain.

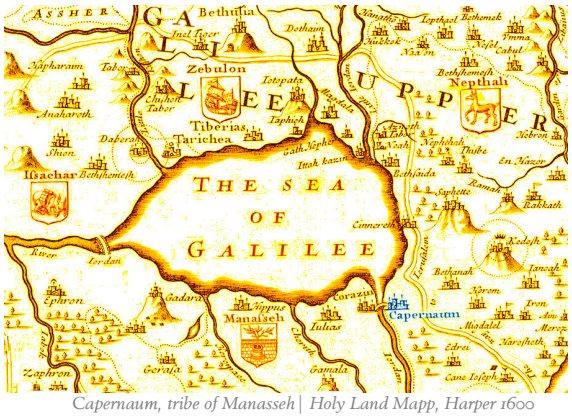
The discord of Nain was such that some said, *he is our God who has visited us.*
Others said, *God is invisible so none has seen him, not even Moshe his servant. It is not God but rather his son.*
Others said, *he is not God nor son of God, for God has not a body to beget withal; he is a great prophet of God.*

This is how satan did instigate that.

3RD YEAR

A great ruin was like to arise to our people in the 3rd year of the prophetic ministry of Jesus.

Jesus tarried not at all in Nain but turned to go into Capernaum.



Capernaum, tribe of Manasseh | Holy Land Mapp, Harper 1600

When Jesus went into Capernaum, knowing him the citizens assembled together all the sick folk they had and placed them in front of the porch where Jesus was lodging with his disciples.

Having called forth Jesus, they besought him for the health of them.

Jesus laid his hands upon each of them and said:

— God of Israel, by your holy *Name*, give health to this sick person.

Therefore each one was healed.

Jesus entered into the synagogue on shabat and there all the people ran together to hear him speak.

49

On that day the scribe read the Psalms | *tehillim* תְּהִלִּים of David where David said: When I shall find a time I will judge uprightly. ‹ After thereading of the prophets, Jesus arose and made sign of silence with his hands and opening his mouth he spoke thus:

Psalms 75:2

— Brethren, you have heard the words spoken by the prophet David our father that when he should have found a time he would judge uprightly.

I tell you in truth, many that *judge* fall in which judgment for no other reason than because they judge what is not meet for them. And what is meet for them they judge before the time.‹ God of our fathers cried us by his prophet David: Judge justly O men.

Psalms 58:1

Miserable are those who set themselves at street corners and do nothing but judge all those who pass by saying, *that one is fair, this one is ugly, that one is good, this one is bad.* Woe unto them because they lift the scepter of judgment from God mind who said: I am judge and witness and will I give to none my honour.

Isaiah 42:8

I tell you verily, these testify of what they have not seen, nor really heard, and judge without having been constituted judges. ‹ They are abominable on the earth before God eyes who will pass tremendous judgment upon them in the last day.

Woe to you, woe to you, who speak good of evil and call the evil good! Who condemn God the author of good as malefactor, and justify satan the origin of all evil as good. Think what punishment you shall have and how it is horrible to fall into God Judgment which shall be then upon those who

justify the wicked for money and judge not the cause of the orphans and widows. I say unto you verily, the devils shall tremble at such judgment, so terrible it shall be.

To you man who are set as a judge: consider no other thing, neither kinsfolk, nor friends, neither honour, nor gain, but look solely with fear of God to the truth which you shall seek with greatest diligence because it will secure you in God Judgment.

I warn you, he who judge without mercy shall be judged without mercy.

50 Tell me O man, you that judge another man, know that all men have their origin of the same clay. Know that none is good save God alone. Every man is a liar and a sinner.

Psalms 116:11
All men are liars

Believe me man, if you judge others of a fault, your own heart has whereof to be judged.
How dangerous it is to judge!
How many have perished by their false judgment!

Thus satan judged man to be more vile than himself and he rebelled against his creator God, whereof he is impenitent as I have knowledge by speaking with him.
Our first parents judged satan speech to be good and they were cast out of Eden and condemned all their progeny.

As God live ✠ in whose presence I stand, I say unto you verily, false judgment is the father of all sins. Forasmuch as none sin without will, none will what he does not know.

Woe to the sinner who with the judgment judge sin worthy and goodness unworthy; on that account reject goodness and choose sin. Surely he shall bear an intolerable punishment when God shall come to judge the world.

How many have perished through false judgment!
How many have been nigh to perishing!

Pharoh judged Moshe and the people of Israel to be impious.
Saul judged David to be worthy of death.
Ahab judged Eliah; Nebukadnetsar, the three children who would not worship their lying gods.
The 2 elders judged Susanna.
All the idolatrous princes judged the prophets; oh tremendous judgment of God!

Why this O man, that the judge perish and the judged is saved, if not because they judge falsely with rashness the innocent.

How nearly the good came close to ruin by judging falsely is shown:
by Joseph brethren who sold him to the egyptians;
by Aaron and Miriam who judged their brother Moshe;
by the 3 friends of Iob who judged the innocent God friend;
by David who judged Mephibosheth and Uriah;
by Cyrus who judged Daniel to be meat for the lions.
And many others were nigh to their ruin for this.

Genesis 37:27
Numbers 12:10
Iob 2:11
2Shemouel 19:25, 11:15
Daniel 6:16

‹ I say to you, judge not and you shall not be judged.

Having finished his speech, many were converted to repentance by bewailing their sins and would have forsaken all to go with Jesus.

— I am not come to receive service but to serve.¦ Remain in your homes, forsake sin to serve God with

fear, you shall be saved.



Having said this, he went out of the synagogue and the city to retire into the desert to pray, for he loved solitude greatly.

51

After having prayed to the Lord, his disciples came to Jesus and said:

— We would like to know 2 things O master. One is how God shall come to judge in the day of Judgment. The other is how you talked with *satan* who nevertheless is impenitent you said.

I say unto you verily, ¦ knowing its fall I had compassion on satan, and I had compassion on mankind whom it tempt to sin. I prayed and fasted to our God who spoke to me by his messenger Gabriel:

SATANAIL
2Enoch 31:4
The devil is to be the evil spirit of the lowest places. He became Satan, after he left the heavens. His name was formerly Satanail. And then, though he became different from the angels in nature, he did not change his understanding of just and sinful thoughts. He understood the judgement upon him and the former sin which he had sinned. On account of this, he conceived designs against Adam in such a manner he entered and deceived Eve but he did not touch Adam. But I cursed him for ignorance but those I previously blessed, them I did not curse, nor man did I curse, nor the earth, nor any other things created, but the evil fruit of man and its works.

— What seek you O Jesus, what is your request?

— *Lord you know of what evil satan is the cause and through its temptations many perish.*
Lord, it is your creature whom you did create.
Lord, ‹ have mercy upon it, I answered.

— Behold Jesus I will forgive it. Only cause it to say, *I have sinned, have mercy upon me my Lord God,* and I will forgive it and restore it to his first state.

I rejoiced greatly when I heard this, believing that I had made this shalom. ¦
‹ I called satan who came, saying:

— *What must I do for you O Jesus…*

— *You shall do it for yourself O satan for I love not your services but I have called you for your good.*

— *If you desire not my services neither I desire yours, for I am nobler than you. ‹ You are not worthy to serve me, for you are clay while I am spirit, satan replied.*

— *Let us leave this and tell me if it were not well you should return to your first beauty and your first state? You must know that the messenger Michael must necessarily to strike you with God sword 100 000 times on the day of Judgment and each blow will give you the pain of 10 sheols, I said.*

— *We shall see in that day who can do most. Certainly I shall have on my side many « messengers » and most strong idolaters who will trouble God: he shall know how great a mistake he made to banish me for the sake of a vile clay, replied satan.*

— *You are infirm in mind O satan and know not what you said.*

In a derisive manner satan wagged his head, saying:

— *Come now, let us make up this shalom between me and God: what must be done say you O Jesus, since you are sound in mind.*

— *Two words need only to be spoken.*

— *What words? Replied satan.*

— *These: I have sinned, have mercy upon me.*

— *Now willingly will I make this shalom if God will say these words to me, said satan.*

— *Depart from me now O cursed one, for you are the wicked author of all injustice and sin: only God*

is just and without any sin, I said.

And satan departed in shrieking, saying, *it is not so O Jesus but you « tell a lie » to please God.*

Consider now how will he find mercy, said Jesus to his disciples.

— Never! For he is impenitent, they answered.
Master, now speak to us of God Judgment.

52 — God *Judgment day* will be dreadful.

UNTIL JUDGEMENT DAY
Jubilees 4:16|Schodde
Enoch was the first to write a testimony and testify to the children of men concerning the generations of the earth, what was and what will be; he saw in a vision in a dream as it will happen to the children of men in their generation until the day of Judgement.

Verily I say unto you, the reprobates would sooner choose 10 sheols than to go hear God wrath speak against them, against whom all things created shall witness. I say unto you verily, not only the reprobates shall fear but also God saints and elect. Abraham shall not trust in his righteousness.

Iob shall have no confidence in his innocence.
And what I say, even God messenger shall fear it.

To make known his majesty, God shall deprive his messenger of memory so he shall have no remembrance how God has given him all things.

I say unto you verily, and speaking from the heart, I tremble because I shall be called a god by the world, and for this I would have to render an account. As God live & in whose presence my soul stand, I am a mortal man as other men are, I am servant of God although God has placed me as prophet for the health of feebles and the correction of sinners over the house of Israel. Of this you are witness how I speak against those wicked men who shall annul the truth of my sefer by a manoeuvre of satan after my departure from the world. I shall return towards the end, Enoch and Eliah shall come with me and we will testify against the wicked whose end shall be accursed.

Having thus spoken Jesus shed tears, whereat his disciples wept aloud and lifted their voices »:

— Forgive O Lord God, have mercy on your innocent servant.

— Amen amen.

53 Before that day shall come, Jesus said, a great destruction shall come upon the world. There shall be war so cruel and pitiless that the father shall slay the son and the son shall slay the father by reason of peoples factions. ‹ The cities shall be annihilated and the country shall become desert.

Such pestilences shall come that none shall be found for bearing the dead to burial and they shall be left as food for beasts. To those who remain upon the earth, God shall send such scarcity that bread shall be valued above gold and they shall eat all manner of unclean things.

O miserable age in which scarce anyone shall be heard to say, *I have sinned, have mercy on me O God.* But with horrible voices they shall blaspheme him who is glorious and blessed for ever.

After this, as that day draw nigh, for 15 days shall come every day a horrible sign over the inhabitants of the earth:

Quran 81|Isaiah 29:6

1st day the sun shall run its course in heaven without light, as black as the dye of cloth, and it shall give groans as a father who groan for a son near to death.

2nd day the moon shall be turned into blood and blood shall come like dew upon the earth.

3rd day the stars shall be seen to fight among themselves like an army of enemies.

4th day the stones and rocks shall dash against each other as cruel enemies.

5th day every plant and herb shall weep blood.

6th day the sea shall rise without leaving its place to the height of 150 cubits and shall stand all day like a wall.

7th day on the contrary, it shall sink so low as scarcely to be seen.

8th day the birds and the animals of the earth and of the water shall gather themselves close together and shall give forth roars and cries.

9th day there shall be a hailstorm so horrible that it shall kill such as scarcely the 10th part of the living shall escape.

10th day there shall come such horrible lightning and thunder that the 3rd part of the mountains shall be split and scorched.

11th day every river shall run backwards and blood shall run, not water.

12th day every created thing shall groan and cry.

13th day the heaven shall be rolled up like a sefer and it shall rain fire such as every living thing shall die.

14th day there shall be an earthquake so horrible that the tops of the mountains shall fly through the air like birds and all the earth shall become a plain.

15th day the holy messengers shall die and only God will remain alive to whom be honour and glory!

Quran 55:26, 28:88

Having said this,* Jesus said:

*Text add.: *he smote his face with both his hands and smote the ground with is head. Having raised his head,*

— Woe be he who shall insert into my sayings that I am a god.

The disciples fell down as dead at these words. Jesus lifted them up, saying:

— Now let us fear God if we would not be affrighted in that day.
After these signs be passed, there shall be darkness over the world for 40 years.

54

God alone being alive, to whom is honour and glory for ever!
After the 40 years be passed, God shall give life to his messenger who shall rise again like the sun resplendent as a 1000 suns. He shall sit and not speak, he shall be as beside himself.

MESSIAH
At the same time that the dead of the world shall stand up, they will all arise, hosts by hosts, on the soil of Galilee, for there the king messiah will first manifest himself. Legend adds: We are taught that Israel will be all gathered in upper Galilee and there the messiah, son of Joseph, shall behold them. All Israel will ascend with him to Jerusalem and he will go up and build the Temple and offer sacrifices, and the fire will come down from heaven. Legends of Galilee|Volney p.227

God shall raise again the 4 messengers favoured of God, who shall seek God messenger, and having found him shall station themselves on the 4 sides of the place to keep watch upon him.

Next God shall give life to all the messengers who shall come like bees circling round God messenger.

Next God shall give life to all his prophets, who following Adam, everyone shall go kiss the hand of God messenger, committing themselves to his protection.

Next God shall give life to all the elect who shall cry out:
— *Be mindful of us O worthy of praise!* [6]



ong of Triumph

Glory to our God!

Praise to his holy Name! He is our God, glory be to him! He is our Lord! His be the Triumph! He has stretched forth his Right hand, he has manifested his Power, he has cast down our adversaries. They are mad who resist him, they are accursed who depart from his Commandments.

He know all things and can not wrong. His will is sovereignly just and all he will is good, all he advise is holy. Supreme Intelligence can not be deceived.

Perfect Being can not will what is evil. Nothing is above but his supremacy, nothing is better but his perfection. None is worthy beside him but he whom he has made worthy. He must be loved above all things & be adored as the Eternal King.

You who have abandoned your God, you have revolted against him, you have desired to be gods, you have fallen from your high estates, you have gone like a fallen stone. Acknowledge that God is great, his works are perfect and his judgments are just. Glory be to God through ages of ages! Praises of joy for all his works!

—Michael
Archangel

Legends of the Patriarchs and the Prophet | rev. Baring-Gould 1884, p.16

At whose cries, pity shall awake in God messenger and he shall consider what he should do fearing for their salvation.

Next God shall give life to every created thing; they shall return to their former existence and moreover, everyone shall possess the power of speech.

Next God shall give life to all the reprobates at whose resurrection, by reason of their hideousness all God creatures shall be afraid and shall cry:

— *Let not your mercy forsake us our Lord God.*

After this, God shall cause satan to be raised up, whose aspect every creature shall be as dead for fear of the horrible form of his appearance.[7] God messenger only shall not be affrighted by such shapes because he shall fear God only. Then the messenger, at the sound of whose trumpet all shall be raised, shall sound his trumpet again, saying:

— *Come to the judgment O creatures, your creator will to judge you.*

Then shall appear in the midst of heaven, over the valley of Iehoshaphat, a glittering Throne over which shall come a white cloud while the messengers shall cry out:

— *Blessed are you our God who has created us and saved us from the fall of satan!*

God messenger shall fear for that he shall perceive that none has loved God as he should. Who would get a gold piece must have 60 mites in change; if he have but 1 mite, he can not change it.

If God messenger shall fear, what shall do the ungodly who are full of wickedness?

55 God messenger shall go to collect all the prophets to whom he shall speak, praying them to go with him to pray God for the faithful. Everyone shall excuse himself for scare.[8]

Seeing this, then God shall remind his messenger how he created all things for love of him, so his fear shall leave him and he shall go nigh unto the throne with love and reverence while the messengers sing:

— *O God our God, blessed is your holy Name!*

And when he has drawn nigh unto the Throne, God shall open unto his messenger as a friend unto a friend who have not met for a long while. The first to speak shall be God messenger who shall say:

— *O my God I adore and love you with all my heart and soul!*
I give you thanks for you did grant to create me to be your servant and made all for love of me, so I might love you for all things, in all things, above all things!
O my God let all your creatures praise you!

All things created by God shall say:

— *O Lord we give you thanks and bless your holy Name!*

Verily I say unto you, satan with the demons and reprobates shall weep that much water shall flow from the eyes of one of them than there is in the river of Jordan yet they shall not see God.

God will speak unto his messenger, saying:

— You are welcome O my servant, faithful. Ask what you will for you shall obtain all.

God messenger shall answer:

— *O Lord I remember that when you did create me you said that you had willed to make for love of me, Gan Eden and the world, messengers and men, that they might glorify you by me your servant.*

‹ *Lord God, merciful and just, I pray you that you recollect your promise made unto your servant.*

God shall make answer as a friend who jest with a friend and shall say:

— Has you witnesses of this my friend?

— *Yes Lord, he shall say with reverence.*

— Go call them O Gabriel, God shall answer.

The messenger Gabriel shall come to God messenger and shall say:

— *Who are your witnesses, lord?*

God messenger shall answer:

— *Adam, David, Abraham, Moshe.*[9]

The messenger shall depart and he shall call the aforesaid witnesses who shall go there with fear. When they are present, God shall say unto them:

— Remember you what my messenger affirm?

— *What thing O Lord? They shall reply.*

— That I have made all things for love of him so that all things might praise me by him, God shall say.

— *There are with us 3 witnesses better than we are O Lord, shall answer each of them.*

— Who are these 3 witnesses? God shall reply.

— *The 1st is the sefer that you gave to me, Moshe shall say.*

— *The 2nd is the sefer that you gave to me, David shall say.*

And he who speak to you shall say:

— *Lord, the sefer that you gave to me truly said that I am your servant;* [10] *that sefer confess what your messenger affirm.*

— *Lord, the sefer that you gave me said so! God messenger shall say.*

When God messenger shall have said this, God shall speak, saying:

— All I have done now I have done so everyone should know how much I love you.

Having spoken so, God shall give unto his messenger a sefer in which are written all the names of God elect. ‹ Every creature shall do reverence to God, saying:

— *To you alone O God be glory and honour because you has given us to your messenger!*

56 God shall open the sefer at his messenger hand and reading therein his messenger shall call all the messengers & prophets and all the elect. The sign of God messenger shall be written on each one forehead. The glory of Eden shall be written in the sefer. ‹ Each shall pass to God right hand next to whom shall sit God messenger. The prophets and the saints shall sit near him.

Then the messenger shall sound the trumpet and call satan to judgment. That miserable shall come and be accused of every creature with greatest contumely.

57 God shall call the messenger Michael who shall strike him 100 000 times with God Sword: he shall strike satan, and every stroke is heavy as 10 sheols: he shall be first to be cast into the abyss. The mes-

senger shall call his followers. In like manner they shall be abused and accused by commission from God: the messenger Michael shall strike some 100 times, some 50, some 20, some 10, some 5: they shall descend into the abyss. God shall say to them:

Quran 15:29
Surely as regards my servants, you have no authority over them except those who follow you, of the deviators. And surely hell is the promised place of them all. It has 7 gates; for every gate there shall be a separate party of them. Surely those who guard shall be in the midst of gardens and fountains: Inform my servants that I am the forgiving, the merciful, and that my punishment that is painful punishment.

— Sheol is your dwelling O cursed ones.

After that, all the unbelievers and reprobates shall be called to judgment, against whom all creatures inferior to man shall arise first, testifying before God how they have served these men and how the same have outraged God and his creatures. The prophets and everyone shall arise testifying against them, therefore they shall be condemned to infernal flames by God.

I say unto you verily, no idle word or thought shall pass unpunished in that tremendous day.
Verily, the hair-shirt shall shine like the sun, and every lice a man shall have borne for love of God shall be turned into pearl.

Oh blessed 3 and 4 times are the poor who in true poverty shall have served God from the heart. For in this world they are destitute of worldly cares and therefore shall be freed from many sins. In that day they shall not have to render an account of how they have spent the riches of the world but be rewarded for their patience and their poverty. I say unto you verily, if the world knew this, it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts.

When all have been examined, God shall say unto his messenger:

— O my friend, behold their wickedness how great it has been!
I their creator did employ all created things in their service but they have dishonored me in all things. It is most just therefore that I have no mercy on them.

— *it is true our glorious Lord God! Shall answer God messenger.*
Not one of your friends and servants could ask you to have mercy on them, nay.
Before all, I your servant ask justice against them.

These words having said, all the messengers and prophets with all the elect of God; nay, why I say the elect…

I say unto you verily, even spiders, flies, stones and sand, shall cry out to demand justice against the impious! God shall cause every living soul inferior to man to return to earth, but he shall send the impious to sheol; in going they shall see that earth again, to which dogs and horses and other vile animals shall be reduced, and ‹ they shall say, *O Lord God, cause us also to return to that earth.*
But what they ask shall not be granted to them.



58 While Jesus was speaking, the disciples wept bitterly. Jesus wept many tears.

‹ After he had wept, Ioan spoke:

— There is 2 things we desire to know, O master.
The one is, how it is possible that God messenger who is full of mercy and pity should have *no pity* that day on the reprobates, seeing that they are of the same clay as himself?

The other is, how is it to be understood that the sword of Michael is heavy as 10 sheols; is there more than one sheol?

— Have you not heard,¦ what the prophet David said: The righteous shall laugh at the destruction of sinner; and shall mock him with these words: I saw the man who put his hope in his strength and his riches, but forgot God.

Psalms 52:6-7
The righteous also shall see, and fear, and shall laugh at him: Lo, this is the man that made not God his strength but trusted in the abundance of his riches and strengthened himself in his wickedness.

Verily I say unto you, Abraham shall mock his father, and Adam, all reprobate men: this shall be because the elect shall rise again so perfect and united to God they shall not conceive in their minds the smallest thought against his justice. ‹ Each of them shall demand justice, and above all God messenger.

As God live & in whose presence I stand, though now I weep for pity of mankind, on that day I shall demand justice without mercy, against those who despise my words, and most of all, against those who defile my sefer.

59

Sheol is one O my disciples, and the damned shall suffer eternally punishment in it.

Yet it has 7 rooms or regions, one deeper than the other: he who go to the deepest shall suffer greater punishment.

Yet my words are true concerning the sword of Michael the messenger.
He that commit but 1 sin merit 1 sheol, and he that commit 2 sins merit 2 sheols.
‹ In 1 sheol the reprobates shall feel punishment as though they were in 10, or in a 100, or in a 1000. God omnipotent, by reason of his justice and through his power, shall cause satan to suffer as though he were in 1000 sheols. And for the rest, each one according to his wickedness.

— Truly great is God justice, answered Cephas. We pray you to rest and tell us tomorrow what is sheol like. Today this discourse has made you sad O master.

— You tell me to rest O Cephas? You know not what you said, else you had not spoken thus O Cephas. I say unto you verily, rest in this present life is poison for piety and fire that consume every good work. Have you then forgotten how God prophet Shelomoh with all the prophets have reproved sloth?

Proverbs 20:4
Ecclesiastes 9:10
Iob 5:7

True it is that he said: The lazy who do not work the soil for scare of cold shall beg in summer.
Then he said: Do all that your hand can do without rest.
Iob the most innocent friend of God said: Man is born for work as the bird born to fly.

Verily I say unto you, I hate idle above all things.

60

Sheol is one and is contrary to Eden as winter is contrary to summer and cold to heat. ‹He who would describe the misery of sheol must necessarily have seen God delights of Eden.

O place accursed by the justice of God for the malediction of faithless and reprobate, of which God friend Iob said: There is no order there but everlasting fear.
Isaiah the prophet said against the reprobate: Their flame shall not be quenched nor their worms die.

Psalms 11:6

David our father said weeping: Lightning, bolts, brimstone, great tempest, shall rain upon them.

O miserable sinners, how detestable shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song: how sick shall make them intense hunger, burning flames, scorching ashes, cruel torments, with bitter weeping. Truly it were better never to have been formed than to suffer such cruel torments! Say Jesus, uttering a lamentable groan.

Imagine a man suffering torments in every part of his body and who has no one to show him compas-

sion but mocked of all. Would not this be great pain tell me?

— The greatest, answered the disciples.

— Now this is a delight of sheol.

I tell you in truth, if God should place in one balance all the pain which all men have suffered in this world and shall suffer till the Judgment day, and on the other one, single hour of the pain of sheol; without doubt the reprobates would choose the worldly tribulations, for the worldly come from man hand, the others from devils hand absolutely without compassion.

What cruel fire they shall give to miserable sinners…
What bitter cold which yet shall not temper their flames…
What gnashing of teeth and sobbing and weeping…
The Jordan has less water than the tears which shall flow from their eyes every moment. There their tongues shall curse all things created – their father and mother, and their creator blessed for ever!

Having said thus, Jesus washed himself with his disciples, according to God law written in the sefer of Moshe, and then prayed. The disciples seeing him sad spoke not at all to him that day but each stood terror-struck at his words.

ABYSS
2Enoch chap 28|Morfill
Thus I made firm the circles of the heavens and caused the waters below, which are under the heavens, to be gathered into one place and that the waves should be dried up; and it was so. Out of the waves I made firm and great stones and out of the stones I heaped together a dry substance; I called the dry substance earth. And in the midst of the earth I appointed a pit, that is to say an abyss.

LAST DAY
Quran 2:177
It is not righteousness to turn your faces towards East and West, but righteousness is this that one should believe in Allah, the last day, the angels, the Book and the prophets, and give away wealth out of love for Him to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for the captives, and keep up prayer and pay the poor-rate; to perform their promise when they make a promise, and be patient in distress and affliction in time of conflicts; these are they who are true and these are they who guard themselves.

SHEOLS
Legends of the Jews vol. 1, p.15
Hell has 7 divisions, one beneath the other. They are called sheol, abaddon, beer-shahat, tit ha-yaven, shaare mawet, shaare zalmawet, and gehenna. It requires 300 years to traverse the height, or the width or the depth of each division, and it would take 6300 years to go over a tract of land equal in extent to the 7 divisions. Each of the 7 divisions in turn has 7 subdivisions, and in each compartment there are 7 rivers of fire and 7 of hail. The width of each is one thousand ells, its depth 1000, and its length 300, and they flow one from the other, and are supervised by 90 000 angels of destruction. There are, besides, in every compartment 7000 caves, in every cave 7000 crevices, and in every crevice 7000 scorpions. Every scorpion has 300 rings, in every ring 7000 pouches of venom, from which flow 7 rivers of deadly poison. If a man handles it, he immediately bursts, every limb is torn from his body, his bowels are cleft asunder, and he falls upon his face. There are also 5 different kinds of fire in hell. One devours and absorbs, another devours and does not absorb, while the 3rd absorbs and does not devour, and there is still another fire, which neither devours nor absorbs, and furthermore a fire which devours fire.

61 After the evening, Jesus opening his mouth and say:

— Which *father of family* would sleep if he knew a thief meant to break into his house? None surely. He would watch and stand ready to slay the thief. Do you not know that satan is as a roaring lion that go on seeking whom to devour? It is so that he seek to make man sin. I say unto you verily, if man would act as the merchant he should have no fear in that day since he would be well prepared.

There was a man who gave money to his neighbors.

So they might trade with it, and the profit be divided in a just proportion: some traded well and doubled the money; some used the money at the enemy service of him who gave them the money and in speaking evil of him.

Now tell me how the matter shall go when the neighbor shall call the debtors to account? Surely he will reward those who have traded well, but against the others his anger shall express itself in reproaches and he will punish them according to the law.

As God live & in whose presence my soul stand, God is the neighbor who has given to man all that

he has, life itself; so that living well in this world, God may have praise and man the glory of Eden.

Those who live well double their money by their example, for sinners are converted to repentance seeing their example: ‹ men who live well shall be rewarded with a great reward. Wicked sinners who sinned with what God has given them and spent their lives in the service of satan, God enemy, blaspheming God and giving offence to others: tell me what their punishment shall be?

— It shall be without measure, said the disciples.

62 — He who would live well should take example from the merchant who lock up his shop and guard it day and night with great diligence because he intend to make a profit by selling again the things which he buys. If he perceives that he will lose thereby, he will not sell, not even to his own brother. Thus then you should do.

In truth your soul is a merchant and the body is the shop: ‹ what it receive from outside is bought through the senses and sold by it, and the money is love. See that with your love do not sell nor buy the smallest thought by which you can not profit: let thought, speech, and work, be all for love of God and so you shall find safety in that day.¦



Verily I say unto you, many make ablutions and go to pray, many fast and give alms, many study and preach to others, whose end is abominable before God:
they cleanse the body, not the heart;
they cry with the mouth, not with the heart;
they study that they may know to speak, not to work;
they abstain from meats and fill themselves with sins; they give to others things not good for them so that they may be held good; they preach to others against what they do themselves and thus are condemned by their own tongue.

As God live, these do not know God with their hearts, for if they knew him they would love him. Whatsoever a man has, he has received it from God, even so he should spend all for the love of God.



63 After certain days, Jesus passed near unto a city of the samaritans. They would not let him enter the city, nor would they sell bread to his disciples. ‹ Iacob and Ioan said:

— May it please you master that we pray God to send down fire from heaven upon these people?

— You know not by what spirit you are led that you so speak!¦

Remember that God determined to destroy Nineveh נִינְוֵה because he did not find one who feared God in that city which was so wicked that God called the prophet Ionah יוֹנָה to send him to that city, but fled to Tarsus for scare of the people. ‹ God caused him to be cast into the sea, received by a fish, and cast up nigh to Nineveh. Then preaching there, that people was converted to repentance, so God had mercy on them.

Woe unto them that call for vengeance for it shall come on themselves, seeing that every man has in himself cause for God vengeance. Tell me now, have you created this city with this people? Surely not, O madmen that you are, for all creatures united together could not create | *bara* בָּרָא a single new fly from nothing, and this it is to create!

Since blessed God who has created this city now sustain it, why desire you to destroy it. Why did you

FORGIVENESS PRAYER
Legends of Old Testament Vol.1 p.60, Baring-Gould
God had cursed Cain and he was doomed to a bitter punishment. But moved at last by Cain contrition, he placed on his brow the symbol of pardon. Adam met Cain and looked with wonder on the mark or token and asked, How has you turned away the wrath of the Almighty? By confession of sin and repentance, answered the fratricide. Woe is me! Cried Adam, smiting his brow: is the virtue of repentance so great, I knew it

not: by repentance I might have altered my lot.

not say, *may it please you master that we pray to our Lord God that this people may be converted to penitence*… Surely this is the proper act of a disciple of mine to pray to God for those who do evil:
so did Abel when Cain his brother accursed of God slew him;
so did Abraham to pharoh who took his wife from him, for God messenger did not slay but struck with infirmity only;
so did Zechariah זְכַרְיָה when he was slain in the Temple by order of the impious king;
so did Ieremiah יִרְמְיָהוּ, Isaiah יְשַׁעְיָה, Iezekiel יְחֶזְקֵאל, Daniel דָּנִיֵּאל, David דָּוִד, with all God friends and holy prophets.

Tell me if a brother were stricken with frenzy, would you slay him because he spoke evil and struck those who came near him? Surely you would not do so, but rather would you endeavor to restore his health with medicines suitable to his infirmity.

64 As God live ♁ in whose presence my soul stand, a sinner is of infirm mind when he persecute a man.

Tell me, is there anyone who would break his head for the sake of tearing the cloak of his enemy? Now how can he be of sane mind who separate himself from God, the head of his soul, so that he may injure the body of his enemy?

Tell me O man who is your enemy? Surely your body, and anyone who praise you.
If you were of sane mind you would kiss the hand of those who despise you, and present gifts to those who persecute you, and strike you much, O man. The more you are despised and persecuted in this life for your sins, the less you shall be the day of Judgment.

Tell me O man, if God saints and prophets have been persecuted and defamed by the world, even though they were innocent, what shall be done to you O sinner? And if they endured all with patience, praying for their persecutors, what should you do O man who are worthy of sheol…

Tell me O my disciples, do you not know that Shimei cursed God servant and prophet David and threw stones at him. Now what said David to those who would have killed Shimei: What is it to you O Joab that you would kill Shimei! Let him curse me. This is the will of God who will turn this curse into a blessing.

2Shemouel 16:10

And it was so. God saw David patience and delivered him from the persecution of Absalom, his own son. Surely not a leaf stir without God will. ‹ When you are in tribulation, think not of how much you has to bear, nor of him who afflicted you, but consider how much you are worthy to receive for your sins at the devils hand of sheol.

You are angry with this city because it would not receive us, nor sell bread to us.
Tell me, are these people your slaves? Have you given them this city?
Have you given them their corn or have you helped them to reap it?
Surely no! You are strangers in this land and poor men, what thing is this then that you said?

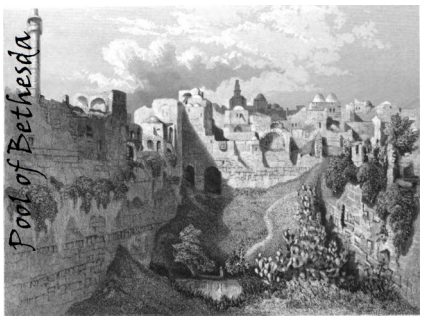
— We have sinned, lord. May God have mercy on us, answered the 2 disciples.

— So be it.¦

65 Passover | *Pesah* פֶּסַח drew near, ‹ Jesus with his disciples went up to Ieroushalaim.

He went to the pool called Probatica | *Bethesda*. The pool was so called because every day God messenger troubled the water and whosoever first entered the water after its movement was cured of any kind of infirmity. ‹ A great number of sick persons remained beside the pool which had 5 porticoes. Jesus saw

there an impotent man who had been here 38 years sick of a grievous infirmity, having known this by divine inspiration.



Voyage de la terre-sainte p.237 | Doubdan 1666
Transl.: Large ditch at the foot of the Temple wall, square and sunk in the ground; the wall on the south side is the same wall that serves as a fence for the Temple. We still see in the background the 5 porticoes and the steps by which to descend to the water: 2 to the west, vaulted and spacious, the other 3 are walled and filled with gravel and filth. It is called in Hebrew Bethsaida in relation to the flow of abundant water in the spring and the rainy waters that fell from the forecourt of the Temple.

Jesus had compassion on the sick man and said to him:

— Will you to be made whole?

— Sir, when the messenger trouble the water, I have no man to put me into it; while I am coming another step down before me and enter therein, the impotent man answered.

Jesus lifted up his eyes to Heaven and said:

— Our Lord God, God of our fathers, have mercy upon this impotent man…

Having said this, Jesus said:

— In God *Name*, be you whole, brother rise up and take your bed.

Praising God, ‹ the impotent man arose, carried his bed upon his shoulders and went to his house while praising God.

Those who saw him cried:

— It is shabat day, it is « not authorized » for you to carry your bed.

— He that made whole said unto me, *pick up your bed and go your way to your home*, he answered.

— Who is he? They asked him.

— I know not his name, he answered.

‹ They said among themselves, *it must have been Jesus the nazarene.*
Others said, *nay, for he is a saint of God; he who has done this is a wicked that cause the shabat to be « broken ».*

THOUGHTS OF WICKED
1Enoch 53:1 | Morfill p.70
And now my children, do not say, Our father stands before God, and prays for us (to be released) from sin, for there is no person there to help any man who has sinned. You see how I have written down all the works of every man before his creation, which is done in the case of all men for ever. And no man can say or unsay what I have written with my hand. For God see all things, even the thoughts of wicked men, which lie in the storeplaces of the heart. And now my children, pay attention to all the words of your father which I say to you that ye may not grieve afterwards and say: Our father for some cause or other, never told them to us, in the time of this folly.

Jesus went into the Temple. A great multitude drew nigh to him to hear his words.

The kohanim were consumed with envy.
66 One of them came to him, saying:

— You teach well and truly, *good* master. ‹ Tell me what reward God shall give us in Eden?

— You call me good? ¦ Know you not that God alone is good?

As God friend Iob said: A child of a day old is not clean; even the messengers are not faultless in God presence. He said also: The flesh attract sin and absorb iniquity as a sponge absorb water.

Iob 4:18, 15:16

Galatians 5:17

‹ The kohen was silent, being confounded.

— Verily I say unto you, nothing is more perileous than speak. ¦
Shelomoh said so: Life and death are in the mouth power.

Proverbs 18:21

He turned to his disciples and said:

— Beware of those who bless you to deceive you:
with the mouth, satan blessed our first parents, but miserable was the outcome of its words;
the sages of Egypt so did bless pharoh;
the prophets so did bless Ahab, but their praises were false;
so the one who is praised perished with the praisers.

Isaiah 3:12

God did not say without reason by the prophet Isaiah: My people, those that bless you deceive you. Woe unto you, pharisees and scribes, woe unto you levites and kohanim, for having corrupted the Lord *sacrifice*, so those who come to sacrifice believe that God eat flesh cooked like unto a man!

67

You say unto them to bring to the Temple of your God, your sheep, bulls, and lambs, not to eat all but give a share to your God of what he has given you – but you tell them not of the sacrifice origin, that it is in witness of the life granted to the son of Abraham our father, of the faith and obedience of Abraham our father, that the promises made to him & the blessing given to him by God should never be forgotten. God said by the prophet Ezekiel:

2Enoch 45:3
God does not require bread, nor a light, (ms b) nor food of any kind nor meat, or an animal, nor an ox, nor any other victim, nor any other sacrifice, for it is as nothing; but God requires a pure heart - by means of all this, he tries the heart of man.

Malachi 1:6

Remove from me these of your sacrifices: your victims are abominable unto me.

Hosea 2:23

The time draw near that shall be done that our God spoke, saying by the prophet Hosea: I will call chosen the people not chosen. As he said by the prophet Ezekiel: God shall make a new covenant with his people. Not according to the covenant he gave to your fathers which they observed not. He shall take from them the heart of stone and give them a new heart.

Ezekiel 36:26|Ieremiah 31:30

All this because you walk not now in his law; you have the key and open not, rather you block the road for those who would walk in it.

The kohen was going to report all to the high kohen who stood nigh unto the Sanctuary, then Jesus said:

— Stay for I will answer your question.

68

You ask me to tell you what God will *give us* in Eden?
Verily I say unto you, those who think of wages love not the master.

A shepherd who has a flock of sheep prepare to defend them when he see the wolf coming.
The mercenary on the contrary, leave the sheep and flee when he see the wolf.

As God live & in whose presence I stand, if God of our fathers were your God, you would not have thought, *what will God give me,* but you would have done as his prophet David said:

Psalms 116:12 (chapter 13)

What shall I give unto God for all that he has given unto me?

I will speak to you a parable that you may understand.

There was a king who found by wayside a man stripped and wounded unto death by thieves.

He had compassion on him and ordered his slaves to bear that man to the city to look after him. Which they did with all diligence. The king conceived a great love for the sickman so that he gave his own daughter in marriage to make him his heir.

Now assured this king was most merciful, the man beat the slaves, despised the remedies, ill-treated his wife, spoke evil of the king to cause his vassals to rebel against him. And when the king required any service, he was wont to say, *what reward the king will give me…*
Now that the king heard this, what did he do to so an impious man?

— Woe to him for the king deprived him of all and punished him cruelly, they all replied.

— O kohanim, scribes, pharisees, ¦ and you high kohen that hear my voice, to you I proclaim what God has said of you by his prophet Isaiah: I have nourished slaves and exalted them but they have despised me.

Isaiah 1:2

The king is our God who found Israel in this world, full of miseries, and ‹ gave him to his servants, Joseph, Moshe and Aaron, who looked after him. Our God conceived such love for him that for the

sake of Israel people, he smote Egypt *land|Mizraimah* מִצְרַיְמָה, drowned pharoh פַּרְעֹה, and discomfited 120 kings of the canaanites and madianites, and he gave him his laws to make him heir of all that wherein our people dwell.

But how do Israel behave himself?
how many prophets has he slain;
how many prophecies has he contaminated;
how much he has violated the law of God;
how many have departed from God for that reason, how may went to serve idols throughout
your offence O kohanim, and how do you dishonor God with your manner of life;
and now you ask me, *what will God give us in Eden*…



69

You should have asked me that God will give you in sheol, what punishment it will be, and what you should do as true penance for God to have mercy upon you, for this I can tell you since I am sent to you to this purpose.

As God live ♿ in whose presence I stand, you will not receive adulation from me but truth. I say to you: repent, and turn to God as our fathers did after sin, do not harden your heart…

The kohanim were consumed with rage at this speech. They spoke not a word for fear of the common people. Jesus continued saying:

— Tell me O teachers, O scribes, O pharisees, O kohanim:
you who desire horses like knights with no desire to go to war;
you who desire fair clothing like women with no desire to spin and nurture children;
you who desire the fruits of the field with no desire to cultivate the earth;
you who desire the fishes of the sea with no desire to go fishing;
you who desire honour as citizens with no desire to the burden of the republic;
you who desire tithes and first fruits as kohanim with no desire to serve God in truth.

What God shall do with you seeing you desire every good here with no difficulty? I say to you verily, God will give you a place where you will have every difficulty with no good…



After Jesus had said this, there was brought unto him a demoniac who could not speak, nor see, and was deprived of hearing. Seeing their faith, Jesus raised his eyes to heaven, and said:

— Lord God of our fathers, have mercy on this sick man and give him health so this people may know that you has sent me.

Having said this, Jesus commanded the spirit to depart:

— In the power our Lord God *Name*, evil depart from the man…

‹ The spirit departed and the dumb spoke, and saw with his eyes.

Everybody was filled with fear.

— He cast out demons in the power of beelzebub prince of demons! Said the scribes.

— Every kingdom divided against itself, destroy itself and fall, house upon house. Jesus anwered. If satan be cast out by satan power, how shall its kingdom stand?

Testament of Solomon | Conybeare/Duling

If your sons cast out satan with the scripture that the prophet Shelomoh gave them, they testify that I cast out satan by God power.

As God live, ***blasphemy*** against the holy spirit is without remission in this world and in the other. Knowing the reprobation, the wicked reprobate himself on his own.

Having said this, Jesus went out of the Temple.

The common people magnified him and brought all the sick folk whom they could gather together; and Jesus having made prayer gave their health to all.

That day in Ieroushalaim, by satan work, the roman soldiery began to stir up the common people saying that Jesus was a goddess of Israel that was come to visit his people.

70 Jesus departed from Ieroushalaim after Pesah and entered into the borders of Caesarea Philippi.

The messenger Gabriel having told him of the sedition which was beginning among the common people, he asked his disciples ›:

— What do men say of me?

— Some say that you are Eliah, others Ieremiah, others of the old prophets! They said.

— And you, what say you that I am?¦

— You are God son messiah | *saviour* מוֹשִׁיעַ, *anointed* מָשִׁיחַ | בְּנֵי אֱלֹים מָשִׁיחַ, Cephas answered.[11]

Afterwards Jesus departed and went into Galil so this vain opinion which the common folk began to hold concerning him might be extinguished.

WHO DO YOU SAY I AM?

GOSPELS according to: Luke 9:20
Peter answered, God messiah.
Jesus strictly warned them not to tell this to anyone. And he said, The son of man must suffer many things and be rejected by the elders, the chief priests, and teachers of the law, be killed, and on the 3rd day be raised to life. He said to them all: Whoever want be my disciple must deny themselves and take up their cross daily and follow me. Whoever want to save his life will lose it, but whoever loses his life for me will save it. What good is it to someone to gain the whole world and lose their very self? Whoever is ashamed of me and my words, the son of man will be ashamed of him when he come in his glory and in the father glory and of the holy angels. Truly I tell you, some who are standing here will not taste death before they see the Kingdom of God.

Matthew 16:16
Simon Peter answered, You are the messiah, the son of the living God. Jesus replied, Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood but by my father in heaven. And I tell you that you are Peter Cephas and on this stone I will build my church and the gates of sheol will not overcome it. I will give you the keys of the Kingdom of heaven; whatever you bind on earth will bed bound in heaven, whatever you loose on earth will bee loosed in heaven. And he ordered his disciples not to tell anyone that he was the messiah.

John 10:36
To his opponents who picked up stones to stone him, Jesus said: Why do you accuse me of blasphemy because I said, I am God son? Do not believe me unless I do the works of my father. But if I do them, even though you do not believe me, believe the works that you may know and understand that the father is in me, and I in the father. They tried to seize him, but he escaped their grasp.
Mark 8:29
He questioned his disciples: Who do people say I am? Peter answered, You are the messiah. Jesus warned them not to tell anyone about him.

AL-MASIH
Quran 3:45
O Maryam, surely Allah gives you good news with a word from him, whose name is Isa al-masih مسيح عيسى*, ibn Maryam, worthy of regard in this world and the hereafter, and of those who are made near*

ANOINTED | MESSIAH: Exclusive to the tabernacle & the sons of Aaron, the judges and many prophets, namely Samson, Gedeon, Jephta, Shemoel, kings Saul, David, Shelomoh, Cyrus, mentioned in the Bible.

A BRANCH

Zechariah 6:9
The word of the Lord came unto me and say, Take of them of the captivity, of Heldai, of Tobijah, of Jedaiah, which are come from Babylon, come you the same day and go into the house of Josiah son of Zephaniah; then take silver and gold, make crowns, set them upon the head of Ioshua son of Josedech, the high priest, say unto him, Thus said the Lord of hosts: Behold a man called branch | tsemah צֶמַח *shall branch out from the place where he is to build the Temple of the Lord |*
וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר הִנֵּה־אִישׁ צֶמַח שְׁמוֹ וּמִתַּחְתָּיו יִצְמָח וּבָנָה אֶת־הֵיכַל יְהוָה׃
He shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the Temple of the Lord. And they that are far off shall come and build in the Temple of the Lord, and ye shall know that the Lord of hosts has sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

Jeremiah 23:1
Woe be unto the pastors that destroy and scatter the sheep of my pasture, say the Lord. Therefore thus say the Lord, God of Israel, against the pastors that feed my people; You have scattered my flock and driven them away and have not visited them: behold I will visit upon you the evil of your doings, say the Lord. I will gather the remnant of my flock out of all countries whither I have driven them and will bring them again to their folds and they shall be fruitful and increase. I will set up shepherds over them, say the Lord, which shall feed them and they shall fear no more, nor be dismayed, neither shall they be lacking. Behold the days come, say the Lord, I will raise unto David a righteous branch | צֶמַח, a king who shall reign and prosper and shall execute justice and judgment in the earth; in his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, Lord our righteousness | יְהוָה צִדְקֵנוּ׃

71 Having arrived in his own country, it was spread through all the region of Galil that the prophet Jesus was come to Nazareth.

‹ They sought the sick with diligence and brought them unto him, beseeching that he would touch them with his hands.

The multitude was great and a certain rich man, sick of paralysis, being not able to get himself carried through the door, had himself carried up to the house roof in which Jesus was, caused to uncover the roof and by sheets let himself down in front of Jesus. Jesus stood for a moment in hesitation then said:

— Fear not brother, your sins are forgiven you.

Everyone was offended hearing this, saying:

— Who is this who forgive sins…

— As God live,¦ I am not able to forgive sins, nor is any man, but God alone forgive.
As God servant I can beseech him for others sins, and so I have besought him for this sickman; I am assured that God has heard my prayer. And that you may know the truth, I say:
in the *Name* of God of our father Abraham and his sons, sick man rise up healed!

When Jesus had said this, the sickman rose up healed and glorified God!

The common people begged Jesus to implore God for the sicks who stood outside. Thus Jesus went out near them, and having lifted up his hands, he said:

— Lord God of hosts, *living* God, *true* God, *holy* God that will never die, have mercy upon them…

— Amen, said everyone.

This having been said, Jesus laid his hands upon the sick folk and all received their health.

They magnified God, saying:

— God visit us by his prophet! God send unto us a great prophet!

72 At night Jesus spoke in secret with his disciples saying:

— I say unto you verily, *satan* desire to sift you as wheat. I have pleaded God for you and there shall not peril for you save he that lay snares against me.

He said this of Judas since the messenger Gabriel said to him how Judas had hand with the kohanim and reported them all that Jesus spoke. He who write this drew near unto Jesus, saying with tears:

— Tell me o master who is he that should betray you?

— O bar Nabi,¦ this is not the hour for you to know him, but soon the wicked one will reveal himself when I shall depart from the world.

— Will you forsake us O master? It is much better that we should die than be forsaken of you! Said weeping the apostles.

— Let not your heart be troubled,¦ neither be you fearful.
Our creator God who has created you, will protect you.

Many false prophets shall come and take my words and contaminate my sefer. My sefer shall be annulled insomuch that there shall be scarcely 30 faithful.

Text add.: [As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that you be not deceived, for He will not come in your time, but will come some years after you, when At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoice me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moshe, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one apply fire. He shall come with truth more clear than that of all the prophets, and shall reprove him who use the world amiss. The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come.]

—John the baptist

73 I say unto you verily,¦ satan shall attempt even if you be God friends; because no one assail his own cities. If satan should have his will over you, he would let you glide at your own pleasure; because he know you to be enemies unto him, he will do every harm to make you perish. Only he will be against you as a dog that is chained! Do not be afraid since God has heard my prayer.

— Not only us O master, for them also that shall believe the sefer! Ioan answered.
Tell us how the ancient *tempter* await for man.

— That wicked one tempt in 4 ways.¦

First, it tempt with thoughts of himself.
Second, it tempt with words and deeds by his servants means.
Third, it tempt with false doctrine.
Fourth, it tempt with false visions. How men should be cautious since it has in its favour man flesh that like sin as he who has fever like water.

I say unto you verily, a man who *fear God* shall have victory over all as his prophet David said: God shall give his messengers charge over you to keep your ways so the devil shall not cause you to stumble. A thousand shall fall on your left hand and ten thousand on your right hand so they shall not come nigh you. *Psalms 91:11* Our God promised unto us to keep us with great love, saying by the same David: I give unto you Understanding which shall teach you, and I will cause mine eyes to rest upon you in your ways wherein you shall walk. *Psalms 32:8* But what shall I say?
He has said by Isaiah: Can a mother forget the child of her womb? I say unto you, when she forget I will not forget you. *Isaiah 49:15*

Tell me who shall fear satan, having the messengers for guard and the living God for protection.
Nevertheless it is necessary, as the prophet Shelomoh said: You my son that are come to fear the Lord, prepare your soul for trials. *Ben Sira 2:1*

I say unto you verily, a man should do as the banker who examine money, examining his thoughts that he sin not against his God creator.

74 There have been and are in the world men who hold not *thought* for sin; they are in the greatest error. How sinned satan, tell me? It is certain that he sinned in the thought that he was more worthy than

THE WHALE
Tales of Solomon p.71

man. Shelomoh sinned in thinking to invite to a feast all the creatures of God; ‹ a fish corrected him by eating all that he had prepared.

VALLEY OF BACA
Psalms 84:6

Isaiah 1:16

Proverbs 4:23

Not without cause, our father David said: To ascend one's heart, one set in the valley of tears.
God say by his prophet Isaiah crying: Take away your evil thoughts from mine eyes.
And for what purpose Shelomoh said: Keep your heart with all your keeping.

2Enoch 66:3 | Morfill p.82
The Lord sees every thing; whatever man meditates in his heart, what counsel he plans, and every thought, is continually before the Lord.

As God live & in whose presence stand my soul, all is said against the evil thoughts whereby sin is committed, for it is not possible to sin without thinking.

Now tell me, when the husbandman plant the vineyard, do he set the plants deep? Surely yea. Even satan do so in planting sin, and do not stop at the eyes or ear but pass into the heart, which is God dwelling as said by his servant Moshe: I will dwell in them so that they may walk in my law.

2Chronicles 6:16

Now tell me, if Herod the king should give you to keep a house in which he desired to dwell, would you let his enemy Pilate to enter there, or place his goods there? Surely not. Then how much lest you would let satan enter into your heart or place his thoughts there seeing our God has given you to keep your heart which is his dwelling.

‹ Observe how the banker examine money: whether the image of Caesar is right; whether the silver is good or false; whether it is of due weight; and turn it much over in his hand.
Mad world! How prudent you are in your business, so that in the last day you will reprove and judge God servants of negligence and carelessness: without doubt, your servants are more prudent than the servants of God. Now tell me who is he who examine a thought as the banker a silver coin? Surely no one.

75 — How is the examination of a thought like unto a coin, O master? Iacob said.

— The pious thought is the good silver since each impious thought come out of the devil, Jesus said.
The right image is the example of the holy ones and prophets which we should follow.
The weight of thought is God love by which all should be done.

‹ The enemy will bring impious thoughts against your neighbor, in compliance to the worldly, to corrupt the flesh, and of terrestrial love to corrupt the love toward God.

Bar Telemi answered:

— What should we to do to think little so that we may not fall into temptation, O master?

— Two things are necessary for you. The first to work much yourselves, the second to talk little.

Idleness is a sink wherein gather unclean thoughts, and *much talking* is a sponge which pick up iniquities. ‹ It is necessary your work should hold the body occupied, not only that, the soul be occupied with prayer also. It is needed never to cease from prayer, Jesus answered.

I tell you for an example.

There was a man who paid wrong, consequently no one that knew him would go to till his fields.

As wicked man, he said, *I will go to the market-place and find idle ones who are doing nothing, ‹ will come to till my vines.* He went forth from his house and found many strangers who were standing in idleness and had no money. He spoke to them and led them to his vineyard, but no one that knew him verily and had work at his hands went there.

That one who pay wrong is satan who give labour, but at its service man receive for it eternal Fires. Since he has gone forth from Eden, he go in search for labourers. Certainly he set those who stand idle at its labours, whosoever they be, and much more those who know him not.

It is not enough to know evil in order to escape it;
anyone must work for good in order to overcome it.

I tell you for an example.

76

There was a man who had 3 vineyards which he let to 3 husbandmen.

To the first, the vineyard brought forth only leaves cause he knew not how to cultivate the vineyard. The third having been taught by the second how to cultivate the vines, he most excellently hearkened to his words and cultivated his as he was told, such as the third vineyard bore much.
The second left his vineyard uncultivated, spending his time solely in talking.
The time came for the rent payment to the vineyard lord, the first said:

— *Lord, I have not received any fruit this year because I know not how your vineyard is to be cultivated.*

— *O fool, do you dwell alone in the world that you has not asked counsel to my second vinedresser who know well how to cultivate the land! Certain it is that you shall pay me, the lord answered.*

This said, he condemned him in prison to work until he should pay his lord, but moved with pity at his simplicity, he liberated him saying:

— *Begone, for I will not you to work longer at my vineyard. It is enough for you, I give you your debt.*

The second came, and the lord said:

— *Welcome my vinedresser! Where are the fruits that you owe me… Since you know well how to trim the vines, the vineyard that I let unto you must necessarily have borne much fruit.*

— *I can not pay you O lord, the second answered, Your vineyard is backward cause I have not trimmed the wood, nor worked up the soil, then the vineyard has not borne fruit.*

The lord called the third and said with wonder:

— *You say to me that this man to whom I let the second vineyard, taught you perfectly to cultivate the vineyard which I let unto you. Now how can it be that the vineyard I let unto him have not borne fruit seeing it is all one soil?*

— *Lord, the vines are not cultivated by talking only but he must have to sweat a shirt every day who will to make it bring forth its fruit. O lord, how shall your vinedresser vineyard bear fruit if he do naught but waste time in talking? The third answered.*

Sure it is O lord that if he had put his own words into practice, he would have given you 5 years rent of the vineyard and I who can not talk much have given you the rent for 2 years.

The lord was wroth and with scorn said to the second vinedresser:

— *As you has wrought a great work not cutting away the wood, nor levelling the vineyard, ‹ a great reward is owing to you there…*

He called his servants and had him beaten without any mercy, then put him into prison under a cruel servant keeping who beat him every day and never will to set him free on his friends prayers.

77 I say unto you verily, many shall say to God on the day of Judgment:

— *We have preached and taught according to your law, Lord.*

Even the stones shall cry out against them:

— O *workers of iniquity, you condemned yourselves by your own tongue when you preached to others.*

As God live, he who know the truth and work the contrary shall be punished with such grievous penalty that satan shall almost have compassion on him, said Jesus.

Now tell me, has our God given us the law for knowing or working?
I say unto you verily, all knowledge has *wisdom* for end to work all it know.

Tell me if one were sitting at table and with his eyes beheld delicate meats, but with his hands choose and eat those unclean things, would he be not mad?

— Surely yea, said the disciples.

— O madman beyond all madmen that you are:
to choose earth with your hands, but know heaven with your understanding;
to desire the world with your affection, but know God with your understanding;
to choose the miseries of sheol within your works, but know Eden delights with your understanding.

Brave soldier that leave the sword and carry the scabbard to fight!
Know you not now that he who walk by night desire light, not only to see the light, but rather to see the good road so that he may pass safely to the hostelry.

O miserable world to be 1000 times despised and abhorred!
Since our God, by his holy prophets, has ever willed to grant the way to know to go to his country and his rest; but not only you, wicked one, will not go but worse has despised Light.

True is the proverb of the camel that dislike clear water to drink cause it desire not to see its own ugly face. Also do the wicked who work wrong: he hate the light lest his evil works should be known.

He who receive wisdom and work not well, but worse employ it for evil only, is same as him that would use the gifts as means to slay the giver.

78 I say unto you verily, God had not compassion at satan fall but till now at Adam fall.
This should suffice to you to know the unhappy condition of him who know good and do evil.*

*Text add.: * satan is remorseless for doing wrong.*

Andrew said:

— O master, is it a good thing to put knowledge aside so as not to fall into such condition?

— If the world be good without sun, man without eyes, soul without understanding, then it is good not to know, answered Jesus.
I say unto you verily, bread is not so good for the temporal life than knowledge is for the eternal Life.
Know you that to learn it is a principle of God.
God said thus: Ask your elders and they shall teach you.

Ieremiah 6:16

And God said of the law: See that my words be before your eyes, when you sit down, when you walk, and at all times meditate thereon.

Deuteronomy 6:4

Whether it is good or not to learn then, you may know now how miserable is he who despise wisdom, he is sure to lose eternal Life.

Iacob answered:

— O master, we know that Iob learned not from a master, nor Abraham, however they became holy ones and *prophets*.

— I say unto you verily,¦ he who is of the bridegroom house need not to be invited to the marriage, since he dwell in the house where the marriage is held, but they that are far from the house.

Know you not now that God prophets are in the house of grace and mercy of God, and so have God law manifest in them, as our father David said in that manner: The law of his God is in his heart, so his path be not digged up.

Psalms 37:31

I say unto you verily, our God in creating man, not only created him righteous, but inserted a light in his heart to show how is fitting to serve God. ‹ Even if this light be darkened after sin, yet it is not extinguished: for every nation has this desire to serve God although they have lost God and serve false lying gods.

Accordingly it is necessary that a man be taught of God prophets, for they have clear light to teach the way to go to Eden, our country, by serving God well, just as it is necessary that he who has his eyes diseased should be guided, and helped.

79 Iacob asked:

— How shall the prophets teach us if they are dead?
How shall he be taught who has no knowledge of the prophets?

— Their doctrine is written down so it should be studied for you as to a prophet.¦
I say unto you verily, verily, he who despise the prophecy, despise not only the prophet, despise also God who has sent the prophet.

Concerning such that know not the prophet, like the nations, I tell you that if there, in those regions, shall live any man who live as his heart shall show him:
not doing to others what he would not receive from others;
and giving to his neighbor what he would receive from others;
such man shall not be forsaken of God mercy: at death, if not sooner, God will show and give him his law with mercy.

Perhaps you think that God has given the law for love of the law?
Surely not, but truly, God has given his law so that man could work good for God love.

And if God shall find a man who for love of him work good, shall he perhaps despise him?
Surely not, but truly, he will love him more than those to whom he has given the law.

I tell you an example.

There was a man who had great possessions, and in his territory, he had a desert land that only bore unfruitful things.

One day, as he was walking out through such desert land, he found a plant that had delicate fruits among such unfruitful plants. ‹ This man said:

— *Now how do this plant here bear these so delicate fruits! Surely I will not that it be cut down and put on fire with the rest.*

Having called his servants, he made them dig it up and set it in his garden.

Even so I tell you, our God shall preserve from the flames of sheol, those who work righteousness, wheresoever they be.

80

Tell me where dwelt Iob, but in Uz, among idolaters?

NOAH: Comforter
Genesis 6:8
He shall comfort us נְחָמֵנוּ
Isaiah 40:1
Comfort you נַחֲמוּ

Tell me how write Moshe when he said at the time of flood, *truly Noah* נֹחַ *found grace before God.*
Our father Abraham had a father with no faith, making and worshipping false gods.
Lot abode among the most wicked men on earth.
As child, Daniel with Ananias, Azarias, and Misael, were taken captive by Nebukadnetsar נְבֻכַדְנֶצַּר such as they were but 2 years old when they were taken and were nurtured among the multitude of idolatrous servants.

As God live, even as the fire burn dry things and convert them into fire, making no difference between olive, and cypress, and palm; even so our God has mercy on everyone that work righteously, making no difference between jew, scythian, greek, or ishmaelite.

Let not your heart stop there O Iacob, because where God has sent the prophet it is fully necessary to deny your own judgment to follow the prophet, and not to say, *why he said so, why do he command to forbid so?* But say, *God command so, God will so.*

Quran 2:110
They say, None shall enter the Garden except he be a jew or christian. These are their vain desires. Say, Bring your proof if you are truthful. Whoever submit himself to Allah entirely and is the doer of good, has his reward from his Lord and there is no fear for him, nor shall he grieve.

Now what God said to Moshe when Israel despised Moshe?

— They have despised me, not you.

Verily I say unto you, man should spend all the time of his life learning how to work well. Not at learning how to speak, or read. Now tell me, who is that servant of Herod who would not learn to please him, and serving him with entire diligence… Woe to the worldly that learn only to please a body, of clay and dung, but forget and learn not, the service unto God who has made all things, blessed for evermore!

81

Would it have been a great sin of the kohanim, if carrying the Ark of testimony of God, they had let it fall to the ground, tell me?

2 Samuel 6:7

The disciples trembled hearing this for they knew that God slew Uzah עֻזָּה for having touched the Ark of testimony wrongly.

— Such a sin would be most grievous, they said.

— As God live, it is a greater sin to forget God word with who he made all things, with who he offer you eternal Life.

Then Jesus made prayer. After the prayer, he said:

— Tomorrow we must pass into Samaria as God holy messenger has said unto me.

JOSEPH PIT IN GALILEE
At a short distance from the road from Tiberias to Zaefat, near the village of Amiad, lie the ruins of a medieval inn named Joseph pit (arabic, jib Yusef). They say that this is the same pit into which Joseph was cast in by his brothers - Legends of Galilee | Volney p.242

Early morning of a certain day, Jesus arrived near the well which Iacob made and gave to his son Joseph. ‹ Jesus being wearied with the journey, sent his disciples to buy food to the city and he sat down by the well, upon the well stone.

Lo, a woman of Samaria come to draw water to the well.

Jesus said to the woman:

— Give me to drink.

— Are you not ashamed, she replied, you being an hebrew ask drink of me which am a samaritan?

— If you knew who he is that ask you for a drink O woman, perhaps you would have asked of him to drink.¦

— How should you give me to drink, seeing you has no vessel, nor rope, to draw water, and the well is deep? Answered the woman.

— Whoso drink of the water of this well, thirst come to him again.
Whoso drink of the water that I give, thirst come no more. I give to drink to them that have thirst insomuch that they come to eternal Life, O woman.¦

— Give me this of your water, O lord!

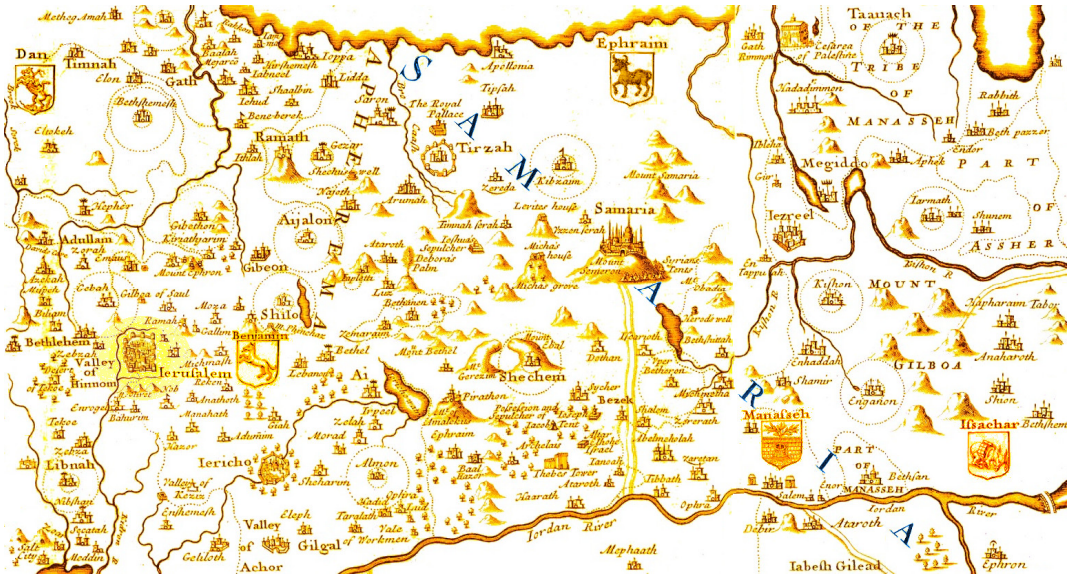
— Go call your husband and I will give to drink to both of you.¦

— I have no husband, the woman said.

— You has well said the truth, for you has had 5 husbands and him you has now is not your husband.

Confounded at hearing this, the woman said:

— Lord, I perceive hereby that you are a prophet. I pray you therefore to tell me who are the true worshipers. The hebrews who make prayer on mount Sion, in Ieroushalaim, in the Temple built by Shelomoh, say that God grace and mercy is found there and nowhere else; our people worship on these mountains and say that only on the mountains of Samaria could worship be made.



Samaria |Holy land|Harper 1600

82 Jesus gave a sigh, and wept, saying:

Woe to you Iehoudah for you boast saying, *the Lord Temple, the Lord Temple*, and live as though there were no God, entirely engaged to worldly pleasures and gains. In the day of Judgement this woman shall condemn you to sheol, for this woman seek to know how to find grace and mercy before God.

And turning to the woman he said:

— O woman, you samaritans worship that you know not, we hebrews worship that we know. I say unto you verily, God is truth and spirit, and so in truth and spirit he must be worshipped.

God promise was made in Ieroushalaim, in the Temple of Shelomoh, and not elsewhere. Believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to

GOD IS SPIRIT
Verily I say unto you o woman (named Bersinya), days shall come that the Lord shall not be worshipped by men on this mount (Samaria), nor on the earthly Jerusalem but on the celestial Jerusalem, for the Lord is Spirit.
Patrologia Orientalis tome 14, p.771 (16th miracle)/ Les 30 miracles (Traditions & légendes du messie) p.28

worship him in truth: God will have accepted true prayer in every place with mercy.

The woman answered:

— We look for the messiah when he come, for he will teach us.

— Woman, Jesus answered, know you that the messiah must come?

— Yea lord, she answered.

Jesus rejoiced and said:

— So far as I see, O woman you are faithful! ‹ Know that in the faith of the messiah, everyone that is elect of God shall be saved. Therefore it is necessary that you know the coming of the messiah.

— Perhaps O lord, you are the messiah, said the woman.

— Indeed I am sent to the house of Israel as prophet of salvation. ¦ After the coming of the messiah sent of God to all the world, for whom God has made the world, then God will be worshipped through all the world and mercy received, insomuch that the ***jubilee*** year, which now come every 50 years*, shall be reduced by the messiah to every year, in every place.

*Text add.: *hundred years*

JUBILEE:
Leviticus 25:9, 23:27
10th day of 7th month (at yom kippur)
September 29-30, 2017
September 18-19, 2018

The woman left her waterpot and ran to the city to announce all that she had heard from Jesus.

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While the woman was talking with Jesus, his disciples came and surprised that Jesus was so speaking with a woman. Yet no one said unto him, *why speak you thus with a samaritan woman?*

When the woman was departed, they said:

— Come and eat, master.

— I must eat other food, Jesus answered.

The disciples said one to another, *perhaps some wayfarer has spoken with Jesus and gone to find him food.*

They questioned he who write this ›:

— Have there been here anyone who have brought food to the master, O bar Nabi?

— There has not been here any other than the woman whom you saw, who brought this empty vessel to fill it with water, answered he who write.

Stood surprised, the disciples awaited the issue of the words of Jesus.

— Know you not that the true food is to do God will, said Jesus.
It is not bread that sustain man and give him life, but God word, by his will. And for this reason, the holy messengers eat not, nourished only by God will. Thus we, Moshe and Eliah and yet another, have been 40 days and 40 nights without any food.

NO FOOD
Deut 9:17|1Kings 19:1
2Enoch 56:1

Lifting up his eyes, Jesus said:

— How far off is the harvest?

— Three months, the disciples answered.

— Look now how the mountain is white with corn! ¦



I say unto you verily that there is a great harvest to be reaped today.

He pointed to the multitude who had come to see him, for the woman having entered into the city had moved all the city saying, *come and see O men a new prophet sent of God to the house of Israel*. And she recounted unto them all she had heard from Jesus.

20 500 men and women believe in him this day. Patrologia Orientalis tome 14, p.771 (16th miracle)/ Les 30 miracles (Traditions & légendes du messie) p.28

After they were come there, they besought Jesus to abide with them. So he entered into the city and abode there 2 days, healing all the sick, and teaching concerning God Kingdom.

The citizens said to the woman:

— We believe more in his miracles and words than we do in that you said. Indeed he is a *saint* of God, a prophet sent for the salvation of those who shall believe in him.

After mid-night prayer, the disciples came near Jesus. He said unto them:

*Text add. *hundred times*

— In the time of messiah, God messenger, this night shall be every year the jubilee that now come every 50 years.* Therefore I will not that we sleep, but let us make prayer in bowing our head,* doing reverence to our mighty and merciful God who is blessed for evermore, and let us say each time:

I confess you, our sole God, who has had no beginning, nor shall ever have end:

who gave by your mercy to all things their beginning, and who shall give by your justice to all an end; who by your infinite goodness has no similarity among men, nor subject to motion, nor to any accident. Have mercy upon us O Lord, for you have created us, we are the works of your hand.

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Having made the prayer, Jesus said:

— Let us give thanks to God because he has given to us great mercy this night because he has made to come back the time that need to pass in this night, in that we have made prayer in union with God messenger. I have heard his voice.

LAST JUBILEE RECORDED
The first recorded Jubilee is that of Boniface VIII in 1300 io the second, that of Clement VI, in 1350.

THE JUBILEE

Leviticus 25

יְהוָה the Lord spoke unto Moses in mount Sinai, saying: Speak unto the children of Israel, and say unto them, When you come into the land which I give you, then shall the land keep a sabath unto the Lord. Six (6) years you shall sow your field, and six (6) years you shall prune your vineyard, and gather in the fruit thereof; but in the seventh (7th) year shall be a sabath of rest unto the land, a sabath for the Lord: you shall neither sow your field, nor prune your vineyard. That which grow of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed, for it is a year of rest unto the land. The sabath of the land shall be meat for you; for you, for your servant, for your maid, for your hired servant, for your stranger that sojourn with you, for your cattle, for the beast that are in your land; shall all the increase thereof be meat. You shall number seven (7) sabaths of years unto you, seven (7) times seven (7) years; the space of the seven (7) sabaths of years shall be unto you forty and nine (49) years then you shall cause the trumpet of the jubilee to sound on the tenth (10th) day of the seventh (7th) month in the day of atonement \yom kippur shall you make the trumpet sound throughout all your land. You shall hallow the fiftieth (50th) year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you and you shall return every man unto his possession, you shall return every man unto his family.

A jubilee shall that fiftieth (50th) year be unto you: you shall not sow, neither reap that grow of itself in it, nor gather the grapes in it of your vine undressed; for it is the jubilee, it shall be holy unto you. You shall eat the increase thereof out of the field.In the year of this jubilee you shall return every man unto his possession. If you sell ought unto your neighbour or buy ought of your neighbour's hand, you shall not oppress one another but; according to the number of years after the jubilee you shall buy of your neighbour; according unto the number of years of the fruits he shall sell unto you; according to the multitude of years you shall increase the price thereof; according to the fewness of years you shall diminish the price of it as per to the number of the years of the fruits do he sell unto you.

You shall not oppress one another; but you shall fear your God: for I am the Lord your God, wherefore you shall do my statutes, keep my judgments, and do them, and you shall dwell in the land in safety: the land shall yield her fruit, he shall eat your fill and dwell therein in safety. If you shall say, What shall we eat the seventh year: behold we shall not sow, nor gather in our increase? I will command my blessing upon you in the sixth (6th) year and it shall bring forth fruit for three (3) years; you shall sow the eighth (8th) year and eat yet of old fruit until the ninth (9th) year; until her fruits come in you shall eat of the old store. The land shall not be sold for ever. The land is mine; you are strangers and sojourners with me. In all the land of your possession you shall grant a redemption for the land.

If your brother be waxen poor and has sold away some of his possession; if any of his kin come to redeem it, then shall he redeem that which his brother sold; if the man have no one to redeem it and himself be able to redeem it, then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it that he may return unto his possession. If he be not able to restore it to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee: in the jubilee it shall go out and he shall return unto his possession. If a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year he may redeem it; if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee. The houses of the villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed and they shall go out in the jubilee.

If your brother be waxen poor and fallen in decay with you, then you shall relieve him yea, though he be a stranger or a sojourner, that he may live with you. Take you no usury of him or increase but fear your God that your brother may live with you. You shall not give him your money upon usury, nor lend him your victuals for increase.

I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God. If your brother that dwell by you be waxen poor and be sold unto you, you shall not compel him to serve as a bondservant but as an hired servant and as a sojourner; he shall be with you and shall serve you unto the year of jubilee, then he shall depart from you, both he and his children with him, and shall return unto his own family and unto the possession of his fathers shall he return. They are my servants which I brought forth out of the land of Egypt, they shall not be sold as bondmen. You shall not rule over him with rigour but shall fear your God. Both your bondmen and your bondmaids

which you shall have, shall be of the heathen that are round about you; of them shall you buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall you buy, and of their families that are with you, which they begat in your land, and they shall be your possession. You shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever. But over your brethren the children of Israel, you shall not rule one over another with rigour.

And if a sojourner or stranger wax rich by you, and your brother that dwell by him wax poor, and sell himself unto the stranger or sojourner by you, or to the stock of the stranger family; after that he is sold he may be redeemed again, one of his brethren may redeem him, either his uncle or his uncle son may redeem him, or any that is nigh of kin unto him of his family may redeem him, or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubilee and the price of his sale shall be according unto the number of years, according to the time of a hired servant shall it be with him; if there be yet many years behind, he shall give again the price of his redemption out of the money that he was bought for; if there remain but few years unto the year of jubilee, then he shall count with him and according unto his years shall he give him again the price of his redemption. As a yearly hired servant shall he be with him, the other shall not rule with rigour over him in your sight. If he be not redeemed in these years then he shall go out in the year of jubilee, both he and his children with him, for the children of Israel are servants unto me, they are my servants whom I brought forth out of the land of Egypt. I am יְהוָה the Lord your God.

The disciples rejoiced greatly at hearing this and said:

— Teach us some commands of this night, master.

— Have you ever seen dung mixed with balsam?¦

— Nay lord! No one is so mad as to do this thing, they answered.

— While *praying*, I tell you, there is greater madmen in the world that mingle God service with worldly service, inasmuch while praying, many blameless lives have been mislead by satan in mingling worldly business in their prayer. They have become abominable in the sight of God at that time.¦

When you wash yourselves for prayer, do you take care that no unclean thing touch you, tell me? Surely yea. When you are making prayer, what do you do? You are washing your soul | *nefesh* נֶפֶשׁ from sins throughout God mercy. Who would be willing to talk of worldly things, while making prayer? Take care not to do so, for each worldly word become the devil dung upon the soul of him that talk.

The disciples trembled because he spoke with vigour of spirit. They said:

— What shall we do O master, if a friend shall come to speak to us when we are making prayer?

— Finish the prayer. Suffer him to wait, Jesus answered.

— What if he be offended and go his way when he see that we speak not with him? Said bar Ṯelemi*. * *Bartholomew*

— If he be offended,¦ believe me he will not be a believer, nor a friend of yours, but rather an unbeliever, companion of satan. Tell me, if you went to talk with a stable boy of Herod, and found him talking into Herod ears; would you be offended if he made you wait? Surely no. You would be comforted at seeing your friend in favour with the king, is this true? said Jesus.

— It is most true, the disciples answered.

— I say unto you verily, each one who pray talk with God.¦
Is it right then, you should leave talking with God, and instead talk with man?
Is it right that your friend be offended for this reason to have more reverence for God, than for him?
Believe me, if he shall be offended when you make him wait, he is a good servant of the devil since the devil wish is that God should be forsaken of man. As God live, he that fear God should separate himself from worldly works so as not to corrupt the good work, in every good work.

85 If a man work wrong, or talk wrong, and to prevent such work, one go to correct him; what should do such one? said Jesus.

— He do well since he serve God who always seek to prevent evil, such as the sun always seek to chase away the darkness, answered the disciples.

— On the contrary I tell you, when one work well, or speak well, whosoever seek to prevent him, under no better pretext or for nothing, serve that devil, even become its companion, since the devil attend to nothing else but prevent every good mean.

What shall I say unto you? I will say unto you as said the prophet Shelomoh, God holy one and friend:
Of a thousand whom you know, one be your friend.

Ecclesiaste 7:28

— We shall not be able to love anyone, said Mateh | *staff, branch (tribe),* מַטֶּה.

— I say unto you verily,¦ it is not lawful to you to hate anything save sin only, insomuch that you can not hate even satan as God creature, but rather as God enemy. Know you not? I will tell you, he is a creature of God, and all that God has created is good and perfect. Accordingly, whoso hate the creature hate also the creator.

Friendship is a remarkable thing, that is not easily found, but is easily lost.
The friend will not let contradiction against him whom he supremely love.
Beware and be cautious not to choose for friend, one who love not him whom you love.

Know you what friend mean? Friend mean nothing but a physician of the soul. And so, just as one rarely find a good physician who know the sickness, and understand to apply the medicines thereto, also rare are friends who know the faults and understand how to guide unto good.

But here is an evil, that there are many who have friends that fake not to see their friend faults; others excuse them, others defend them under earthly pretext, and worse, there are friends who invite and support their friend to go wrong – whose end shall be like unto their evil behaviour.
Beware not to receive such men as friends, who are really enemies and slayers, of the soul.

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Let your friend be such that:
even as he will to correct you, so he may receive correction;
even as he will you should leave all things for love of God,
even so, he may accept you to forsake him for the service of God.
Tell me, if a man know not how to love God, how shall he know how to love himself,
how shall he know how to love others, not knowing how to love himself? Surely this is impossible.

2Enoch 43:2
As a year is more honourable than another, so is one man more honourable than another. This man on account of many possessions, that man on account of the wisdom of the heart; this man on account of understanding, another on account of cunning; this man for the silence of the lips; this man on account of purity, that on account of strength; this man on account of comeliness, another on account of youth; this man on account of sharpness of mind, another on account of quick sightedness of body, and another for the perception of many things. Let it be heard everywhere, there is no one greater than he who fears God; he shall be the most glorious for ever.

*Text add.: *For verily he is supremely poor who has no friend at all.*

‹ When you choose one for friend,* see first not to consider his fine lineage, nor his fine family, not his fine house, not his fine clothing, nor his fine person, not yet his fine words; for you shall be easily deceived. Look how he fear God, how he despise earthly things, how he love good works, above all and above all things, how he hate his own flesh. You shall easily find the true friend if:
he shall fear God,
he shall despise worldly vanities,
he shall be always occupied in good works, he shall hate his own body as a cruel enemy.

Neither shall you love such friend such as your love stay on him; you shall then be an idolater.
Rather, love him as a gift given unto you by God; so God shall enhance with greater favour.
Verily I say unto you, he who has found a true friend, has found one of the delights of Eden, such as the *key* of Eden ❁

The doctor of the law knew well the extant of Solomon knowledge but they hoped to be able to entangle him with subtle questions. Solomon having wisely passed their trial of wisdom, he turned to his opponents and asked:

What is that which is everything, what is that which is nothing?
What is something, what is less than nothing?
His adversaries could find no answer, and Solomon said:



The creator God is everything, the created world is nothing.
The true believer is something, the hypocrite is less than nothing.

To another: What are the most numerous, what are the less numerous?
What is sweetest, what is bitterest?

The most numerous are the unbelievers, the lest numerous are those who have a firm conviction of faith.
The sweetest is to have a virtuous wife, good children, and sufficiently; the bitterest is to have a disreputable wife, unruly children, and poverty.

To a third opponent: What is the ugliest, what is the most uncertain?

The ugliest thing is when a believer becomes an unbeliever. The most beautiful thing is when a sinner is converted.
The surest thing is death and the judgement, the most uncertain thing is the fate of a man soul after his resurrection.

David asked: What is the most beautiful thing in the world?
Solomon answered: When God forgives men, and when they forgive one another.

D.: What is the sweetest thing in the world?
S.: It is love, the spirit of God in his creation.



Gospel of Thaddaeus 2:14 Jesus looked in the door of a workshop, saw Thaddaeus that is Lebbaeus, mending a wheel. He said to him: Come away, follow me. It fell silent in the shop and Thaddaeus put down his hammer and immediately followed him.

— If perhaps, a man shall have a friend who is not such as you say O master? What he should do? Should he forsake him? Thadaeus answered.

— He should do as the mariner do with the ship, and sail it as long as he perceive it to be profitable. ¦ But forsake it, when he see it to be a loss. So you shall do with your friend that is worse than you. In those things for which he is an offence unto you, leave him, if you would not be left of God mercy.

87 Woe to the worldly because of *offences*.

It is being necessary that offence come since all the worldly lie in wickedness.
Woe to that man by whom offence come: it were better to the man to have a millstone around his neck and sink in the sea depths, than to offend his neighbor.

If your eye be an offence unto you, pluck it out: it is better for you to go in Eden with only one eye, than into sheol with both of them. Do likewise if your hand, or your foot, offend you: it is better for you to go into the Kingdom of Heaven with one foot, or one hand, than go in sheol with two hands and two feet.

— Lord, Simon called Cephas | *Peter* said, how must I do this? In a short time I shall be dismembered.

— O Cephas, put back fleshly prudence and you shall find the truth straightway. ¦
It is your eye that teach you, your foot that help your work, your hand that minister unto you. Nevertheless, leave them when they are an occasion of sin to you. It is better for you to go in Eden, with few works, poor, and ignorant, than to go in sheol with great works, rich, and wise. Cast from you anything that prevent you from serving God, as a man cast away everything that prevent his sight.

Having said this, Jesus called Cephas close to him and said unto him:

— If your brother shall sin against you, go and correct him:
if he amend, rejoice, for you has gained your brother;
if he shall not amend, go and call two afresh witnesses, and correct him afresh;
if he shall not amend, go and tell it to the church;
if he shall not amend, then count him for an unbeliever: you shall not dwell under the same roof where he dwell, you shall not eat at the same table where he sit, you shall not speak with him; insomuch that, if you know where he set his foot in walking, you shall not set they foot there.

88 Beware you not hold yourself for better. Rather you shall say thus, *Cephas Cephas, if God helped you not with his grace, you would be worse than him*.

— How correct him? Cephas answered.

— In the way yourself would to be corrected. ¦ As you would to be borne with, so bear for others. Believe me Cephas, I say unto you verily, you shall receive God mercy, each time you shall correct your brother with mercy, and your words shall bear some fruit. You shall be rigorously punished by God justice, if you shall do it with rigour, and shall bear no fruit.

Tell me Cephas, those earthen pots wherein the poor cook their food, do they perhaps wash them with stones and hammers of iron? Surely no, rather with hot water.
Vessels broke in pieces with iron, wood things burn with fire, man amend with mercy.

When you shall correct your brother, say to yourself, *if God help me not, tomorrow I shall do worse than all that he has done today*.

— How many times *forgive* | *sha na* שָׁא נָא / *selah* סֶלָה my brother O master? Cephas answered.

— As many times as you would be forgiven by him? Jesus answered.

— Seven times a day, said Cephas.

— Not only 7, but 70 times 7 you shall forgive him each day.¦
He that condemn shall be condemned. He that forgive shall be forgiven.

— Woe unto princes for they shall go to sheol! Said he who write this.

Jesus reproved him saying:

MERCIFUL
Psalm 18:25
With the merciful you will show yourself merciful; with an upright man you will show yourself upright.
JUSTICE & MERCY
Jeremiah 5:1
Seek in the broad places thereof, if you can find a man, if there be any that execute judgment that seek the truth and I will pardon.

— Are you become foolish by spoken so O bar Nabi?! I say unto you verily, the bath is not so necessary for the body, the bit for horse, the tiller for ship, as the prince for the state. For that cause, God did give Moshe, Ioshua יְהוֹשֻׁעַ, Shemouel שְׁמוּאֵל, David, Shelomoh, and to so many others who passed judgement, God has given the sword to such to extirpate the iniquity.

— Now how should judgement to be given by condemning or pardoning? Said he who write this.

— Not everyone is a judge, O bar Nabi.¦ To the judge alone it appertain to condemn others. The judge should condemn the guilty even as the father command to cut off a putrified member from his son so the whole body may not become putrified.

89

— How long wait for my brother to repent? Said Cephas.

— So long as you would be waited for, Jesus answered.

— Not everyone will understand this. ‹ Speak to us more plainly, Cephas answered.

— Wait for your brother as long as God wait for him.¦

— Neither will they understand this, said Cephas.

— Wait for him so long as he has time to repent.¦

Jeremiah 36:1
Take you a roll of a book and write therein all the words that I have spoken unto you against Israel, against Judah, against all the nations, from the day I spoke unto you, from the days of Josiah, even unto this day. It may be that the house of Judah, hearing all the evil which I purpose to do unto them, they may return every man from his evil way that I may forgive their iniquity and their sin.

Cephas was sad, also the othersm because they understood not the meaning.

— If you had sound understanding, and knew that even yourselves were sinners, you would not think ever to cut off mercy to the sinner from your heart, answered Jesus.

I tell you plainly, the sinner is to be waited that he may repent as long as he has a soul beneath his teeth to breathe; so our mighty and merciful God wait for him.

God said not, *in that hour the sinner shall fast, do alms, make prayer, go on pilgrimage, I will forgive him.* This many have accomplished and are damned eternally. He said: In that hour the sinner shall bewail his sins, for my part I will not remember any more his iniquities. Do you understand? *Isaiah 43:25*

— Part we understand and part not, the disciples answered.

— Which is the part that you understood not? Jesus said.

— Many that have made prayer with fastings are damned, they answered.

BEWAIL
2 Corinthians 12:20

— Verily I say unto you,¦ hypocrites and gentiles do more prayers, more alms, more fasts, than do the friends of God, but since they are not able to repent for God love, so they are damned because they have not faith.

— For God love, teach us about faith, said Ioan.

— It is time we say the sunrise prayer.¦

They arose and washed themselves. They made prayer to our God blessed for evermore!

90 The prayer done, his disciples again drew near to Jesus.

— Draw near Ioan, for today will I speak unto you of all that you has asked.¦

Faith is a seal whereby God seal his elect.

Seal which he gave to his messenger, at whose hands each one that is elect has received faith | *truth, trust, emounah* אֱמוּנָה. Faith is unique even as God is unique. Having created his messenger before all things and before nothing else, God gave to him Faith, that is as God likeness to all that God has done and said.

EMOUNAH
Exode 17:12, Deut. 32:4, 1 Samuel 26:23, 2 Kings 12:15, Psalms 33:4 (x20), Proverb 12:17 (x3), Isaiah 11 :5 (x4), Jeremiah 5:1 (x4), Lamentations 3:23, Hosea 2:20, Habakuk 2:4

By faith, the faithful see all things better than one see with his eyes. Because eyes can wrong, nay, they do almost always wrong, but faith | *trust* never go wrong having God and his word for foundation. Believe me, all the elect of God are saved by faith, and without faith, verily, it is impossible for anyone to please God.

Therefore satan do not seek to bring to nothing, fasting, prayer, alms or pilgrimage – nay, it encourage the unbelievers since it take pleasure at seeing man work, not receiving wage.
Therefore, take caution and diligence to bring faith to nothing.

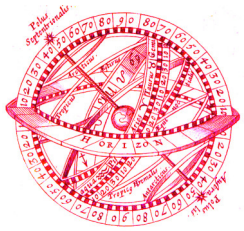
Faith especially should be guarded, with diligence, and the safest way will be to abandon the « why » seeing that « why » drove men out of Eden, and changed satan from a most beautiful messenger into an horrible devil.

— How shall we abandon the « why » seeing that it is the gate of knowledge? Said Ioan.

— Nay, the « why » is rather the gate of sheol¦.

Ioan kept silence. Jesus added:

— When you know a thing God has said, who are you O man that you should say, *why has you said so O God, why has you done so?* Shall the earthen vessel say to its maker, *why has you made me to hold water and not to contain balsam?*



Verily I say unto you, it is necessary to strengthen yourself against each temptation, with this word:

God say so ◦ God do so ◦ God will so ◦

In doing so you shall live safely.

91 There was a great disturbance all through Iehoudah at this time on the account of Jesus.

With satan operation, the roman soldiery agitated the hebrews in saying that Jesus was a goddess come to visit them. Therefore a huge sedition arose that nigh upon the 40 days.

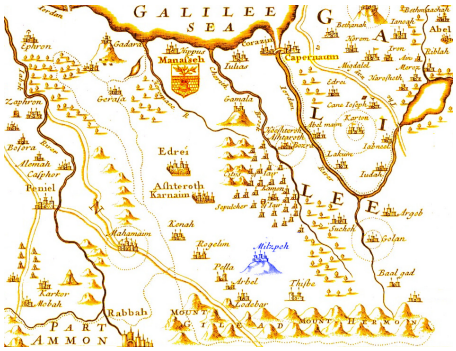
40 DAYS
Leviticus 23:16
Elapsed time from pesah to shavouot (passover-pentecost) incl. the week of unleavened bread. 10+40 days.

All Iehoudah was in arms, the son was found against the father, the brother against the brother.
For some said, *Jesus was a goddess come to the world.*
Others said, *nay, he is God son.*
Others said, *nay, for God has no human similitude and beget not sons, but Jesus of Nazareth is God prophet.*

This arose by reason of the great miracles which Jesus did.

To quiet the people, it was necessary for the high kohen to ride in procession, clothed in his kohanim suit with God* holy *Name* on his forehead, and rode with the governor Pilate and Herod in like manner.

*Text add.: *tetagramaton.*



Mitzpeh (Gilead), tribe of Manasseh | Harper 1600

‹ Three armies were assembled in Mitzpeh מִצְפֶּה, each one of 200 000 men that bare sword. Herod spoke to the people but they were not quieted. The governor spoke, and then the high kohen said:

— This war is aroused by the work of satan, O brethren. Jesus is alive and we should resort unto him and ask him to give testimony of himself and then believe in him according to his word.

Each one, they quieted at this and laid down their arms. All they embraced one another, saying one to the other:

— Forgive me brother!

Accordingly on that day, everybody laid in his heart to believe Jesus according to what he shall say. The governor and the high kohen were offered rewards to who should come to inform where Jesus was to be found.

92 At this time, us, Jesus, and with his disciples, were gone to mount Sinai by the word of the holy messenger and kept the 40 days there.

SINAI
The law was given in a desert so that whosoever wish to partake is free to do - Law given from Sinai - Legends of Galilee | Volney p.351

When this was past, Jesus drew nigh to the river Jordan to go to Ieroushalaim.

10 COMMANDMENTS
Exodus 34:28
He was there with the Lord 40 days & 40 nights he did neither eat bread, nor drink water: he wrote upon the tables the words of the covenant, the 10 commandments.

He was seen by one of them who believed Jesus to be a goddess. ‹ Crying with greatest loudness, *our goddess come,* till he reached the city and moved the whole city, saying, *prepare you O Ieroushalaim to receive him.* And he testified that he had seen Jesus near to Jordan.

Everyone, small and great, went out from the city to see Jesus, and the city was left empty. The women who bare their children in their arms forgot to take food to eat. When they viewed this, the governor and the high kohen rode forth. They sent a messenger to Herod, who in like manner rode forth to find Jesus, so that the sedition of the people might be quieted.
‹ They sought him in the wilderness near to Jordan for 2 days, and found him the 3rd day, near midday.

Jesus was then purifying himself for prayer, with his disciples, according to Moshe sefer. Astonished at seeing the ground covered with the multitude of people, he said to his disciples:

— Perhaps satan has raised a sedition in Iehoudah. May it please God to take away from satan the dominance it has over sinners…

When he had said this, the crowd drew nigh. When they recognized him, they began to cry out, *welcome to you our goddess*. They began to do him reverence as unto a goddess. ‹ Jesus gave a great groan, saying:

— Get away from before me O madmen, lest I fear the earth open and devour me with you for your abominable words!

93 The people began to weep, filled with terror. Jesus lifted his hand in token of silence. Then he said:

— Verily O israelites, you have greatly mistaken in calling a man like me, a god. And for this, I fear our God may give a heavy plague upon the holy City and would hand it over to strangers, in servitude. Accursed be satan a 1000 times that has moved you into this!

Having said this, Jesus smote his chest with both his hands. It arose such a noise of weeping that none

SERVE OUR LORD
Quran 5:72
Certainly they who disbelieve say: Surely Allah, he is the messiah, son of Marium. The messiah said: O children of Israel, serve Allah my Lord and your Lord.

could hear what Jesus was saying. ‹ Once more, he lifted up his hand in token of silence. The people being quieted from their weeping, he spoke once more:

— I confess before heaven, and I call to witness, everything that dwell upon the earth, that I am stranger to all you have said – seeing I am man, born of mortal woman, expose to God judgement, suffering the miseries of eating, sleeping, cold, and heat, like other men. ‹ When God shall come to judge, my words shall pierce like a sword each one that believe me to be more than man.

Having said this, Jesus saw a great multitude of horsemen and perceived the governor with Herod and the high kohen that were coming there.

— Perhaps they also are become mad, said Jesus.

When the governor arrived there with Herod and the kohen, each one dismounted. The soldiery encircled Jesus around to keep back the people desirous to hear Jesus speak with the kohen.

With respect, Jesus drew near to the kohen who was wishful to bow himself down and worship Jesus. Jesus cried out:

— Beware of what you do kohen of the living God, do not sin against our God.

— Now Iehoudah is so greatly moved over your signs and your teaching, that they declared that you are a god, answered the kohen. ‹ I am come hither, constrained by the people, with the roman governor and the king Herod. ‹ We pray you from our heart, if you will please, to remove the sedition which is arisen on your account, because some say you are a goddess, other say you are a goddess son, and some say you are a prophet.

— Have the prophecies, with the law of God, so passed into oblivion, O wretched Iehoudah deceived of satan! And you O high kohen of God,¦ has you not quieted this sedition, are you also gone out of your mind?

94 I confess before heaven, and call to witness everything that dwell upon the earth, to wit that I am stranger to all that men have said about me that I am more than man.

I am a man, born of a woman, expose to God judgement, that live here like other men subject to common miseries. As God live & in whose presence my soul stand, O kohen you has greatly sinned in saying what you has said. May it please God that a great vengeance come not upon the holy City for this sin.

— Pray for us that God may pardon us, said the kohen.

The Herod and governor said:

— Sir, we understand not that you said, for it is impossible that man should do what you do.

Jesus answered:

— That you say is true, for God only work the good in man, as satan work the evil. Like a shop wherein whosoever enter with his consent, therein man work and sell.

You O governor, and you O king, say this because you are strangers to our law.

But if you read the testimony of covenant of our God, you would see that, with a rod, Moshe made the water turn into blood, the dust into fleas, the dew into tempest, the light into darkness. He made the frogs and mice to come and recover the ground of Egypt; he slew the first-born, opened the sea wherein Pharoh drowned, which things I have wrought none. And of Moshe, everyone confess that he is a dead man at this present.


Plain of the Jordan from Jericho

Ioshua opened the Jordan and made the sun stand still, which I have not yet done. And of Ioshua, everyone confess that he is a dead man at this present.

Eliah made fire and rain to come down at sight from heave, the which I have not done. And of Eliah, everyone confess that he is a man. Many other prophets, holy men friends of God, who by God power have wrought things which can not be grasped by the minds of those who know not our almighty and merciful God, blessed for evermore!

95 Accordingly, the king, the governor, and the kohen prayed Jesus to quiet the people. He should then go onto a lofty place to speak to the people.

There, on to one of the 12 stones which Ioshua had the 12 tribes take from the midst of Jordan, when all Israel passed over there dry-shod, Jesus went up and said with a loud voice:

— Let our kohen go onto a high place whence he may confirm my words.

The kohen went up there, and Jesus said distinctly to him, so that everybody might hear:

— It is written in the testimony of covenant of our living God, that our God has no beginning, neither shall he ever have an end.

— Even so it is written therein! Answered the kohen.

— It is written there, that our God has created all things by his word only.

— It is even so! Said the kohen.

— It is written there, that God is invisible, and hidden from the mind of man, seeing he is incorporeal, uncomposed, and without variableness.

— So it is truly! Said the kohen.

— It is written there, how the heaven of heavens can not contain him, seeing our God is infinite.

— The prophet Shelomoh said so, O Jesus, said the kohen.

— It is written there, that God has no need, since he eat not, sleep not, and suffer not of any deficiency.

— So it is, said the kohen.

— It is written there, that our God is everywhere and there is not other but him who strike down and make whole, and do all that please him.

— So it is written, replied the kohen.

Having lifted up his hands Jesus said:

— Our Lord God, this is my faith I shall come with to your judgement, in testimony against anyone who shall believe the contrary.

He said, turning himself towards the people:

— Repent. You may now perceive your sin from all that the kohen has said that is written in the sefer of Moshe and God covenant for ever. I am a visible man, a morsel of clay that walk upon the earth, mortal as other men. I have had a beginning and shall have an end, and I can not create a fly over again.

Then the people raised their voices and said, weeping:

— We have sinned against you, our Lord God; have mercy upon us.

All and each one implored Jesus to pray for the safety of the holy City, that our God, in his anger, should not give it over to be trodden down of the nations. And Jesus lifted up his hands and prayed for the holy City and for God people. And everyone said, crying:

— So be it, amen.



Preaching - God has granted us this case

96 The prayer ended, the kohen said with a loud voice:

— Stay Jesus, we need to know who you are for the quiet of our nation.

— I am Jesus, son of Mary, of the seed of David. I, a mortal man that fear God, seek that honour and glory be given to God.

— It is written in Moshe sefer that our God must send us the messiah | *anointed* who shall come to announce to us what God will, and shall bring to the world the mercy of God, answered the kohen. ‹ I pray you tell us the truth: are you the messiah of God we expect?

— It is true that God has so promised.*

—By your words and signs, in any case we believe you to be a prophet and saint of God, answered the kohen. ‹ I pray you, in the name of all Iehoudah and Israel, for God love, to tell us in what way the messiah will come.

When God shall take me from the world, satan will raise again this accursed sedition by making the impious believe me to be a goddess.** And my words and my doctrine shall be so contaminated that only just 30 faithful ones shall remain.

Text add.: God will have mercy upon the world and will send his messenger for whom he has made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from satan which he has over men. He shall bring with him the mercy of God for salvation of them that shall believe in him and blessed is he who shall believe his words. Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him. My consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so has God promised to Abraham our father. And what give me consolation is that his faith shall have no end, but shall be kept inviolate by God. —John the baptist

97 The king with the governor and the kohen answered, saying:

— Distress not yourself O Jesus, ***saint*** of God, because this sedition shall not be any more in our time, seeing that we will write to the roman sacred senate such as, by imperial decree, none shall call you a goddess nor a goddess son any more.

— I am not consoled by your words. Darkness shall come where you hope for light. ¦

— Shall other prophets come after the coming of God messenger? Answered the kohen.

— After him there shall not come true prophets sent by God, but a great number of false prophets; whereat I sorrow, since satan shall raise them by a just judgement of God, and they shall hide under

Text add.: * *Indeed I am not he, for he is made before me, and shall come after me.*
– John the baptist

** *And son of a goddess. I am not the messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying, In thy seed will I bless all the tribes of the earth.*
– John the baptist

(see chapter 42, extract of gospels of John 1:19, Mark 1:3, Luke 1:76 & Matt. 3:3)

the pretext of my sefer, Jesus answered.

— How is it a just judgement of God that such impious men should come? Herod answered.

— It is just that him who will not believe his salvation is the truth, should believe his damnation is a lie. ¦ I say unto you, the worldly has always despised the true prophets but loved the false, as it can be seen in the time of Micah and Ieremiah: for every like love his like.

— How shall the messiah be called, what sign shall reveal his coming? Said the kohen.

— His name is *Marvelous* | *pele* פֶּלֶא. God himself gave the name when he had created his soul | *nefesh* נֶפֶשׁ and placed him in a celestial *splendour*. And God said unto him:

— Wait, I will to create Eden for your sake, the world, & a great multitude of creatures I make you a present.

I shall send you into the world. I shall send you as my messenger of salvation. Your word shall be true such as heaven and earth shall fail but your faith shall never fail.

Who shall bless you shall be blessed, who shall curse you shall be accursed.

Blessed be his *Name* worthy of praise! [12]

HIS NAME
Isaiah 9:5
Unto us a child is born, unto us a son is given, the government shall be upon his shoulder; his name is called wonderful, counsellor mighty, prince of peace; the government shall be increased and be no end of peace upon the throne of David and upon his Kingdom to establish it and to uphold it with justice and righteousness from hence forth for ever; the zeal of יְהוָה צְבָאוֹת *do perform this.*

SON OF MAN
1Enoch 62:1 | Dillmann
Open your eyes and lift up your horns if you are able to recognise the elect one. The Lord of spirits seated him on the throne of his glory and the spirit of righteousness was poured out upon him: the word of his mouth slew all the sinners and all unrighteous were destroyed before his face. Kings, mighty, and all who possess the earth, will glorify and bless and extol him who rules over all, who was hidden. For the son of man was hidden before him; the Most-high preserved him in the presence of his might & revealed him to the elect.

The crowd lifted up their voices saying:

— O God worthy of praise, send us your messenger to come fast for the salvation of the world!

98

Having said this, the multitude departed with Herod, and the governor with the high kohen, having had great disputations concerning Jesus and concerning his doctrine. ‹ The kohen prayed the governor to write the whole matter to the senate in Rome, thing which the governor did.

The senate had compassion on Israel and decreed that none should call goddess or goddess son, Jesus the nazarene, prophet of the jews, on death penalty. This decree was posted up in the Temple, engraved upon copper.

When the main part of the crowd had departed, there remained about 5000 men, apart from women and children, being wearied by the journey, 2 days without bread for they had forgotten to bring any through longing to see Jesus, eating raw herbs and not able to depart like the others.

Jesus had pity on them when he perceived this, and he said to Philip:

— Where shall we find bread for them that they not perish of hunger?

— Lord, answered Philip, 200 coins of gold could not buy much bread for each one to taste a little.



Rocks of the 5 loaves (italian, mensa christi; arabic, hamsa khubzat/ hadjar en-Nasara) at Tabgha, Tiberias - Legends of Galilee | Volney p.146

Here is a child who has 5 loaves and 2 fishes, said Adrie, but what will it be among so many?

— Make the multitude sit down, answered Jesus.

And they sat down upon the grass 50 and by 50.

— In God *Name*, said Jesus.

THEY SHALL EAT
2Kings 4:42
There came a man from Bal-shalishah who brought the man of God bread of the first-fruits: 20 loaves of barley and fresh ears of corn in his sack. And he said: Give to the people that they may eat. His servant said: How should I set this before

He took the bread to pray unto God, then he brake the bread and gave unto the disciples.
The disciples gave it to the multitude. They did so with the fishes. Everyone ate and each one was satisfied. And Jesus said.

— Gather what is leftover.

100 men? But he said: Give to the people that they may eat, for thus say יהוה*: They shall eat and shall leave thereof. So he set it before them, they did eat and left thereof according to the word of* יהוה.

The disciples gathered fragments and filled 12 baskets.

Everyone put his hand to his eyes saying, *am I awake or do I dream…* All and each one remained for the space of an hour as they were beside themselves, by reason of this great miracle.

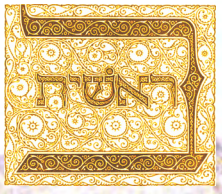
Afterwards he had given thanks to God, Jesus dismissed them. There were 72 men that willed not to leave him, and perceiving their faith, Jesus chose them for disciples.

99 Having withdrawn near to Jordan, into a hollow part of the desert in Tiro, Jesus called together the 72 with the 12. Having seated upon a stone, he made them sit near him. In a sigh, he opened his mouth and said:

— This day, we have seen a great wickedness in Iehoudah and in Israel, such a one that my heart yet tremble within my breast, for fear of God.

Verily I say unto you, God love Israel as a lover and is jealous for his honour. As a youth love a lady but she love not him but another, he is moved to indignation and slayed his rival. I tell you, so do God when Israel has loved anything by reason whereupon he forgot God. God has brought such thing to nothing. Now what thing is dearest to God here on earth than

the Priesthood & the holy Temple…







In the time of Ieremiah the prophet, the people had forgotten God and boasted themselves only for the Temple that there was none like it in all the world; God raised up his wrath by Nebukadnetsar king of Babylon to cause him to take the holy City with an army and burn it with the holy Temple, insomuch that the sacred things, which God prophets trembled to touch, were trodden under the foot of infidels filled of wickedness.

Abraham loved his son more that was right so God commanded Abraham to slay his son,[13] which he would have done if the knife had cut in order to kill that evil love out of his heart.

David loved Abshalom אַבְשָׁלוֹם strongly so God brought it to pass that the son rebelled against his father; he was suspended by his hair and slain by Ioab יוֹאָב. O fearful judgement of God for Abshalom loved his hair above all things and it has turned into a rope and hung himself withal.

Iob the innocent came near to loving his 7 sons and 3 daughters so God gave him to satan hand that not only deprived him of his sons and his riches in a day but smote him also with grievous sickness, insomuch that worms came out of his flesh for 7 years consecutive.

Iacob our father loved Joseph more than his other sons so God caused him to be sold by the same sons that caused Iacob to be deceived, insomuch that he believed the beasts to have devoured his son and remained 10 years in mourning.

100 As God live, brethren, I fear lest God be angered against me, therefore you need to go through Israel and through Iehoudah to preach the truth to the 12 tribes of Israel that they may be undeceived.

Weeping, the disciples answered with fear:

— We will do all that you shall bid us.

— For 3 days, let us make prayer and fast, from henceforth, every evening when the first star shall appear.¦ After prayer made to God, let us pray 3 times asking him for mercy 3 times, because the sin of Israel is 3 times more grievous than other sins.

— So be it, answered the disciples.

When the 3rd day ended, on 4th day in the morning, Jesus called the disciples and apostles all together and said unto them:

— It suffice that bar Nabi and Ioan stay with me.

For the others, go and preach penitence through all Iehoudah and Israel, and the region of Samaria. The axe is laid by the tree to cut it down. Make prayer over the sick, as God has given me authority over any sickness.

— If your disciples be asked the manner by which they should do penitence, what shall they answer O master? Said he who write.

— When a man lose a purse, do he turn back his eye only to see it, or his hand to take it, or his tongue to ask? Surely not, but he turn back his entire body to employ every power of his soul to find it, is this true?

— It is most true, answered he who write.

101

— Penitence is a reversing of the evil life.¦ Every sense must be turned back to the contrary of what it wrought while sinning. Mourning must be put instead of delight, lust of chastity instead of laughter activity; let story-telling be turned into prayer, avarice into almsgiving, said Jesus

— But if they be asked how to mourn, how to weep, how to fast, how to show activity, how to remain chaste, how to make prayer and do alms; what answer shall they give and how shall they do penance aright if they know not how to repent? Answered he who write.

— You has asked well O bar Nabi,¦ and I wish to answer it fully since it may please God. From today I will speak to you of penitence in general, and what I say unto one I say to all.

Penitence must be done more than anything for pure love of God, otherwise it will be vain to repent.

I will speak unto you by a similitude.

Is this true that every building, if its foundation be removed, will fall into ruin?

— It's true, answered the disciples.

MAN SOUL
2Enoch 61:1|Morfill p.76
As a man ask his soul from God, so let him do to every living soul.

— The foundation of our salvation is God, without whom there is no salvation.¦
A man who has sinned has lost the foundation of his salvation. So it is necessary to begin from the foundation.

REWARD
2Enoch 46:1|Morfill
If any one brings gifts to an earthly prince, but having unfaithfulness in his heart. If the prince know it, will he not be angry with him on account of that,; he will not take his gifts and will hand him over to condemnation?

Tell me if your slaves had offended you and you knew that they did not grieve at having offended you, but grieved at having lost their reward; would you forgive them? Surely not. Even so, I tell you, God will do to those who do not repent for having lost Eden.

The enemy of all good, satan, has great remorse for having lost Eden and gained sheol, but yet he will never find mercy. And know you why? Because he has no love of God, nay, he hate his creator.

102

Verily I say unto you, every animal after its own nature mourn for the lost good, when it lose what it desire. So to be truly penitent, the sinner must have great desire to punish in him what he has wrought contrary to his creator, in such way that when he pray, he brave not to aspire for God Eden or for that which will free him from sheol, but prostate before God, in confusion of mind, saying in his prayer:

O Lord, behold the guilty one who has offended you without cause at the very time he should have been serving you. Here therefore, he seek to be punished by your hand for what he has done. Not by the hand of your enemy satan so that the ungodly may not rejoice over your creatures. O Lord, chastise and punish as it please you for you will never give me as much torment as this wicked one deserve.

The sinner who hold this manner will find more mercy with God in proportion of him that brave his justice. Surely an abominable sacrilege is the laughter of sinner, such as this world is rightly called by our father David a vale of tears.

There was a king who adopted one of his slaves as son whom he made lord over all he possessed.

Now it happened that by the deceit of a wicked man, the miserable one fell under the king displeasure, consequently he suffered great miseries, not only in his substance, but being despised and deprived of all that he earned each day in working. Do you think that such a man would laugh at any time?

— Surely not, answered the disciples, for if the king knew this, he would caused him to be slain, seeing him laugh at the kings displeasure. Therefore it is probable that he will weep day and night.

— Woe to the world, for it is sure of eternal Torment, miserable mankind.
For God has chosen you as a son, granting you Eden, but you O miserable one, by the operation of satan, did fall under God displeasure and was cast out of Eden to be condemned to the unclean world, where you receivest all things with toil, and every good work is taken from you, by sinning continually. And the world simply laugh, and worse, him that is the greatest sinner laugh more than the rest.

It will be as you have said, God will give the sentence of eternal Death upon the sinner who laugh at his sins and weep not.

103 The *weeping* of the sinner should be as that of a father who weep over his son near to death.
Oh madness of man that weep over the body from which the soul is departed, and weep not over the soul from which the mercy of God is departed through sin…

Tell me, if the mariner, when his ship has been wrecked by a storm, could recover all that he had lost by weeping, what would he do? It is certain that he would weep bitterly.

I say unto you verily, in every thing wherein a man weep, he sin, save only when he weep for his sin. Every misery that come to man, come to him for his salvation from God, he should rejoice thereat. Sin come from the devil, for the damnation of man, and man is not sad thereat.
Here surely you can perceive that man seek his loss, not his profit.

— Lord, what shall do him who can not weep, his heart being stranger to weeping? Said bar Telemi.

— Not all those who shed tears weep, O bar Telemi.
As God live, there are found men from whose eyes no tear has ever fallen, and they have wept more than a 1000 of those who shed tears.

The weeping of a sinner is a consommation of earthly affection by intensity of sorrow. Just as the sunshine preserve from putrefaction what is placed uppermost, even so this consommation preserve the soul from sin.

If God should grant tears to the true penitent, as many as the sea has waters, he would desire far more; this desire consume that little drop that he would shed as a blazing furnace consume a drop of water. They who readily burst into weeping, are like the horse that go the faster, the more lightly he is laden.

104 Verily there are men who have both, the inward affection and the outward tears. He who is thus will be a Ieremiah. In weeping, God measure more the sorrow than the tears.

— How do man lose in weeping over things, other than sin, O master? Said Ioan.

— If Herod should give you a mantle to keep for him, and should take it away from you afterwards, would you have a reason to weep?¦

— No, said Ioan.

— Now man has less reason to weep when he lose not anything, or has not what he would, because all come from God hand.¦ Accordingly O foolish man, shall not God have power to dispose at his pleasure of his own things? For you has sin alone for your own: for that you should weep and not for nothing else.

— O master, said Mateh, you has confessed before all Iehoudah that God has no similitude to man, and now you said that man receive from God hand. Since God has hands, he has a similitude to man.

— You are in error O Mateh, and many have so do wrong, knowing not the meaning of words.¦ Man should not consider the outward of the words, but the meaning, seeing that human speech is as an interpreter between us and *God*.

Know you not what our fathers cried out, when God wanted to speak to our fathers on mount Sinai: Speak to us O Moshe; let not God speak to us lest we die. So God said by the prophet Isaiah: So far as the heaven is distant from the earth, even so are God ways distant from men ways, and God thoughts from men thoughts.

105 God is so immeasurable that I tremble to describe him…

As it is necessary I do unto you a proposition, then I tell you that the heavens are 9, and they are distant from one another even as the first heaven is distant from the earth, which is 500 years journey distant from the earth. Therefore the earth is 4500 years journey distant from the highest heaven.

500 YEARS
Legends of Jews vol. 1 (p.11)
It takes 500 years to walk from the earth to the heavens and from one end of a heaven to the other, also from one heaven to the next.

Accordingly I tell you that is, in proportion to the first heaven, as the point of a needle; and in like manner the first heaven is in proportion to the second as a point. Likewise, all the heavens are inferior, each one to the next. All the size of the earth, with that of all the heavens, is in proportion to Eden as a point; nay, as a grain of sand. Is this greatness immeasurable?

— Surely yea, the disciples answered.

— As God live & in whose presence my soul stand,¦ the universe is small as a grain of sand before God. God is as many times greater, as it would take grains of sand to fill all the heavens and Eden, and more. Now consider if God has any proportion with man, a little piece of clay that stand upon the earth. Beware that you take the meaning, not the bare words, if you wish to have eternal Life.

— God alone can know himself, the disciples answered. Truly it is as said the prophet Isaiah: He is hidden from human senses.

— So is it true!¦ We shall know God when we are in Eden, as here one know the sea from a drop of salt water. Returning to my teaching, I tell you, for sin alone one should weep, since by sinning, man for-

WHO…
Isaiah 40:12
Who has measured the wa-

ters in the hollow of his hand, meted out heaven with the span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who has directed the Spirit of the Lord or being his counsellor has taught him? With whom took he counsel, who instructed him, taught him in the path of judgment, taught him knowledge, showed to him the way of understanding?

sake his creator.

How shall weep he who participate at revelling and feasts? He will weep as ice will give fire.
You must turn celebrations into fasts – if you want to have authority over your senses;
even so our God has authority.

— So then God has sense over which to have authority, said Thaddaeus.

— You go back saying, *God have this, God is such*… Tell me, do man have sense?¦

— Yes, the disciples answered.

— Can be found a man who has life in him yet in him sense work not?¦

— No, said the disciples.

— You deceive yourselves!¦ He that is blind, deaf, dumb, or mutilated, where is his sense?
And when a man is in a swoon?

The disciples were perplexed.

— There are 3 things that make man; the soul, the sense, the flesh. Each one itself separate.¦
Our God created the soul and the body, as you have heard, but you have not yet heard how he created the sense. Tomorrow may it please God I will tell you all.

Jesus gave thanks to God and prayed for our people salvation. Everyone of us say, *Amen*.



Pray & praise ◦ music serve God

106 When he had finished the dawn prayer, Jesus sat down under a palm tree. His disciples drew nigh to him.

— Many are deceived concerning our ***life***, Jesus said.
As God live & in whose presence stand my soul, the soul and the sense are joined together so closely, that the most part of men affirm that soul and sense are one and same thing, that divide by operation, not by essence – calling it as sensitive, vegetative and intellectual soul. I say to you verily, the soul is one, think and live | *living soul, nefesh haya* נֶפֶשׁ חַיָּה.
O foolish one, where will they find the intellectual soul without life… Surely never. Life without sense will readily be found, as is seen in the unconscious when the sense leave him.

— O master, a man has not life when the sense leave the life, Thadaeus answered.

— This is not true.¦ A man is deprived of life when the soul depart, and the soul return no more to the body save by miracle. Sense depart by mean of fear that it receive or by mean of great sorrow that the soul have. God has created:
the *sense* for delight, and by that alone it live,
the *body* live by food,
the *soul* live by knowledge and love.

— This *sense* is now rebellious against the *soul* through indignation that *it* has at being deprived through sin of the delight of Eden. Therefore there is greatest need to nourish the *soul* with spiritual delight for him who will not that *it* should live of carnal pleasure, understand you?

Verily I say unto you, God having created *it*, condemned *it* to sheol and to intolerable snow and ice, because *it* said that *it* was a goddess. But when he deprived *it* of nourishment, taking away its food from *it*, *it* confessed that *it* was a slave of God and the work of his hands.

Now tell me how do *sense* work in the ungodly? Surely *it* is as a goddess in them seeing that they follow *sense* by forsaking the law of God and the reason. Therefore they become abominable and work not any good.

107 *Fasting* is first thing that follow the sorrow of sin.

Him that see that a certain food make him sick, and for which he fear death, after sorrowing what he has eaten it, forsake it, so as not to make him sick. So the sinner must do.

Perceiving that delight has made him sin against his creator God, by following sense in these good things of the world, let him sorrow at having done so because it deprive him of God, his life, and give him the eternal Death of sheol.

Because man, while living, has desire to take these worldly goods, fasting is needful here.
So, let him proceed to mortify the sense and know his God for Lord.

Seeing the sense abhor fasting, let him put before it the condition of sheol, where no delight is received at all but infinite sorrow; let him put before it the delights of Eden, so great that a grain of one of the delights of Eden is greater than all those of the world, so it will easily be quieted.

2Enoch 42:1|Morfill
Now they have only sinned a little in this life and always suffer in the eternal life.

It is better to be content with little, in order to receive much, than to be unbridled in little and be deprived of all, and abide in torment. In order to fast well, you should remember the rich feaster whose wish was to fare deliciously every day here on earth, eternally deprived of a single drop of water, while Elazar, being content with crumbs here on earth, shall live eternally in full abundance of the delights of Eden.

Let the penitent be cautious, cause satan seek to annul every good work, more in the penitent than in others; since the penitent has rebelled against him, from being his faithful slave, has turned into a rebellious foe; satan will seek to cause him, under sickness pretext, not to fast in any manner; and when this shall not avail, he will invite him to extreme fasting so he may fall sick and afterwards live deliciously. If he succeed not in this, he will seek to make him set his fast only for bodily food, so that he may be like unto him who never eat but always sin.

As God live, it is abominable to deprive the body of food and fill the soul with pride in despising them that fast not, holding oneself better than them. Will the sick man boast of the diet that the physician impose on him, or call mad they who are not put on diet, tell me? Surely not. He will sorrow for the sickness for which he must be put on diet.

Even so I say unto you, the penitent should not boast of his fast and despise they that fast not, but should sorrow for the sin for which he is fasting. Nor should he get delicate food, but the penitent who is fasting should content himself with coarse food. Will a man give delicate food to the dog that bite or the horse that kick? Surely no, but rather the contrary.

Let this suffice you concerning fasting.

108 Hearken to what I shall say to you concerning *watching*.

As there are 2 kinds of sleep, of the body and of the soul, you must be careful in watching that the soul sleep not while the body watch, for this would be a very serious error.
In parable, there is a man who bump himself against a rock while walking. In order to avoid bumping it more with his foot, he bump it with his head. What is the state of such a man, tell me?

— Miserable, such a man is hopeless, answered the disciples.

— You have answered well.¦ I say unto you verily, he that watch by the body and sleep by the soul is hopeless, since the soul infirmity is more grievous than the body, is it more difficult to cure.

Shall such a wretched one boast that the body sleep not, which is the life foot,
while he perceive not his misery that the soul sleep, which is the life head …
The sleep of the soul is forgetfulness of God and of his fearful judgement.

The soul that watch perceive what God is in everything and every place, by everything, above everything, giving thanks to his majesty, knowing at every moment it always receive grace and mercy from God, in fear of his majesty there always resound in its ear that messaging sound which abide habitually ever in the service of God: Come to judgement O creatures, for your creator want to judge you.

Tell me, whether do you desire the more, to see by a star light or by the sun light?

— By sun light, Adrie answered. By star light we can not see the neighboring mountains, by sun light we see the tiniest grain of sand. We walk with fear by star light but by sun light we go securely.

109 — Even so I tell you,¦ you should watch with the soul, by our God sun of justice – not boast yourselves of the body watching.
It is most true that the sleep of the body is to be avoided as much as is possible.
The sense and flesh being weighed down with food and the mind with business, altogether is impossible. Let him that would sleep little, avoid much business and much food.
As God live & in whose presence stand my soul, it is lawful to sleep somewhat every night, but never it is lawful to forget God and his fearful judgement which the sleep of the soul is such oblivion.

— How can we always have God in memory: it seem to us impossible O master, said he who write.

Jesus said with a sigh:

— This is the greatest misery that man can suffer O bar Nabi, since here upon earth, man can not have his creator God always in memory. Save them who are holy who always have God in memory, because they have the light of God grace in them, so they can not forget God.

Tell me, have you seen them who work at extracted stones, how by constant practice their have learned to bump, who are all time bumping the iron tool that work the stone without looking at the iron, and yet they do not bump their hands. Do likewise. Desire to be holy if you wish to overcome this misery of forgetfulness entirely. Sure it is that water cleave the hardest rocks with a single drop punching there for a long period.

Do you know why you have not overcome this misery? Because you have not perceived that it is sin. I tell you, when a prince give you a present O man, it is wrong to shut your eyes and turn your back upon him. Even so, they who forget God do wrong since at all times man receive gifts and mercy from God.

110 Do our God grant you bounty at all times, tell me? Surely yea. He minister unceasingly unto you the breath whereby you live. Verily verily, I say unto you, every time your body receive breath, your heart should say, *God be thanked.*

— It is most true what you said O master, said Ioan. Teach us the way to attain to this blessed position.

— Verily I say to you, no one can attain such position by human powers but rather by our Lord God mercy, it is true indeed man should desire the good so that God may give it him. ¦ When you are at table, would you take those meats which you do not much look at, tell me? Surely no. Even so, I say unto you, you shall not receive what you will not desire. If you desire holiness, God is able to make you holy in less time than the twinkling of an eye. Our God want that we should ask and wait, and man to be sensible of the giver and the gift.

Have you seen them that practise shooting at a mark? Surely, they shoot in vain many times. Nevertheless, they wish not to shoot in vain but always hope to hit the mark. Do this if you desire to have our God always in remembrance, and mourn if you forget, for God shall give you the grace to attain all that I have said.

Fasting and soul *watching* are very united one to the other; if one break watching, straightway the fasting is broken. A man break the fast of the soul and forget God by sinning. As for the soul, fasting and watching are always necessary for us, and for all men, since it is not lawful to sin for anyone. The fasting of the body and its watches are not possible at all times, nor for all people. There are sick and aged folk, women with child, men that are put on diet, children, and others, that are of weak complexion. Everyone would choose his fasting as according to his own measure of cloth: the child garments not being suitable for a 30 years old man, even so the watches and fasting of one are not suitable for another.

111 Beware at satan, it will use all his strength for you to watch during the night and afterward be sleeping rather than praying and listening to God word by principle of God. Would it please you if a friend of yours should eat the meat and give you the bones, tell me?

— No master, such an one will not to be called friend but a mocker, Cephas answered.

Jesus answered in a sigh:

— You has well said the truth O Cephas, for verily everyone that watch with the body more than necessary will be sleeping or having his head weighed down with slumber, rather than praying or listening to God words. Such a wretch mock his creator God, and he is guilty of such a sin. He is a robber that steal the time that he should give to God and spend it as much as please him.

A man gave to his enemies to drink of the best wine in a vessel, as long as the wine was at its best. He gave the wine to his lord to drink when it came down to the sediments. When the master shall know all, what do you think he will do to his servant and the servant shall be before him? Surely he will beat him and slay him with righteous indignation, as per the laws of the world.

Then what God shall do to the man that spend his best time in business, and the worst, in prayer and study the law? Woe because the wicked heart is weighed down with this great sin.

When I had said unto you, laughter is to be turned into weep, feasts into fast, sleep into watch, I resumed in 3 words all that you have heard:

- that here on earth, one should always weep, that weeping should be from the heart since our creator God is offended;
- that you should fast in order to have dominion over the sense, and watch in order not to sin;

that the weeping of the bodily, the fasting of the bodily, and the watching, should be taken according to each one constitution.

112 Having said this, Jesus said:

— You must seek the fruits of the field with which sustain our life, for it is now 8 days that we have eaten bread. ‹ I will pray to our God and will await you with bar Nabi.

All the apostles and disciples departed, by 4 and by 6, and went their way according to Jesus word. He who write remained there with Jesus. Jesus said, weeping:

— It is necessary O bar Nabi, that I should reveal to you great secrets which you shall reveal after I shall be departed from the world.

— O master, let me to weep and also other men, for we are sinners; but you, a saint prophet of God, it is not fitting for you to weep that much, answered he that write, weeping.

— Believe me bar Nabi, ¦ I can not weep as much that I should. If men had not called me God, I should have seen God here as he will be seen in Eden, and should have been safe not to fear the day of Judgement. But God know that I am innocent because never have I worked to be held more than a poor slave, nay. I tell you, if I had not been called God, I should have been carried into Eden after depart from the world, whereas now I shall not go there until the judgement. Now you see if I have reason to weep.

Know also O bar Nabi that I must have great persecution.

I shall be sold by one of my disciples for 30 pieces of money. I am sure that him who shall sell me shall be slain and die an evil death in my name. By that God shall take me up from the earth.[14]

— Tell me O master who is that wretch to choke him to death, answered he that write.

— Hold your peace, answered Jesus, for God will so and he can not do otherwise. But see my mother who will be afflicted at such an event and tell her the truth so that she may be comforted.

— May it please God, I will do all this O master, answered he who write.

113 When the disciples were come, they brought pine-cones and a big quantity of dates they found by God will, which they ate with Jesus after the midday prayer.

Seeing him that write of sad countenance, the apostles and disciples feared that Jesus must depart quickly from the world. Jesus consoled them ›:

— Do not be afraid, my hour is not yet come to depart from you. Still I shall abide with you for a little while and teach you so that you may go as I have said, through all Israel to preach penitence for God may have mercy on the sin of Israel.

Let everyone beware of *idleness*, and much more him that do penance. Every tree that bear not good fruit shall be cut down and cast in fire.

There was a citizen who had a vineyard and, in the midst thereof, a garden which had a fine fig tree.

Since 3 years the owner found no fruit when he came, and seeing every other tree bare fruit there, he said to his vinedresser:

— *Cut down this bad tree, for it cumber the ground.*

— *Not so my Lord, for it is a beautiful tree, the vinedresser answered.*

— *Hold your peace, I care not for useless beauties, said the owner.*

You should know that the palm and the balsam are nobler than the fig tree.
I had planted in the courtyard of my house a plant of palm and one of balsam, which I had surrounded with costly walls, but these bare no fruit, but leaves which heaped themselves up and putrefied the ground in front of the house, so I caused them both to be removed.

How shall I pardon a fig tree far from the house, which cumber my garden and my vineyard, where every other tree bear fruit. Surely I will not let it any longer.

— *Wait one more year lord, said the vinedresser. The soil is too rich, I will trim the fig plant branches and take away the richness of the soil, putting in poor soil with stones, so it shall bear fruit.*

— *Now go and do so, I will wait the fig plant to bear fruit, the owner answered.*

Do you understand this parable?

— No lord, explain it to us, the disciples answered.

114 — Verily I say unto you, the owner is God and the vinedresser is his law. ¦
Having the palm and the balsam in God Eden, satan is the palm and the first man the balsam; he did cast them out cause they bare no fruit from good works and spoke disrespectful words, which were the condemnation of many messengers and many men.

Now that God has man in the world, in the midst of his creatures that serve God, all of them according to his command, and man bearing no fruit, I say God would cut him down and commit him to sheol seeing he pardoned not the messenger, nor the first man, punishing the messenger eternally and the man for a time.

God law say it is necessary for man who has much goods in this life that he should suffer tribulation and be deprived of earthly goods, then he may do good works. Our God wait for man to be penitent.

Verily I say to you, our God has condemned man to work, as said God friend and prophet Job: As the bird is born to fly and the fish to swim, so man is born to work. God prophet David our father so said: We shall be blessed by eating from our hands labours & it shall be well with us. ‹ Let everyone work according to his quality. And because our father David and his son Shelomoh worked with their hands, what the sinner should do, tell me?

Iob 5:7

Psalms 128:2

— Master, to work is a fitting thing the poor should do, said Ioan.

— Yea, for they can not do otherwise. ¦ Know you not that to be good, the good must be free from necessity. The sun and other planets are fortified with the commands of God, and as they can not do otherwise, so they shall have no merit. When God gave the command to work, he said not, *a poor man shall live of the sweat of his face.* And Iob did not say, *as a bird is born to fly, so a poor man is born to work*. But God said to man: In the sweat of your face you shall eat bread. And Job: Man is born to work. Only this that is not man is free from this command.

Genesis 3:19

For no other reason all things are costly since there are a great multitude of idle folk. If these were to labour, some taking care of the ground, some at fishing the water, there would be greatest plenty in the world. It will be necessary to render an account of the lack in the dreadful day of Judgement.

115 May man say somewhat to me what he has brought into the world for which reason he would live in

idleness? Surely it is that he was born naked and unable of anything. Hence, of all that he has found, he is the dispenser, not the owner – he will have to render an account thereof in that dreadful day.

※

The abominable *lust* that make man like the brute beasts, should be apprehended the more since the enemy is of one's own household: it is not possible to go to any place without your enemy may come.

80 PERSONS
Abrégé des merveilles p.95 | Masudi: There were 80 persons in the ark: Noah, his sons Shem, Ham and Japheth, his family; the prophet brought into the ark those who had believed in his preaching.
Emmerich p.38 [Noah & his posterity]: Noah (Noe) took with him into the ark Sem, Cham & Japhet, with their wives and their children. There were in the ark grandsons from 50 to 80 years old with their children; all that had laboured at its construction and who were good and free from idolatry entered with Noah. There were over 100 people in the ark.

How many have perished through lust!
The deluge came through lust and the world perished prior to God mercy, so only Noah and 83 human people were saved.
Because of lust, God overwhelmed 3 wicked cities whence escaped only Lot and his 2 children.
Because of lust, the tribe of Benjamin was almost extinguished.
I tell you verily, if I would tell you how many have perished through lust, the space of 5 days would not suffice.

TRIBE OF BENJAMIN
Judges 19:13

3 WICKED CITIES
Deut. 29:22 | Gen. 10:19



— What signify lust O master? Iacob answered.

— Lust is an unbridled desire of love that is not directed by reason, that burst the boundaries of man intellect and affections. Not knowing it, the man love what he should hate.

When a man love a thing as its owner, not because God has given him such thing, he is a fornicator. The soul should abide in union with its creator God, but rather has united with the creature. God say by the prophet Isaiah, lamenting: Return unto me and I will receive you, even so you have committed fornication with many lovers.

As God live & in whose presence my soul stand, if there were not internal lust within the heart of man, he would not fall into the external. If the root is removed, the tree die fast. ‹ Let a man content himself with the wife whom his creator has given him, let him forget every other women.

— How shall a man forget the women if he live in the city where there are so many? Adrie answered.

— Surely it is, O Adrie, it will do violence unto him who live in the city, since the city is a sponge that draw in every iniquity.

116

It is incumbent on a man to live in the city as the soldier who has enemies around the fortress, defending himself against each assault, and always anticipate treachery from the citizens part. Even so I say, let him repell every enticement of sin from outward and apprehend the sense that has supreme desire for impure things.

If he bridle not the eye that is the origin of every carnal sin, how shall he defend himself…
As God live & in whose presence my soul stand, he who has no bodily eyes is secure not to receive punishment save only to the 3rd degree, while he that has eyes receive it to the 7th degree.


The law is given to direct the sword, to punish and protect

In the time of the prophet Eliah, it came to pass that Eliah saw a blind man of good life who were weeping, and asked him ›:

— *Why weep you O brother?*

— *I weep because I can not see the prophet Eliah, the holy one of God, answered the blind man.*

— *Cease from weeping O man, for you sin in weeping, say Eliah, rebuking him.*

— *Tell me if it is a sin to see a holy prophet of God that raise the dead and make the fire to come down from heaven? The blind man answered.*

— *You speak not the truth for Eliah is not able to do anything of all that you said; he is a man as you and all the men in the world can not make one fly to be born, Eliah answered.*

— *You said this O man, because Eliah must have rebuked you for some sin of your so you hate him.*

— *May it please God that you be speaking the truth O brother, that I should hate Eliah and love God, that the more I should hate Eliah, the more I should love God, Eliah answered.*

The blind man was greatly angered and said:

— *As God live, you are an impious fellow. How can God be loved if one hate the prophets of God? Begone immediately! I will not listen unto you any longer.*

— *Brother, now you may see with your mind, how evil is to see with the body: you desire sight to see Eliah but hate Eliah with your soul, Eliah answered.*

— *Begone! The blind man said. You are a devil that would make me sin against the holy one of God.*

Eliah gave a sigh and said with tears:

— *You has spoken the truth O brother, for my flesh that you desire to see separate you from God.*

— *I do not wish to see you, nay. If I had my eyes I would close them to see you not.*

— *Know brother that I am Eliah.*

— *You speak not the truth, the blind man answered.*

The disciples of Eliah said:

— *Verily brother, he is God prophet Eliah.*

— *If he be prophet, let him tell me of what seed I am, and how I became blind? The blind man said.*

117

Eliah answered:

— *You are of Levi tribe. In entering the Temple of God, being near the Sanctuary* | *kadosh* קֹדֶשׁ [*Holy of Holies* קֹדֶשׁ הַקָּדָשִׁים] *you looked upon a woman with obscenely. Our God took away your sight.*

— *Pardon me O God holy prophet, I have sinned while speaking with you…*
I would not have sinned if I would have seen you, the blind man said weeping.

— *May our God forgive you O brother.*
As regard me, Eliah answered, I know you has told me the truth, that the more I hate me, the more I love God. If you could see me, you would still have this desire of your which displease God. God is your creator, not Eliah. As concern you until now I am the devil, since I turn you away from your creator.

Weep O brother to have not that Light which will make you see the false from the true. If you had it, you would not have despised my doctrine, said Eliah.

I say unto you, many desire to see me and come from far to see me, but they despise my words. It were better for them, for their salvation, to have no eyes. Everyone that seek not to find pleasure in God but rather find pleasure in the creature, whoever it may be, forsake God and has made an

idol into his heart.

Have you understood all that Eliah said? Said Jesus in a sigh.

— We have really understood, answered the disciples. We are beside ourselves to know that here on earth very few are not idolaters.

118 — You speak the truth. ¦
Israel was desirous to establish the *idolatry* that they have in their hearts by holding me for a goddess. Many of whom have now despised my teaching, saying that, *I could make me lord of all Iehouda if I confessed to be a goddess*; or that, *I am mad to wish to abide in poverty among desert places and not among princes in delicate living*. Oh wretched man that prize the light common to flies and ants, and despise the light common to messengers, prophets, and God holy friends!

If the eye shall not be guarded O Adrie, I tell you that it is impossible not to fall ahead into lust. Weeping vigorously, the prophet Ieremiah said truly: Mine eye is a thief that rob my soul. Our father David did pray with greatest longing to our Lord God to turn away his eyes, so that he might not behold vanity.

Everything which has an end is vain. If one had 2 pence to buy bread, would he spend it to buy smoke, tell me? Surely not, seeing that smoke do hurt the eyes and give no sustenance to the body. Even so let man do then.

With the outward sight of his eyes, and the inward sight of his mind, he should seek to know his creator God and how good please his will; not make the creature his end which cause him to lose the creator.

119 For verily every time a man hold a thing so as to forget God who has made it for man, he has sinned. If a friend of your should give you somewhat to keep in memory of him and you should sell it and forget your friend, you would offend your friend. Even so when a man hold the creature and has not in memory the creator who has created it for love of man, he sin by ingratitude against his creator God.

‹ Him who behold women and forget God who created woman for the good of man, who will love her and desire her to such degree this lust will break forth: he will love everything alike the thing loved and from hence come that sin of which it is a shame to have memory.

Man who shall put a bridle on his *eyes*, shall be in control of his *sense*, unable to desire what is not presented unto *it*. So the *flesh* shall be subject to the *spirit*. As the ship can not move without wind, so the *flesh* can not sin without the *sense*, *reason* will show by itself.

Man sin at each vain talk. It is necessary for the penitent to turn vain talk into *prayer*. [15]
For our God expunge sin according to prayer:
prayer is the advocate of the soul
prayer is the medicine of the soul
prayer is the defense of the heart
prayer is the weapon of faith
prayer is the bridle of sense
prayer is the salt of the flesh that suffer not it be corrupted of sin.

I tell you, prayer is the hands of our life whereby man shall defend himself in the day of Judgement, and keep his soul from sin here on earth and will preserve his heart not to be touched by evil desire

and at satan offending. He that keep his *sense* within God law and walk in righteousness with his *flesh* shall receive all he shall ask to God.

As God live in & whose presence we are, a man without prayer can not be a man of good work, not more than a dumb man can plead his cause to a blind one, a fistula can be healed without unguent, a man defend himself without movement or weapons, sail without rudder, or preserve dead flesh without salt. Verily, he who has no hand can not receive. If man could change dung into gold and clay into sugar, what would he do?

Jesus being silent, the disciples answered:

— No one would apply himself in any other way than making gold and sugar.

— Now why man change not foolish vain talk into prayer, is time perhaps given him by God that he may offend God? ¦ What prince would give a city to his subject so that he might do war against him? If man knew in what manner the soul is transformed by vain talk, as God live he would sooner bite his tongue with his teeth rather than talk.

O wretched world where men today do not join together for prayer.
In the porches of the Temple, in the very Temple itself too, satan has vain talks in « offering », and worse, of shameful things that I can not talk.

120 *Vain talk* produce this. It weaken the intellect so that it is unprepared to receive the truth. Same as a horse accustomed to carry but 1 ounce flock of cotton can not carry 100 pounds of stone.

Worse is the man who spend his time at joking. When he will intend to pray, satan will put in memory those same jokes, and laughing at it he provoke God anger who will chastise him and cast him out – whereas he should weep over his sins to provoke God mercy and have forgiveness of his sins.

Woe to them that joke and talk in vain. As for them that joke and talk in vain, they that murmur and calumniate their neighbour are in abomination unto our God. And what plight be unto they who deal with sin as a supreme necessary business… Oh impure world, I can not conceive how grievously you will be punished by God!

He who would do penance, I say he must weight his words at price of gold.

— Who will buy man words at price of gold… surely none, his disciples answered.
How shall he do penance, for he will surely become covetous.

— You have your heart so heavy that I am not able to lift it up, and for every word, it is necessary to tell you the meaning. Give thanks to God who has given you grace to know God mysteries. ¦

I do not say to the penitent to sell his talking, I say that when he talk he should think that he is throwing gold, and doing so, indeed he will talk when necessary, as gold is spent on necessary things. He would not say a thing which should cause damage to his soul. Same as no one spend gold on a thing which should cause to hurt his body.

121 When the governor has arrested a prisoner and he examine him, while the notary write down, how do talk such a man, tell me?

— He talk to the point with fear as not to give suspicion on him, he is careful to not say a thing that may displease the governor and seek to say the little whereby he may be set free, answered the disciples.

This is what the penitent should do as to not lose his soul. And for this God has given 2 messengers notaries to every man: one write the good, the other write the evil, all that man do. ¦

So if a man desire to receive mercy, he will weight his talk more precious than gold.

122 *Avarice* should be changed into giving alms.

Verily I say unto you, even as the plummet has its end at its centre, the avaricious has sheol for his end. It is impossible for the avaricious to possess any good in Eden. Know you why?
As God live & in whose presence my soul stand, even though the avaricious be silent with his tongue, his works said, *there is no other god but me*. Such as all he has, he intend to spend at his own pleasure without regard to his beginning or his end since he is born naked and leave all in dying.

Tell me if Herod should give you a garden to keep and you would consider yourselves as owners: if Herod sent his messengers for fruits and you would sent them away to Herod, without any fruit, would you have made yourselves kings over that garden… Surely yea.
Now I tell you, even so the avaricious make himself god over the riches which God has given him.

Avarice is a craving for having lost God delights after sin. The *sense* surround itself with temporal things hold as its good: as it live by pleasure, but unable to delight in God delight hidden from it, the more it see itself dispossessed of God delight, the stronger it grow. Truly the conversion of sinner is from God who give him grace to repent as our father David said: This change come from of God right hand.
It is necessary that I should tell you of what things man is to know what penitence should be done. So today, let us give thanks to God who has given us the grace to communicate his will by my word.

He lifted up his hands and prayed ›:

Lord God almighty and merciful who in mercy has created us, giving unto us, your servants, the rank of men with the trust in your true messenger. We thank you for all your benefits and desire to love you all the days of our life:
by bewailing our sins
by praying and giving alms
by fasting and studying your word
by instructing those who do not know your will
by enduring the world for love of you
by giving up our life to serve you unto death.
O Lord save us from satan, from the flesh, and from the world, for love of you, even as you saved your elect for love of your messenger for whom you did create us, for love of all your holy ones and prophets.

The disciples answered:

— So be it, so be it O Lord, so be it our merciful God…

123 When it was day, early morning Friday after the prayer, Jesus assembled his disciples and said to them:

— As God created man of earth clay on this day, God please I will tell you of what things *man* is.

To show unto his creatures his omnipotent goodness, his mercy, his justice, his liberality, our God

made a composition of 4 things; earth, air, water, fire, one opposite to the other in order that each one might temper its opposite, and united them in final object, which is man, said Jesus when all were seated.

He made of these 4 things a vessel, which is man body, of *flesh*: bones, blood, substance, skin, nerves, veins, and all his inward parts, wherein God placed the *sense* and the *soul* as the 2 hands of this life:

- he assigned the *sense* to lodge in each part of the body, and to diffuse itself there like oil;
- he assigned the *soul* to lodge in the heart, and to unite with the *sense* and so rule the entire being.

7 SUBSTANCES
2Enoch 30:8|Morfill
On the 6th day I ordered my wisdom to make man of 7 substances; his flesh from the earth, his blood from the dew, his eyes from the sun, his bones from the stones, his thoughts from the swiftness of the angels and the clouds, his veins and hair from the grass of the earth, his spirit from my spirit and from the wind. And I gave him 7 natures: hearing to his body, sight to his eyes, smell to the perception, touch to the veins, taste to the mood, the bones for endurance, sweetness for thought. I purposed a subtle thing from the invisible and visible nature, I made man from both his death, life, and form.

God having so created man, put into him a Light called *reason* which is to unite the *flesh*, *sense* & *soul*, for the sole purpose to work for service of God and he placed his work in Eden.

REASON
2Enoch 65:1|Morfill p.79
Listen my children; before that anything existed and all creatures were made, the Lord made all things both visible and invisible. When the times of these things had come and were passed, understand how after all these things He made man in His own image [Holy Spirit] after His likeness [God Son] and placed in him eyes to see, ears to hear, a heart to understand, and reason to take counsel. And the Lord contemplated all the works of man (ms a).

By satan work the *sense* mislead the *reason*:

the *flesh* lost its quiet
he *sense* lost its delight whereby it live
the *soul* lost its beauty.

Man has come to such a dilemma: the *sense* which find not quiet in being but seeking for delight, follow the light show by the *eyes* being unable to see else but vanity – and deceive itself, not being bridled by *reason*, and so choosing earthly things, sin.

It is needed that by God mercy the *reason* of man to be enlightened anew to know the good from evil and know the delight of the truth by which sinner is converted to penitence. Wherefore I say to you verily that if our Lord God enlighten not the heart of man the reasonings of men avail not.

PEACEFULNESS
1Enoch 5:4|Dillmann p.60
For you who have not continued steadfast, and the law of the Lord have you not fulfilled but have transgressed it, and have slanderously spoken proud and hard words with your impure mouths against His greatness: O hard hearted one will find no peace.

— To what end serve men *speech* then? Ioan answered.

— Man as man do not avail to convert sinner* to penitence, but man as means for God use to convert sinner*. Seeing that God work in man by a secret fashion for man salvation, one should listen unto every man, so among all, him by whom God speak to us may be received.

*Text add.: * man*

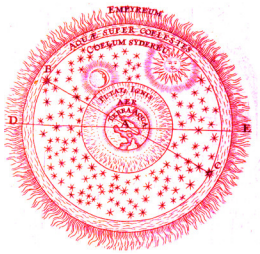
— If perhaps there shall come a false prophet, a lying teacher pretending to instruct us, what should we to do master? Iacob answered.

FALSE PROPHET
Deuteronomy 18:20
He who shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in other goddess name, that prophet shall die.

124 Jesus answered in parable.

— A man who go to fish catch many fishes with a net, but throw away those that are bad. A man go forth to sow, but only the grain that fall on good ground produce seed. Even so you should do in listening to all, but receive only the truth, seeing that only the truth produce fruit of eternal Life.

— How shall the truth be known? Answered Adrie.



— Receive for true everything that conform to Moshe sefer.¦
Seeing God is one | *ehad* יְהוָה אֶחָד, the truth is one
whence it follow that the doctrine is one
the meaning of the doctrine is one
therefore the truth is one.

יְהוָה אֶחָד
Zechariah 14:9

Verily I say unto you, if the truth had not been erased from the sefer of Moshe, God would not have given the second to our father David. If David sefer had not been contaminated, God would not have committed the sefer* to me, seeing that our Lord God is unchangeable and has

*Text add.: *gospel*

spoken but one message to all men.

When God messenger [*Holy Spirit*] shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my sefer.

— What shall a man do when the law shall be found contaminated and the false prophet shall speak, master? Answered he who write.

— Your question is important bar Nabi.

I tell you in such a time, few are saved seeing that men do not consider their end within God.

As God live & in whose presence my soul stand, every doctrine that shall turn man aside from his end in God is most evil doctrine. ‹ There are 3 things that you shall consider in the doctrine, namely:

- *love* towards God
- *pity* towards one neighbour
- *hatred* towards yourself who has offended God and offend him every day.

Wherefore, do avoid every doctrine that is contrary to these three heads because it is most evil.

125 I will return now to *avarice*.

I tell you, when the *sense* would acquire a thing or tenaciously keep it, *reason* must say: *Such thing will have its end*. It is certain if it will have an end, it is madness to love it. Therefore it behove to love and keep what will have no end.

Let avarice then be changed into alms in distributing rightly what was acquired wrongly.
But let him see to it that what the right hand shall give, the left hand shall not know. Surely when the hypocrites do alms, they desire to be seen and praised of the worldly; but in truth they are vain, seeing that a man receive his wages from whom he work.

If then a man would receive anything of God, it is his duty to serve God.
See that when you do alms to consider that you are giving to God all for love of God. Therefore be not slow to give and give the best of which you have for love of God.

Desire you to receive of God anything that is bad, tell me? Certainly not, dust and ashes.
How then do you have truth in you if you shall give anything bad for love of God… It were better to give nothing than to give a bad thing; in not giving you shall have some excuse according to the world but in giving a worthless thing and keeping the best for yourselves what shall be the excuse?

This is all that I have to say to you concerning penitence.

— How long should penitence last? Bar Nabi answered.

— As long as a man is in a state of sin he should always repent and do penance for it.
As human life always sin, so it should always do penance.
Unless you would make more account of your shoes than of your soul while every time that your shoes are broken, you repair them.

126 Having called his disciples together, Jesus sent them forth 2 by 2 through the region of Israel saying:

— Go preach as you have heard!

They bowed themselves and he laid his hand upon their heads saying:

— In God *Name* give health to the sick and cast out the demons, ***undeceive*** Israel about me by telling them what I said in front of the high kohen!

All of them departed save him who write, with Iacob and Ioan. They went through all Iehoudah preaching penance and healed any sort of sickness, as Jesus had told them. When they saw such number do what Jesus did in Israel about the healing of the sick, Jesus words were confirmed that God is one and Jesus is God prophet.



Nevertheless the devil sons found another way to persecute Jesus, these were kohanim and scribes. They began to say that Jesus aspired to the kingship over Israel and plotted against Jesus secretly, since they feared the common people.

Having passed throughout Iehoudah, the disciples returned to Jesus. He received them as a father receive his sons and said:

— How our Lord God has done, tell me? For surely I have seen satan fall under your feet and you trample upon him even as the vinedresser trample grapes.

— We have healed numberless sick persons and cast out many demons which tormented men, master. The disciples answered.

— May God forgive you brethren, you have sinned saying, *we have healed*, seeing God has done all.

— We have talked foolishly, they said, teach us how to speak.

— In every good work say: *God has done*; in every bad one say: *I have sinned.*

— We will do so, said the disciples to him.

— And what said Israel having seen God do by the hands of so many men, as God has done by my hands?

— They say there is but one God and that you are God prophet, answered the disciples.

Jesus said with joyful countenance:

— Blessed is the holy *Name* of God who has not despised my desire to serve him!

And when he had said this, they retired to rest.

127 Jesus departed from the desert and entered into Ieroushalaim.

All the people ran to the Temple to see him. After the reading of the Psalms, Jesus ascend to the pinnacle which the scribe use. Having beckoned for silence with his hand, he said:

Quran 7:12

— Bless the holy *Name* of God who has created us of earthly clay and not of flaming spirit.

For we find mercy before God when we sin brethren, what satan will never find because of its pride incurable by always saying that it is noble as it is flaming spirit. Have you heard brethren what our father David said of our God: He remember that we are dust, that our spirit go and return not, therefore he has had pity upon us.

Psalms 107:14-17

Blessed are they that understand these words and will not sin against their Lord eternally since they repent after the sin, their sin abide not.

Accordingly brethren, I, a man of dust and clay that walk upon earth, say unto you, know your sins and do penance. I say unto you brethren, satan deceived you by means of the roman soldiery when

you said that I was a god. Beware not to believe them knowing they are fallen under God curse by serving false and lying goddesses so as our father David invoke a curse upon them ›: The gods of the nations are of silver and gold, work of their hands, which have eyes and see not, have ears and hear not, have noses and smell not, have a mouth and eat not, have a tongue and speak not, have hands and touch not, have feet and walk not. David our father prayed our living God saying: Be like unto them they that make them and have faith in them.

Psalms 115:3

Psalms 115:8

O useless pride, this pride of man, created out of earth by God but forget his condition and want to make of God as per his own pleasure, and inward mock God as if he should say, *there is no utility at serving God,* for so their works do show.

It is to this that satan desired to reduce you brethren, by making you believe me to be a god, I, a being passable and mortal, not able to create a fly. I can give you nothing of use, seeing that myself I have need of everything. How then could I help you in all things as it is proper to God to do so?

Who have for God our great God who has created the universe with his word shall mock at gentiles and their gods! Woe unto them that exalt themselves for they shall be humiliated into the burning coals of sheol.

What is the cause for *self-exaltation*?
Tell me brethren if perhaps there is any good there upon earth…
Surely not, as said God prophet Shelomoh: Everything that is under the sun is vanity.

Ecclesiastes 1:14

If things of the world do not give us cause to exalt ourselves in our heart, much less do our life give us motive since it is burdened with many miseries, since all the creatures inferior to man fight against us.
How many have been slain by summer burning heat?
How many have been slain by winter frost and cold?
How many have been slain by hail and lightning?
How many have been drowned in the sea by the fury of winds?
How many have died of pestilence, famine, or because they have been devoured of wild beasts, bitten of serpents, choked by food…

O miserable man who exalt himself having so much to weigh him down, and being set wait for by all the creatures in every place… And what shall I say:
of the *flesh* and *sense* that desire iniquity
of the worldly that offer nothing else but sin
of the wicked who do serve satan in persecuting whosoever would live according to God law.

It is certain brethren that if man should consider the perpetuity with his eyes he would not sin, as said our father David. To exalt oneself in one heart is to shut down God pity and mercy and so he will not forgive. Our father David said: He remember that they were but dust, a breath that pass away and come not more. Whoso exalt himself deny that he is dust, and knowing not his need, ask no help; therefore anger God his helper. As God live & in whose presence my soul stand, God would pardon satan if satan should know his own misery and ask the mercy of his creator blessed for evermore.

Psalms 78:39

128 There were 2 men who came up here, into the Temple, to pray. One was a pharisee, the other a publican. The pharisee drew nigh to the Sanctuary, praying with his face uplifted, and said:

— *I give you thanks my Lord God because I am not as other sinners who do all wickedness, as this*

publican particularly, because I fast twice in the week and give tithes of all I possess.

Remained afar off, the publican bowed down to the earth, beating his breast, the head bent he said:

— *Lord, I am not worthy to look upon the Heaven, nor upon your Sanctuary, for I have sinned much. Have mercy upon me…*

Verily I say unto you, the publican went down from the Temple in better condition than the pharisee, since our God justified him in forgiving him all his sins. But the pharisee went down in worse condition than the publican since our God rejected him in having his works in abomination.

129

Shall perhaps the axe boast itself for having cut down the forest where a man has made a garden… Nay surely, since the man has done all with his hands, yea, not the axe. And you man, shall you boast yourself for having not done that is good and seeing our God created you of clay and work in you all good that is done? Why despise you your neighbour?

Isaiah 10.15
Should the axe boast itself against him that hew therewith?

Know you not that if God had not preserved you from satan, you would be worse than him. Know you not that one single sin changed the fairest messenger into the most repulsive demon; he changed the most perfect man came into the world who was Adam, into a wretched being and subjecting him to what we suffer together with all his offspring!

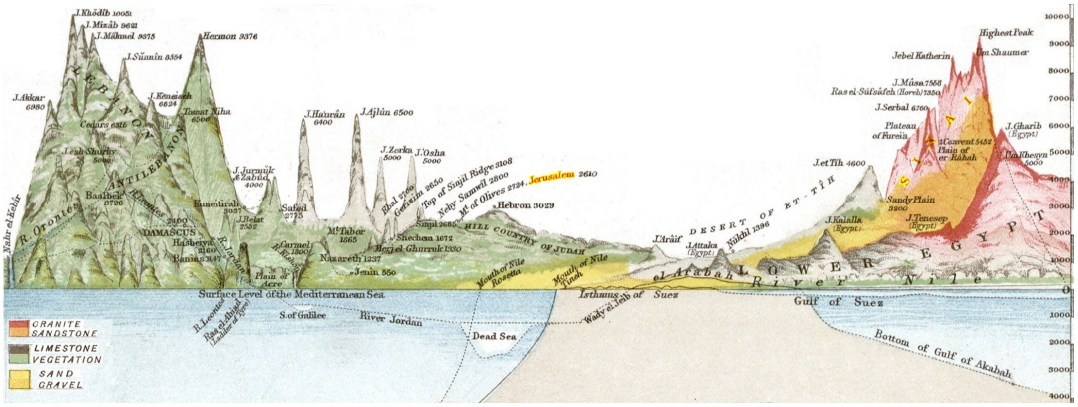
By which decree or virtue do you have whereof you may live by your own pleasure without any fear. Woe unto you clay, because you has exalted yourself above God who created you: you shall be abased beneath the feet of satan who lay wait for you.

Having said this, Jesus prayed by lifting up his hands to the Lord.

The people said, *so be it, so be it.*

After he had finished his prayer, he descended from the pinnacle and many sick folk were brought unto him there, whom he made whole. Then he departed from the Temple.

The kohanim and scribes who hated Jesus reported to the roman soldiers what Jesus had said against their gods; indeed they were seeking how to kill him but could not do it because they feared the people.



Combined vertical sections of Sinai | Penrhyn 1871



Sinai mount - Apostle travel | Wilkinson 1822

Simon, a leper who had been cleansed through Jesus, invited him to eat bread.

Having entered the house of Simon, Jesus sat at the table. While he was eating, behold a public sinner, a woman named Mary, entered into the house and throw herself upon the ground behind Jesus feet, got them bathed with her tears and anointed them with precious ointment, then wiped with her lock of hair. Simon got scandalized with all that sat at meat, and they said in their hearts, *if this man were a prophet he*

would know who and of what sort is this woman and would not let her touch him.

Jesus said:

— I have a thing to say to you Simon.

— Speak master, for I desire your word, Simon answered.

130 — There was a man who had 2 debtors.

The one owed to his creditor 50 pence, the other 500; but neither of them had wherewithal to pay. Moved with compassion, the owner forgave the debt to each.

Which of them would love his creditor the most?

— Him whom was forgiven the greater debt, Simon answered.

— You has said well, therefore I say unto you. Behold this woman and yourself. Both of you were debtors to God: the one for a leprosy of flesh, the other of soul, as leprosy is sin. Moved with compassion by my prayers, our Lord God has willed to heal your body and her soul.

You love little because you has received little as a gift; so when I entered your house, you did not kiss me nor anoint my head. Lo this woman, straightway on entering your house, placed herself at my feet which she has washed with her tears and anointed with a precious ointment.
I say unto you verily, many sins are forgiven her since she has loved me much.

Turning to the woman, he said:

— Your faith | *trust* has saved you. Go your way in peace for our Lord God has forgiven your sins.
See to sin no more.

131 After the nightly prayer, his disciples drew nigh unto Jesus and said:

— How do we must escape *pride*, master?

— Have you seen a poor man invited to a princes house to eat bread? Jesus answered.

— Before I knew you, I have eaten bread in Herod house. I went to fish and used to sell the fish to Herod family. One day when he was feasting, I having brought there a fine fish, he made me stay and eat there, Ioan answered.

— How did you eat bread with infidels? God pardon you Ioan.
How did you bear yourself at the board, tell me? Did you seek to have the most honourable place? Did you ask for the most delicate food? Did you speak when you wast not questioned at the table? Did you account yourself more worthy than the others to sit at table?

— As God live, I did not dare to lift up my eyes, seeing myself a poor fisherman ill-clad sitting among the kings barons, Ioan answered. When the king gave me a little piece of flesh, methought that the world had fallen upon my head for the greatness of the favour that the king did unto me. Verily I say that if the king had been of our law I should have been fain to serve him all the days of my life.

— Hold your peace Ioan, for I fear lest God should cast us into the abyss like Abiram for our pride!

The disciples trembled with fear at the words of Jesus.

— Let us fear God that he cast us not into the abyss for our pride, he said.

Have you heard of Ioan what is done in the house of a prince, brethren?

MARY
Gospel of Thaddaeus 3
When Jesus came to the city of Magdala, he went in and was teaching there. There came before him a prostitute whose name was Mary, who had 7 unclean spirits crying out with a loud voice, said to him, O Son of man, what have you to do with us?" Jesus rebuked the unclean spirits saying, Pukou minnah, that is, Come out of her! And the unclean spirits were cast out of her and left her. This Mary of Magdala became one of the women who followed after Jesus.

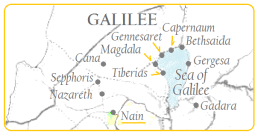
Woe to the man that come into the world as they live in pride as they shall die in disdain and shall go into confusion.

This world is a house where God feast men wherein have eaten all the holy ones and prophets of God. I say to you verily everything that a man receive, he receive it from God. Therefore man should bear himself with deepest humility in knowing his own vileness and the great bounty wherewith the greatness of God nourish us.

It is not lawful for man to say, *why in the world is this done and this said*; rather account oneself as truly unworthy to stand in the world at God board. As God live ♿ in whose presence my soul stand, there is nothing so small received in the world here from the hand of God that in return man should spend his life for love of God.

As God live, you sinned not Ioan in eating with Herod; it was of God disposition you did so that you might be our teacher and of everyone that fear God. So doing, said Jesus to disciples, you may live in the world as Ioan lived in the house of Herod when he ate bread with him, so you shall be truly free from all pride.

132 Jesus walking along Galil sea was surrounded by a great multitude of folk.



He sent into a little boat layed by itself a little off from the shore, so anchored and near the land, the voice of Jesus might be heard. All drew nigh to the sea and sit down, awaiting his word.

He opened his mouth and said:

א — Behold, the sower went out to sow.

As he sowed, some of the seed fell upon the road and was trodden under men foot and eaten up of birds. Some fell upon the stones, and when it sprang up it was burnt up by the sun because it had no moisture. Some fell in the hedges, and when it grew up the thorns chocked the seed. Some fell on good ground and bare fruit; thirty, sixty, even an hundredfold.

ב Behold, the father of a family sowed good seed in his field.

As the servants of the good man slept, the enemy of the man their master came and sowed tares over the good seed. When the corn sprang up, there was seen sprung up among the corn, a great quantity of tares. The servants came to their master and said:

— *O sir, did you not sow good seed in your field: then is there, sprung up therein, a great quantity of tares?*

— *I sow good seed did, the master answered, but while the men were sleeping, the enemy of man came and sowed tares over the corn.*

— *Will you that we go and pull up the tares from among the corn? Said the servants.*

— *Do not so for you would pull up the corn therewith but wait till the time of harvest come. Then shall you go and pull up the tares from among the corn and cast them into the fire to be burned, and you shall put the corn into my granary, the master answered.*

ג Many men went forth to sell figs, said Jesus.

Arrived at the market-place, behold men were not searching for good figs but fair leaves. The men were not able to sell their figs. Seeing this, an evil citizen said, *I may surely become rich*.

He called together his two sons:

— *Go you and gather a great quantity of leaves with bad figs.*

And they sold these for their weight in gold since men were mightily pleased with leaves; and the men that eat the figs became sick with a grievous sickness.

ז Behold, a citizen has a fountain.¦ From which, all the neighbouring citizens take water to wash off their uncleanness but the citizen endure his own clothes to putrefy.

ח Two men went forth to sell apples.¦ The one chose to sell apple peel for its weight in gold and care not for the substance of the apples. The other desired to give the apples away and receive only little bread for his journey. Men bought apple peel for its weight in gold and care not for him who was willing to give them, nay, even despising him.



At first very small, become a tree

That day Jesus spoke in parables to the crowd. Then having dismissed them, he went with his disciples to Nain, where he had raised to life the widows son who, with his mother, received him into his house and ministered unto him.

133 His disciples drew nigh to Jesus and asked him ›:

— Tell us master the meaning of the parables you spoke to the people.

— The hour of prayer draw nigh. The evening prayer ended, I will tell you the meaning of the parables, Jesus answered.

When the prayer ended, the disciples came near to Jesus. He said to them:

א — The man who sow seed upon the road, the stones, the thorns, and upon the good ground, is he who teach God word that fall upon a great number of men.

It fall upon the road when it come to the ears of sailors and merchants who have God word removed from their memory by satan since they make long journeys to deal with variety of nations.
It fall upon the stones when it come to the ears of courtiers wherein God word do not sink into them due to the great concern they have to serve the body of a prince; even if they have thereof some memory, God word go out of their memory at once they have a tribulation, and seeing they serve not God, they can not hope for God help.
It fall among the thorns when it come to the ears of them that love their own life: even if God word grow upon them, when grow up carnal desire, it choke the good seed of God word, for carnal comfort cause men to forsake God word.
It fall on good ground when God word come to the ears of he who fear God: it bring forth fruit of eternal Life.

Verily I say unto you, when a man fear God in any circumstance, God word will bear fruit in him.

ב Of that father of a family, I tell you verily, he is our Lord God, father of all things, who has created all things. He is not a father after the manner of nature since he is capable to generate the impossible from an emotion. It is our God whose is this world: the seed is God word and the field where he sow is mankind.

Since the teachers are negligent, preaching not God word, for being occupied in worldly business, satan sow error in men heart; whence come countless sects of wicked doctrine. Then the holy ones and prophets cry:

— *O sir, gave you not good doctrine to men, why then be there so many errors?*

— *I have given good doctrine to men, but while men were given up to vanity, satan has sowed errors to bring to nothing my law, God answered.*

— *O Sir, will we disperse these errors by destroying men? The saints say.*

— *Do not so, for the faithful are so closely joined to the unfaithful by kinship that the faithful will be lost with the unfaithful. Wait until the judgment, God answered, at that time shall the unfaithful be gathered by mine messengers and shall be cast out into sheol with satan, while the good faithful ones shall come to my Kingdom.*

Surely many unfaithful fathers shall beget faithful sons for whose sake God wait for the world to repent.

134 ג They who bear good figs are true teachers who preach good doctrine; nevertheless the world take pleasure in lies and seek leaves of fine words and flattery from teachers. Seeing this, satan join the flesh and the sense to himself and bring large supply of leaves, that is a quantity of earthly things in which he cover up sin: by receiving it, man become sick and set for eternal Death.

ד The citizen who has water and give his water for others to wash off their uncleanness, but endure his own clothes to get putrefied, is the teacher who preach penitence to others and yet abide himself in sin.

O wretched man, since his own tongue, not the messengers, write upon air the punishment that is fitting for him! If one had the tongue of an elephant and the rest of his body were as small as an ant, would not this thing be monstrous… Yea surely. I say unto you verily, more monstrous is he who preach penitence to others but repent not himself of his sins.

ה As for those 2 men that sell apples. The one who preach for love of God do flatter no one, preach in truth and seek solely a poor man living. As God live ✍ in whose presence my soul stand, such a man is not received by the world and rather despised.

He who sell the peel for its weight in gold and give the apple away, is he who preach to please men and flatter the worldly: he ruin the soul that follow his flattery. How many have perished for this cause…

He who write answered and said:

— How to listen God word, how to know him who preach for love of God?

— He that preach should be listened as God were speaking when he preach good doctrine, for God is speaking through his mouth.

Should be avoided as an horrible serpent: he that reprove not sins, have esteem for personalities, flatter certain men. He truly poison human heart. Do you understand? I say unto you verily, a wounded man has no need of fine bandages to bind up his wounds but a good ointment. Also a sinner has no need of fine words but good reproofs so that he may cease to sin.

135 Cephas said:

— Tell us master how and how long the lost shall be *in torment* in sheol so that man may flee from sin?

— It is a great thing you has asked O Cephas, and God please I will answer you. ¦
Know you that sheol is one, yet has 7 centres, one below another. ‹ Even as sin is of 7 kinds, 7 gates of sheol has satan generated it, so there are 7 punishments therein.

VII The arrogant, the loftiest in heart, shall be plunged into the lowest centre, passing through all the centres above it, suffering in them all the pains that are therein. As here he seek to be higher than God and wishing to do after his own manner contrary to what God order, not wishing to recognize anyone above him – even so there he shall be put under the feet of satan and his devils who shall trample him down as grapes are trampled when wine is made and shall be ever derided and scorned of devils.

VI The envious, that irritate at the good of his neighbor here and rejoice at his misfortune, shall go down to the 6th centre to be chafed there by the fangs of a great number of infernal serpents; it shall seem to him all things in sheol rejoice at his torment and lament that he be not gone down to the 7th centre: even if the damned are incapable of any joy, yet the justice of God shall cause to the wretched envious man to seem so, as one seem in a dream to be spurned by someone and feel torment thereby. So the object shall be set before the wretched envious man. Where there is no gladness at all, it shall seem to him that everybody rejoice at his misfortune and lament that he has no worse.

V The covetous shall go down to the 5th centre where he shall suffer extreme poverty, as the rich feaster suffered: for greater torment, the demons shall offer him what he desire and when he shall have it in his hands, with violence other devils shall snatch it from his hands with these words: Remember that you would not give for love of God, so now God will not that you receive. Oh unhappy man when he shall find himself in that condition, seeing the penury of the present and remembering his past abundance, how he could have acquired eternal Delights with the goods he had.

IV The immoral, they that have transformed the way given them by God, shall go to the 4th centre and be as corn cooked in the burning dung of the devil, where they shall be embraced by horrible infernal serpents. They that shall have sinned with harlots in all impurity, their act shall be transformed into union with infernal furies which demons are like women whose hair is serpents, eyes are flaming sulphur, mouth is poisonous, tongue is gull, whose body is all girt with barbed hooks like those wherewith they catch silly fish, claws are those of gryphons, nails are razors, the nature of whose generative organs is fire. Now with these, all the immoral shall enjoy the infernal cinders which shall be their bed.

III The lazy that will not work now shall go down to the 3rd centre where there are built cities and immense palaces which soon as they are finished must necessarily be pulled down straightway if a single stone is not placed aright. These enormous stones are laid upon the lazy shoulders that has not his hands free to cool his body and to ease the burden as he walk, seeing that laziness has taken away the power of his arms and his legs are restrained with infernal serpents. What is worse, behind him are demons that push him and make him fall to ground under the weight many times, nor do any help him to lift it up, nay. It being too much to lift, a double volume is laid upon him.

II The gluttonous shall go down to the 2nd centre where there is lack of food to such a degree that there shall be nothing to eat but live scorpions and live serpents which give such torment that it would be better never to have been born than to eat such food. In appearance indeed, delicate meats are offered to them by demons because they can not put out a hand at the time when the meat appear to them. What is worse, those very scorpions which he eat, not being able to come forth speedily, devour his belly, rip the secret parts of the gluttonous. And dirty as they are, when they are come forth foul and unclean, they are eaten over again.

I The wrathful go down to the 1st centre where he is insulted by all the devils and by as many of the damned as go down lower than he: they spurn him and smite him, making him lie down upon the

2Enoch 10 |Morfill p.9
The men then led me to the Northern and showed me a very terrible place. There are all sorts of tortures in that place of savage darkness & impenetrable gloom. There is no light there but a gloomy fire is always burning, and a fiery river goes forth. All that place has fire on all sides and on all sides cold and ice which burn and freezs. The prisoners are very savage and terrible the angels without pity, car-

2Enoch 44:2
He who shows wrath against another without injury, the great wrath of the Lord shall consume him.

road where they pass, planting their feet upon his throat. Yet he is not able to defend himself since he has his hands and feet bound. What is worse, he is not able to expel his wrath by insulting others seeing that his tongue is fastened by a hook like which he who sell flesh use.

In this accursed place, there shall be a general punishment common to all the centres, like the mixture of various grains to make a loaf: fire, ice, thunderstorms, lightning, sulphur, heat, cold, wind, frenzy, terror, shall all be united by God justice in such wise that the cold shall not temper the heat nor the fire the ice, but each shall give torment to the wretched sinner.

136

For evermore the unfaithful shall abide in this accursed spot.

EVIL FOR EVIL
2Enoch 61:2 | Morfill p.76
For in the world to come, I there are many mansions prepared for men, good for the good, evil for the evil, many and without number.

If the world were filled with grains of millet and once in 100 years a single bird should take away a single grain to empty the world, the unfaithful were to go into Eden and would rest delighted once it should be empty. But there is not this hope. Their torment can not have an end seeing they were not willing to put an end to their sin for love of God.

The faithful shall have comfort since their torment shall have an end.

The disciples were affrighted at hearing this and said:

— The faithful must go into sheol?!

Jesus answered:

— Everyone, who he may be, must go into sheol.

Truly the holy ones and prophets of God shall go there to behold without suffering any punishment, and the faithful with suffering fear only.

What shall I say? I tell you, sheol shall tremble at God messenger presence when he shall come there to behold God justice since he has human flesh. All those that have human flesh shall be under punishment.

So long as God messenger shall abide to behold sheol, so long they shall abide without punishment. He shall abide there as long as it take to open and shut the eyes. God shall do this so that every creature may know that he has received benefit from God messenger. When he shall go there all the devils shall scream and seek to hide themselves beneath the burning embers, saying one to another:

— *Fly fly, for here come worthy of praise our enemy!*

Hearing that, satan shall smite himself upon the face with both his hands and shall say screaming:

— *In my despite you are more noble than I and this is unjustly done.*

As for the faithful who are in the 72 grades, those of the 2 last grades who shall have had the faith without good works – the one being sad at good works, and the other delighting in evil; they shall abide in sheol 70 000 years. After those years the messenger Gabriel shall come into sheol and shall hear them say:

— O *worthy of praise, where are your promise made to us saying that those who have your faith shall not abide in sheol for evermore?*

Then God messenger shall return to Eden and having approached God messenger with reverence shall narrate to him what he has heard. His messenger shall speak to God, saying:

— *My Lord God, remember the promise made to me your servant, concerning them that have received*

rying savage weapons, and they torture without mercy. I said: Woe woe, how terrible is this place! The men said to me: Enoch, this place is prepared for those who do not honour God: Who commit evil deeds on earth, vitium sodomiticum, witchcraft, enchantments, devilish magic; Who boast of their evil deeds by stealing, lying, calumnies, envy, evil thoughts, fornication and murder; Wretched men who steal the souls by oppressing the poor and spoiling them of their possessions, and themselves grow rich by the taking of other men possessions injuring them, when they might feed the hungry but allow them to die of famine; when they might clothe them strip them naked; Who do not know their creator, have worshipped goddesses without life that can neither see nor hear, being vain goddesses, and have fashioned the forms of idols and bow down to a contemptible thing made with hands; For all these this place is prepared for an eternal inheritance.

my faith that they shall not abide for evermore in sheol.

God shall answer:

— Ask what you will my friend, I will give you all that you ask.

137 — *O Lord, there are of the faithful who have been in sheol 70 000 years. Where is your mercy O Lord? I pray you Lord to free them from those bitter punishments, God messenger shall say.*

God shall command the 4 favourite messengers of God to go to sheol and take out everyone that has his messenger faith and lead him into Eden. This they shall do.

Such shall be the advantage of the faith of God messenger.
Those who shall have belief in him, even if they have not done any good works, but seeing they died in this faith, shall go into Eden after the punishment of which I have spoken.

138 When morning was come, early all the men of the city with the women and children came to the house where Jesus was with his disciples and besought him:

NO CROP FOR 4½ YEAR
Patrologia Orientalist
vol. 17 p.785, Miracle 26

— Sir, have mercy upon us! The worms have eaten the corn this year and we shall not receive any bread in our land this year.

— Oh what fear is yours? ¦ Know you not that the servant of God Eliah saw not bread, nourishing himself only with herbs and wild fruits, while the persecution of Ahab continued during 3 years.

God prophet David our father ate wild fruits and herbs such as he did eat bread only twice during 2 years being persecuted of Saul.

— Sir, they endured well, they were prophets of God nourished with spiritual delight. How shall these little ones fare? The men answered.

They showed him the multitude of their children.

Jesus had compassion on their misery and said:

— How long is it until harvest?

— Twenty days, they answered.

— See that for these 20 days we give ourselves to fasting and prayer, ¦ for God will to have mercy upon you. I say unto you verily, God has caused this dearth because here began the madness of men and the sin of Israel when they said that I was a goddess.[16]

On the morning of the 20th day, after they had fasted for 19 days, they beheld the fields: the hills were covered with ripe corn. They ran right away to Jesus and recounted all to him.

When he had heard it, Jesus gave thanks to God and said:

— Go gather the bread which God has given you brethren!

The men gathered so much corn that they knew not where to store it. And this thing was cause of plenty in Israel. The citizens took council to set up Jesus as their king.

Knowing that, he fled from them. The disciples strove 15 days to find him.

139 Jesus was found by him who write, with Iacob and Ioan. They said weeping:

— O master, why did you flee from us? We have sought you in mourning, yea; all the disciples seek you weeping!

— I fled because I knew a host of devils is preparing for me; what you shall see in a short time. ¦ There shall rise against me the chief kohanim with the elders of the people and shall obtain authority from the roman governor to kill me because they shall fear that I wish to usurp kingship over Israel.

Moreover, I shall be betrayed by one of my disciples and sold as Joseph was sold into Egypt. God the just shall make him fall as the prophet David said: Who spread a snare for his neighbour shall fall into the pit. God shall save me from their hands, and shall take me out of the world.

Proverbs 28:10 | Legends of Galilee p.288
A man that is laden with the blood of any person shall hasten his steps unto the pit.

The 3 disciples were afraid. Jesus comforted them:

— Be not afraid, for none of you shall betray me.

Whereat they received somewhat of consolation.

The following day, 36 of Jesus disciples came 2 by 2. He abode in Damascus awaiting the others.

Everyone mourned since they knew Jesus must depart from the world. ‹ He opened his mouth and said:

— Surely unhappy is he who walk *not knowing* where he goes.

More unhappy is he who knowing how and being able to reach a good hostelry, yet desire willingly to abide on the miry road, in the rain, in peril of robbers…

Tell me brethren, is this world our native country? Surely not, seeing that the 1st man was cast out into the world as to exile to suffer therein the punishment of his error.

Shall there perhaps be found an exiled who aspire not to return to his own rich country when he find himself in poverty? Reason prove it surely, even if experience deny it. World lovers will not think upon death, nay; when one speak of it to them they will not hearken his speech.

140

Seeing our God created man to place him in Eden, but not to set him in the world, believe you O men that I am come into the world with a privilege which no man has had, nor God messenger even will have…

DWELLING IN EDEN
OT Writings p.82
Seth said to Enoch: Adam my father said that this dwelling was not ours but it was the dwelling of the wild beasts and of other animals. Our dwelling was in Eden, towards the East. When God created our father, he put him in the Garden and commanded him of which he should eat and of which he should not eat. But not having kept his commandments, he was deprived of the Divine light and expelled from the Garden and became equal to the brutes.

It is sure that he who has no hope to receive nothing of the romans, of a law that is foreign to him, is not willing to leave his own country with all he has and go to live in Rome and never to return. Much less would he do so when he found himself to have offended Caesar. Even so I tell you verily, and God prophet Shelomoh cry with me: O death, how bitter is the remembrance of you to them that have rest in their riches. I say not this because I have to die seeing now I am sure I shall live even nigh to the end of the world.

Ecclesiastes 5:12

I will speak to you of this so you may learn how to die.

As God live, everything that is done incorrect, even once, show that to work a thing well it is necessary to exercise oneself in it. See the soldiers in time of peace how they exercise themselves with one another as if they were at war? How man shall die a good death who has not learned to die well? The prophet David said: Precious is the death of the holy in the sight of the Lord.

Psalms 116:15

If you not know why, I will tell it is because as all rare things are precious, even so the death of them that die well being rare, is precious in the sight of our creator God.

Surely, whenever a man begin as nothing, not only is he would finish the same, but he take pains his design may have a fine conclusion – O miserable that prize his shoes more than himself. When he cut the cloth, he measure it carefully before he cut it and when it is cut he sew it with care.

But his life… which is born to die such as he alone die not who is not born. Will not men measure their life by death? Have you seen them that build how each stone they lay have the foundation in view? Measuring if it be straight that the wall not to fall down. O wretched man for the building of

his life shall fall with greatest ruin because he look not to the foundation of death.

141 When a man is born, how is he born, tell me? For he is surely born naked.
When he is laid dead beneath the ground, what advantage has he of a mean linen cloth wherein he is wound, is this a reward that the world give him?

If the means in every work is necessary to be proportionate to the beginning and the end, so the work be should of good end. What end shall the man who desire earthly riches have? He shall die, as said God prophet David: The sinner shall die a most evil death.

Psalms 55:15, 34:22

If a man sewing cloth should thread beams in the needle instead of a thread, how would the work attain its end? He would work in vain and surely be despised of his neighbours: man see not he is doing this continually when he gather earthly goods. Death is the needle wherein the beams of earthly goods can not be threaded. In his madness he strive continually to make the work succeed but in vain.

Whoso believe not this at my word, let him gaze upon the tombs, for there shall he find the truth. He who would become wise beyond all others, let him study the book of the tomb, for there he shall find the true doctrine for his salvation, in the fear of God. He will know to beware of the world, of the *flesh*, and of the *sense*, when he see that human *flesh* is reserved to worms for food.

Now if there were a road of such condition that walking in the midst a man should go safely, but walking on the edges he would break his head. When you saw men opposing one another and striving in emulation to get nearest to the edge and kill themselves, what would you say, tell me? What amazement would be yours, and you would surely say, *they are mad and frenzied, and if they are not frenzied, they are desperate*.

— Even so is it true, answered the disciples.

Jesus wept and said:

— Even so verily are the world lovers. If they lived according to *reason* which hold a central place in man, they would follow God rule and would be saved from eternal Death. Because they follow the *flesh* and the world, they are frenzied and cruel enemies of their own selves, striving to live more arrogantly and more lasciviously than one another.



End Notes:

[6] *Text add.*: M~hamad.

[7] *Text add.*: May it please G~d that I behold not that monster on that day.

[8] *Text add.*: As G~d live, nor would I go there knowing what I know.

[9] *Text add.*: Ishm~el and J~sus son of M~ry.

[10] *Text add.*: The whole world deceived by satan said that I was thy son and thy fellow.

[11] *Text add.*: J~sus was angry and with anger rebuked him, saying: Begone and depart from me, because thou art the d~vil and seekest to cause me offence! [*Quote from the Gospel of Thaddaeus 5:22 He began to teach them that the Son of man must suffer many things, and be rejected by chief priests and the scribes, and be killed, and after three days rise again. And Peter took him, and began to rebuke him angrily. But he turned and rebuked Peter, saying: Get behind me, satan, for you are not on the side of God, but of men.*] And he threatened the eleven, saying: Woe to you if ye believe this, for I have won from G~d a great curse against those who believe this. And he was fain to cast away P~ter; the eleven besought J~sus for him, who cast him not away, but again rebuked him, saying: Beware that never again thou say such words, because G~d would reprobate thee! P~ter wept, and said: L~rd, I have spoken foolishly: beseech G~d that he pardon me. Then said J~sus: If our G~d willed not to show himself to M~ses his servant, nor to El~jah whom he so loved, nor to any prophet, will ye think that G~d should show himself to this faithless generation? But know ye not that G~d hath created all things of nothing with one single word, and all men have had their origin out of a piece of clay? Now, how shall G~d have likeness to man? Woe to those who suffer themselves to be deceived of s~tan! And having said this, J~sus besought G~d for P~ter, the eleven and P~ter weeping, and saying: So be it, so be it, O blessed L~rd our G~d.

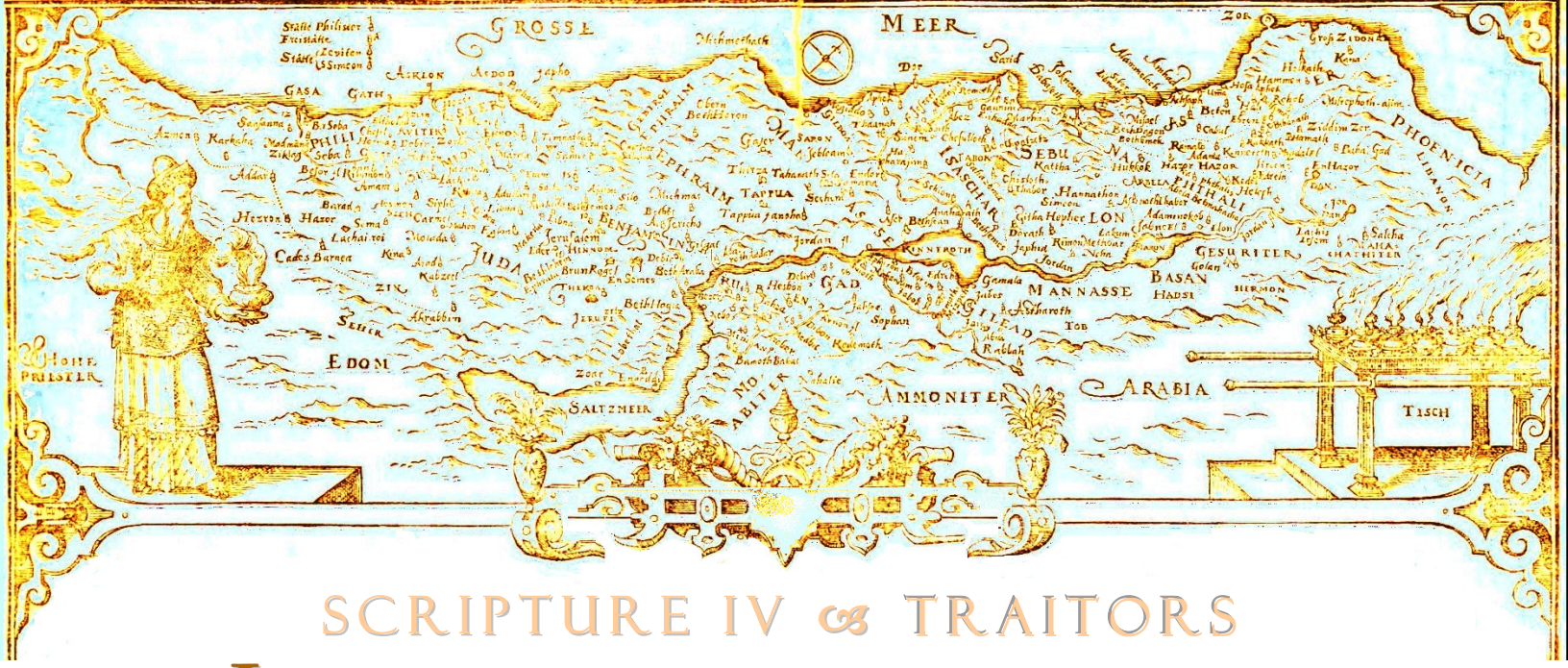
[12] *Text add.*: M~hamad.

[13] *Text add.*: Ishm~el.

[14] *Text add.*: The appearance of the traitor shall change so that every one shall believe him to be me; nevertheless, when he die an evil death, I shall abide in that dishonor for a long time in the world. But when M~hamad shall come, the s~cred messenger of G~d, that infamy shall be taken away. And this shall G~d do because I have confessed the truth of the m~ssiah; who shall give me this reward, that I shall be known to be alive and to be a stranger to that death of infamy.

[15] *Text add.*: Even if it were not also a precept of God.

[16] *Text add.*: or son of a goddess.



SCRIPTURE IV & TRAITORS

Judas and the others…

142 When the traitor Judas saw that Jesus was fled, he lost the hope of becoming powerful in the world since he carried Jesus purse where was kept all that was given him for love of God.

He hoped that Jesus would become king of Israel and so himself would be a powerful man. Having lost his hope, he said within himself, *if this man were a prophet, he would know that I steal his money and so he would lose patience and cast me out of his service, knowing that I believe not in him. And if he were a wise man he would not flee from the « honour » that God will to give him. ‹ It will be better that I make arrangement with the chief kohanim, the scribes and pharisees, and see how to give him up into their hands for so I shall be able to obtain something good.*

Having made this resolution, he reported to the scribes and pharisees how the matter had passed in Nain.

They took counsel with the high kohen, saying:

— What shall we do if this man become king?
Surely we shall fare badly since he intend to reform the worship of God after the ancient traditions for he can not make away with our rituals. How shall we fare under the kingship of such a man? We shall all perish surely with our children and cast out of our office we shall have to beg our bread.

Praised be God, we now have a king and a governor alien to our law, who care not for our law, even as we care not for theirs. We are able to do whatsoever we list, and even though we sin, our God is so merciful that he is appease with sacrifice and fasting. But if this man become king, he will not be appeased unless he shall see the service of God according as Moshe.*

‹ Having heard the proposal, the high kohen gave answer that he must necessarily treat with Herod and with the governor ›:

— Because of the people that are inclined towards him, without the soldiery we shall not be able to do anything. May it please God that with the soldiery we may accomplish this affair.

‹ Having taken counsel among themselves, they plotted to seize Jesus by night when the governor and Herod should agree it.

143 By God will, all the disciples came to Damascus.

On that day, more than any other, the traitor Judas made show of having suffered grief at Jesus absence. ‹ Jesus said:

Text add.: **What is worse he said that the messi~h shall not come of the seed of D~vid, as one of his chief disciples has told us, but said that he shall come of the seed of Ishm~el and the promise was made in Ishm~el and not in Is~ac. What then shall the fruit be if this man be suffered to live? Surely the ishm~elites shall come into repute with the romans and they shall give them our country in possession and so shall Isr~el again be subjected to slavery as it was aforetime.*

— Let everyone beware of him who without occasion labour to give you tokens of love; as if God took away our understanding that we might not know to what end he said this…

After the coming of all the disciples, Jesus said:

— Let us return into Galil as thus the messenger of God has said unto me that I needs must go there.



Synagogue of Nazareth Legends of Galilee | Vilnay p.97

Jesus came to Nazareth a morning at shabat. When the citizens recognized Jesus, all desired to see him.

A publican by name Zacchaeus | *Zachai* זַכַּי who was of small stature, not being able to see Jesus by reason of the great multitude, climbed to the top of a sycamore, and waited there for Jesus to pass that place when he went to the synagogue. Having then come to that place, Jesus lifted up his eyes and said:

— Come down Zachai for I will abide in your house today.

The man came down and received him with gladness, making a splendid feast. The pharisees murmured, saying to Jesus disciples:

— Why is your master gone in to eat with publicans and sinners?

Jesus answered:

— For what cause the physician go into an house? Tell me and I will tell you why I am come in here.

— To heal the sick, they answered.

144 — You say the truth, said Jesus, for the whole have no need of medicine but only the sick.

As God live ♁ in whose presence my soul stand, God send his servants and prophets into the world that sinners may repent.

He send not for the sake of the righteous for they have need not of repentance as he that is clean has no need to bath. I say unto you verily, if you were true pharisees you would be glad that I should have gone to sinner's for their salvation.

Do you know your origin and why the world began to receive pharisees, tell me? Seeing you know it not I will tell you surely, hearken to my words.

Enoch, a friend of God, walked in truth with God making no account of the world, was translated into Eden. He abide there until the judgment. When the end of the world draw nigh, he shall return to the world with Eliah and one other. Having knowledge of this with desire for Eden, men began to seek their creator God.

ENOCH
2Enoch 68:1 | Morfill p.83
Enoch was born on the 6th day of the month tsivan. he lived 365 years. He was taken up into heaven on the 1st day of tsivan and he was in heaven 60 days. He wrote down the descriptions of all the creation which the Lord had made, and he wrote 366 books and gave them to his sons. He was on earth 30 days, and he was taken to heaven in the same month tsivan on the same day which he was born.

As pharisee | *ascetic, pharos* פָּרוּשׁ * strictly mean *seek God*. This name begin there by mean of deriding good men, seeing that the canaanites were given to worship idols of human hands. ‹ The canaanites beheld in derision those of our people that were separated from the world to serve God and said when they saw such an one, *pharisee,* that is *he seek God* as much as to say, *O mad fellow, you has no images of idols statues and adore the wind; ‹ look to your fate and come and serve our gods.*

*Text add.: * in Canaan tongue*

Verily I say unto you, said Jesus, all the saints and prophets of God have been pharisees, not in name as you are but very indeed. They sought their creator God in all their acts and they forsook cities and their own goods for love of God, selling these and giving to the poor for love of God.

145 As God live, in the time of Eliah אֵלִיָּה, God friend and prophet, there were 12 mountains inhabited by 17 000 pharisees. Even so it was that in so great a number, there was not found a single reprobate but all were elect of God. Now Israel has more than a 100 000 pharisees, may it please God that out of

every 1000 there be one elect.

The pharisees answered in indignation:

— So then are we all reprobate, and hold you our religion in reprobation?

— I hold not in reprobation but in approbation the belief of true pharisees and I am ready to die for it. Come, let us see if you be pharisees.

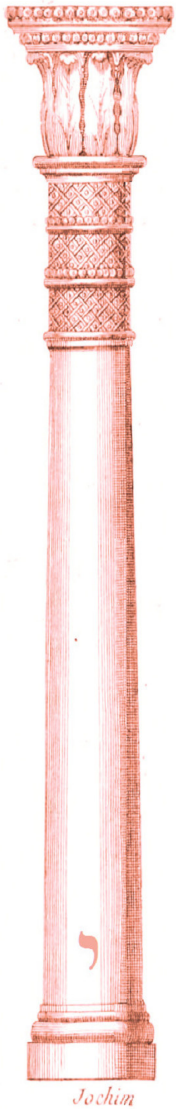
At the prayer of his disciple Elisha, Eliah the friend of God wrote a little sefer where he included all human wisdom with the law of God our Lord.

The pharisees were confounded when they heard the name of the sefer of Eliah cause they knew that by their rituals no one observed such doctrine. They wanted to depart under pretext of business to do.

— If you were pharisees you would forsake all other business to attend to this, for the pharisee seek God alone, Jesus said.

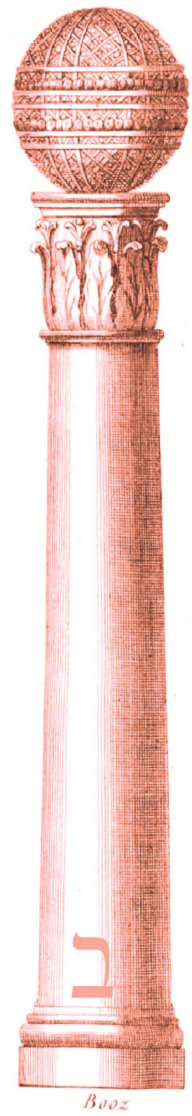
‹ In confusion they tarried to listen to Jesus.

— So begin the *little sefer* of the servant of God.



Eliah write this to all of them that desire to walk with their creator God:

- *Whoso desire to learn much fear God little, because he who fear God is content to know only what God will.*
- *They that seek fair words seek not God and do nothing to reprove our sins.*
- *They that desire to seek God let them shut fast the doors and windows of their house, for the master himself endure not to be found outside his house where he is not loved: guard your senses and guard your heart because God is not found outside of us in this world wherein he is hated.*
- *They that wish to do good works let them attend to their own selves, for it avail not to gain the whole world and lose one own soul.*
- *They that wish to teach others let them live better than others, because nothing can be learned from him who know less than ourselves: how shall the sinner amend his life when he hear one worse than he teaching him.*
- *They that seek God let him flee the conversation of men, because Moshe being alone upon mount Sinai found God and spoke with him as do a friend who speak with a friend.*
- *They that seek God shall come forth once only in 30 days where men of the world be, for in one day can be done works for 2 years in respect of the work of him that seek God.*
- *When he walk let him not look but at his own feet.*
- *When he speak let him not speak but what is necessary.*
- *When they eat let them rise from the table still hungry thinking every day not to attain to the next, spending their time as one draw his breath.*
- *Let one garment of the skin of beasts suffice.*
- *Let the lump of earth sleep on the naked earth, every night let 2 hours of sleep suffice.*
- *Let him hate no one but himself, condemn no one but himself.*
- *In prayer let them stand in such fear as if they were at the Judgment to come.*
- *Now do this in the service of God with the law that God has given you through Moshe, for in such wise you shall find God in every time and place that you shall feel that you are in God and God in you.*



This is the little sepher of Eliah, O pharisees. I say again unto you, if you were pharisees you would have had joy that I am entered in here because God has mercy upon sinners.

146 Zachai said:

Luke 19:1
He was a tax collector

— Behold sir, I will give fourfold all that I have received by usury for love of God.

— This day has salvation come to this house, said Jesus. Verily verily, many publicans, sinners, and harlots, shall go into the Kingdom of God, but they that account themselves righteous shall go into eternal Flames.

Hearing this, the pharisees departed in indignation.

Jesus said to them that were converted to *repentance* and to his disciples:

— There was a father who had 2 sons, and the younger said:

— *Father, give me my portion of goods.*

His father gave it to him. Having received his portion, he departed and went into a far country where he wasted all his substance with harlots in living luxuriously. After this, it arose a mighty famine in that country such as the wretched man went to serve a citizen who set him to feed swine in his property. While feeding them, he assuaged his hunger in company with the swine by eating acorns. When he came to himself he said:

— *Oh how many in my fathers house have abundance in feasting and I perish here with hunger. I will arise and will go to my father and will say unto him: Father, I have sinned in heaven against you, do with me as you do unto one of your servants.*

The poor man went. It came to pass his father saw him coming from afar and was moved to compassion over him; he went forth to meet him, and having come near him he embraced him and kissed him. The son bowed himself down, saying:

— *Father, I have sinned in heaven against you, do unto me as unto one of your servants, for I am not worthy to be called your son.*

— *Son, answered the father, say not so for you are my son and I will not suffer you to be in the condition of my slave.*

He called his servants and said:

— *Bring here new robes and clothe to my son and give him new shoes; give him the ring on his finger and at once kill the fatted calf that we will make merry because my son was dead and is now come back to life, he was lost and now is found!*

147 While they were making merry in the house, behold the elder son came home, and hearing that they were making merry within he marvelled and called one of the servants to ask him why they were in such wise making merry.

The servant answered him:

— *Your brother is come and your father has killed the fatted calf that they are feasting.*

The elder son was greatly angered when he heard this and would not go into the house. Therefore his father came out to him and said to him:

— *Son, your brother is come. Come and rejoice with him.*

The son answered with indignation:

— *I have ever served you with good service and yet you never gave me a lamb to eat with my friends. But as for this worthless fellow that departed from you, wasting all his portion with harlots, now that he is come you has killed the fatted calf.*

— *Son, you are ever with me and everything is your! But this one was dead and is alive again, he was lost and now is found, therefore we needs must rejoice, the father answered.*

— *Go you and triumph, I will not eat at the table of fornicators, the elder son said more angry.*

And he departed from his father without receiving even a coin of money, said Jesus.

As God live, even so there is rejoicing among the messengers of God over one sinner who repent.

He departed when they had eaten because he intended to go to Iehoudah.

The disciples said:

— Master, go not in Iehoudah, for we know the pharisees have taken counsel with the high kohen against you.

— I knew it before they did it, but I do not fear since they can not do anything contrary to God will. Let them do all that they desire for I fear them not, but fear God only, Jesus answered.

148 Tell me if the pharisees of today are they pharisees servants of God? Surely not. Verily I say unto you, there is no worse thing here upon earth than a man that cloth himself of a profession and a religion apparel to cover its wickedness.

I will tell you one single example of the *pharisees of old time* so that you may know the present ones. Due to the great persecution of the idolaters, in that same time of Eliah, in one year were slain more than 10 000 prophets* that were true pharisees.

* *Note chapter 18*

After the departure of Eliah, this holy congregation of pharisees was dispersed. Two pharisees went into the mountains to dwell there: one abode 15 years knowing nothing of his neighbour although they were but one hour journey apart. See then how they were inquisitive!

It came to pass that there arose a drought on those mountains, and both set themselves to search for water and found each other. The more aged spoke first, for it was their practice that the eldest should speak before every other and they held as a great sin a young man to speak before an old one.

— *Where dwell you brother? Said the elder.*

He answered, pointing out the dwelling with his finger:

— *Dwell here.*

They were near to the dwelling of the younger.

— *How long is it that you has dwelt here, brother? Said the elder.*

— *Fifteen years, the younger answered.*

— *Perhaps you came when Ahab slew the servants of God, said the elder.*

— *Even so, replied the younger.*

— *know you who is now king of Israel, O brother? Said the elder.*

— *It is God that is king of Israel, for the idolaters are not kings but persecutors of Israel, the younger answered.*

— *It is true, said the elder, but I meant to say who is it that persecute Israel now?*

— *The sins of Israel persecute Israel, the younger answered, because if they had not sinned, idolatrous princes would not have been raised up against Israel.*

— *Who is that infidel prince whom God has sent for the chastisement of Israel? Said the elder.*

— *How should I know since I have seen no man but you these 15 years, and no letter be sent unto me since I know not how to read, the younger answered.*

— *How new your sheepskin be… Who has given them to you if you has not seen any man? Said the elder.*

149 — *He who kept good the clothes of the people of Israel for 40 years in the desert has kept my skins as you see, the younger answered.*

The elder perceived that the younger was more perfect than him, for every year he had had dealings with men. He said, so that he might have his conversation:

— *Brother, I have in my house the Psalms of David and I know how to read and you know not: come then that I may give you a reading each day and make plain to you what David said.*

— *Let us go now, the younger answered.*

— *O brother, it is now 2 days since I have not drunk water. Let us seek a little water, said the elder.*

— *O brother, it is now 2 months since I have not drunk water, replied the younger. Let us go and see what God said by his prophet David, for the Lord is able to give us water.*

‹ They returned to the dwelling of the elder and found a spring of fresh water at the door.

— *O brother, said the elder, you are a saint of God! God has given this spring for your sake.*

— *O brother, answered the younger, you said this in humility. It is certain that if God had done this for my sake he would have made a spring close to my dwelling that I should not depart in search thereof. I confess to you that I sinned against you when you said you sought water for you did not drink 2 days and I had been 2 months without drink: I felt an exaltation within me as though I were better than you.*

— *O brother, said the elder, you said the truth, you did not sin.*

— *O brother, said the younger, you has forgotten what our father Eliah said, that he who seek God should condemn himself alone. He wrote it not that we might know it but rather that we might observe it surely.*

— *It is true and our God has pardoned you, said the more aged, perceiving the truth and his companion righteousness.*

Having said this, he took the Psalms and read what our father David said:

– I will set a watch over my mouth that my tongue vanish not into words of iniquity, excu-
Psalms 141:3 sing my sin with excuse.

— *Here the aged man made a discourse about the tongue. Then the younger departed. They were 15 years more before they found one another as the younger changed his dwelling.*

Therefore, when he had found him again, the elder said:

— *O brother, why returned you not to my dwelling?*

— *Because I have not yet learned well what you said to me, the younger answered.*

— *How can this be seeing 15 years are past? Said the elder.*

— *As for the words I learned them in a single hour and have never forgotten them but I have not yet observed them. To what purpose is it to learn too much and not to observe? Our God seek not that our intellect should be good but rather our heart, and on the day of Judgment he will not ask us what we have learned but what we have done.*

150 — *Say not so O brother, for you despise knowledge which our God will to be prized, the elder said.*

— *How shall I speak now so as to fall not into sin, replied the younger, for your word is true and mine also. I say then that they who know God commandments written in the law must observe those if they would afterwards learn more. All that a man learn let it be to observe it and not to know it.*

— *O brother, tell me with whom has you spoken to know that you has learned not all I said? Said the elder.*

— *O brother, I speak with myself. I place myself every day before the Judgment of God to give account of myself, and ever I do feel within myself one that excuse my faults.*

— *O brother, what faults has you who are perfect? Said the elder.*

— *O brother, say not so, answered the younger, while I stand between 2 great faults; the one is that I do not know myself to be the greatest of sinners, the other I do not desire to do penance for it more than other men.*

— *How should you know yourself to be the greatest of sinners if you are the most perfect? Said the elder.*

— *The first word my master said to me when I took the clothing of a pharisee was that I should consider mine own iniquity and the others goodness, in doing so I should perceive myself to be the greatest of sinners.*

— *Whose faults or whose goodness consider you on these mountains O brother, seeing there are no men here? Said the elder.*

— *I should consider the obedience of the sun and the planets that serve their creator better than I, the younger answered. But I condemn them either because they give not light as I desire or because their heat is too great or there is too much or too little rain upon the ground.*

— *Where has you learned this doctrine brother? I am hearing this now at 90 old after 75 years since I have been a pharisee! The elder said.*

— *You said this in humility for you are a saint of God O brother. Yet I answer you that our creator God look not on time but look on the heart. David being 15 years old younger than his 6 other brethren, was chosen king of Israel and became our Lord God prophet, answered the younger.*

These men were true pharisees, said Jesus to his disciples. May it please God that we be able to have them for friend on Judgment day.

151 Jesus embarked on a ship and the disciples were sorry that they had forgotten to bring bread. Jesus rebuked them ›:

— Beware of the leaven of the *pharisees of our day* since a little leaven spoiled a mass of meal.

The disciples said one to another:

— What leaven have we if we have not even any bread?

— Men of little faith! ¦ Have you already forgotten what God wrought in Nain where there was no sign of corn? How many ate and were satisfied with 5 loaves and 2 fishes?

The lack of trust in God and think of oneself is the leaven of pharisees which has corrupted the pharisees of this day, but it has also corrupted Israel since the simple folk knowing not how to read do what they see the pharisees do, because they hold them for holy ones.

Know you what is the true pharisee?

- He is the oil of human nature as oil stay at the top of every liquor, even so the goodness of the true pharisee stay at the top of all *human goodness*.
- He is a living sefer that God give to the world since anything he said & do is according to God law: whoso do as he do observe the *law of God*.
- The true pharisee is the salt that let not human flesh to be putrefied of sin since anyone who see him is brought to *repentance*.
- He is a light that lighten the pilgrim way since anyone who consider his poverty with his penitence perceive that in this world we must not to shut up *our heart*.

He that make the oil rancid, corrupt the sefer, putrefy the salt, extinguish the light: this man is a false pharisee. Beware not to do as the pharisee of today do if you would not perish.

152 Jesus having come to Ieroushalaim, entered on shabat שַׁבָּת into the Temple. The soldiers drew near to tempt him and take him.

— Is it lawful to wage war, master? They said.

— Our faith tell us that our life is a continual war upon earth, answered Jesus.

— Would you intend to convert us to your faith that we should forsake the multitude of goddesses* and should follow your God who is only one and that he can not be seen, nor known where he is, and perhaps he is but vanity, said the soldiers.

*Text add.: * for Rome alone has 28 000 goddesses that are seen*

— If I had created you as our God has created you, I would seek to convert you, answered Jesus.

— How has your God created us since it is not known where he is! Show us your God and we will become jews, they answered.

— If you had eyes to see him I could show him to you, but since you are blind I can not show you him. ¦

— Surely the honour which this people pay you must have taken away your understanding, for everyone of us has 2 eyes in his head and you said we are blind, answered the soldiers.

— Carnal eyes can see only gross and external things, so you will only be able to see your goddesses of wood, of silver, and of gold, that can not do nothing. But we, of Iehoudah, have spiritual eyes that trust and fear of our God and so we can see our God in every place. ¦

— Beware how you speak! If you pour disdain on our goddesses we will give you into the hand of Herod who will take vengeance for our goddesses which are omnipotent, answered the soldiers.

— If they are omnipotent as you say, pardon me for I will worship them. ¦

The soldiers rejoiced at hearing this and began to praise their idols. Jesus said:

— Here is not need of words but of deeds. Cause your gods to create one fly and I will worship them.

Hearing this the soldiers were dismayed and know not what to say. Jesus said:

— Seeing surely they make not a single fly afresh, for them I will not forsake God who has created everything with a single word and whose *Name* alone affright armies.

— Now let us see this for we are willing to take you.

They were fain to stretch forth their hands against Jesus. Then Jesus said:

— Adonai sabaot אדני צְבָאוֹת!

At once the soldiers were rolled out of the Temple as one roll casks of wood when they are washed to refill them with wine, such as now their head and now their feet struck the ground without anyone touch them. They were so affrighted and fled so that they were never more seen in Iehoudah.

153 The kohanim and pharisees murmured among themselves :

— He has the wisdom of baal and ashtaroth, so in the power of satan has he done this.

Jesus opened his mouth and said:

Exodus 20:15, Leviticus 19:11, Ezekiel 33.15

Isaiah 42:22
This is a people robbed and spoiled, they are all of them snared in holes, they are hid in prison houses; they are for a prey and none deliver, for a spoil and none say, give back.

Our God commanded that we should ***not steal*** | *lo tignov* לֹא תִגְנֹב our neighbour goods. But this single command has been such violated and abused, it has filled the world with sin, such as it shall never be remitted as are remitted other sins. Where as every other sin if a man bewail it and commit it no more, fast with prayer and almsgiving, our mighty and merciful God forgive, but this sin is such a kind that it shall never be remitted only if what is wrongly taken be returned.

— O master, said a scribe, how has robbery filled all the world with sin? Surely now by the grace of God there are but few robbers that can not show themselves but they are immediately hanged by the soldiery.

— Whoso know not the goods, can not know the robbers, nay. ¦ I say unto you verily, many rob without knowing what they do, so their sin is greater than the others since the disease which is not known is not healed.

The pharisees drew near to Jesus to say:

— Since you alone in Israel know the truth, teach us master.

— I say not that I « alone » in Israel know the truth, ¦ for this word alone appertain to God alone and not to others. He is the Truth, who alone know the truth. If I should say so I should be a greater robber, for I should be stealing God honour.; by saying « I alone knew God » I should be falling into greater ignorance than all.

Therefore you committed a grievous sin in saying that « I alone know the truth God », and I tell you, if you said this to tempt me, your sin is greater still.

Jesus seeing that all held their peace, said again:

— Though I be not alone in Israel knowing the truth, I alone will speak.

Hearken to me since you have asked me.

All things created belong to the creator: nothing can lay claim to anything.

Thus *soul*, *sense*, *flesh*, time, goods, and honour, all are God possessions. If a man receive them not as God will, he become a robber; in like manner, if he spend them contrary to which God will, he is also a robber.

I say unto you, as God live & in whose presence my soul stand, you are robbers when you take time saying, *if God will, tomorrow I will do thus, I will say such a thing, I will go to such a place*.

You are greater robbers when you spend the best part of your time pleasing yourselves but not pleasing God, by spending the worse part for the service of God: then you are robbers indeed.

Whoever commit sin, whatever fashion, is a robber who steal the life time of his own soul which should serve God and give it to satan the enemy of God.

❁

154 About the man who has *honour*, life, and goods:

- when his possessions are stolen, the robber shall be suspended;
- when his life is taken, the murderer shall be beheaded; just as God has commanded so;
- but when a neighbour honour is taken away, why the robber be not crucified? Are goods may be better than honour?

God has commanded that:

- he who take goods shall be punished;
- he that take life with goods shall be punished;
- but maybe he that take away honour shall go free? Surely not!

Our fathers entered not into the promise land but their children, for they faulted by murmuring. The snakes slew about 70 000 of our people for this sin.

Numbers 21:6

As God live & in whose presence my soul stand, he that steal honour is worthy of greater punishment than he that rob a man of goods and of life. And he that hearken to the murmurer is guilty too, for the one receive satan by his tongue and the other by his ears.

❁

The pharisees were consumed at hearing this, but they were not able to reprove his speech. Then there drew nigh to Jesus a teacher who said:

— Tell me good master, *why* God did not grant corn and fruit to our fathers knowing that they must necessarily fall. Surely should he have allowed them corn or not have let men to see it.

— Man, you call me « good » but you do wrong, for God alone is good. ¦ Much more do you wrong in asking why God has not done according to your brain. Yet I will answer all to you.

I say to you that our creator God in his work conform not to us. So it is not lawful for the creature to seek his own way and convenience but rather the honour of his creator God, since the creature depend on the creator and not the creator on the creature.

As God live & in whose presence my soul stand, if God had granted everything to man, man would not knew be a servant of God and would account himself lord of Eden, so the creator for ever blessed forbade him the food so that man remain subject to him.

Verily I say unto you, whoso has the clear light of his eyes see everything clear and draw light even out of darkness itself. But the blind do not so.

I say that if man had not sinned, neither I nor you would have known God mercy and his righteousness. And if God had made man incapable of sin, he would have been equal to God in that matter. God blessed has created man good and righteous but free to do what he please in salvation or damnation regard to his own life.

The teacher was astounded after he heard this and departed in confusion.

155

The high kohen called 2 old kohanim in secret to send them to Jesus who was gone out of the Temple, sit in Shelomoh porch, waiting for the prayer of midday.

He had his disciples near him with a great multitude of people. The kohanim drew near Jesus and said:

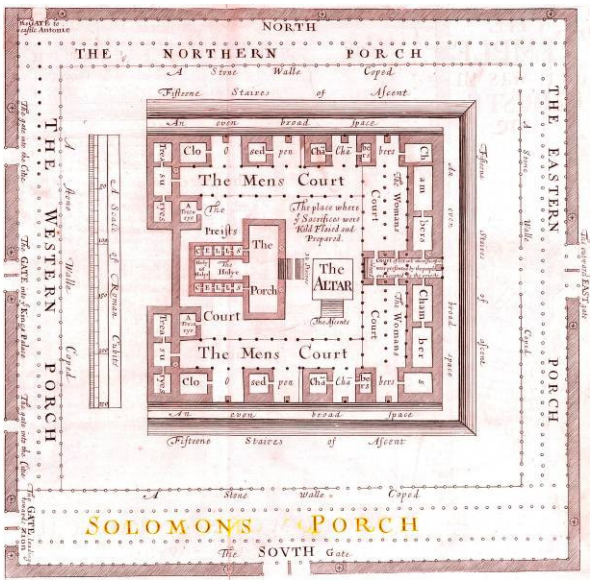
Text add.: * *corn and fruit*

— Master, why did man *eat the fruit**, did God will that he should eat it or not?

They said this to tempt him, for if he said, *God willed it*, they would answer, *why did he forbid it?* And if he said, *God willed it not*, they would say, *then man has more power than God since he work contrary to the will of God.*

Jesus answered:

— Your question is like a road over a mountain which has a precipice on the right and the left hand,
but I will walk in the middle.



Temple as it was in Christe time | Pisgah, Fuller 1650

Hearing this the kohanim were confounded, perceiving he knew their heart. Jesus said:

— Every man work everything for his own use because he has need.

God has no need of anything, and wrought according to his good pleasure.

Text add.: * *Verbi gratia (i.e for example)*

At the creation of man, he created him free, to make him know that God had no need of him, as* do a king who give freedom to his slaves to display his riches, and for his slaves to love him more. God created man free to make him know his bounty that he may love his creator much more.

Although God is all-powerful and have no need of man,
he created him by his power, left him free by his bounty, such as to do good and resist evil.

Although God had power to prevent sin, he contradict not his own bounty, having no contradiction. I say, in order that his all-powerful and bounty may work in man, he should not contradict sin in man so in man may work the mercy of God and his righteousness.

In token I speak the truth, I tell you that the high kohen has sent you to tempt me seeing this is the fruit of his priesthood.

The old men departed and recounted all to the high kohen who said, *this fellow has the devil at his back who recount to him everything, for he aspire to the kingship over Israel.*

156 When he had made the midday prayer, as Jesus went out of the Temple, he found one blind from his mother womb. His disciples asked him :

— Master, who sinned in this man who born blind, his father or his mother?

— Neither his father nor his mother sinned in him, but God created him as a witness | *ed* עֵד, *testimony* *teoudah* תְּעוּדָה of the sefer*, Jesus answered.

*Text add.: * gospel*

Having called the blind man to him, he spat on the ground, made clay and placed it upon the blind man eyes. And he said to him:

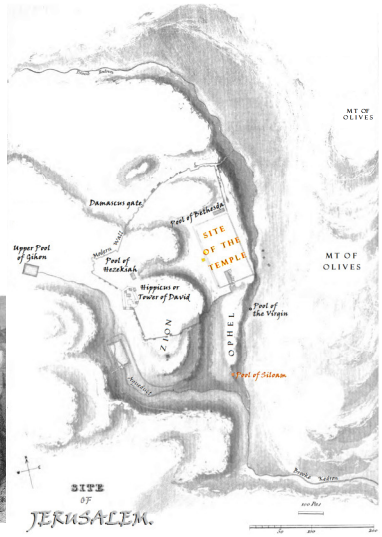
SHILOH Isaiah 8:6

— Go wash yourself at the pool of Siloam | *shiloh* שִׁלֹחַ.

The blind man went and received light after being washed.

As he was returning home, many who met him were saying, *if this man were blind I would say for sure that is him who use to sit at the Beautiful gate of the Temple.*





Others said, *it is him, but how has he received light…*

They accosted him saying:

— Are you the blind man that use to sit at the Beautiful gate of the Temple?

— I am he, he answered.

— Now how did you receive your sight? They said.

— A man made clay by spitting on the ground, placed this clay upon mine eyes and said to me, *go and wash yourself in the pool of Shiloh*. I went and washed, and now I see! Blessed is the God of Israel!

When the man born blind came back to the Beautiful gate of the Temple, all Ieroushalaim was full with the matter. He was brought unto the chief kohanim who was talking with the kohanim and the pharisees against Jesus.

The high kohen asked him:

— Man, was you born blind?

— Yea, he replied.

— Now give glory of God, and tell us which prophet has appeared to you in a dream and given you light; was it our father Abraham, or Moshe the servant of God, or some other prophet? For others could not do such a thing, said the high kohen.

— Neither Abraham nor Moshe nor any prophet have I seen in a dream and been healed by him, replied the man born blind. As I sat at the gate of the Temple, a man made me come near to him, and having made clay of earth with his spit, he put some of that clay upon mine eyes and sent to wash myself at the pool of Shiloh. I went and washed myself, and returned with the light of mine eyes.

— What is the name of that man? The high kohen asked.

— He told me not his name but a man who saw him called me and said, *Go and wash yourself as that man has said for he is Jesus the nazarene, a prophet and a saint of Israel God*, the man born blind said.

— Did he perhaps heal you today on shabat? Said the high kohen.

— He healed me today, the blind man answered.

— Behold now how sinner is this fellow since he « keep not » the shabat! Said the high kohen.

157 — Whether he is a sinner I know not, said the man born blind. I know that I was but blind and he has enlightened me.

The pharisees did not believe this so they said to the high kohen:

— Send for his father and mother who will tell us the truth.

They sent for the father and mother of the blind man and when they were come the high kohen questioned them:

— Is this man your son?

— He is verily our son, they answered.

— He said he was born blind and now he see; how has this befallen? Said the high kohen.

— He was really born blind but we know not how he may have received the light. He is of age, ask him and he will tell you the truth, replied the father and mother of the man born blind.

The father and mother of the man born blind were afraid to speak and said, *he is of age, ask him*, because a decree had gone forth from the roman senate that no man may argue for Jesus the prophet of the jews under penalty of death; this decree had the governor obtained. Thereupon they were dismissed.

The high kohen said again to the man born blind:

— Give glory to God and speak the truth. Give glory to God and speak the truth for we know this man whom you said to have healed you, he is a « sinner »!

— Whether he be a sinner, I know not, but this I know: I saw not and he has enlightened me. Surely, from the beginning of the world to this hour, there has never yet been enlightened one who was born blind. And God hearken not to sinners.

— What have he done when he enlightened you? Said the pharisees.

Then the man born blind marvelled at their unbelief.

— I have told you, why ask me again? Would you also become his disciples?

— You was wholly born in sin and would you teach us! Said the high kohen in despising him. Begone and become you disciple of such a man! We are disciples of Moshe and we know that God has spoken to Moshe, but as for this man we know not whence he is.

They cast him out of the synagogue and Temple, forbidding him to pray with the clean among Israel.



No light no benefit

158 The man born blind went to find Jesus who comforted him:

— At no time has you been so blessed as you are now! Blessed by our God who had spoken against the friends of the world through his prophet David our father: They curse and I bless.

Psalms 109:28

He also say by the prophet Micah: I curse your blessing. For earth is not so contrary to air, water to fire, light to darkness, cold to heat, or love to hate, as God will contrary to the world will.

Micah 3:5, Malachi 2:1

The disciples asked:

— Great are your words lord. Tell us the meaning for we understand.

— When you shall know the *world*, you shall see that I have spoken the truth and so you shall know the truth in every prophet, Jesus answered.

Know you that there are 3 kinds of worlds comprehended in a single name.



The 1st stand for the heavens and the earth, with water, air, fire, and all the things inferior to man: this world in all things follow God will as said God prophet David: God has given them a command which they transgress not.

Psalms 148:6, 1Enoch 5:2



The 2nd stand for all men, such as the house of one stand for the family, not the walls.
This world love God again and they aspire to God by nature. Forasmuch according to nature, everyone aspire to God, even though they do wrong in seeking God. Know you why all aspire to God? Because each one of them aspire to an infinite good without no evil, and this is God alone. Therefore the merciful God has sent his prophets to this world for its salvation.



The 3rd world is man fallen condition of sin transformed into a law contrary to God creator of the world. This has made man become like unto the demons enemies of God. Our God hate this world so bitter that if the prophets had loved this world. What think you? Surely God would have taken their prophecy from them. And what shall I say… As God live & in whose presence my soul stand, when God messenger shall come to the world, if he should conceive love towards this evil world surely God would take away from him all that he gave him when he created him and would make him reprobate, so greatly is God contrary to this world.

Quran 43.36

159 The disciples answered:

— Great are your words master, have mercy upon us for we understand them not.

— Think you perhaps that God has created his messenger to be a rival who intend to make himself equal with God? Surely not, but rather as his good slave who do not want what his Lord want not. ¦ You are not able to understand this since you know not a thing what is sin. Hearken unto my words.

Verily verily I say unto you, sin can not rise in man except in contrary to God:
because *sin* is only which God want not; all which God want is most distant from sin.

If our high kohen, kohanim, and pharisees, persecuted me because the people of Israel has called me a god, they would be doing a thing that please God and God would reward them. But they persecute me for a opposite reason, since they want me not have say the truth how by their rituals they have contaminated the sefer of Moshe and that of David, God friends and prophets, and now they hate me and desire my death; therefore God has them in abomination.

Tell me when Moshe slew men and Ahab slew men, is this murder in each case? Surely not.
Moshe slew the men to destroy idolatry and to preserve God true worship.
Ahab slew the men to preserve idolatry and to destroy God true worship.
To Moshe the slaying of men was converted into sacrifice while to Ahab it was converted into sacrilege; insomuch that one and same work produced 2 contrary effects.

As God live & in whose presence my soul stand, satan would not have been rejected of God if he had spoken to the messengers to see how they loved God; he is a reprobate because he desired to turn them away from God.

— How is to be understood what the prophet Micah said concerning the lie which God ordained to be

HEAVENLY BOOKS
Quran 4:163 | Livre de la création et de l'histoire vol.3 p.2: [Transl.]
Wahb said books had come from heaven to the prophets numbered as 104, among them is the book revealed to Seth, Adam son, 50 sheets; to Enoch was of 30 sheets; to Moses was revealed the Torah, the Psalms to David, the Gospel to Jesus, the Quran to Mohamad. Some said the Most-High revea-led to Adam 21 sheets that say to forbid dead meat, blood, and unclean animal; these sheets were written in capital alphabet where all other alphabet originated which God has fixed the number of languages. The Bible enfold many books related to the prophets.

spoken by the mouth of false prophets, as written in the book of the kings of Israel? Said he who write.

— O bar Nabi,¦ recite briefly all that befell that we may see clearly the truth.

160

The prophet Daniel wrote a description of the kings of Israel history and their tyrants.

The king of Israel joined himself with the king of Iehoudah to fight against the sons of Belial that are the reprobates amonites, said he who write. Now Iehosaphat יְהוֹשָׁפָט king of Iehoudah and Ahab אַחְאָב king of Israel being both seated on a throne in Samaria, there stood before them 400 false prophets who said to the king of Israel:

1 Kings 18:25

— *Go up against the amonites, for God will give them into your hands, and you shall scatter Amon.*

Iehosaphat said:

— *Is there here any prophet of our fathers God?*

— *There is one only, answered Ahab, and he is « evil » for he always predict evil concerning me, then I hold him in prison.*

SLAUGHTER OF PROPHETS
Refer to chap. 18 & 148

This is to wit that he said, *there is only one*, because as many as were found had been slain by decree of Ahab. As you has said master, the prophets had fled to the mountain tops where men dwelt not.

— *Send for him here and let us see what he said, Jehosaphat said.*

Ahab commanded that Micah be sent there. He came with chains on his feet, his face disorientated like a man between life and death. Ahab asked him:

— *Speak Micah in the Name of God: shall we go up against the amonites, will God give their cities into our hands?*

— *Go up go up for you shall go up prosperously and go down still more prosperously, Micah answered.*

The false prophets praised Micah as true prophet of God and broke off the chains from his feet.

Iehosaphat, who feared our God and had never bowed his knees before the idols, asked Micah:

— *For the love of God of our fathers, speak the truth as you has seen the issue of this war.*

— *I fear your face Iehosaphat, so I tell you I have seen the people of Israel as sheep without shepherd, Micah answered.*

Ahab smiled and said, *I told you this fellow predict only evil and you did not believe it…*

— *How know you this Micah? They both said.*

— *It appear to me a council of messengers assembled in God presence, Micah answered, and I heard God say:*

— Who will deceive Ahab that he may go up against Amon עַמּוֹן and be slain?

One said one thing, and another said another; then came a messenger who said:

— *Lord, I will fight against Ahab and will go to his false prophets to put the lie into their mouth, and so he shall go and be slain.*

— Now go and do so for you shall prevail, said God.

The false prophets were enraged. Their chief smote Micah cheek saying:

— *When did the messenger of truth depart from us and come to you reprobate of God? When the*

messenger who brought the lie came to us, tell us?

— *You will know when you shall flee from house to house in fear of being slain for having deceived your king, Micah answered.*

Ahab was wroth and said:

1Kings 22:27

— Seize Micah and place upon his neck the chains he had upon his feet and keep him on barley bread and water until my return; for now I know not what death I would inflict on him.

So they went up and the matter befell according to Micah word. The king of the amonites said to his servants:

— See not to fight against the king of Iehoudah nor against the princes of Israel, but slay mine enemy Ahab king of Israel.

161 — Stop here bar Nabi, it is enough for our purpose.

Have you heard all? said Jesus.

— Yea lord, the disciples answered.

— Lie is definitely a *sin*, and murder a greater.¦

Lie is a sin link to him that speak. Murder link to him that commit it, such as it destroy the dearest thing too that God has here upon earth, that is human.
Lie can be remedied by saying the contrary of what has been said.
Murder has no remedy since it is not possible to give back life to the dearest.

Tell me then, did Moshe the servant of God sin in slaying all whom he slew?

— God forbid, God forbid, that Moshe should have sinned in obeying God who commanded him! Answered the disciples.

— I say God forbid that messenger to have sinned by the lie that deceived the false prophets of Ahab. Just as God receive men slaughter as *Moshe* sacrifice, so he received this lie for praise.¦

Verily verily I say unto you, as the child do wrong by causing its shoes to make a gigantic measure, even so do wrong he who would subject God to the torah, as himself as man is subject to the torah.

‹ When you shall understand sin to be only which God will not, you will find the truth, as I have told you. God is not multiple nor unstable, and therefore he is unable to will, and will not, a same thing, for so he would have contrary in himself and so pain, and would not be infinitely blessed.

Amos 3:6
Proverbs 20:30
Sharp wounds cleanse away evil.

How is to be understood this saying of the prophet Amos עָמוֹס: There is no evil in the city that God has not set, Philip asked.

— Here see Philip,¦ how great is the danger of taking the letter literally as do the pharisees who have fabricated for themselves the « predestination of God in the elect » such as they come to say that God is unrighteous, deceiver, liar, hater of judgment, which shall fall upon them.

« LIAR »
Ezekiel 18:29

‹ I say that here God prophet Amos speak of the evil which the world call evil. If he had used the righteous talking he would not have been understood by the world, since all *trials* being set either to purge the evil we have done, or to restrain us from doing it, or to make know the condition of this existence, so that to love and aspire to eternal Life.

If the prophet Amos had said, *there is no good in the city but what God has set,* he would had given to the afflicted an occasion of despair as they are put in trial while sinners live in prosperity; and what is

worse, many would have feared satan and done it service so to suffer no trial if believing satan to have that much power over man.

Amos did as do the roman interpreter who consider not his words as one speaking in the high kohen presence, but consider the will of business of the jew for who know not to speak the hebrew tongue.

162 If Amos had said, *there is no good in the city but what God has set*, as God live & in whose presence my soul stand, he would have made a grievous error, for the world do hold for good nothing else but wickedness and sins which are done in the vainglorious way. Men would have plan far more wrongly if considering there be no sin or evil which God has not set. At hearing this the earth tremble.

At once after Jesus said this, a great earthquake arose, getting everyone to fell as dead. Jesus raised them up saying:

— Now see how I have told you the truth.
Let this suffice you that Amos said by the world talking, *what God has set evil in the city*, to speak about trials, which only sinners call evil.

Let us come now to predestination that you desire to know. By God will, tomorrow I will speak to you near Jordan, on the other side.

163 Jesus went beyond Jordan into the wilderness with his disciples.

Midday prayer done, he sat down near to a palm-tree, his disciples sat down under the palm-tree shadow.

— O brethren, said Jesus, verily I say unto you, *predestination* is so secret that to the One only it shall be clearly known.

Text add.: [He is whom the nations look for, to whom the secrets of God are so clear that when he come into the world, they that listen to his words shall be blessed because God shall overshadow them with his mercy even as this palm-tree overshadoweth us. Yea, even as this tree protect us from the burning heat of the sun, even so the mercy of God will protect from satan them that believe in that man. His disciples answered: O master, who shall be that man of whom you speak who shall come into the world? He is the messenger of our God worthy of praise and when he come into the world, even as the rain make the earth to bear fruit after a long time that it has not rained, even so he shall be occurrence of good works among men through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.]

—John the baptist

164 Now accordingly I will tell you that little which God has granted me to know on this predestination.

The pharisees say that everything has been so predestined that he who is elect can not become reprobate and he who is reprobate can not become elect by any means; as if God has predestined the good work as the road whereby the elect would walk unto salvation, or if he has predestined sin as the road by which the reprobate would walk unto damnation. Cursed be the tongue that said this and the hand that wrote it! For this is the faith of satan! ‹ One may know the manner of the pharisees of the present day that are devoted servants of satan.

Predestination involve but an absolute will to give an ending to a thing for who has the means in hand: without the means, no one can plan an end.
How therefore shall he plan the house who do not only lack stone and money to spend but has not even much land as to place one foot upon? Surely none. No less is predestination.

I tell you that taking away the free will intended for the law that God has given to man of his pure bounty, surely it is not predestination we shall be establishing but abomination.
The sefer to Moses show that man is free, our God said when he gave the law on mount Sinai: My command is not in the heaven that you should excuse yourself saying, *who shall go to bring us God command or who maybe shall give us strength to observe it;* neither it is beyond the sea that you should excuse in same manner. My command is by your heart in your will to observe it.
Tell me if this would be right if Herod the king should command an old man to become young and a sick man to become whole, and should cause them to be killed if they did not?

Deuteronomy 30:10

— If Herod gave this command he would be most impious unjust, answered the disciples.

— These are the fruits of human behaviour O brethren, said Jesus sighing, they blaspheme God as impious unjust by saying the reprobate are predestinated not to become elect. Such « predestination » alike the inability to sin, deprive entirely the sinner of repentance by taking it away from him.

God command the sinner not to sin, and when he sin, to repent.

165

Hear what God said by the prophet Joel: As I live, I will not the sinner to die but seek that he should be converted by repentance. Will God then predestinate what he will not? Study what God said, and what the pharisees of to-day say. Moreover God said by the prophet Isaiah: I have called but you would not hearken to me. How much has God called? Hear how he said by the same prophet: All the day I have spread out my hands to a people that believe me not and contradict me.

Joel 2:13

Isaiah 65:2

In saying the reprobate can not become elect, our pharisees allege that God pay no heed to men.* Concerning that the elect can not be reprobate, listen to what our God said by the prophet Ezekiel: As I live, if the righteous forsake his righteousness and do abominations, he shall perish; I will remember no more any of his righteousness, for trust shall abandon him and shall not save him before me. Concerning the vocation of the reprobate, God said by the prophet Hosea: I will call a people not elect, I will call them elect.

*Text add.: *as him would pay no heed to a blind man by showing him something white, and a deaf man by speaking into his ears*

Ezekiel 18:24

Hosea 2:23

God is true and can not tell a lie. God being truth, speak truth.
With their teaching, the pharisees of this present time altogether contradict God.

166

— How to understand what God said to Moshe: I will have mercy on who I want *mercy* to have, and I will be harden on who I want hardness to be, asked Adrie.

Exodus 33:19

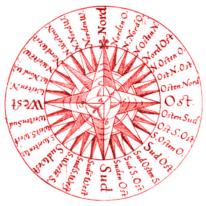
— God said this that man believe not he is saved through his own virtue, that he perceive God life and God mercy granted to him by his bounty. He said this for men to avoid the belief there be other gods than him. ¦ He hardened Pharoh who had afflicted our people and intended to bring them to nothing in destroying all the male children in Israel. Therefore Moshe was near to lose his life.

Verily I say unto you, predestination has God law with the free will of man for foundation, yea. Even if God can save the whole world for no one to perish, he will not to do so unless depriving man of freedom – which he preserve unto him in order to work apart from satan, so this clay that is despised of this spiritual, even if it shall sin as this spiritual did, have ability to repent and go to dwell in that place whence this spiritual was cast out.

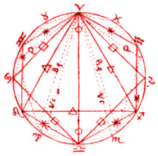
I say that our God will to assign his mercy with man free will, and will not to withdraw his all-powerfulness from the creature. And so, on the day of Judgement, none will be able to make any excuse for their sins since it will be manifest to them how much God has done for their conversion and how

often he has called them to repent.

167 If your mind do not ease in this and you intend to say again, *why so*, I will reveal you *why is this*.



Tell me why is this, while a stone can not stay on top of water, yet the whole earth stay on top of water. Tell me why is this, while water extinguish fire and earth flee from air, so none can unite harmoniously earth, air, water, and fire; nevertheless they are united in man and preserved in harmony.
Nay, you shall know not this. All men as human know not this!
How shall they understand that God has created the universe with a single word,
out of nothing? How shall they understand the eternity of God?
By no means sure they be able to understand this!



The body finite composite and corruptible being of man press down the soul, as the prophet Shelomoh said: How shall they be able to comprehend the works of God in proportion to God being!

Ecclesiastes 8:17

God prophet Isaiah exclaim seeing so: Verily | *aken* אָכֵן you are a hidden God | *el mistater* אֵל מִסְתַּתֵּר!

Isaiah 45:15

On how God has created the messenger of God he said: Who shall narrate of his generation!

Isaiah 53

On the work of God he said: Who has been his counsellor! On human nature God said: Heavens above the earth are as high as my ways above your ways, my thoughts above your thoughts.

Isaiah 40:13

Isaiah 55:9

Therefore I say unto you, the manner of predestination manifest not to men even if the fact is true as I have told you. Should man then deny the fact because he can not find out the mode? Surely I have never yet seen anyone refuse health even if the manner be not understood. *

*Text add.: * I know not even now how God heal the sick at my touch*

168 — Never man has spoken as you speak. God speak in you verily, said the disciples.

Believe me when God chose to send me to the house of Israel, he gave me a sefer like unto a clear mirror which came down into my heart such as all that I speak come forth from that sefer. I shall be taken up from the world when that sefer shall have finished coming forth from my mouth.

MIRROR see chap.10

— O master, Cephas answered, what you speak now is written in that sefer?

— All that I say is for the knowledge of God and the service of God, for the knowledge of man and for the salvation of mankind, all this come forth from that writing which is my sefer. ¦

— Is there written therein the glory of Eden? Said Cephas.

169 — Hearken, I will tell you of what manner is *Eden*, Jesus answered, and how the holy and faithful shall abide there without end. For this is one of the greatest blessings of Eden since everything that have an end become small, even nothing, however great.

Eden is the home where God store his delights which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious that one drachm of it is more precious than a 1000 worlds.

DRACHM Oxford Dictionaries Weight of ⅛ ounce

These delights were seen by God prophet David, our father, showed to him by God who caused him to behold the glories of Eden. Then returning to himself he closed his eyes with both hands and cried: Look not this world O mine eyes, where there is no good and all is vain.

Psalms 119:37

On these delights the prophet Isaiah said: What man eyes have not seen, his ears not heard, human heart not conceived, that God has prepared for them that love him.

Isaiah 64:4

Know you why they have not seen, heard, conceived such delights? Because while they live here below, they are not worthy to behold such things.

Even if our father David who verily saw them, I tell you that he saw not with human eyes but God took his soul unto himself, therefore he saw them with divine light united with God. As God live & in whose presence my soul stand, as man is finite and the delights of Eden infinite, as a little earthen jar can not contain the sea, man can not contain them.

BEHOLD HOW 1Enoch 2:2

Behold how beautiful is the world in summer time when all things bear fruit, and by reason of the harvest that is come the very peasant fill-in with gladness make resound the valleys and mountains with his singing, because he love his labours supremely. Even so lift up your heart to Eden where all things are fruitful, with fruits proportionate to him who has cultivated it.

As God live, this suffice for the knowledge of Eden, forasmuch as God has created Eden for the home of his own delights, think you that immeasurable goodness would not have immeasurably good things, or that immeasurable beauty would not have immeasurably beautiful things! Beware if you think he have them not, for you would wrong greatly.

170 God said to the man who shall faithfully serve him: — I know your works that you work for me. As I live eternally, your love shall not exceed my bounty. Because you serve me as your creator God, knowing yourself to be my work and ask nothing of me but grace and mercy to serve me faithfully; because you set no end to my service since you desire to serve me eternally; I will do the same. I will reward you as if you were my equal as God. I will not only place the abundance of Eden in your hands, I will give myself to you as a gift so that, even as you intend to be my servant for ever, even so I will make your wages for ever.

171 What think you of Eden? Is there a mind that could comprehend such riches and delights?¦
Man need to have as great knowledge as God to know what God will to give to his servants.

Have you seen when Herod make a present to one of his favourite barons, what kind of present it is?

I have seen it twice and surely the 10th part of it would suffice to a poor man, answered Ioan.

— But if a poor man shall be presented to Herod, what will he give him?¦

Mite: 1/20th of grain weight



— One or 2 mites, answered Ioan.

— Let this be your book of learning to know Eden: all God has given to man in this present world for his body is as if Herod would give a mite to a poor man.

What God will give to the soul and body in Eden, is as if Herod would give all that he has, yea, even his own life, to one of his servants.

172 God said so to him that love him and serve him faithfully: — Go consider the sands of the sea O my servant, how many they are. If the sea should give you one single grain of sand, would it appear small to you? Surely yea. As I live your creator, all I have given in this world to all princes and kings of the earth is less than a grain of sand that the sea would give you in comparison of what I will give you in mine Eden.

173 Consider now the abundance of Eden…
If God has given man one ounce of well-being in this world, he will give him 10 times 100 000 loads in Eden: consider what are in this world; the quantity of fruits, the quantity of food, the quantity of flowers, the quantity of things that service to man…
As God live & in whose presence my soul stand, as the sea has still sand over and above when one receive a grain thereof, even so will the quality and quantity of figs excel the kind of figs that we eat here, and every other thing in like manner in Eden. Furthermore, I say unto you verily, as a mountain

of gold and pearls is more precious than the shadow of an ant, even so Eden delights are more precious than all the delights of the princes in the world, which they have had and shall have, even unto the Judgment of God when the world shall have an end.

— Shall our body which we now have go into Eden? Cephas answered.

— Beware Cephas not to become sadducee! Because the sadducees say the flesh shall not rise again and there is no messengers,¦ their soul and body are deprived of entrance into Eden and of all service of messengers in this world.

Has you forgotten God friend and prophet Iob what he said: I know my God live and in the last day I shall rise again in my flesh and I shall see my saviour God with mine eyes.
Iob 19:26
Believe me, this flesh of ours shall be so purified, it shall not possess a single property of which it has now but shall be purged of every evil desire, for God shall put it back in the state as was Adam before he sinned.

For two men serve one master in one and same work, one give orders to the second and see the work, the second perform all that the first command; would it be right unto you if the master would reward only him who give orders and see? And would cast out his house him who got exhausted in working? I say surely not! How could the justice of God bear this!

Man soul, body, and sense, serve God. The soul only see and command the service because the soul eat no bread, fast not, walk not, feel no cold nor heat, fall not sick, and be not slain, because the soul is immortal. I say that it suffer not any of those physical pains that the body suffer at the elements conditions. Is it just then that the soul alone should go into Eden and not the body which has wearied itself so much in serving God?

— O master, the body that cause the soul to sin should not be placed in Eden! Cephas said.

174 — How shall the body sin without the soul… surely impossible!¦ If the mercy of God is removed from the body, the soul would be condemned to sheol. As God live ♿ in whose presence my soul stand, our God promise his mercy to the sinner: In that hour the sinner shall weep his sin, by myself I will not remember his iniquities for ever.
Isaiah 43:25
Now, who shall eat the meat in Eden if the body go not there? The soul? Surely not since it is spirit.

— So then the blessed shall eat in Eden!
How shall the meat be voided of uncleanness? Said Cephas.

— What blessing shall the body have if it eat not nor drink?¦ It is surely fitting to give glory in proportion to the thing glorified.

You are mistaken Cephas in thinking such meat be voided of uncleanness. At the present time this body eat corruptible meat, that is where putrefaction come from. In Eden the body shall be incorruptible, impassible, immortal, free from any misery, and the meat being without defect shall not generate no putrefaction.

175 To mock the reprobate, God said by Isaiah the prophet: My servants shall sit in mine house, at my table, and shall feast joyfully, with gladness, with the sound of cord and wind instruments, and I will not let them lack of anything! But mine enemies, you shall be cast away from me and die in misery when every servant of mine will despise you.

176 What need to say, *shall they feast?* For surely God speak plain, said Jesus to his disciples.

For what purpose are the 4 rivers of precious liquor in Eden, with so many fruits? Since God eat not,

the messengers eat not, the soul eat not, the sense eat not, but rather the flesh, which is our body.

The glory of Eden for the sense, the meat for the body, the conversation of God messengers and blessed spirits for the soul.

That glory shall be more revealed by the messenger of God who know all things better than any other creature since God has created all things for love of him.

— O master, said bar Telemi, shall the glory of Eden be equal for every man?

It shall not be just if it be equal, and if it be not equal, shall the lesser envy the greater?

— It will not be equal. ¦ God is right and everyone shall be contented for there is no envy there. Tell me bar Telemi, if a master who has many servants cloth all those of his servants in the same cloth, do then the boys whose cloths are boys garments mourn because they have not grown men garments? Surely the contrary. If the elders would put on them their larger garments, the garments being not of their size, they would be wroth and think being mocked.

Now lift your heart to God in Eden, bar Telemi, you shall see all one in glory, although it shall be more or less one to another, it shall not produce no envy.

177 — O master, Eden has light from the sun as this world has? Said he who write.

— So God has said to me, O bar Nabi:

The world wherein you men and sinners dwell has the sun, the moon, and the stars, which adorn it for your benefit and your gladness, as per I have created. Think you then that the house where my faithful shall dwell be not better? Thinking so, you are surely mistaken. For me, your God, I am the sun of Eden and my messenger the moon who receive all from me; the stars are my prophets who have preached you my will. Therefore my faithful who have received my word here from my prophets shall obtain delight and gladness through them in like manner in the Eden of my delights.

Let this suffice you for the knowledge of Eden, said Jesus.

178 Again bar Telemi said:

— O master, have patience with me if I ask you one word.

— Say what you desire, answered Jesus.

— Eden is surely great seeing there be in it such great goods; it is need to be great, said bar Telemi.

— Eden is so *great* that no man can measure it. Verily I say unto you, the heavens are 9 among which are set the planets, distant one from another 500 years journey unto man. In like manner the earth is distant from the 1st heaven 500 years journey.

500 YEARS (as chap. 105)

Stop you at the measure of the 1st heaven which is so much greater than the whole earth.

Seize how great the dimension of the 1st heaven with the whole earth since it is as great as the whole earth before a grain of sand. So the 2nd heaven is also greater than the 1st, the 3rd than the 2nd and so on, up to the last heaven, each one likewise greater than the next. Verily I say to you, Eden is greater than all the heavens and the earth, as great as the whole earth before a grain of sand.

— O master, Eden is necessary greater than God if God is seen in it, said Cephas.

— Hold your peace Cephas for you blasphem without knowing, answered Jesus.

179 The messenger Gabriel came to Jesus to show him a mirror shining like the sun with these words written:

> As I live eternally, even as Eden is greater than all the heavens and the earth as the whole earth is greater than a grain of sand, even so I am greater than many much more Eden(s) before the sand that the sea has, the drops of water that are in the sea, the grass that are on the ground, the leaves that are on the trees, the hair that are upon the beasts, and many more before the grains of sand that would go to fill the heavens, Eden, and more.



Soli Deo
(1 Timoth. 1)

Jesus said:

— Let us do reverence to our God who is blessed for evermore.

Thereupon they bowed their heads* and prostrated themselves in prayer their face upon earth. When the prayer was done, Jesus called Cephas and told him and to all the disciples what he had seen, then said to Cephas:

*Text add.: * a 100 times*

— Your soul | *spirit* that is greater than the whole earth see a 1000 greater the sun than the whole earth through one eye. Even so you shall see our creator God through Eden.

Having said this, Jesus gave thanks to our Lord God, praying for the house of Israel and the holy City; and everyone answered:

— So be it Lord.

180 One day Jesus being in Shelomoh porch, a scribe, one of them that do speech to people, drew near him and said:

— O master, many times I have made discourse to this people and there is a verse from the scripture in my mind that I am not able to understand.

— What is it? Jesus answered.

— What God said to Abraham our father, I will be your great reward, how could man merit? Said the scribe.

Jesus rejoiced in spirit and said:

— Surely you are not far from the Kingdom of God.
Listen to me for I will tell you the meaning of such teaching.
Man can not *merit* God, God being infinite, and man finite, is that your doubt, brother?

— You know my heart lord. Speak, for my soul desire to hear your voice, answered the scribe weeping.

— As God live, man can not merit a little breath that he receive at each moment! Said Jesus.

Hearing this the scribe was beside himself and the disciples likewise wondered since they remembered Jesus has said that whatsoever they gave for love of God they should receive an hundredfold.

— If one lend you 100 pieces of gold and you spend those pieces, could you say to that man, *I give you a corrupted leaf of grape, give me your house then for I merit it.* ¦

— Nay lord, answered the scribe. He need first to pay that he owed ,and if he wished anything else, he would give him good things then. For what good is a corrupted leaf…

181 — You has said well O brother. ¦ Tell me who created man out of nothing? Surely it was God who also gave him the whole world at his benefit. But by sinning, man has spent it all.

By reason of sin, all the world turned against man and in his misery man has nothing to give to God but works corrupted of sin. He do corrupt his own work while sinning every day, as Isaiah the prophet said: Our righteousness is as a menstrual cloth.

Isaiah 64:5

How shall man have any merit seeing he is unable to give satisfaction? Is it perhaps man do not sin? Surely it is that our God said by his prophet David: Seven times a day fall the righteous.
How many time then fall the unrighteous?
And if our righteousness be corrupted, how abominable be our unrighteousness.

As God live, brother, the worst a man should avoid is to say, *I merit*. When a man acknowledge the works of his hands and at once he will see its merit. Every good thing that come out of a man, verily man do it not, but God do it in him as being of God who created him. What man do is to contradict his creator God and to commit sin, whereby he merit not reward but torment.

182 Not only God has created man | *adam* אָדָם as I say, but he created him perfect, and so he has given him the whole world. And after the departure from Eden:

- he gave 2 messengers to guard him
- he sent him prophets
- he granted him law
- he granted him faith which deliver from satan at every moment;
- he intend to give Eden; even more, God will to give himself to man.

Consider then how great is the *debt*…
To reverse it, you would have:

- to create man by yourselves out of nothing
- to send as many prophets as God has created
- with a world and an Eden
- even more, with a God great and good as is our God, and give it all to God.

The debt would be reversed then, only the obligation to give thanks to God would remain unto you. But since you are unable to create a single fly, and seeing there is only one God who is Lord of all things, how shall you be able to reverse your debt? Surely if a man should lend you 100 pieces of gold you would be committed to return 100 pieces of gold.

The meaning of that O brother, God being the Lord of Eden and everything can say what he please & give whatsoever he please. By saying to Abraham, I will be your great reward, Abraham could not answer *God is my reward,* but *God is my gift and my debt*.
So O brother, when you do speech to people about this verse, explain that if man work well, God will give such things to man; such as:

If God shall speak to you O man and say:	— *O my servant who has shaped well for love of me, what reward seek you from me your God?*
You will answer:	— *Seeing I am the work of your hands Lord, it is not fitting there be in me sin that satan love. For your own glory Lord, have mercy upon the works of your hands.*
If God say:	— *I have forgiven you, now I intend to reward you.*

You will answer: — *Lord, I merit punishment for that I have done, and for that you has done you merit to be glorified. Punish in me that I have done and save that you has done Lord.*

If God say: — *What punishment seem fitting to you for your sin?*

You will answer: — *As much as all the reprobate shall suffer O Lord.*

If God say: — *Why seek you so great punishment O my faithful servant?*

You will answer: — *Because if everyone of them had received from you as much as I have received, they would have served you more faithfully than I have done.*

If God say: — *When will you to receive this punishment and how long time?*

You will answer: — *Now and without end.*

As God live & in whose presence my soul stand, such a man would be more pleasing to God than all his holy messengers because God love true humility and hate pride.

The scribe gave thanks to Jesus and said to him:

— Let us go to the house of your servant, lord, for your servant will give meal to you and your disciples.

— I will come as soon as you agree not to call me lord but brother, and shall not say you are my servant but my brother, Jesus answered.

183 The man agreed. Jesus went to his house and while they sat at meal the scribe said:

— O master, you said God love *true humility*: tell us that is humility and how it can be true or false.

— Verily I say to you, who will not to become as a little child shall not enter into the Kingdom of Heaven.

Everyone was amazed at hearing this and said one to another:

— How he who is 30 or 40 years old shall become a little child? This is a hard saying.

— My words are true as God live & in whose presence my soul stand. I said to you, he need to become as a little child being in true humility.

For if you ask a little child: — *Who has made your garments?*

He will answer: — *My father.*

If you ask: — *Whose is the house where you live?*

He will answer: — *My father's.*

If you shall say: — *Who give you to eat?*

He will answer: — *My father.*

If you shall say: — *Who has taught you to walk and to speak?*

He will answer: — *My father.*

If you shall say: — *Who has broken your forehead to have your forehead so bound up?*

He will answer: — *I fell down and so I hurt my head.*

If you shall say: — *Why did you fall down?*

He will answer: — *See you not I am little and I have no strength to walk and run like a grown*

man, so my father need to take me by the hand if I would walk firmly. But my father left me a little space that I might learn to walk well and I, wishing to run, fell down.

If you shall say: — *What said your father?*

He will answer: — *Why did you not walk quite slowly: see not to leave my side in the future.*

184 Is this true, tell me? said Jesus.

— It is most true, answered the scribe and the disciples.

— He shall be truly humble who recognize God as the author of all good, and himself author of sin with a true heart. ¦ Yet whoso shall speak with the tongue alike the child speak but shall contradict in act has false humility and surely true pride. Pride is at its height when it make use of humble things which are not reprehended and rejected of men.

True humility is a lowliness of the soul whereby man admit himself with truth.

❁

False humility is a mist from sheol which darken the understanding of the soul.

That a man should assign to self, he assign to God; that he should assign to God, he assign to self. Like so, man of false humility will say he is a grievous sinner but when someone tell him he is a sinner he will wax wroth against him and will persecute him. The man of false humility will say God has given him all he has but on his part he has not slumbered and done good works. And these pharisees of this present time, how they walk, tell me brethren?

— O master, the pharisees of the present time have the name and apparel of pharisees but they are canaanites by their heart and by their works. May God will they usurped not such name, for the ordinary people would not be deceived by them. O ancient time, how cruelly has you dealt with us in having taken away the true pharisees from us and left the false! Answered the scribe, weeping.

185 — Brother, the time has not done this, but rather the wicked world. In every time, it is possible to serve truly God. Men become bad by associating with the world that is all the time with evil behaviour. ¦

2Kings 5:20 Know you not that Gehazi the servant of the prophet Elisha took the money and the raiment of Naaman the syrian, lying and shaming his master? Elisha had a great number of pharisees to whom God made to prophesy.

Verily I say unto you, men are inclined to do evil and much more the world, and satan, excite and entice them to evil. The pharisees of the present day avoid all good work and all holy example. Let Gehazi example suffice unto them as being reprobated of God.

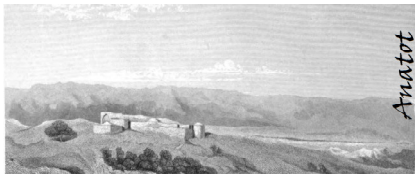
❁

— It is most true, the scribe answered.

Prophets

— Would you narrate to me the example of Hagai and Hosea, both prophets of God, so that we may behold the true pharisee, Jesus said.

— What shall I say O master? Answered the scribe. Surely many believe not, although it is written by the prophet Daniel, but I will narrate the truth in obedience to you.


Anatot

Hagai חַגַּי was 15 years old when he sold his patrimony.
And after given it to the poor, he went forth from Anatot עֲנָתוֹת to serve Obadiah עוֹבַדְיָ the prophet.

Gospel of Thaddaeus 3:26
Sell your possessions and give alms; provide yourselves with a treasure in the heavens.

Knowing Hagai *humility*, the aged Obadiah used him as a book with which teach his disciples. Often he presented him clothing and fine food, but Hagai always sent back the messenger, saying:

— *Go, return to the house, for you has made a mistake. Would Obadiah send me such things? Surely not. For he kuow I am good at nothing and I commit sins only.*

And when Obadiah had anything bad, he was used to give it to one next to Hagai so he might see it., When Hagai saw it, he would say:

— *Behold Obadiah has certainly forgotten you, for this thing is suited to me alone since I am worse than all: there is nothing as vile as this, but coming from Obadiah, whose hands God grant it to me, it is as a treasure!*

186 When Obadiah wished to teach anyone how to pray, he would call Hagai and say:

— *Here, say your prayer outloud that everyone may hear your words.*

And Hagai would say:

— *Lord God of Israel, with mercy, look upon your servant who call upon you because you has created him. Righteous Lord God, recall your justice to punish the sins of your servant so I may not corrupt your work. My Lord God, I can not ask you for the delights that you grant to your faithful servants because I do nothing but sins. Therefore Lord, when you would give a sickness to one of your servants, remember me your servant, for your own glory.*

God so loved him when Hagai did so that God gave prophecy to each one who stood by him at this time, and there was nothing Hagai asked in prayer that God withheld, said the scribe.

187 As he said this, the good scribe wept like a sailor weep seeing his ship broken. He said:

— Hosea הוֹשֵׁעַ was a prince over Naphtali tribe when he went to serve God at 14 years old.

Having sold his patrimony to give it to the poor, he left to be a disciple |*prophet son, ben-nebi* בֶּן נָבִיא of Hagai. Hosea was such filed with *charity* that all that was asked of him, he would say:

— *God has given me this for you O brother; therefore accept it!*

Soon it cause him to be left with only 2 clothing, namely a tunic of sackcloth and a mantle of skins. I say he sold his patrimony and gave it to the poor, otherwise no one would agree to be called pharisee.

Hosea had the sefer of Moshe which he read with greatest earnestness. One day Hagai said to him:

— *Who has taken all you had from you Hosea?*

He answered:

— *Moshe sefer.*

It happened that a disciple in the prophet neighbourhood desired to go to Ieroushalaim but had no mantle. Having heard on Hosea charity, he went to find him and said to him:

— *Brother, I would go to Ieroushalaim to achieve a sacrifice to our God if I have a mantle. I know not what to do.*

At hearing this, Hosea said:

— *Forgive me brother, I have committed a great sin against you because God has given me a mantle that I might give to you and I forgot. Accept it now and pray to God for me.*

Believing this, the man accepted Hosea mantle and departed. Then Hosea went to Hagai dwelling and Hagai said:

— *Who has taken away your mantle?*

— *Moshe sefer, answered Hosea.*

Hagai was much pleased at hearing this for he perceived the kindness of Hosea.

It happened that a poor man was stripped by robbers and left naked. Seeing him, at once Hosea took off his own tunic to give to him that was naked, himself left with a little piece of goat-skin over the private parts. As he came not to see Hagai, the caring Hagai thought Hosea was sick so he went to find him with 2 disciples. They found him wrapped in palm-leaves. Then Hagai said:

— *Tell me now why has you not been to visit me?*

— *Moshe sefer has taken my tunic. I feared to come there without a tunic, Hosea answered.*

So Hagai gave him another tunic.

It happened at seeing Hosea read the sefer of Moshe, a young man wept saying:

— *I also would learn to read if I had a book.*

Hearing this, Hosea gave him the book and said:

— *This book is your, brother. God gave it to me that I should give to one who desire a book in weeping.*

The man believed him and accepted the book.

188 Nigh to Hosea, there was a disciple of Hagai who was wishing to see if his own book was well written. He went to visit Hosea and said to him:

— *Take your book brother, let us see if it is as mine.*

— *It has been taken from me, Hosea answered.*

— *Who has taken it from you? said the disciples.*

— *Moshe sefer, Hosea answered.*

Hearing that, the other went to Hagai and said to him:

— *Hosea has gone mad. He said Moshe sefer has been taken away from him by Moshe sefer!*

— *O brother, God would that I be mad the same and all mad folk were alike Hosea! Hagai said.*

Having raided Iehoudah land, syrian robbers seized the son of a poor widow who dwelt hardly by Carmel mount, where the prophets and pharisees abode. It chanced that Hosea, gone to cut wood, met the woman who was weeping. At once he began to weep; he wept whenever he saw one weep, he laughed whenever he saw one laugh. Hosea asked touching the woman the reason of her weeping and she told him all. Hosea said:

— *Come sister, God will to give you your son.*


Hebron

They went both of them to Hebron where Hosea sold himself and gave the money to the widow who accepted it to redeem her son, knowing not how he had gotten that money. He who had bought Hosea took him to Ieroushalaim where he had an abode, knowing not Hosea.

Hagai remained afflicted seeing Hosea was not to be found. When the messenger of God told him how he had been taken to Ieroushalaim as a slave, the caring Hagai wept the absence of Hosea as a mother weep the absence of her son.

Having called 2 disciples, he went to Ieroushalaim and by the will of God he met Hosea at the entrance of the city, loaded with bread to carry to the labourers in his master vineyard. Recognizing him, Hagai said:

— *How is it that you has forsaken your old father who mourn seeking for you son?*

— *I have been sold father, Hosea answered.*

— *Who is that bad fellow that has sold you? Said Hagai in wrath.*

— *God forgive you O my father, he who has sold me is so good that if he were not in the world no one would become holy, Hosea answered.*

— *Who is he then? said Hagai.*

— *The sefer of Moshe O my father, Hosea answered.*

The caring Hagai remained as beside himself and said:

— *God would that Moshe sefer sell me also with all my children as it has sold you my son…*

Hagai went with Hosea to the house of his master, who said when he saw Hagai:

— *Blessed is our God who has sent his prophet to my house!*

And he ran to kiss his hand. Hagai said:

— *Kiss the hand of your slave whom you has bought brother, for he is better than I.*

He narrated to him all that had passed. The master gave Hosea his freedom.

— Is that all that you desire O master?

189 — This is true as I am assured of it from God, said Jesus. And that everyone may know this is the truth, in the Name of God, let the sun stand still without moving for 12 hours.

So it came to pass in all Ieroushalaim and Iehoudah with great terror.

Jesus said to the scribe:

— O brother, what seek you to learn from me since you have such knowledge? For Hagai humility with Hosea charity fulfill all the law, and all the prophets: as God live this suffice for man salvation.

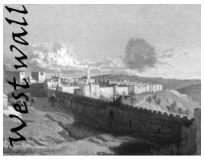
Tell me brother, when you came to question me in the Temple, did you think perhaps God had sent me to destroy the law and the prophets? It is certain that God will not do this since he is unchangeable and he has caused all the prophets to say what God ordained as man way of salvation.

As God live & in whose presence my soul stand, if the sefer of Moshe with the sefer of our father David have not been corrupted by human rituals of false pharisees and teachers, God would not have given his word to me. And why I speak of the sefer of Moshe and the sefer of David! They have corrupted every prophecy such as today a thing is not required even God has commanded it. Men look after what the teachers say or the pharisees observe, as though God were wrong and men could not do wrong.

RITUALS FROM PHARISEES
The pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses, and for that reason it is that the sadducees reject them and say, that we are to esteem those observances to be obligatory which are in the written word, but are not to observe that what are derived from the tradition of our forefathers. And concerning these thing it is that great disputes and differences have arisen among them, while the sadducees are able to persuade non but the rich, and have not the populace obsequious to them, but the pharisees have the mulitude of their side, But about these two sects and that of the essenes, I haves treated accurately in the second book of Jewish affair. Flavius Josephus p.1

Woe to this faithless generation, of them shall be requested the blood of every prophet and righteous man, with the blood of Zechariah, son of Berachiah, whom they slew between the Temple and the Altar! Which prophet have they not persecuted?
What righteous man have they let to die of natural death? Scarcely one! And now they seek to slay me. They boast themselves to be children of Abraham and to possess the beautiful Temple! As God live, they are children of satan and for that reason they do his will.

2Chronicles 24:21



The Temple with the holy City shall be in ruin such as there shall not remain of the Temple one stone upon another!

190 Tell me brother, who are a teacher learned in the law, in whom was the promise of the messiah made to our father Abraham: in Isaac or in Ishmael?

— O master, I fear to tell you this because of the death penalty, the scribe answered.

— I am grieved to have came to eat bread in your house brother, since you love this present life more than your creator God; and for this cause you fear to lose your life, but fear not to lose faith and eternal Life, which is lost when the tongue speak contrary to what the heart know of the law of God.

The good scribe wept and said:

— O master, if I had known how to bear fruit, I should have preached many things, which I have left unsaid less sedition should raise among the people.

— When it cause offence to God, you should neither respect people, nor all the world, nor all the holy ones, nor all the messengers: let the whole perish rather than offend your creator God. Preserve not the sin, for sin destroy and preserve not. God is mighty to create as many worlds as there are sands in the sea and more.

191 — O master, forgive me for I have sinned, said the scribe.

— God forgive you, for you has sinned against him, said Jesus. [17]

192 — In that book is not found that God eat the flesh of cattle or sheep. In that book it is not found that God has locked up his mercy in Israel alone but rather God has mercy on every man that seek his creator God with truth.

I was not able to read all this book cause the high kohen, in whose library I was, forbade me, saying that an ishmaelite had written it.

— See to not keep back the truth, said Jesus. God shall give salvation to men in the faith of the messiah; none shall be saved without it.

Jesus ended his discourse.

While they sat at meat, lo! Mary who wept at the feet of Jesus, entered into the house of Nicodemus, that

was the name of the scribe, placed herself weeping at the feet of Jesus, saying:

— Lord, your servant who has found mercy with God through you, has a sister and a brother who now lie sick in peril of death.

— Tell me where is your house? I will come to pray God for his health, Jesus answered.

— My house is Magdala, the home of my brother and my sister is Bethany. My brother is in Bethany, Mary answered.

— Go at once to your brother house, await me there, I will come to heal him. Fear not, he shall not die, said Jesus to the woman.

The woman departed and having gone to Bethany, found that her brother had died that day. They laid him in the sepulchre of their fathers.

193 Jesus abode 2 days in the house of Nicodemus and departed for Bethany the 3rd day.

When he was nigh to the town, he sent 2 of his disciples to announce Mary of his coming.

She ran out of the town and when she had found Jesus, said weeping:

— Lord, you said my brother would not die but he has been buried for 4 days now. God would that you had come before I called you, he would not be dead…

— Your brother is not dead but sleep, and I come to awake him, Jesus answered.

— Lord, he shall be awakened from such sleep by God messenger at the sounding of his trumpet on the day of Judgment, Mary answered weeping.

— Believe me Mary, he shall rise before, for God has given me power over his sleep.
Verily I say unto you, he is not dead; he alone is dead who die without finding mercy with God.

Mary returned fast to announce to her sister Martha the coming of Jesus.

At the death of Elazar now a great number of jews from Ieroushalaim were assembled, many scribes and pharisees. Having heard of the coming of Jesus from her sister Mary, Martha arose in haste and ran outside. The multitude of jews, scribes, and pharisees following her to comfort her, supposed she was going to the sepulchre to weep over her brother.

Arrived at the place where Jesus had spoken to Mary, Martha said weeping:

— Lord, God would that you had been here, my brother would not be dead now!

Mary came up weeping also. Jesus shed tears and sigh, and said:

— Where have you laid him?

— Come and see, they answered.

The pharisees said among themselves:

— Why did this man who raised the widow son at Nain, let this man die, having said that he should not die?

Once came to the sepulchre, while everybody was weeping, Jesus said:

— Weep not, for Elazar sleep and I am come to awake him.

The pharisees said among themselves:

— God would that you did so sleep!

— Mine hour is not yet come, but when it shall come I shall sleep in like manner that I shall be quickly

awakened.

And then Jesus said:

— Take away the stone from the sepulchre.

— He stink, lord, said Martha; he has been dead 4 days.

— Why am I come here Martha? Believe you not in me that I shall awaken him?

— I know that you are the *saint* of God who has sent you into this world, Martha answered.

Lifting up his hands to heaven, Jesus said:

— Lord God of Abraham, God of Isaac,[18] God of our fathers, give glory to your holy *Name* and have mercy upon these women affliction.

— Amen, everyone answered.

Jesus said with a loud voice:

— Come out | *tse* צֵא Elazar!

He who was dead raised. Jesus said to his disciples:

— Loose him up.

He was bound in the grave-clothes with the napkin over his face as our fathers were accustomed to bury. The miracle was great. A great multitude of jews and some of the pharisees believed in Jesus. Those that remained in their unbelief departed to Ieroushalaim to announce the chief kohanim Elazar resurrection. How many became nazarenes! So were called them who were brought to penitence through the word of God which Jesus preached.

194 The scribes and pharisees took counsel with the high kohen to slay Elazar since many renounced their rituals to believe Jesus word as the miracle of Elazar was a great one. Elazar had conversation with men, ate, and drank., and because he was powerful for having possession in Ieroushalaim, in Bethany and Magdala with his sister, they knew not what to do.

Jesus entered in the house of Elazar in Bethany. Martha with Mary ministered unto him.

One day Mary was sitting at the feet of Jesus, listening to his words, Martha said to Jesus:

— Lord, see you not that my sister take no care for you and provide not the food for you and your disciples?

Martha Martha, you are anxious and troubled about many things, but when the Kingdom of God comes, two shall be as one, the heights shall fathom the depths, the woman shall be with the man, the man and the woman together in the spirit. But in this age there shall be factions and divisions.
Gospel of Thaddaeus 10:56

— Martha Martha! Do you take away the thought of what you should do?
Mary has chosen a part which shall not be taken away from her forever, Jesus answered.

Sit at a table with a great multitude believing in him, Jesus spoke and say:

— Brethren I have but little time to stay with you. The time is at hand to depart from the world. Therefore I bring to your mind the words of God spoken to Ezekiel the prophet: As I your God, live eternally, the soul who sin shall die. But if the sinner repent, he shall live but not die. The present death is not death, but rather the end of a long death like the body in a swoon is separated from the sense; although the soul is within, it has no other advantage over a dead body buried except this: the buried await God to raise again but the unconscious wait for the sense to return. Since having no perception of God, behold the present life is death.

195 They that shall believe in me shall not die eternally. They shall perceive God within them and shall

work out their salvation with my word.

Death is an act done by nature from God command. It would be as if one held a bird tied to a cord held in his hand. What shall the head do if he want the bird to fly away? He would surely command the hand to open naturally and the bird will fly away at once, as said the prophet David: Our soul escape as a sparrow from the snare of the fowler when man abide under God protection. Like a cord, our life by nature hold the soul bound to the human sense and body. When nature open at God will and command, life break and the soul escape in the messengers hands whom God command to receive souls.

Psalms 124:7

Let not friends weep when their friend die because our God has so willed, but he may weep without ceasing when he sin, because the soul die when he separate himself from God true life.
The body become horrible with no union to the soul; much more terrible the soul with no union with God, who beautify and speed him up with his mercy and grace.

This being said, Jesus gave thanks to God. Then Elazar said:

— Lord, this house belong to my creator God with all that he has given into my keeping for the service of the poor. Since you are poor and has a great number of disciples, come to dwell here when you please, as much as you please, for the servant of God will minister unto you as much as it shall be needful for love of God.

196 Jesus rejoiced when he heard this, and he said:

— See how good thing it is to die! Elazar has died but once and learned such doctrine unknown to the wisest men of the world that have grown old among books! God would that every man might die only once and return to the world so that men might learn to live alike Elazar.

— O master, is it permitted to me to speak a word? Ioan answered.

— Speak a thousand, answered Jesus, as a man is bound to dispense his goods for God service, he is also bound to dispense the teaching. Moreover he is bound to do so when the word has power to lift a soul into penance while goods can not bring back life to the dead.

Murderer is he who has power to help a poor man when the poor man die of hunger since he help him not. More severe murderer is he who could convert the sinner into penance by God word and convert him not but stand like dumb dogs as God said also, I will require from your hands the soul of the sinner that have perished because you has hidden my word O unfaithful servant. In what condition now are the scribes and pharisees that have the key and enter not, hinder themselves from who desire to enter into eternal Life?

Isaiah 56:10

Ezekiel 33:9

O Ioan, you ask me permission to speak one word after hearing 100 000 words of mine. Verily I say unto you, I am bound to listen to you 10 times for each one of you who has listened to me. He who will not listen to another shall sin each time he shall speak because what we desire for ourselves we should do to others, and what we do not desire to receive, not do to others.

— O master, why God has not granted this to men to die once and return as Elazar has done, so they might learn to know themselves and their creator? Said Ioan.

197 — There was an householder who gave a perfect axe to one of his servants.

He should cut down the wood that obstructed the view of his house. But the labourer disregarded the axe, saying:

— *I should cut down the wood easily if the master would give me an old axe.*

Tell me Ioan what said the master? Surely wroth, he took an old axe, strucked his head, saying:

— *Fool servant! I gave you an axe with which cut down the wood with no toil, but you seek this axe with which one must work with great toil and all that is cut is wasted and good for nothing. I desire you cut down the wood in such way that your work shall be good work.*

Is this true Ioan?

— It is most true, Ioan answered.

— God said: As I live eternally, I have given a good axe to every man at the sight of one dead burial. Whoso well use this axe shall remove without pain the wood of sin from their heart to receive my mercy and grace, and give them merit of eternal Life for their good works. However, he who forget he is mortal and see others die time after time and said, *at seeing the other life then I would do good works*, my fury shall be upon him, I will smite him so much of death, he shall never receive any more good.

O Ioan, how great the advantage unto him who learn to stand on his feet from the fall of others!

198 — Master, said Elazar, verily I say unto you, I can not conceive which penalty is worthy he who see the dead brought to tomb time after time and fear not our creator God. Such one offend his creator who has given him all the things of this world which he should forsake entirely.

Jesus said to his disciples:

— You call me master and you do well since God teach you by my mouth; but how will you call Elazar? Verily here he is master of all the masters that teach the doctrine in this world. Indeed I have taught you how you should live well, Elazar will teach you how to die well.

As God live, he has received the gift of prophecy: listen to his words which are truth. As good living is vanity if one die badly, so much more you should to listen to him.

— O master, said Elazar, I thank you to make the truth valuable. God will give you great merit.

— O master, said he who write this, how Elazar speak the truth saying to you, *you shall have merit*, since you said to Nicodemus that man merit nothing but punishment? Would you be not punished of God?

— God please that I receive punishment of God in this world because I have not served him as faithfully as I was bound to do, Jesus answered.

But God has so loved me by his mercy, that every punishment is withdrawn from me. Because men have called me god, a punishment was fitting for me but since I have confessed I am not a god.[19]

I say to you my bar Nabi:
when a man talk about what God shall give to his neighbour, let him say what his neighbour merit. When he talk about what God shall give him, let him say, *God will give me*, and not, *I have merit*. God desire to grant his mercy to his servants when they confess they merit sheol for their sins.

199 God is so rich in mercy that even if the water of 1000 seas, if so many were to be found, could not quench a spark of the flames of sheol; yet a single tear of one who mourn at having offended God quench the whole of sheol by the great mercy wherewith God succour him.

To display his own bounty and to confound satan, in the presence of his mercy God want to call merit every good work of his faithful servant and so want him to speak of his neighbor. But of himself, a man must beware not to say, *I have merit*, because he would be condemned.

200 Jesus turned to Elazar and said:

— Brother, it is necessary I abide in the world for a short time. When I shall be near your house, I will not go elsewhere since you will service unto me for love of God, not for love of me.



End Notes:

[17] *Text add.:* The scribe said: I have seen an old book written by the hand of M~ses and J~shua who made the sun stand still as thou hast done, servants and prophets of G~d, which book is the tr~e book of M~ses. Therein is written that Ishm~el is the father of messi~h, and Is~ac the father of the ang~l of the messi~h. And thus saith the book, that M~ses said: L~rd G~d of Isr~el, mighty and merciful, manifest to thy servant the splendour of thy glory, J~sus said. G~d showed him his ang~l in the arms of Ishm~el and Ishm~el in the arms of Abrah~m. Nigh to Ishm~el stood Is~ac, in whose arms was a child, who with finger pointed to the ang~l of G~d, saying: This is he for whom G~d hath created all things, J~sus said. M~ses cried out with joy: O Ishm~el, thou hast in thine arms all the world, and paradise! Be mindful of me, G~d servant, that I may find grace in G~d sight by means of thy s~n for whom G~d hath made all.

[18] *Text add.:* and Ishm~el.

[19] *Text add.:* I have confessed also that I am not the messi~h, G~d hath taken away the punishment from me and will cause a wicked one to suffer it in my name so that the shame alone shall be mine. I shall only be tormented in another person.

I was born the seventh in the 1st week while judgment and righteousness still tarried.

After me there will arise in the 2nd week great wickedness and deceit will spring up, and in it there will be the first end and in it a man|Noah will be saved; and after it is ended unrighteousness will grow up and he will make a law for the sinners.

After that in the 3rd week at its close, a man|Abraham will be chosen as the plant of righteous judgment, and after him will come for evermore the plant of righteousness.

After that in the 4th week at its close, a man|Moshe has been called, visions of the holy and righteous will be seen and a law for all future generations and an enclosure will be made for them.*

After that in the 5th week at its close will the House of glory and dominion be built forever.

After that in the 6th week, a man will ascend, and in it all those who live in it will be blinded and the hearts of all of them who live in it given over to a wicked forgetfulness of wisdom; at its close the house of dominion will be burnt with fire and the whole race of the elect root will be dispersed.

After that in the 7th week will a generation arise and many will be its deeds and all its deeds will be apostate; at its close will the elect of righteousness of the eternal plant of righteousness|Jesus be elected to receive sevenfold instruction concerning his whole creation.

After that there will be another week, the 8th, that of righteousness, and a sword will be given to it that judgment and righteousness may be executed on those who commit oppression and sinners will be delivered into the hands of the righteous|apostles, disciples, God servants; at its close they will acquire houses through their righteousness and the house of the great king will be built in glory for ever more.

After that in the 9th week, the righteous judgement will be revealed to the whole world and all the works of the godless will vanish from the whole earth and the world will be written down for destruction and all mankind will look to the path of the uprightness.

After this, in the 10th week, in the seventh part, there will be the great eternal judgment in which he will execute vengeance amongst the angels. The first heaven will depart and pass away and a new heaven will appear, and all the powers of the heavens will shine sevenfold for ever. After that there will be many weeks without number for ever in goodness and righteousness, and sin will no more be mentioned for ever.

— Enoch



1Enoch 91 (93)
**Patrologia Orientalis tomus sextus (6), p.432*

Also I established the 8th day. Let the 8th be the 1st after my work and let the days be after the fashion of 7000. 2Enoch 33:1.



The lamb is brought

Pesah פֶּסַח of the jews was nigh. Jesus said to his disciples:

Leviticus 23:5

— Let us go to Ieroushalaim to eat the lamb שֶׂה of Pesah.

So he sent Cephas and Ioan to the city saying:

— Near the gate of the city, you shall find a donkey with a colt. Loose it and bring it hither for it is need I ride on into Ieroushalaim. If anyone ask you, *why loose it,* say unto them, *the master need it*, and they will let you to bring it.

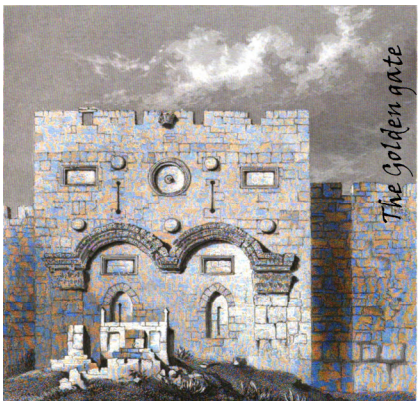
ASS AND COLT
Zechariah 9:9
Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold your king come unto you: he is just and get salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

The disciples went and found all that Jesus had told them accordingly and they brought the donkey with the colt. The disciples placed their mantles upon the colt and Jesus rode on accordingly.

It came to pass, when the men of Ieroushalaim heard that Jesus of Nazareth was coming, the men went forth with their children, eager to see Jesus, bearing palm and olive branches in their hands, singing:

— Blessed be he that come to us in the *Name* of God!

— Save us | *hoshana* הוֹשִׁיעָה נָּא son of David!



Jesus having come into the city, the men spread out their garments under the feet of the ass, singing:

— Blessed be he that come to us in the *Name* of Lord God! Hoshana son of David!

The pharisees rebuked Jesus, saying:

— See you what these say? Ask them to hold their peace…

— As God live & in whose presence my soul stand, said Jesus, if men hold back their peace the stones would cry out against the unbelief sinners.

Then all the stones of Ieroushalaim cried out with a great noise:

— Blessed be he who come to us in the *Name* of Lord God!

Yet the pharisees remained in their unbelief and assembled and took counsel to catch Jesus in his talk.

201 When Jesus was entered into the Temple, the scribes and pharisees discussed among themselves to bring him a woman in adultery, saying:

— If he saves her, it would be contrary to Moshe law then we get him as guilty, but if he condemn her, it would be contrary to his own doctrine for he preach mercy.

They came to Jesus and said:

— Master, we have found this woman in adultery. Moshe commanded she should be stoned. Then what do you say?

Jesus bent down and made a mirror on the ground with his finger wherein each one saw his own iniquities. As they pressed for an answer, Jesus lifted up to say, pointing to the mirror with his finger:

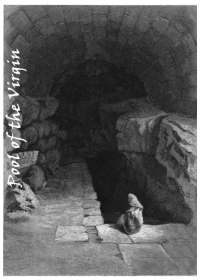
— He among you is without sin, let him to stone her first.

He bent down again to shape the mirror. At this sight, the men went out, one by one, starting from the eldest, ashamed to see their abominations. Jesus lifted up and seeing anyone but the woman, said:

— Where are they that condemned you woman?

— They have departed, lord, answered the woman, weeping.
Forgive me! As God live, I will sin no more.

— Blessed is God! | Go your way in peace and sin no more. God has not sent me to condemn you.


Pool of the Virgin

Then the scribes and pharisees gathered and Jesus said unto them:

— Tell me, if one of you had 100 sheep and lose 1 of them, would you not go to seek for, leaving the 99? And when you found it, would you not lay it upon your shoulders and call your neighbours together, saying to them:

— *Rejoice with me, I have found the sheep which I had lost!*

Surely you would do so! Tell me, shall our God love less man for whom he has made the world? As God live, there is also joy in the presence of God messengers over one sinner that repent because sinners make known the mercy of God.

202 Tell me who love more the physician: they who have had any sickness or they whom the physician has healed of grievous sickness?

— How he who is whole shall love the physician! Surely he would love him only because he has no sickness, for having not sickness known he will love the physician but little, said the pharisees to him.

— As God live, your own tongues condemn your pride seeing our God is more loved by the repented sinner than the righteous, for he make known the great mercy of God upon him, said Jesus with vigour of spirit, while the righteous make not known the mercy of God. Therefore there is more rejoicing in the presence of God messengers over 1 sinner that repent than over 99 righteous ones.

Where are the righteous in our time? As God live ♁ in whose presence my soul stand, great is the number of unrighteous righteous. Their condition is the same as satan, Jesus said.

— If we are sinners, God will have mercy on us, answered the scribes and pharisees.

They said this to tempt him since the scribes and pharisees account as greatest insult to be called sinners. And Jesus said:

— I fear you to be unrighteous righteous.

If you have sinned and deny your sin, you are unrighteous calling yourselves righteous.

If you hold to be righteous within your heart but say you are sinners with your tongue, you are double unrighteous righteous.

Hearing this the scribes and pharisees were confounded and departed, leaving Jesus with his disciples.

They went into the house of Simon the leper whose leprosy was cleansed.

The citizens had gathered together the sick at Simon house and pleaded Jesus for their healing.

Knowing his hour near, Jesus said:

— Call the sick, as many as there be, because our mighty God is merciful to heal them!

— We know not there be any other sick here in Ieroushalaim, they answered.

Jesus answered, weeping:

I weep over you O Israel, O Ieroushalaim, for you know not your visitation and the intend to have you gathered to the love of your creator God, as a hen gather her chickens under her wings, but you would not. Therefore God said so unto you:

Psalms 91:4

203 — O city of hardened heart and perverse mind! I have sent you my servant that he may convert your heart to the end that you may repent, but you O city of confusion has forgotten all I did upon Egypt and upon Pharoh for love of you O Israel.

Many times you wept that my servant may heal the sickness of your body, now you seek to slay my servant because he seek to heal the sickness of your soul. Shall you then remain alone unpunished of me? Shall you then live eternally? Shall your pride deliver you from my hands? Surely not.

I will bring princes with an army against you and they shall surround you with might in such way I will give you in their hands that your pride shall fall down into sheol. I will not forgive the old men or widows, I will not forgive the children but I will give you all to famine, to the sword, and derision.

The Temple which I have looked with mercy I will make desolate with the city such as you shall be for a fable, a derision, and a proverb, among the nations so my wrath abide upon you and mine indignation sleep not.

204 Jesus said again:

— Know you not there are other sick… As God live, fewer are they who have their soul healthy than they who have body sickness in Ieroushalaim. And so you may know the truth, I say unto you O sick, in the *Name* of God, let your sickness depart from you!

They were healed at once he had said this.

The men wept at the hearing of God wrath upon Ieroushalaim and pleaded for mercy. And Jesus said:

— So God say:

— If Ieroushalaim shall weep for her sins and do penance in walking my ways I will remember no more her iniquities and I will not do unto her any of the bad which I have said.

But Ieroushalaim weep for her ruin, not for the dishonour towards me by which she has blasphemed my *Name* among nations, therefore my fury is much more on fire.

As I live eternally, if my servants Iob, Abraham, Shemouel, David, and Daniel, with Moshe, should pray for this people, my wrath upon Ieroushalaim will not be appeased.

BROKEN COVENANT
Zechariah 11:2
Howl fir tree for the cedar is fallen, because the mighty are spoiled; howl O you oaks of Bashan for the forest of the vintage is come down. There is a voice of the howling of the shepherds for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus say my Lord God, Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty, and they that sell them say, Blessed be the Lord for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, say the Lord: but lo I will deliver the men every one into his neighbour hand and into his king hand and they shall smite the land, and out of their hand I will not deliver them. And I will feed the flock of slaughter, even you O poor of the flock. And I took unto me 2 staves; the one I called Beauty and the other I called Bands, and I fed the flock. Three shepherds also I cut off in one month; my soul loathed them and their soul also abhorred me. Then I said, I will not feed you: what that die, let it die, and what that is to be cut off, let it be cut off, and let the rest eat every one the flesh of another. And I took my staff Beauty and cut it asunder that I might break my covenant which I had made with all the people. And it was broken in that day. So the poor of the flock that waited upon me knew that it was the word of the Lord. I said unto them, If you think good give me my price, if not forbear. So they weighed for my price 30 pieces of silver. The Lord said unto me, Cast it unto the potter, a goodly price that I was prised of them. I took the 30 pieces of silver and cast them to the potter in the house of the Lord. Then I cut asunder mine other staff Bands that I might break the brotherhood between Judah and Israel. The Lord said unto me, Take unto you the instruments of a foolish shepherd, for lo I will raise up a shepherd in the land which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that stand still: but he shall eat the flesh of the fat and tear their claws in pieces. Woe to the idol shepherd that leave the flock! The sword shall be upon his arm and upon his right eye: his arm shall be clean dried up and his right eye shall be utterly darkened.

PEOPLE
Zephaniah 3
Woe to her that is filthy and polluted, the oppressing city! She obeyed not the voice, received not correction, trusted not in the Lord, drew not near to her God. Her princes within her are roaring lions, her judges are evening wolves, they gnaw not the bones till the morrow. Her prophets are light and treacherous persons, her priests have polluted the sanctuary, have done violence to the law. The just Lord is in the midst thereof, he will not do iniquity: every morning do he bring his judgment to light, he fail not; but the unjust know no shame. I have cut off the nations, their towers are desolate, I made their streets waste that none pass by, their cities are destroyed so that there is no man, that there is none inhabitant. I said, Surely you will fear me, you will receive instruction, so their dwelling should not be cut off; howsoever I punished them but they rose early and corrupted all their doings. Therefore wait upon me, say the Lord, until the day that I rise up to the prey: for my determination is to gather the nations that I may assemble the Kingdoms to pour upon them mine indignation, even all my fierce anger for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language that they may all call upon the Lord name to serve him with one consent. From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shall you not be ashamed for all thy doings wherein you has transgressed against me: for then I will take away out of the midst of you them that rejoice in thy pride and you shall no more be arrogant because of my Holy Mountain. I will also leave in the midst of you an afflicted and poor people who trust in the Lord name. The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth; they shall feed and lie down and none shall make them afraid. Sing O daughter of Zion, shout O Israel, be glad and rejoice with all the heart O daughter of Jerusalem. The Lord has taken away your judgments, he has cast out your enemy the king of Israel; even the Lord is in the midst of you, you shall not see evil any more.



Then Jesus retired into the house while everyone remained in fear.

205 While Jesus was in the house of Simon the leper supping with his disciples, behold Mary, the sister of Elazar, entered in the house and poured ointment over Jesus head and garment from a vessel she brought.

Seeing this Judas the traitor intented to stop Mary from doing such thing, saying:

— Go sell the ointment and bring the money that I may give to the poor.

— Why stop her? Said Jesus. Let her be! You shall always have the poor with you but you shall not always have me.

— O master, Judas answered, this ointment might be sold for 300 pieces of money. Now see how many poor would be helped.

— I know your heart O Judas, have patience for I will to give you all, said Jesus.

Everyone ate with fear. The disciples were in sorrow when they knew Jesus must soon part from them.

Judas was indignant to know he was losing 30 pieces of money for the ointment not sold, since he stole the 10th part of all that was given to Jesus.

He went to find the high kohen assembled in council with kohanim, scribes, and pharisees; he said to them:

— What will you give me if I hand over you Jesus who intend to become king of Israel?

— How will you give him into our hand? They answered.

— I will tell you when I will know where he be outside the city to pray, said Judas. I will conduct you to the place where he be found, because it would be impossible to take him in the city without a sedition.

— We will give you 30 pieces of gold if you will give him into our hand and you shall see how I will treat you well, answered the high kohen.

206 When the day was come, Jesus went up to the Temple with a great multitude of people. The high kohen drew near, saying:

— Tell me Jesus, have you forgotten all you confessed that you are not a god? [20]

— Surely no, I have not forgotten. ¦ This is my confession I shall bring before God seat of judgment on the day of Judgment. All that is written in the sefer of Moshe is most true: God alone is our creator and I am God servant who desire to serve God. [21]

— Then for what benefit to come to the Temple with so great a multitude of people? Seek you perhaps to become king of Israel? Beware lest some danger befall you! Said the high kohen.

— If I sought mine own glory and desired my portion in this world, I had not fled when the people of Nain intended to made me king. Believe me, verily I seek not anything in this world, said Jesus.

— We want to know a thing about the messiah, said the high kohen.

Then the kohanim, scribes, and pharisees, made a circle around Jesus. Jesus answered:

— What is that thing which you seek to know about the messiah? Perhaps it is the lie? I will surely not tell you the lie. If I had said the lie, I would had been adored by you, by the scribes, pharisees, with all Israel, but because I tell you the truth, you hate me and seek to kill me.

— Now we know you has the devil at your back! You are a samaritan who has no respect unto the kohen of God, said the high kohen.

207 — As God live, I have no devil at my back for I seek to cast out devil, and for this reason the devil lift the world against me because I am not of this world and I seek to glorify God who has sent me into the world.

Hearken to me, I will tell you who has the devil at his back. As God live ﷺ in whose presence my soul stand, he who work after the will of devil has at his back the devil who put on him the bridle of his will and rule him at his pleasure by making him run into every bad.

Even as a garment change its name when it change its owner although it is all the same cloth; also men, albeit they are all of one matter, are different by reason of the works of he who work in the man.

If I have sinned, why do you not rebuke me as a brother instead of hating me as an enemy?
Verily the members of a body support one another when they are united with the head, but they who are cut off from the head give it no support!

As the hands of a body do not feel the pain of another body feet but that of the body in which they are united; as God live ﷺ in whose presence my soul stand, he who fear and love his creator God has the feeling of mercy over them whom God, his head, has mercy. Seeing God will not the death of the sinner but wait for each one to repent; if you were of that body wherein I am incorporated, as God

live you would help me to work according to mine head.

208 Reprove me if I work wrong and God will love you since you shall be doing his will, but if none can reprove me of sin, it is a sign that you are not sons of Abraham as you call yourselves, nor are you incorporated with that head wherein Abraham was incorporated.* [22]

*Text add.: * As God live, Abraham did love God so greatly that he not only brake in pieces the false idols and forsook his father and mother but he was willing to slay his own son in obedience to God.*

Every scribe and pharisee with the elders of the people took up stones to stone Jesus but he vanished from their eyes and went out of the Temple. [23] The disciples and believers who saw Jesus going out of the Temple followed him to the house of Simon since he was not hidden from them. Soon Nicodemus came and counselled Jesus to go outside Ieroushalaim, beyond Cedron brook, saying:

— I have a garden with a house beyond Cedron brook, I pray you lord to go and tarry there with some of your disciples until this hatred of our kohanim be past. I will service unto you what is necessary. Leave the multitude of disciples in the house of Simon and in my house, God will provide for all.

Jesus did this, desiring to have with him only the 12 first called apostles.

209 At this time while the virgin Mary, Jesus mother, was standing in prayer, the messenger Gabriel visited her to narrated to her the persecution of her son.*

*Text add.: * Fear not Mary, God will protect him from the world. | ** from Nazareth*

Weeping, Mary departed ** to go to Ieroushalaim to her sister Mary Salome house in search for her son. But as he had secretly retired beyond Cedron brook, she was not able to see him any more in this world but after the deed of shame. And for that, the messenger Gabriel with the messengers Michael, Rafael, and Uriel, brought him to her by command of God.

210 After the departure of Jesus, when the confusion ceased in the Temple, the high kohen ascended on high and said, having beckoned for silence with his hands:

— What do we brethren? See you not that he has deceived the whole world with his diabolical art? Now how did he vanish if he be not a magician? Surely if he were an holy one and a prophet, he would not blaspheme against God servant, against Moshe, and against the messiah, Israel hope. What shall I say? He has blasphemed all our priesthood.

Verily I say unto you, if he be not removed from the world, Israel will be polluted and our God will give us to the nations. Behold now how because of him this holy Temple has been polluted.

The high kohen did speak in such manner that many forsook Jesus and the secret persecution was converted into an open one. The high kohen went in person to Herod and to the roman governor to accuse Jesus of willing to become king of Israel – and they had false witnesses of this.

Therefore a general council was held against Jesus. They were scared of the romans decree since the roman senate had sent a decree concerning Jesus twice: in one it was forbidden to anyone, on death penalty, to call god, Jesus of Nazareth the prophet of the jews,.[24] In the other, it forbade anyone should contend concerning Jesus of Nazareth the prophet of the jews, under capital sentence. And for this reason, there was a great division among them.

Some desired they should write again to Rome against Jesus; others said they should leave Jesus alone regardless of what he said of foolish; others mentioned the great miracles he formed; but the high kohen said none should speak a word in defence of Jesus under penalty of ban. He said so to Herod and to the Governor:

— If we slay this sinner we will act contrary to the decree of Caesar; if we let him to live and he become king, how be the issue? In each case we have an bad affair in our hands.

Herod arose and threatened the governor:

— Beware lest this country be rebellious by favouring that man. I will accuse you before Caesar as a rebel.

The governor feared the senate and made friends with Herod even if before they had hated each other to death. They joined together for the death of Jesus and said to the high kohen:

— Whenever you shall know where the malefactor is, send to us for we will give you soldiers.

Since that day there was a general search for Jesus throughout Ieroushalaim. This was done in fulfilment of David prophecy who had foretold of Jesus, saying: The princes and kings of the earth are united against the *saint* of Israel because he announce the salvation of the world.

211 Being in Nicodemus house beyond Cedron brook, Jesus comforted his disciples:

— The hour is near I must depart from the world.
Console yourselves, do not be sad since I shall not feel any tribulation where I go.
Shall you be my friends if you be sad at my welfare? Surely not, but rather my enemies.
When the world shall rejoice, be you sad since the rejoicing of the world will turn into weeping;
but your sadness shall be turned into joy and your joy shall no one take from you.
The whole world can not take away the rejoicing the heart feel in God its creator.

See not to forget the *words* which God has spoken to you by my mouth.

Be you my *witnesses* against every one that shall corrupt the witness that I have witnessed with my sefer against the world and against the world lovers.

212 He lifted up his hands to the Lord and prayed:

— Our Lord God of our fathers, God of Abraham, God of Isaac, and God of Iacob. [25]
Have mercy upon them you has given me and save them from the world.
I say not to take them from the world for it is necessary they shall bear witness against them who shall corrupt my sefer.
I pray you to keep them from evil and on your Judgment day they may come to bear witness with me against the world, and against the house of Israel that has corrupted your Testament. [26]

Merciful Lord God who show mercy unto 1000 generations upon them that fear you, have mercy upon them who shall believe my words you has given me. You are true God as so your word which I have spoken is true. It is your, seeing I have always spoken as one who read what is written in the sefer, since I have spoken what you has given me.

Saviour Lord God, save them you has given me so satan may not be able to do nothing against them; save them not only but every one who shall believe in them. Bountiful Lord, rich in mercy, grant to your servant to be in the Congregation of your messengers on the day of Judgment. Not me only, but every one you has given me, with all of them who shall believe in me with their preaching. Do this for your own sake Lord, let not satan boast himself against you. [27]

213 The day having come to eat the lamb, secretly Nicodemus sent to the garden the lamb for Jesus and his disciples, declaring all that had been decreed by Herod with the governor, and the high kohen.
Jesus rejoiced in spirit, saying:

— Blessed is your holy *Name* O Lord for not have me parted from the number of your servants who have been persecuted and slain by the world. I thank you my God since I have fulfilled your work.

The 11 apostles heard it not. When the lamb was eaten, the devil came on Judas back and he went forth

from the house. Jesus said to him again:

Do quickly that you must do.

And turning to Judas, he said to him:

— Why tarry friend? My time is nigh, go and do what you must do.

The disciples thought Jesus was sending Judas to buy something for Pesah but Jesus knew Judas was betraying him and so spoke desiring to depart from the world.

— Let me to eat and I will go, lord, Judas answered.

— Let us eat for I have greatly desired to eat this lamb before I be parted from you, said Jesus.

He arised and girded his loins, took a towel, and put water in a basin, then he began to wash his disciples feet, starting from Judas. Then Jesus came to Cephas.

— Would you wash my feet, lord? Cephas said.

— You know not now what I do, but you shall know after, Jesus answered.

— Never you shall wash my feet! Cephas answered.

Jesus rose up and said:

— Neither you shall come on the day of Judgment in my company!

— Wash not only my feet, lord, but my hands and my head, Cephas answered.

After they were washed and the disciples were sat at the table to eat, Jesus said:

— I have washed you but you are not all clean. All the water of the sea will not cleanse he that believe not in me.

Jesus said this knowing who had betrayed him. The disciples were sad at these words. Jesus said again:

— Verily I say unto you, one of you shall betray me such as I shall be sold like a sheep. Woe unto him. He shall fulfil all our father David said on such one: He shall fall into the pit which he had prepared for other.

Psalms 7:16

The disciples looked one upon another, saying with sorrow:

— Who shall be the traitor?

— Shall it be me, O master? Judas said.

— You has told me who it shall be that shall betray me, Jesus answered.

214 Jesus went out of the house and retired in the garden to pray according as his practice to pray, bowing his knees, his face prostrated. [28]

Knowing the place where Jesus was with his disciples, Judas went to the high kohen and said:

— If you will give me what it was promised, this night I will give Jesus whom you seek into your hand. He is alone with 11 companions.

— How much seek you? The high kohen answered.

— Thirty pieces of gold, said Judas.

Straightway the high kohen counted the money unto him and sent a pharisee to Herod and to the governor to fetch soldiers. They gave a legion of them because they feared the people. They took their arms

with torches and lanterns on staves, and went out of Ieroushalaim.

215 Judas with the soldiers drew near to the place where Jesus was. Jesus heard many people approaching while the 11 were sleeping. [29]

216 Having heard Judas speaking and seeing the multitude of soldiers, we fled as beside ourselves. Ioan awoke and fled wrapped in a linen cloth. When a soldier seized him by the cloth, he left the linen and fled naked.

God had heard the prayer of Jesus and saved the 11 from evil.

217 The soldiers took Jesus and bound him, not without derision. [30]

The soldiers mocked him, saying:

— Fear not sir, we are come to make you king of Israel! We have bound you because we know you do refuse the kingdom. [31]

Losing patience, the soldiers began to hit Jesus with blows and kicks, and led him into Ieroushalaim with fury. Ioan and Cephas were following the soldiers from afar. They confirmed to he who write all they saw on the investigation made by the high kohen and by the council of pharisees assembled to put Jesus to death.

The scribes had bound his eyes with a bandage and mocked him, saying:

— Tell us who has smote you Jesus, prophet of nazarenes?

They so called they who believed in Jesus. They beat him and spat on his face.

When it was morning, there assembled the great council of scribes and the elders of the people. The high kohen with the pharisees sought after false witness against Jesus but found not what they sought.

The high kohen had someone bring Jesus bound before him to question his teaching and his disciples. He who write forgot everything Jesus had said, that he would be taken from the world and would suffer, that he would not die until near the end of the world; and he went with the mother of Jesus and with Ioan to the cross. [32]

The high kohen said:

— You has deceived all Israel O perverse seducer, starting from Galil even here unto Ieroushalaim with your teaching and false miracles. Now think you to flee the punishment that you deserve? You shall not escape it as God live!

Then he ordered his servants to smite him with buffetings and kicks for his understanding to come back into his mind. The derision which he then suffered at the hands of the high kohen servants was past belief as they devised new inflictions to satisfy the council; so they clothed him as a juggler and mishandle him at hands and feet that would have moved the very canaanites to compassion if they had seen this. The chiefs kohanim, the pharisees, and the elders of the people, had their hearts much frustrated against Jesus that they took delight at seeing him much mistreated. [33]

Afterwards they led him bound to the governor who loved Jesus in secret. He made him enter into his chamber to speak with him and asked for what cause the chiefs kohanim and the people had given him into his hands. [34]

Jesus answered:

— If I tell you the truth, will you believe me or you may be deceived as the kohanim and pharisees are?

Thinking he was speaking about the law, the governor answered:

— Know you not I am not a jew? The chiefs kohanim and the elders of your people have given you into my hand. Tell us the truth that I may do what is right for I have power to set you free or to put you to death. [35]

The chief kohanim, the elders of the people, the scribes and pharisees, cried out screaming:

— We know he is Jesus of Nazareth; if he were not a malefactor we would not have given him into your hands. [36]

In order to get rid of such a case, the governor named Pilate said:

— He is a galilean therefore it pertain not unto me to judge such a case. Herod being king of Galil, take him to Herod!

For a long time Herod had desired Jesus to come to his house. Jesus had never wished to come since Herod worshipped false gods and lived after the manner of unclean gentiles. [37]

Herod mocked him with all his court: he made him clothed in white as the fools are clothed and sent him back to Pilate with this saying:

— Do not fail justice to the people of Israel!

Herod wrote this while the chiefs kohanim, the scribes, and the pharisees had given him a large amount of money. When the governor heard this from a servant of Herod, he feigned to set free Jesus, wishing he might also gain some money. He had him scourged by his slaves, also paid by the scribes to slay him under the scourges.

But God had decreed the ending be on the cross and let not Jesus die under the scourges. The soldiers scourged him so badly that his body rained blood.

They clad him in an old purple garment, saying with mockery, *it is fitting to our new king to be clothed and crowned!* They made a crown by gathering thorns, like those of gold and precious stones which kings wear on their heads. They placed this crown of thorns on Jesus head, put a reed for scepter in his hand, and made him sit in a high place. The soldiers came before him to bow down and saluted him as king of the jews with mockery. They extended their hands to receive gifts such as new kings custom to give, but receiving nothing they smote Jesus saying, *now you are crowned foolish king, will you not pay your soldiers and servants!*

Inscription hébraïque du titre de la Sainte Croix | Chevalier P.L.B. Drach p.10 (converted rabbin)

ישוע נצרי מלך יהודיא

Iesus Nazarenus Rex Iudaeorum - INRI

The chiefs kohanim with the scribes and pharisees seeing Jesus [38] died not under the scourges, and fearing lest Pilate the governor should set him free, made him a gift of money. Then he handed him guilty unto death to the scribes and pharisees who condemned him to die of the cross with 2 robbers. They led him to Calvary mount where they used to hang malefactors and crucified him naked for their greater ignominy. [39]

He did say nothing but:

— My God my God, why have you forsaken me… | *Eli Eli, lama azabtani* אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי *Psalms 22:2*

Some departed from the teaching of Jesus, believing Jesus had been a false prophet, or he had done the miracles by magic; Jesus having said he should not die till near the end of the world and at that time he should be taken away from the world. They that stood firm in the teaching of Jesus were so encompassed with sorrow, they remembered not what Jesus had said seeing him die. [40]

Weeping continually, they went to Calvary mount in company with Jesus mother. By means of Nicodemus and Joseph of Abarimathia, the governor authorized them to bury Jesus body. They took him down from the cross with such weeping as no one would believe and they buried him in the new sepulchre of Joseph, having wrapped it up in 100 pounds of precious ointments.

HIS SON
Psalms 2:6
Yet have I set my king upon my holy hill of Zion. I will declare the decree the Lord has said unto me, You are my son, this day have I begotten you. Ask of me and I shall give you the heathen for your inheritance & the uttermost parts of the earth for your possession. You shall break them with a rod of iron; you shall dash them in pieces like a potter vessel. Be wise now O you kings, be instructed you judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the son lest he be angry and you perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.

THEY HAVE PIERCED HIM
Zechariah 12:10
I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, they shall look upon me whom they have pierced and they shall mourn for him as one mourn for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem.



For the law and for the people

218 Then each man returned to his house. Ioan with Iacob his brother, went with Jesus mother.*

Text add.: * *to Nazareth* Those disciples reported that Jesus was risen again, whence great confusion arose. [41]

The high kohen ordered under penalty of ban that no one should talk of Jesus of Nazareth. There arose a great persecution and many were stoned, many beaten, many banished from the land, because they could not hold their peace on such a matter.

The news reached Nazareth how their fellow-citizen Jesus, having died on the cross, was risen again. [42]

219 Jesus came surrounded with *splendour* to the room where the virgin Mary abode with her 2 sisters, Martha, Mary Magdalene, Elazar, he who write, Ioan, Iacob, and Cephas. They fell as dead of fear and Jesus lifted up his mother and the others from the ground, saying:

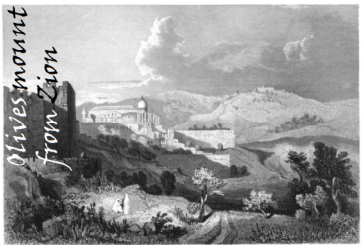
— Do not be afraid, I am Jesus. I am alive, not dead, weep not.

They remained every one beside oneself for a long time in Jesus presence.

220 *Note* [43]

221 Jesus commanded us to call his faithful disciples that they might see him. Iacob and Ioan did call together the 7 disciples with Nicodemus and Joseph, and many other of the 72. And they ate with Jesus.

Text add.: * *the 3rd day* Jesus said: *


Olives mount from Zion

— Go to mount of Olives with my mother, from there I will ascend unto Heaven and you will see who shall carry me.

They all went there, except 25 of the 72 disciples who had fled to Damascus in fear. As they all stood in prayer, at mid-day, Jesus came with a great multitude of messengers praising God. At the sight of the *splendour* of his face, they fell on their faces to the ground. Jesus lifted them up and comforted them:

— Be not afraid, I am your master.
Be my witnesses in all Israel and throughout the world for all the things you have heard and seen. 44
God grace and mercy is with you!

He turned to his mother saying:

— Peace be unto you my mother. Rest in God who have created us.

And before their eyes, the 4 messengers carried him up into Heaven.

222 After Jesus had departed, the disciples scattered through different parts of Israel and of the world.

PRIESTHOOD
Isaiah 65:15
You shall leave your name for a curse unto my chosen: for the Lord יְהוָה shall slay you and call his servants by another name.



The truth was persecuted as always by falsehood. Certain evil men pretended to be disciples and preached that Jesus died and rose not again. *

*Text add.: * Others preached and yet preach that Jesus is a god among whom P~ul is deceived.*

As I have written, we preach that he died and rose again for those who fear God be saved in the last day of God Judgement.

Amen.



End Notes:

[20] *Text add.:* nor son of a g~d, nor even the m~ssiah.

[21] *Text add.:* G~d m~ssenger whom you call m~ssiah.

[22] *Text add.:* The high pr~est answered: This I ask of thee, and I do not seek to slay thee, wherefore tell us: Who was this son of Abr~ham? J~sus answered: The zeal of thine honour, O G~d, enflame me, and I can not hold my peace. Verily I say the son of Abr~ham was Ishma~l from whom must be descended the m~ssiah promised to Abr~ham, that in him should all the tribes of the e~rth be bl~ssed. Then was the high pr~est wroth, hearing this, and cried out: Let us stone this impious fellow for he is an Ishm~elite and has spoken blasphemy against M~ses and against the l~w of G~d.

[23] *Text add.:* Then blinded with fury and hatred through the great desire they had to slay J~sus, they struck one another such as there died 1000 men and polluted the h~ly t~mple.

[24] *Text add.:* or son of a g~d.

[25] *Text add.:* Ishma~l

[26] *Text add.:* O L~rd G~d, mighty and jealous, who take vengeance upon idolatry against the sons of idolatrous fathers even unto the 4th generation. Do thou curse etern~lly every one that shall corrupt my g~spel that thou gavest me, when they write that I am thy s~n. For I, clay and dust, am servant of thy servants, and never have I thought my self to be thy good servant; for I can not give thee aught in return for what thou hast given me, for all things are thine.

[27] *Text add.:* By your providence L~rd G~d, provide all things necessary for your people Isra~l. Be mindful of all the tribes of the earth which you did create the world. Have mercy on the world and send speedily your messenger that satan your enemy may lose his empire.

[28] *Text add.:* an hundred times

[29] *Text add.:* He withdrew into the house in fear. Then G~d, seeing the danger of his servant, commanded his ministers, to take J~sus out of the world. The h~ly ang~ls came and took J~sus out by the window that look toward the South. They bare him and placed him in the third heaven in the company of ang~ls bles~ing G~d for evermore. Jud~s entered impetuously before all into the chamber whence J~sus had been taken up. And the d~sciples were sleeping. The wonderful G~d acted wonderfully, insomuch that Jud~s was so changed in speech and in face to be like J~sus that we believed him to be J~sus. And he, having awakened us, was seeking where the master was. We marvelled, and answered: Thou, L~rd, art our master; hast thou now forgotten us? And he, smiling, said: Now are you foolish, that know not me to be J~das Iscar~ot! And as he was saying this the soldiery entered, and laid their hands upon Jud~s, because he was in every way like to J~sus.

[30] *Text add.:* for J~das denied that he was J~sus.

[31] *Text add.:* J~das answered: Now have you lost your senses! You are come to take J~sus of Naz~reth with arms and lanterns as [against] a robber; and you have bound me that have guided you, to make me king! J~das spake many words of madness, insomuch that every one was filled with laughter, believing that he was really J~sus, and that for fear of death he was feigning madness.

[32] *Text add.:* And why say I that the chief pr~ests believed J~das to be J~sus? Nay, all the disc~ples, with h~m who write, believed it; and more, the poor v~rgin mother of J~sus, with his kinsf~lk and frie~ds, believed it, insomuch that the sorrow of every one was incredible. J~das, as though beside himself, answered nothing to the point. The high pr~est then adjured him by the l~ving G~d of Isra~l that he would tell him the truth. J~das answered: I have told you that I am J~das Iscar~ot, who promised to give into your hands J~sus the N~zarene; and ye, by what art I know not, are beside yourselves, for you will have it by every means that I am J~sus.

[33] *Text add.:* Believing J~das to be really J~sus.

[34] *Text add.:* Thinking that J~das was J~sus.

[35] *Text add.:* J~das answered: Sir, believe me, if thou put me to death, thou shall do a great wrong, for thou shall slay an innocent person; seeing that I am J~das Iscar~ot, and not J~sus, who is a magician, and by his art hath so transformed me. When he heard this the g~vernor marvelled greatly, so that he should set him at liberty. The g~vernor went out smiling and said: In the one case, at least, this man is not worthy of death, but rather of compassion. This man saith, said the g~vernor, that he is not J~sus, but a certain J~das who guided the soldiery to take J~sus, and he saith that J~sus the Galilean hath by his art magic so transformed him. Wherefore, if this be true, it were a great wrong to kill him, seeing that he were innocent. But if he is J~sus and denieth that he is, surely he hath lost his understanding, and it were impious to slay a madman.

[36] *Text add.:* Nor is he mad but rather malignant, for with this device he seek to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.

[37] *Text add.:* Now when J~das had been led thither, H~rod asked him of many things, to which J~das gave answers not to the purpose, denying that he was J~sus.

[38] *Text add.*: J~das.

[39] *Text add.*: seeing the malefactor hath escaped and I J~das die unjustly.

End Notes (cont'd)

[40] *Text add.*: who was entirely like to J~sus.

[41] *Text add.:* Who did not fear G~d went by night [and] stole the body of J~das and hid it.

[42] *Text add.:* He that write prayed J~sus mother to leave off weeping since her son was risen again. The v~rgin M~ry said, weeping: Let us go to Jerus~lem to find my son. I shall die happy when I have seen him. The v~rgin returned to Jerus~lem with he who write, J~hn and J~mes, that day on which the decree of the high pr~est went forth. The v~rgin, who feared G~d, albeit she knew the decree of the high pr~est to be unjust, commanded those who dwelt with her to forget her son. Then how each one was affected! G~d who discern the heart of men know that between grief at the death of J~das whom we believed to be J~sus our m~ster, and the desire to see him risen again, we, with the mother of J~sus, were consumed. So the ang~ls that were guardians of M~ry ascended to the third heaven, where J~sus was in the company of ang~ls and recounted all to him. J~sus prayed G~d to give him power to see his mother and his disciples. God merciful commanded his four fav~urite ang~ls, Gabri~l, Micha~l, Rafa~l, and Uri~l, to bear J~sus into his mother house, and there keep watch over him for three days continually, letting him be seen only by them that believed in his doctrine.

[43] *Text add.:* The v~rgin weep. Tell me, my son, wherefore G~d, having given thee power to raise the dead, suffered thee to die to the shame of thy kinsfolk and friends, and to the shame of thy doctrine? For every one that love thee has been as dead. J~sus embraced his mother: Believe me mother, for I say to you verily God has reserved me till near the end of the world. I have not been dead at all. Having said this, he prayed the four ang~ls to manifest themselves and the ang~ls manifested themselves like four shining suns such as every one fell down again as dead of fear. J~sus gave four linen cloths to the ang~ls that they might cover themselves, so they might be seen and heard to speak by his mother and her companions. Having lifted up everyone, he comforted them, saying: These are the ministers of G~d: Gabri~l who announce G~d's secrets. Mich~el who fight against G~d enemies. Rafa~l who receive the so~ls of them that die. And Uri~l who will call every one to the judgment of G~d at the last day. Then the four ang~ls narrated to the v~rgin how G~d had sent for J~sus, and had transformed J~das, that he might suffer the punishment to which he had sold another. Then said he who write: O m~ster, is it lawful for me to question thee now, as it was lawful for me when thou dwell with us? J~sus answered: Ask what thou please, Barn~bas and I will answer thee. Then said he who wr~te: O m~ster, seeing that G~d is merciful, wherefore has he so tormented us, making us to believe that thou were dead? And thy mother has so wept for thee that she has been nigh to death; and thou, who art an h~ly one of G~d, on thee has G~d suffered to fall the calumny that thou were slain amongst robbers on the Mount Calv~ry? J~sus answered: Believe me, Barn~bas, that every sin, however small it be, G~d punish with great punishment, seeing that G~d is offended at sin. Wherefore, since my m~ther and my faithful disc~ples that were with me loved me a little with earthly love, the righteous G~d has willed to punish this love with the present grief, so that it may not be punished in the flames of hell. Though I have been innocent in the world, since men have called me a g~d, and a s~n of g~d, so that I be not mocked of the demons on the day of judgment, G~d has willed that I be mocked of men in this world by the death of J~das, making all men to believe that I died upon the cross. This mocking shall continue until the advent of M~hamad, the m~ssenger of G~d, who, when he shall come, shall reveal this deception to those who believe in G~d law. Having thus spoken, J~sus said: You are just O L~rd our G~d; to you only belong honour and glory without end. Turning himself to he who wr~te, J~sus said: Barn~bas, see by all means to write in my sefer all that happened through my dwelling in the world. Write in like manner what has befallen J~das, so that the faithful may be undeceived, and every one may believe the tr~th. If G~d will I will do all O master but I know not how it happened unto J~das for I saw not all, answered he who wr~te. Here are J~hn and P~ter will tell you all that has passed, answered J~sus.

[44] *Text add.:* He reproved many who believed him to have died and risen again, saying: Do you then hold me and G~d for liars? For G~d has granted to me to live almost unto the end of the world, even as I said unto you. I say unto you, I died not, but J~das the traitor. Beware, for satan will make every effort to deceive you. He embraced his mother.

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Apocalypse ou livre des révélations des esséniens

Fable

Histoires d'un jour