

The Story Of Jesus

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Abolfazl Sabouri

Al-Islam.org

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7 SHARES

Author(s):

[Abolfazl Sabouri](#) [2]

This text unravels the teachings of Prophet Jesus ('a) in simple terms, exploring his birth, mission, miracles, and timeless wisdom according to the Gospel of Barnabas and the Qur'an.

The concise biography concludes with timeless advice inspired by Prophet Jesus ('a), offering lessons on humility, forgiveness, and the significance of serving others.

These moral teachings resonate universally, providing a guide for a righteous and compassionate life transcending faith boundaries.

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Dedication

This book

is gratefully dedicated to

my beloved Jesus,

her mother, Saint Mary,

and

to his real followers.

[1] [1]

SHARES

Introduction

The Holy Quran asks Muslims not only to believe in their Prophet but also in the prophets who had come prior to his advent. Muslims are interested not only in the Revelation that was given to humanity through their Prophet, but also, in the Revelations, which were given to prophets before him.

Among the prophets who had appeared before Prophet Muhammad (peace be upon him and his pure progeny), the Quran has emphasized the importance of Jesus. Jesus was no doubt sent with a mission to the Israelites; he had also a universal mission. In the Quran, chapter 21, Prophet Muhammad has termed in verse 107 as a **"Mercy unto Humanity" (21: 107)** (Rahmatun li 'l-'Alamin). In the same chapter, in verse 91, Jesus has been termed as a "Sign to Humanity"**(21:91)** (Ayatun li 'l-'Alamin).

Incidentally, they are only Jesus and Prophet Muhammad who have the largest following in the world, today. Over half of the total human population consists of the Christians who adhere to Jesus and the Muslims who believe in Prophet Jesus and Prophet Muhammad. The Quran also underlines the closeness of relationship between the Muslims and Christians¹. It is only an alliance between the Christians and Muslims, which can confront the rising tides of atheism and materialism.

Therefore, it is a great pleasure to present to my Muslim and Christian brothers the story of Jesus. Muslims will find it illuminating and inspiring and Christians may find it interesting.

This book is written according to the New Testament, Gospel of Barnabas, and the Quran.

¹. Refer to Quran 5:85-81.

[1] [1]

SHARES

The Birth

Virgin Mary was from the line of David, of the tribe of Judah. She was living in all holiness without any offense, being blameless, and abiding in prayer with fasting. One day, alone, angel Gabriel entered into her chamber and saluted her. Mary was affrighted at the appearance of the angel. She said, "Would that

the Beneficent God protects me from you. Leave me alone if you are a God-fearing person."

The angel comforted her, saying, "Do not be afraid, Mary. I am the Messenger of your Lord. I have come to give you a purified son." Mary said, "How shall I have a child seeing that no human being has ever touched me, nor have I been unchaste?" Gabriel answered, "This is true, but your Lord says," It is very easy for Me. We have decided to give you a son as evidence of Our existence for human beings and a mercy from Us. This is a decree already ordained."

Then Jesus was conceived in the womb of his mother Saint Mary through the Holy Spirit without the agency of a human father.

Mary having known the will of God, fearing the people, lest they take offense at her being pregnant, and stone her as guilty of fornication, chose a companion of her own lineage, and revealed to him the divine counsel. Her companion was Joseph; a carpenter who was a righteous man feared God and served Him with fasting and prayers.

Mary with Joseph accordingly departed from Nazareth, a city of Galilee. She retreated to a distant and solitary place. When she started to experience the pain of childbirth labor, by the trunk of a palm tree in sadness, she said, "Would that I had died long before and passed into oblivion." Then she heard the baby saying, "Do not be sad. Your Lord has caused a stream to run at your feet. If you shake the trunk of the palm tree, it will provide you with fresh ripe dates. Eat, drink, and rejoice. Should you see a person going by, tell him that on this day you have promised the Beneficent God to fast and never talk to any human being."

Mary took Jesus to her people. When people saw Mary with a baby they said, "Mary, this is indeed a strange thing. Your father was not a bad man nor was your mother unchaste." Mary pointed to the baby and referred them to him for their answer. They said, "How can we talk to a baby in the cradle?" suddenly Jesus said, "I am the servant of God. He has given me the Book and has appointed me to be a Prophet. He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax for as long as I live. He has commanded me to be good to my parents and has not made me an arrogant rebellious person."

When the eight days were fulfilled, according to the law of the Lord, as it is written in the book of Moses, they took the child and carried him to the temple to circumcise him. They circumcised the child, and gave him the name Jesus, as the angel of the Lord had said before he was conceived in the womb.

[1] [1]

SHARES

In The Reign Of Herod

In the reign of Herod, king of Judaea, when Jesus was born, three magi in the parts of the east were observing the stars of heaven. Whereupon a star of great brightness appeared to them, therefore, having concluded among themselves, they came to Judaea, guided by the star, which went before them, and when they arrived at Jerusalem, they asked where was born the King of the Jews. When Herod heard this, he was afraid, and the entire city was troubled. Herod therefore, called together the priests and the scribes, saying, "Where will Christ be born?" They answered that he shall be born in Bethlehem; for thus it is written by the prophet, "And you, Bethlehem, are not little among the princes of Judah, for out of you shall come forth a leader, who will lead my people Israel."

Herod accordingly, called together the magi and asked them concerning their coming. They answered that they had seen a star in the east, which had guided them there, therefore, they wished with gifts to worship this new king manifested by his star.

Then said Herod deceitfully: "Go to Bethlehem and search out with all diligence concerning the child; and when you have found him, come and tell it to me, because I also would fain come and worship him."

The magi therefore departed out of Jerusalem, and the star, which appeared to them in the east, went before them. Seeing the star, the magi filled with gladness.

In Bethlehem, outside the city, they saw the star standing still above the inn where Jesus was born. The magi therefore went there, entering the dwelling found the child with his mother, and bending down they did obeisance to him. The magi presented unto him spices, with silver and gold, recounting to the virgin all that they had seen. Whereupon, while sleeping, the child warned them not to go to Herod, so departing by another way they returned to their own home, announcing all that they had seen in Judaea.

Herod seeing that the magi did not return believed himself mocked of them. Whereupon he determined to put to death the child that was born. However, behold while Joseph was sleeping there, appeared to him the angel of the Lord, saying, "Arise up quickly, and take the child with his mother and go into Egypt for Herod want to slay him." Joseph arose with great fear, and took Mary with the child. They went into Egypt, and there they abode until the death of Herod.

After the death of Herod, Joseph took the child (who was seven years old) with Mary and came to Judaea; whence, hearing that Archelaus, son of Herod, was reigning in Judaea, he went into Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth.

Jesus grew in grace and wisdom and at the age of twelve, went with Mary and Joseph to Jerusalem, to worship there according to the law of the Lord written in the book of Moses.

When their prayers ended, they did not see Jesus and thought he has returned home with their kinsfolk. Mary therefore, returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbours, but he was not there. The third day they found the child in the temple, in the midst of the Sadducees, disputing with them concerning the law. Everyone was amazed at his questions and answers, seeing he is so small and has not learned to read. They said, "How can there be such doctrine in him." Jesus then went down with his mother and Joseph to Nazareth.

[1] [1]

SHARES

The Beginning Of The Mission

Jesus went up to Mount Olives with his mother to gather olives. Then at midday as he was praying, when he came to these words: "Lord, with mercy..." he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying, "Blessed be God." The angel Gabriel presented to him as it was a shining mirror, a book, which descended into the heart of Jesus, in which he had knowledge of what God has done and what has said and what God will, insomuch that everything was laid bare and open to him.

Jesus was thirty years old when he received this vision, and knew that he is a prophet sent to the house of Israel.

He informed his mother that he could not any longer abide with her to serve her. Therefore, he departed that day from his mother to attend to his prophetic office.

Jesus descending from the mountain to come into Jerusalem met a leper, who by divine inspiration knew Jesus to be a prophet. Therefore, with tears he prayed him, saying, "Jesus, you son of David, have mercy on me." Jesus answered, "What should I do for you?" The leper answered, "Give me health." Jesus reproved him, saying, "Pray to God who created you, and He will heal you; for I am a man like you." The leper answered, "I know that you are a man, but a holy one of the Lord. Therefore, pray to God, and he will heal me."

Then Jesus, sighing, said, "Lord, God Almighty! For the love of your holy prophets give health to this sick man." Then, touching the sick man with his hands in the name of God, Jesus said, "O brother, receive your health!" When he had said this, the leprosy was cleansed, insomuch that the flesh of the leper was left unto him like that of a child.

Seeing that he is healed, the leper with a loud voice cried out, "Come here, Israel, to receive the prophet whom God sent unto you." Jesus prayed him, saying, "Brother, hold your peace, and say nothing," but

the more he prayed him the more he cried out, saying, "Behold the prophet! Behold the holy one of God!" By these words, many who were going out of Jerusalem ran back, and entered with Jesus into Jerusalem, recounting what God through Jesus had done unto the leper.

The whole city of Jerusalem was moved by these words. They all ran together to the temple to see Jesus, who had entered therein to pray. Therefore, the priests besought Jesus, saying, "This people desired to see and hear you; so ascend to the pinnacle, and if God give you a word, speak it in the name of the Lord."

[1] [1]

SHARES

The Word Of God

They ascended Jesus to the place whence the scribes were accustomed to speak. Having beckoned with the hand for silence, he started his speech and said,

"Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures that they might glorify him. Blessed be the holy name of God, who created the splendour of all the saints and prophets before all things to send him for the salvation of the world. Blessed be the holy name of God, who created the angels that they might serve him. Blessed be God, who punished and reprobated Satan and his followers, who would not reverence him whom God wants to be revered. Blessed be the holy name of God, who created man out of the clay, and set him over his works. Blessed be the holy name of God, who drove man out of paradise for having transgressed His holy precept. Blessed be the holy name of God who with mercy looked upon the tears of Adam and Eve, first parents of the human race. Blessed be the holy name of God who with mercy looked upon his creatures, and therefore, sent them His holy prophets, that they might walk in truth and righteousness. Blessed be the holy name of God who delivered His servants from every evil, and gave them this land, as he promised to our father Abraham and to his son forever. Then by His servant Moses, He gave us His holy law, that Satan should not deceive us; and He exalted us above all other peoples. However, brothers, what should we do today to be not punished for our sins?"

Then Jesus with greatest vehemence rebuked the people for forgetting the word of God, and for addressing vanity. He rebuked the priests for their negligence in God's service and for their worldly greed. He rebuked the scribes because they preached vain doctrine, and forsook the law of God.

In such wise did Jesus speak to the people, that all wept, from the least to the greatest, crying mercy, and beseeching Jesus that he would pray of them; except the priests and leaders, who on that day conceived hatred against Jesus for such a speech against the priests and scribes. They meditated upon

his death, but for fear of the people who had received him as a prophet of God, they did not say anything.

Jesus raised his hands and prayed, and the people weeping said, "So be it, O Lord, so be it." After the prayer, Jesus descended from the temple. That day he departed from Jerusalem, with many who followed him.

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SHARES

Sacrifice

Some days having passed, Jesus ascended the Mount of Olives to pray. The whole night he prayed and said, "O Lord, I know that the scribes hate me, and the priests are minded to kill me, your servant. Therefore, Lord God almighty and merciful, in mercy hear the prayers of the servant, and save me from their snares, for you are my salvation."

When Jesus had spoken these words, behold there came to him the angel Gabriel, saying, "do not be afraid, O Jesus, for a thousand thousands who dwell above the heaven guard your garments, and you shall not die till everything be fulfilled."

Jesus fell with his face to the ground, saying, "O great Lord God, how your mercy upon me is great, and what I should give you, Lord, for all that you have granted me?" The angel Gabriel answered, "Arise, Jesus, and remember Abraham, who being willing to make sacrifice to God of his only-begotten son, to fulfil the word of God, and the knife not being able to cut his son, at my word offered in sacrifice a sheep. Even so therefore, you shall do, O Jesus, servant of God."

Jesus answered, "Willingly, but how can I find the lamb, seeing I have no money, and it is not lawful to steal it?" Thereupon, the angel Gabriel showed him a sheep, which Jesus offered in sacrifice, praising and blessing God.

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SHARES

Disciples

Jesus descended from the mount, and passed alone by night to the farther side of Jordan. He fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him.

When the forty days passed, he was a hungered. Then appeared Satan unto him, and tempted him in many words, but Jesus drove him away by the power of God's words. Satan having departed, the angels came and ministered unto Jesus that whereof he had need.

Jesus, having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they asked him to abide with them; for his words were powerful, and touched the heart, not as those of the scribes.

Jesus, seeing that great multitude of them who returned to their heart for to walk in the law of God, went up to the mountain, and abode all night in prayer. In the morning, he descended from the mountain, and chose twelve people, whom he called apostles. Their names were, Andrew, Peter his brother, a fisherman; Barnabas, Matthew the publican, who sat at the receipt of custom; John, James, sons of Zebedee; Thaddeus, Judas, Bartholomew, Philip, James, and Judas Iscariot the traitor.

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SHARES

Golden Advice

One day, Jesus called together his disciples and went up on to the mountain, and said, "... Verily I say to you, that it is impossible to love both God and the worldly life, as no man can in any wise serve two masters who are at enmity with one another. You cannot serve God and the world, for the world lies in falsehood, greed, and wickedness. You cannot therefore, find rest in the world, but rather persecution and loss. Therefore, serve God and despise the world, for from God your souls shall find rest.

Hear my words for I speak to you in truth. Verily, blessed are they who mourn this earthly life, for they shall be comforted. Blessed are the poor who truly hate the delights of the world, for they will abound in the delights of the kingdom of God.

Do not weigh down your hearts with earthly desires, saying, 'Who will clothe us?' or 'Who will give us what to eat? Behold the flowers and the trees, with the birds, which God our Lord clothes and nourishes with greater glory than all the glory of Solomon. He, who created you, is able to nourish you."

When Jesus said this, Philip asked, "We are content to serve God, but we desire, however, to know God."

Jesus answered, "God is everywhere. He has no equal. He has no beginning, nor will he ever have an end, but to everything, He has given a beginning, and to everything, He will give an end. He has neither father nor mother; and He has no children, nor companions. He is so good and He loves goodness."

Then Jesus said, "You have not chosen me, but I have chosen you, that you may be my disciples. If then the world shall hate you, you shall be truly my disciples; for the world has been ever an enemy of servants of God. Remember the holy prophets that have been slain by the world, even as in the time of Elijah ten thousand prophets were slain by Jezebel."

Jesus continued, "Behold the sparrows and other birds, how Almighty God take care of them. Shall God, then, have more care of the birds than of man, for whose sake he has created everything? Is there any man, perchance, who care more for his shoes than for his own child? Assuredly not, so do not think that God would abandon you, while taking care of the birds! Know that even a leaf of a tree falls not without the will of God. Believe me, because I tell you the truth that the world will greatly fear you if you observe my words..."

Then Jesus advised them to be patient and said, "Do not render evil for evil, for so do all the worst animals; but render good for evil, and pray God for them that hate you. Fire is not extinguished with fire, but rather with water; even so, I say to you that you shall not overcome evil with evil, but rather with good.

Behold God, who causes the sun to come upon the good and evil, and likewise the rain. Therefore, you ought to do well to all, for it is written in the law. Verily, I say to you that the servant, who wants to please his master, does not put on any garment that is displeasing to his master. Your garments are your will and your love. Beware, then, not to will or to love a thing that is displeasing to God, our Lord. Be sure that God hates the lusts of the world, and therefore you should hate the lust of the world."

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SHARES

Miracle

Having finished his devotions, Jesus came down from the mountain with his disciples, and met ten lepers, who from afar off cried out, "Jesus, son of David, have mercy on us!" Jesus called them near to him, and said to them, "What do you want from me, O brethren?" They all cried out, "Heal us!"

Jesus answered, "Do you not see me to be a man like yourselves. Call unto our God that has created you. He who is almighty and merciful will heal you."

With tears, the lepers answered, "We know that you are a man like us, but you are a holy one of God and a prophet of the Lord; wherefore, pray to God, and He will heal us."

Then Jesus prayed to God, saying, "Lord God almighty and merciful, have mercy and hearken to the words of your servant, and for love of Abraham, our father and for your holy covenant have mercy on the request of these men, and grant them health." Whereupon Jesus said this, turned to the lepers, and said, "Go and show yourselves to the priests according to the law of God."

The lepers departed and on the way were cleansed. Whereupon, one of them who was an Ishmaelite, seeing that he was healed, returned to find Jesus. He found Jesus and bowed himself, doing reverence unto him, and said, "Verily, you are a holy one of God." Then with thanks, he prayed him that he would receive him for servant. Jesus answered, "I have not come to be served, but to serve. Therefore, go home and recount how much God has done for you, in order that they may know that the promise made to Abraham and his son, with the kingdom of God, is drawing nigh."

Then, Jesus went to the Sea of Galilee, and having embarked in a ship sailed to his city of Nazareth. Whereupon, there was a great tempest in the sea, insomuch that the ship was nigh unto sinking. Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, awoke him, saying, "O master, save yourself, for we perish!" They were encompassed with very great fear, because of the great wind that was contrary and the roaring of the sea. Jesus arose, and raising his eyes to the sky, said, "O Lord, have mercy upon your servants." When Jesus said this, suddenly the wind ceased, and the sea became calm.

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SHARES

The Demons

Jesus went up to Capernaum, and as he drew near to the city behold there came out of the tombs one that was possessed of a devil, and in such wise that no chain could hold him, and he did great harm to the man.

The demons cried out through his mouth, saying, "O holy one of God, why did you come before the time to trouble us?" they prayed him that he would not cast them forth.

Jesus asked them how many they were. They answered, "Six thousand six hundred and sixty-six."

When the disciples heard this they were affrighted, and prayed Jesus that he would depart. Then Jesus said, "Where is your faith? It is necessary that the demon should depart, and not me." The demons therefore cried, "We will come out, but permit us to enter into those swine." There were feeding there, near to the sea, about ten thousand swine belonging to the Canaanites. Thereupon Jesus said, "Depart and enter into the swine." With a roar, the demons entered into the swine, and cast them headlong into the sea.

Then, those who fed the swine fled to the city and recounted all that had been brought to pass by Jesus. Accordingly, the men of the city came forth and found Jesus and the man who was healed. The men were filled with fear, and prayed Jesus to depart out of their borders. Jesus accordingly departed from them and went up into the parts of Tyre and Sidon.

A woman of Canaan with her two sons, who had come forth out of her own country to find Jesus, saw him coming with his disciples. She cried out, "Jesus, son of David, have mercy on my daughter, who is tormented of the devil! Jesus did not answer even a single word, because they were of the uncircumcised people. The disciples were moved to pity, said, "O master, have pity on them! Behold how much they cry out and weep!"

Jesus answered, "I am not sent but unto the people of Israel." Then the woman with her sons went before Jesus, weeping and saying, "O son of David, have mercy on me!" Jesus answered, "It is not good to take the bread from the children's hands and give it to the dogs." Jesus said this, due to their uncleanness, because they were of the uncircumcised people.

The woman answered, "O Lord, the dogs eat the crumbs that fall from their masters' table." Jesus being seized with admiration at the words of the woman, said, "O woman, your faith is great." Then having raised his hands to heaven, he prayed to God. Then he said, "O woman, your daughter is freed. Go your way in peace."

The woman departed, and returning to her home, found her daughter was blessing God. Wherefore, the woman said, "Verily, there is no God but the God of Israel." Then, all her kinsfolk joined themselves unto the law of God according to the law of the book of Moses.

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SHARES

Dog Is Better!

The disciples questioned Jesus on that day, saying, "O master, why did you make such answer to the woman, saying that they were dogs?"

Jesus answered, "Verily I say to you that a dog is better than an uncircumcised man." The disciples sadly asked, "These words are hard and who shall be able to receive them?"

Jesus answered, "If you consider, what the dog does, that has no reason, for the service of his master, you will find my saying to be true. Tell me, does the dog guard the house of his master, and expose his life against the robber? However, what does he receive? Many blows and injuries with little bread, and he always shows to his master a joyful countenance. Is this true?" "It is True, O master," answered the disciples.

Then said Jesus, "Consider now how much God has given to man. Then you shall see how unrighteous he is in not observing the covenant of God made with His servant Abraham."

Having said this, Jesus wept, saying, "Woe to those who are servants to their flesh. For sure, they shall not have any good in the other life, but only torments for their sins. I tell you that there was a rich glutton who paid no heed to aught but gluttony, and so every day held a splendid feast. There stood at his gate a poor man by name Lazarus who was full of wounds, and was fain to have those crumbs that fell from the glutton's table. However, no one gave them to him; nay, all mocked him. Only the dogs had pity on him, for they licked his wounds. It happened that the poor man died, and the angels carried him to the arms of Abraham our father. The rich man also died, and the devils carried him to the arms of Satan. Whereupon, undergoing the greatest torment, he lifted up his eyes and from afar saw Lazarus in the arms of Abraham. Then cried the rich man, 'O father Abraham, have mercy on me, and send Lazarus, who upon his fingers may bring me a drop of water to cool my tongue, which is tormented in this flame.' Abraham answered, 'Son, remember that you received your good in the other life and Lazarus his evil. Wherefore, now you are in torment and Lazarus in consolation.'

The rich man cried out again, saying, 'O father Abraham, in my house there are three brethren of mine. Therefore, send Lazarus to announce them how much I am suffering, in order that they may repent and do not come hither.' Abraham answered, 'They have Moses and the prophets; let them hear them.'

Then Jesus continued, "Those who have patience, and only desire the thing that is necessary, hate feasting... Now tell me, who is poorer; the one who is content with little, or the one who desires much? Verily, I say to you that the more it amasses the more it desires. Therefore, let one single robe suffice for you; cast away your purse; carry no wallet, no sandals on your feet. Do not think, saying, 'What shall happen to us?' However, think to do the will of God. Then He will provide for your need insomuch that nothing shall be lacking unto you.

Verily, I say to you that the amassing much in this life gives sure witness of not having anything to receive in the other."

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SHARES

Abraham

Philip asked about Abraham and said, "O master, how did it come to pass that Abraham's father wished to burn his son?"

Jesus answered, "One day, Abraham who was twelve years old, his uncle, who had raised him and was like a father to him, said to him, 'Tomorrow is the festival of all the gods. Therefore, we should go to the great temple and bear a present to my god, great Baal. Moreover, you should choose for yourself a god, for you are of age to have a god.'

In the morning, they went before everyone else to the temple. Whereupon, having entered into the temple, as the crowd increased, Abraham hid himself behind an idol in a dark part of the temple. His father, when he departed, as he believed that Abraham had gone home before him, he did not stay to seek him.

When everyone had departed from the temple, the priests closed the temple and went away. Then Abraham took the axe (that he had hidden beneath his tunic) and cut off the feet of all the idols, except the Baal that was the biggest idol. Then he placed the axe at the feet of Baal and went forth from the temple.

However, certain men who suspected Abraham of having gone to steal something from the temple saw him. Therefore, they laid hold on him, and having arrived at the temple, when they saw their gods so broken in pieces, they cried out with lamentation, 'Come quickly, O men, and let us slay him who has slain our gods!' Many men, with the priests ran there and questioned Abraham of the reason why he had destroyed their gods.

Abraham answered, 'You are foolish! Can then a man slay God? No, but the great God has slain them. Do you not see that axe near his feet? Ask them, if they can speak.' They answered, 'You certainly know that they cannot speak.'

Then Abraham said, 'Do you then worship besides the real God, the one that cannot cause to you any benefit or harm? Fie on you and what you worship besides Almighty God! Do you not apply reason?'

Then the father (uncle) of Abraham who knew about many discourses of Abraham against their gods arrived there. He cried out, 'It has been this traitor Abraham who has slain our gods. Burn him, and help your gods.'

Accordingly, the men collected a great quantity of wood. Then having bound Abraham's hands and feet, put him upon the wood, and put fire underneath. However, Almighty God, through his angel, commanded the fire that it should be cool and safe and should not burn Abraham his servant. Thus,

Abraham escaped death."

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SHARES

My Neighbour

Near the Senofegia (A feast day of Jewish), Jesus went to Jerusalem. Having perceived this, the scribes and Pharisees took counsel to catch him in his talk. Whereupon, there came to him a Sadducee and said, "Master, what must I do to have eternal life?" Jesus answered, "How is it written in the Law?" The tempter answered, "Love the Lord your God, and your neighbour. You should love your God above all things, with all your heart and your mind; and you should love your neighbour as yourself." Jesus said, "You have answered well; therefore, go and do so; and you will have eternal life."

He said to Jesus, "And who is my neighbour?" Jesus answered, lifting up his eyes, "A man was going down from Jerusalem to go to Jericho, a city rebuilt under a curse. This man on the road was seized, wounded, and stripped by robbers. Whereupon, they departed, leaving him half-dead. It chanced that a priest passed by that place. He saw the wounded man but passed on without greeting him. In like manner, a Levite passed without saying a word. It chanced that there passed also a Samaritan who, seeing the wounded man, he was moved with compassion for him. He alighted from his horse, took the wounded man, washed his wounds, anointed them with ointment, and binding up his wounds.

Moreover, comforting him, he set him upon his own horse. Having arrived in the evening at the inn, he gave him into the charge of the host. When he had risen on the morrow, he said, 'Take care of this man, and I will pay you all.' Having presented four gold pieces to the sick man for the host, he said, 'Be of good cheer, for I will speedily return and conduct you to my own home.'

"Tell me", said Jesus, "which of these was the neighbour?" The Sadducee answered, "He who showed mercy." Then Jesus said, "You have answered rightly. Therefore, go and do likewise." The Sadducee departed in confusion.

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SHARES

The Centurion

Then drew near to Jesus the priests, and said, "Master, is it lawful to give tribute to Caesar?" Jesus turned round to Judas, and said, "Do you have any money?" Then taking a penny in his hand, Jesus turned himself to the priests, and said to them, "This penny has an image; tell me, whose image is it?" They answered, "Caesar's." "Give therefore," said Jesus, "What is for Caesar's to Caesar, and what is for God to God." Then they departed in confusion.

Behold there a centurion drew near and said, "Lord, my son is sick; have mercy on my old age!" Jesus answered, "The Lord God of Israel, have mercy on you!" The man was departing, Jesus said, "Wait for me, for I will come to your house, to make prayer over your son." The centurion answered, "Lord, I am not worthy that you, a prophet of God, should come to my house. Sufficient to me is the word that you have spoken for the healing of my son, for your God has made you lord over every sickness, even as his angel said to me in my sleep."

Then Jesus marvelled greatly, and turning to the crowd, he said, "Behold this stranger, for he has more faith than all that I have found in Israel." Then turning to the centurion, he said, "Go in peace, because God, for the great faith that he has given you, has granted health to your son." The centurion went his way, and on the road, he met his servants who announced him how his son was healed."

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SHARES

Who Made Idolatry?

One skilled in the Law invited Jesus to supper, in order to tempt him. Jesus went there with his disciples. Many scribes, to tempt him, were waiting in the house.

There, the disciples sat down to the table without washing their hands. The scribes called Jesus, saying, "Why do not your disciples observe the traditions of our elders, in not washing their hands before they eat bread?" Jesus answered, "I ask you, for what cause have you annulled the precept of God to observe your traditions? You say to the sons of poor fathers, 'Offer and make vows to the Temple.' Therefore, they make vows of that little wherewith they ought to support their fathers. Then when their fathers wish to take money, the sons cry out, 'This money is consecrated to God'; whereby the fathers suffer. O false scribes, hypocrites, does God use this money? Surely no, for God does not eat, as he says by his servant David the prophet, 'Shall I then eat the flesh of bulls and drink the blood of sheep? Render to me the sacrifice of praise, and offer to me your vows; for if I should be hungry, I will not ask

ought of you, seeing that all things are in my hands, and the abundance of paradise is with me.' O Hypocrites, you do this to fill your purse, and therefore you tithe rue and mint.

Oh miserable ones, for to others you show the clearest way, by which you will not go. You scribes and Sadducees, lay upon the shoulders of others weights of unbearable weight, but you yourselves the while are not willing to move them with one of your fingers.

Truly, I say to you that every evil has entered into the world under the pretext of the elders. Tell me, who made idolatry to enter into the world, if not the usage of the elders?

There was a king who exceedingly loved his father, whose name was Baal. Whereupon, when the father was dead, his son for his own consolation, caused to be made an image like to his father, and set it up in the market-place of the city. He made a decree that everyone who approached that statue within a space of fifteen cubits should be safe, and no one should do him hurt. Hence, the malefactors, due to the benefit they received therefrom, 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 god, to honour it. Which thing from custom was transformed into a law, insomuch that the idol of Baal spread through the entire world. Almighty God laments this by the prophet Isaiah, saying, 'Truly, this people worship me in vain, for they have annulled my Law given to them by my servant Moses, and follow the traditions of their elders.'

Truly, I say to you that to eat bread with unclean hands does not defile a man, because what enters into the man does not defile him, but what comes out of the man defiles him."

Thereupon, said one of the scribes, "If I eat pork or other unclean meats, will they not defile my conscience?" Jesus answered, "Disobedience will not enter into the man, but will come out of the man, from his heart; and therefore, he will be defiled when he eats forbidden food."

Then one of the Sadducees said, "Master, you have spoken much against idolatry as though the people of Israel had idols, and so you have done us wrong." Jesus answered, "I know well that in Israel today there are not statues of wood; but there are statues of flesh. ... Truly, all that a man loves, for which he leaves everything else but that, is his god."

Then he who had invited Jesus said, "Master, what is the greatest sin?" Jesus answered, "Which is the greatest ruin of a house?" Everyone was silent, when Jesus with his finger pointed to the foundation, and said, "If the foundation gives way, immediately the house falls in ruin, in such wise that it is necessary to build it up anew; but if every other part gives way it can be repaired. Even so then I say to you, that idolatry is the greatest sin, because it deprives a man entirely of faith, and consequently of God; so that he can have no spiritual affection. However, every other sin leaves to man, the hope of obtaining mercy. Therefore, I say that idolatry is the greatest sin."

All stood amazed at the speaking of Jesus, for they perceived that it could not in any wise be assailed.

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SHARES

Pride

There, before the door, one was standing who had his right hand shrunken in such fashion that he could not use it. Whereupon, Jesus prayed to God, and then said, "In order that you may know that my words are true, I say, 'In the name of God, man stretch out your infirm hand!'" Immediately, he stretched it out whole, as if it had never had anything wrong with it.

Then Jesus said, "Truly, I say to you that it were better to burn a city than to leave an evil custom; for on account of such is God wroth with the princes and kings of the earth, to whom God has given the sword to destroy iniquities."

Afterwards said Jesus, "When you are invited, remember not to set yourself in the highest place, in order that if a greater friend of the host come, the host does not say to you, 'Arise and sit lower down!' which were a shame to you. However, go and sit in the meanest place, in order that he who invited you may come and say, 'Arise friend, and come sit here above!' For then you will have great honour. Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.

Truly, I say to you that Satan did not become reprobate for any other sin than for his pride. I say to you that if a man knew his miseries, he would always weep here on earth and account himself most mean, beyond every other thing. For no other cause did the first man with his wife weep for a hundred years without ceasing, craving mercy of God. For they knew truly where they had fallen through their pride."

Having said this, Jesus gave thanks. That day it was published through Jerusalem how great things Jesus had said, with the miracle he had wrought, insomuch that the people gave thanks to God, blessing his holy name. However, the scribes and priests having understood that he spoke against the traditions of the elders were kindled with greater hatred.

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SHARES

Prayer

Jesus departed from Jerusalem, and went to the desert beyond Jordan. One day while the disciples were seated round Jesus, he said, "Make prayer unceasingly, O my disciples, in order that you may receive. For the one who seeks he will find; the one who knocks, the door will be opened to him; and the one who asks it will be given to him.

In your prayer, do not speak too much, for God looks on the heart. The hypocrites make much prayer in every part of the city in order to be seen and held for saints by the multitude; but their heart is full of wickedness. Therefore, they do not mean what they ask. It is needful that you mean your prayer if you want God receives it.

Now tell me, who would go to speak to the Roman governor to Herod, except he first have made up his mind to whom he is going, and what he is going to do? Assuredly, none. Therefore, if man does so in order to speak with man, what should he do in order to speak with Almighty God? Man should ask God to have mercy for his sins, while thanking Him for all that God has given him.

Truly, I say to you that very few make true prayer, and therefore Satan has power over them; because God does not like those who honour Him just with their lips. They are those who in the temple ask with their lips for mercy, but their heart is far from Him.

He who goes to make prayer without consideration mocks God. Now who would go to speak to Herod with his back towards him, and before him speak well of Pilate the governor, whom he hates to the death? Assuredly, none. However, the man goes to make prayer but does not prepare himself. He turns his back to God and his face to Satan, and speaks well of him. In his heart is the love of iniquity, whereof he has not repented. I ask you that if one who has injured you, with his lips say, 'Forgive me,' but with his hands strikes you a blow, how would you forgive him? Even so God does not have mercy on those who with their lips say, 'Lord, have mercy on us,' and with their heart love iniquity and think on fresh sins."

Believe me in sooth that if man makes prayer to God as is fitting, he would obtain all that he asks. Remember Moses the servant of God, who with his prayer scourged Egypt, opened the Red Sea, and there drowned Pharaoh and his host. Remember Joshua, who made the sun stand still; Samuel, who smote with fear the innumerable host of the Philistines; Elijah, who made the fire to rain from heaven; Elisha, who raised a dead man, and so many other holy prophets, who by prayer obtained all that they asked. However, those men truly did not seek their own in their matters, but sought only God and his honour."

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SHARES

The Messiah

Then some people came to find Jesus, for the chiefs of the priests took counsel among themselves to catch him in his talk. Wherefore, they sent the Levites and some of the scribes to question him, saying, "Who are you? Are you the Messiah?"

Jesus answered, "I am not the Messiah." They said, "Are you Elijah or Jeremiah, or any of the ancient prophets?" Jesus answered, "No." Then they said, "Who are you? Say, in order that we may give testimony to those who sent us." Jesus answered, "I am a voice that cries through all Judea, 'Prepare the way for the messenger of the Lord.'"

They said, "If you are neither the Messiah nor Elijah, why do you preach new doctrine, and make yourself of more account than the Messiah?" Jesus answered, "The miracles which God works by my hands show that I speak what God wants; and indeed, I do not make myself to be accounted as him of whom you speak. I am not the Messenger of God, whom you called the Messiah, who was made before me, and will come after me, and will bring the words of truth, so that his faith has no end."

The Levites and scribes departed in confusion, and recounted all to the chiefs of the priests. Then Jesus said to his disciples, "Truly, I say to you that the chiefs and the elders of our people seek occasion against me."

Then Peter said, "Therefore, do not go any more into Jerusalem." Jesus answered to him, "You do not know what you say, for it is necessary that I should suffer many persecutions, because so have suffered all the prophets and holy one of God. However, do not be afraid, for there are those who are with us and those who are against us."

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SHARES

The Hypocrites

Then the angel Gabriel came to Jesus, and said to him, "Arise, and go to Jerusalem!" Accordingly, Jesus departed and went up to Jerusalem.

On the Sabbath day, he entered into the Temple, and began to teach the people. Whereupon, the people ran together to the Temple with the high priest and priests, who drew near to Jesus, saying, "O master, it has been said to us that you say evil of us; therefore, beware lest some evil befall you." Jesus answered, "Truly, I say to you that I speak evil of the hypocrites; therefore, if you be hypocrites I speak

against you." They answered, "Who is a hypocrite? Tell us plainly."

Jesus said, "the one who does a good thing in order that people may see him, even he is a hypocrite, forasmuch as his work does not penetrate the heart which men cannot see, and so leaves therein every unclean thought and every filthy lust. Do you know who is a hypocrite; he who with his tongue serves God, but with his heart serves men.

I say to you that the hypocrite has not faith, forasmuch as if he believed that God sees all and with terrible judgment would punish wickedness; he would purify his heart, which because he has not faith, it is full of iniquity. Truly, I say to you that the hypocrite is as a sepulchre that on the outside is white, but within is full of corruption and worms.

So then, if you O priests, do the service of God because God has created you and ask it of you, I do not speak against you, for you are servants of God. However, if you do all for gain, and so buy and sell in the Temple as in a market-place, not regarding that the Temple of God is a house of prayer and not of merchandise; and if you do all to please men, and have put God out of your mind; then I cry against you. Therefore, you are sons of the devil and not sons of Abraham, who left his father's house for love of God, and was willing to slay his own son. Woe to you priests, if you be such, for God will take away from you the priesthood!"

Then Jesus, seeing a woman who from her birth had remained with her head bent toward the ground, said, "Raise your head O woman, in the name of our God, in order that these may know that I speak truth, and that He wills that I announce it." Then the woman raised herself up whole, magnifying God.

The chief of the priests cried out, "This man is not sent of God, seeing he does not keep the Sabbath. Today, he has healed an infirm person." Jesus answered, "Now tell me is it not lawful to speak on the Sabbath day, and to make prayer for the salvation of others? Who is there among you who if on the Sabbath his ass or his ox fell into the ditch, would not pull him out on the Sabbath? Assuredly, none. Then have I broken the Sabbath day by giving health to a daughter of Israel? Surely, here is known your hypocrisy! Oh, how many are there today who fear the smiting of a straw in another's eye, while a beam is ready to cut off their own head!"

Jesus said this and went forth from the Temple. However, the priests chafed with rage among themselves, because they were not able to seize him and to work their will upon him, even as their fathers have done against the holy ones of God.

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SHARES

Judge

In the second year of his prophetic ministry, Jesus went down from Jerusalem, and went to Nain. Whereupon, as he drew near to the gate of the city, the citizens were bearing to the sepulchre the only son of his mother, a widow, over whom everyone was weeping. Whereupon, when Jesus had arrived, the men understood that Jesus, a prophet of Galilee has come. Therefore, they set themselves to beseech him for the dead man that he being a prophet should raise him up. Then Jesus feared greatly, and turning himself to God, said, "Take me from the world, O Lord, for the world is mad, and they will near call me God."

Then the angel Gabriel came and said, "O Jesus, do not be afraid, for God has given you power over every infirmity, insomuch that all that you grant in the name of God will be entirely accomplished." Hereupon, Jesus gave a sigh, drew near to the mother of the dead, and with pity said to her, "Woman, do not cry." Then taking the hand of the dead, he said, "I say to you, young man, in the name of God arise up healed!" Then the boy revived.

Jesus did not tarry in Nain, and went to Capernaum; whereupon the citizens, when they knew him, assembled all the sick folks they had, and placed them in front of the porch of the house where Jesus was lodging with his disciples. Having called Jesus forth, they besought him for the health of them. Jesus laid his hands upon each of them, saying, "God of Israel, by your holy name, give health to this sick person." He said this and whereupon, all the sick was healed.

On the Sabbath Jesus entered into the synagogue, and all the people ran there together to hear him speak. The scribe that day read the psalm of David, where says David, 'When I judge, I will judge uprightly.' Then, after the reading of the prophets, arose Jesus, made sign of silence with his hands, and said, "Brethren, you have heard the words spoken by David the prophet, our father, that he judged uprightly.

I tell you in truth that many judges fall because they judge what is not proper for them and what is proper for them, they judge before the time. Wherefore, the God of our fathers' cries to us by his prophet David, saying, 'Justly judge, O sons of men.'

Miserable therefore 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 to them, because they lift the sceptre of his judgment from the hand of God, who says, 'I am witness and judge; and I will not give my honour to anyone.'

Truly, I tell you that these testify of what they have not seen nor really heard, and judge without having been constituted judges. Therefore, are they abominable on the earth before the eyes of God, who will pass tremendous judgment upon them in the Day of Judgment?

Woe to you, who speak good of the evil, and call the evil good, for you condemn as a malefactor God who is the author of good, and justify as good Satan who is the origin of all evil. Consider what punishment you shall have, and that it is horrible to fall into the judgment of God, which will be then upon those who justify the wicked for money.

Truly, I say to you, that the devils shall tremble at the judgment of such; so terrible shall it be. You man who are set as a judge, regard 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 the judgment of God. However, I warn you that without mercy shall he be judged who judges without mercy."

Then he continued, "Believe me man that if you judge others of a fault, your own heart has whereof to be judged. Oh, how dangerous it is to judge; oh, how many have perished by their false judgment! Satan judged man viler than he judged himself; therefore, he rebelled against God, his creator.

Truly, I say to you that false judgment is the father of all sins. Forasmuch as none sins without will, and none wills that which he does not know. Woe, therefore, to the sinner who with the judgment judges sin worthy and goodness unworthy, who on that account rejects goodness and chooses sin."

After his speech, many people converted to repentance, bewailing their sins; and they wanted to go with him. Jesus said, "Remain in your houses, and forsake sin and serve God; thus, you will be saved. Know that I have not come to receive service, but rather to serve others."

Jesus said this and went out of the synagogue and the city; retired into the desert to pray.

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SHARES

Punishment

Jesus washed himself, with his disciples, according to the Law of God written in the Book of Moses. Then they prayed. After the evening prayer, Jesus said, "Does the father of a family, if he knew that a thief meant to break into his house, sleep? None surely, for he would watch and stand prepared to slay the thief. Do you not know then that Satan is as a roaring lion that goes about seeking whom he may devour? Thus, he seeks to make man sin. Truly, I say to you that if man would act as the merchant he should have no fear in the hereafter, because he would be well prepared.

There was a man who gave money to his neighbours that they might trade with it, and the profit should be divided in a just proportion. Some traded well, so that they doubled the money; but some used the

money in the service of the enemy of him who gave them the money. Tell now, when the neighbour calls the debtors to account, what will happen? Assuredly, he will reward those who traded well, but against the others, his anger shall vent itself in reproaches. Then he will punish them according to the Law.

As God lives, in whose presence my soul stands, the neighbour is God, who has given to human all that he has, with life itself. For those who live well double their money by their example, because sinners, seeing their example are converted to repentance; wherefore, men who live well shall be rewarded with a great reward. However, wicked sinners, who by their sins halve what God has given them; by their lives spent in the service of Satan the enemy of God; blaspheming God and giving offence to others, tell me what shall be their punishment?" "It shall be without measure," said the disciples.

Then Jesus said, "He who would live well should take example from the merchant who locks up his shop, and guards it day and night with great diligence. Know that your soul is a merchant, and the body is the shop. Wherefore, what it receives from outside, through the senses, is bought and sold by it. Moreover, the money is love. See then that with your love you do not sell nor buy small.

Truly, I say to you, that many make ablutions and go to pray; many fast and give alms; many study and preach to others, whose end is abominable before God; because they cleanse the body and not the heart. They cry with the mouth not with the heart. They abstain from meats, and fill themselves with sins. They study to know how to speak, not to do. They preach to others against what they do themselves, and thus are condemned by their own tongue. As God lives, they do not know God with their hearts; for if they knew Him they would love Him; and since whatsoever a man has, he has received it from God, even so he should spend all for the love of God."

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SHARES

The Enemy

After certain days, Jesus passed near to a city of the Samaritans. There, they did not let him enter the city, nor did they sell bread to his disciples. Wherefore, said James and John, "Master, may it please you that we pray God to send down fire from heaven upon these people?" Jesus answered, "Tell me, have you created this city with this people? Assuredly, no. For if all creatures united, they could not create a single new fly from nothing. If the blessed God who has created this city now sustains it, why you desire to destroy it? Why did you not say, 'May it please you, master, that we pray to the Lord our God that this people may be converted to penitence?'" Assuredly, the proper act of a disciple of mine is to pray to God for those who do evil.

Tell me, O man, who is your enemy? Indeed, it is your body and everyone who praises you. Therefore, if

you were of sane mind, you would kiss the hand of those who revile you, and present gifts to those who persecute you and strike you much. Because the more that for your sins you are reviled and persecuted in this life, the less you will be hounded in the Day of Judgment.

Surely, not a leaf stirs without the will of God. Wherefore, when you are in tribulation, do not think of how much you have borne or of him who afflicts you; but consider how much for your sins you are worthy to receive at the hand of the devils of hell."

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SHARES

Power Of The Tongue

The Passover drew near, so Jesus with his disciples went up to Jerusalem. He went to the pool called Probatika. The bath was so crowded because every day the angel of God stirred the water, and whoever first entered the water after its movement was cured of every kind of infirmity. Therefore, a great number of sick persons remained beside the pool, which had five porticoes. Jesus saw there an impotent man, who had been there thirty-eight years sick with a grievous infirmity. Therefore, Jesus, knowing this by divine inspiration, had compassion on the sick man, and said to him, "Do you want to be made whole?"

The impotent man answered, "Sir, when the angel stirs the water, I do not have anyone to put me into it, but while I am coming to the water another steps down before me and enters." Then Jesus lifted up his eyes to heaven and said, "Lord our God, God of our fathers, have mercy upon this impotent man."

Then Jesus said, "In God's name, brother be whole; rise and take up your bed." Then the impotent man arose, praising God, carried his bed upon his shoulders, and went to his house praising God.

Those who saw him cried, "It is the Sabbath day; it is not lawful for you to carry your bed." He answered, "He who made me whole said to me, 'Pick up your bed, and go your way to your home.'" Then they asked him, "Who is he?" He answered, "I do not know his name." Among themselves they said, "It must have been Jesus the Nazarene." Others said, "No, for Jesus the Nazarene is a holy one of God, whereas he who has done this thing is a wicked man, for he causes the Sabbath to be broken."

Jesus went into the Temple, and a great multitude drew near to him to hear his words. One of the priests came to him, saying, "Good master, you teach well and truly; tell me therefore, what reward God will give us in paradise?" Jesus answered, "You call me good, and do not know that God alone is good." Jesus continued, "Truly I say to you, nothing is more perilous than speech. For so Solomon said, 'Life and death are in the power of the tongue.'" Then he turned to his disciples and said, "Beware of those who bless you, because they deceive you. With the tongue Satan blessed our first parents, but the outcome

of his words was miserable."

Then he said to the priest, "You ask me to tell you what God will give us in paradise. Truly, I say to you that those who think of the wages do not love the master. You should not say, 'What will God give me?' but you should say, 'What should I give to God for all that He has given to me?'

I will speak to you by a parable that you may understand. A king found by the wayside, a man stripped by thieves who had wounded him to death. The king had compassion on him, and commanded his slaves to bear that man to the city and tend him. They did this with all diligence. The king conceived a great love for the sick man, so that he gave him his own daughter in marriage, and made him his heir. Now assuredly this king was most merciful. However, the man beat the slaves; despised the medicines; abused his wife; spoke evil of the king; and caused his vassals to rebel against him. Moreover, when the king required any service, he used to say, 'What will the king give me as reward?' Now when the king heard this, what did he do to so impious a man?" They all replied, "Woe to him, for the king deprived him of all, and cruelly punished him."

Then Jesus said, "O priests, scribes, and Pharisees, and you high-priest that hear my voice, you dishonour God with your manner of life; and now you ask me, 'What will God give us in paradise?' You should ask me, 'What will be the punishment that God will give you in hell; and then what you ought to do for true penitence in order that God may have mercy on you;'¹ for this I can tell you; and to this end I am sent to you."

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SHARES

God Of Israel

Jesus went out of the Temple, and the common people magnified him, for they brought all the sick folk whom they could gather; and Jesus having made prayer, gave to all their health.

Whereupon, on that day in Jerusalem the Roman soldiery began to stir up the common people, saying that Jesus was the God of Israel who has come to visit his people.

Jesus departed from Jerusalem after the Passover, and entered into the borders of Caesarea Philippi. On that time, the angel Gabriel informed him of the sedition which was beginning among the common people. Therefore, Jesus asked his disciples, saying, "What do men say of me?" They answered, "Some say that you are Elijah, others Jeremiah, and others one of the old prophets." Jesus answered, "And you; what say you about me?" Peter answered, "You are Christ, son of God."

Then Jesus got angry, and with anger rebuked him, saying, "Woe to you if you believe this, for I have won from God a great curse against those who believe this. Beware that never again you say such words, because God would reprobate you!" Peter wept and said, "Lord, I have spoken foolishly; beseech God that he pardons me."

Then Jesus said, "If our God did not want to show himself to Moses his servant, nor to Elijah whom He loved, nor to any prophet, will you think that God should show himself to this faithless generation? However, do you not know that God has 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 God have likeness to man? Woe to those who suffer themselves to be deceived of Satan!"

Afterwards, Jesus departed and went into Galilee, in order that this vain opinion, which the common folk began to hold concerning him, might be extinguished.

Jesus arrived in his own country, and it was spread through all the region of Galilee that Jesus, the prophet has come to Nazareth. Whereupon, with diligence sought, the sick came to him beseeching that he would touch them with his hands. So great was the multitude that a certain rich man, sick of the palsy, not being able to get himself carried through the door, he carried himself up to the roof of the house in which Jesus was, and as the roof was uncovered, had himself let down by sheets in front of Jesus.

Jesus stood for a moment in hesitation, and then he said, "Do not be afraid, brother, for your sins are forgiven you." Everyone was offended hearing this, and they said, "And who is this who forgives sins?"

Then Jesus said, "I am not able to forgive sins, nor is any man, but God alone forgives. However, as servant of God, I can beseech him for the sins of others; and so, I have besought him for this sick man; and I am sure that God has heard my prayer. Therefore, that you may know the truth, I say to this sick man, 'In the name of God, the God of Abraham and his sons, rise up healed!'"

When Jesus said this, the sick man rose up healed and glorified God. Then the common people besought Jesus that he would beseech God for the sick who stood outside. Whereupon, Jesus went out to them, and having lifted up his hands said, "O God of hosts, the living God, the true God, the holy God who never dies, have mercy upon them!" Then Jesus laid his hands upon the sick folk, and they all received their health. Thereupon, they magnified God, saying, "God has visited us by his prophet, and a great prophet, God has sent to us."

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SHARES

Knowledge

One night Jesus advised his disciples and said, "I say to you that on the Day of Judgment many people will say to God, 'Lord, we have preached and taught by your Law.' Against them even, the stones will cry out, saying, 'When you preached to others with your own tongue you condemned yourselves, O workers of iniquity.'

He who knows the truth and works the contrary shall be punished with such grievous penalty that Satan shall almost have compassion on him. Tell me, now has our God given us the Law for knowing or for working? Truly, I say to you that all knowledge has for end that wisdom which works all it knows. Tell me, if one were sitting at table and with his eyes beheld delicate meats, but with his hands should choose unclean things and eat those, would not he be mad?" "Yes, assuredly," said the disciples.

Then Jesus said, "O mad beyond all madmen are you, O man who with your understanding know heaven, and with your hands choose earth; with your understanding know God, and with your affection desire the world; with your understanding know the delights of paradise, and with your works choose the miseries of hell."

Then Jesus continued, "Truly I say to you that God had not compassion on the fall of Satan, but yet had compassion on the fall of Adam. Let this suffice you to know the unhappy condition of him who knows good and does evil."

Then said Andrew, "O master, it is a good thing to leave learning aside, so as to do not fall into such condition." Jesus answered, "If the world is good without the sun, man without eyes, and the soul without understanding, then it is good to do not know. Do you not know that it is a precept of God to learn? For thus says God, 'Ask of your elders, and they should teach you.'

Truly, I say to you that man ought to spend all the time of his life not in learning how to speak or to read, but in learning how to work well. Woe to the world that studies only to please a body that is clay and dung, but does not study to serve God who has made all things; and who is blessed for evermore."

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SHARES

Woman Of Samaria

Early in the morning of a certain day, Jesus and his disciples arrived near the well, which Jacob made and gave to his son Joseph. Jesus being wearied with the journey, sat down by the well, upon the stone

of the well. The disciples went to the city to buy food. Then a woman of Samaria came to the well to draw water. Jesus said to her, "Give me to drink." The woman answered, "Are you not ashamed that you, being a Hebrew, ask drink of me, a Samaritan woman?" Jesus answered, "O woman, if you knew who he is that asks you for drink, perhaps you would have asked of him for drink." The woman answered, "Now how should you give me to drink, seeing you have no vessel to draw the water, nor rope, and the well is deep?" Jesus answered, "O woman, whoever drinks of the water of this well, thirst comes to him again, but whosoever drinks of the water that I give, has no more thirst, and they come to eternal life."

She said, "O Lord, give me of your water." Jesus answered, "Go call your husband, and to both of you I will give to drink." The woman said, "I have no husband." Jesus answered, "Well, you said the truth, for you have had five husbands, and he whom you have now is not your husband."

The woman was confounded hearing this, and said, "O Lord, perhaps you are the Messiah." Jesus answered, "I am indeed sent to the House of Israel as a prophet of salvation; but after me will come the Messiah, sent of God to the entire world; for whom God has made the world."

The woman left her water pot and ran to the city to announce all that she had heard from Jesus. She entered into the city and said, "O men come, and see a new prophet sent of God to the House of Israel." She recounted to them all that she had heard from Jesus. The multitude came to see Jesus and they besought him to abide with them. Therefore, he entered into the city and abode there two days; healing all the sick, and teaching concerning the kingdom of God.

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SHARES

A Great Night

After the prayer of midnight, the disciples came near to Jesus, and he said to them, "This night in the time of the Messenger of God will be the jubilee every year which now comes every hundred years. Therefore, I want us to not sleep; but let us make prayer; bowing our head hundred times; doing reverence to our God Mighty and Merciful who is blessed for evermore. Each time let us say, 'I confess You, our God alone that had no beginning, nor shall ever have end; for by Your mercy You gave to all things their beginning, and by Your justice You shall give to all an end that has no likeness among men. It is because in Your infinite goodness You are neither subject to motion nor to any accident. Have mercy on us, for You have created us, and we are the works of Your hand.'"

Having made the prayer, Jesus said, "Let us give thanks to God because he has given to us this night great mercy." The disciples rejoiced greatly at hearing this, and said, "Master, teach us some precepts this night." Then Jesus said, "Have you ever seen dung mixed with balsam?" They answered, "No, Lord,

for no one is so mad as to do this thing." "Now I tell you that there be in the world greater madmen," said Jesus, "because with the service of God they mingle the service of the world.

Tell me, when you wash yourselves for prayer, do you take care that unclean things do not touch you? Yes, assuredly. However, what do you do when you are making prayer? You wash your soul from sins through the mercy of God. Would you be willing then, while you are making prayer, to speak of worldly things? Take care not to do so, for every worldly word becomes dung of the devil upon the soul of him that speaks."

Then the disciples trembled, because he spoke with vehemence of spirit. They said, "O master, what should we do if when we are making prayer a friend comes to speak to us?" Jesus answered, "Let him wait, and you finish the prayer." Bartholomew said, "But what if he gets offended and goes his way, when he sees that we do not speak with him?" Jesus answered, "If he gets offended, believe me he is not a good friend of you and he is not a real believer."

Then Jesus said, "Truly, I say to you that everyone when he prays is speaking with God. Is it then right that you leave speaking with God in order to speak with man? Is it right that your friend for this reason gets offended, just because you have more reverence for God than for him? Believe me that if he gets sad when you make him wait, he is a good servant of the evil; for the devil desires that God be forsaken for man. Therefore, they who love God should separate themselves from the works of the world, so as not to corrupt the good work."

Then Jesus asked, "When a man works ill or talks ill, if one goes to correct him, and hinders such work, is it good?" The disciples answered, "He does well, because he serves God, who always seeks to hinder evil, even as the sun that always seeks to chase away the darkness." Jesus said, "And I tell you that when one works well or speaks well, whosoever seeks to hinder him, under pretext of aught that is not better, he serves the devil; for the devil attends to naught else but to hinder every good thing."

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SHARES

The Friend

Jesus continued, "I say to you as said Solomon, the prophet, holy one and friend of God, 'Of a thousand whom you know one is your friend.'"

Then Matthew said, "So we cannot love anyone." Jesus answered, "Truly I say to you, that it is not lawful for you to hate anything only the sin; insomuch that you cannot hate even Satan as a creature of God, but rather as the enemy of God; because he is a creature of God, and all that God has created is good

and perfect. Accordingly, whoever hates the creature hates also the creator.

Do you know what does friend mean? Friend means nothing but physician of the soul. As one rarely finds a good physician who knows the sickness and understands to apply the medicines for that, also friends who know the faults and understand how to guide to good are rare. However, some friends feign to not see the faults of their friend; others excuse them; others defend them under earthly pretext; and what is worse, there are so-called friends who invite and aid their friends to err. Beware that you should not receive such men as friends, for that in truth they are enemies and slayers of the soul.

Let your friend be such that even as he wills to correct you, so he may receive correction; and even as he wills that you should leave all things for love of God, even so again it may content him that you forsake him for the service of God.

Tell me, if a man does not know how to love God, how he knows how to love himself. Moreover, how does he know how to love others, not knowing how to love himself? Indeed, this is impossible.

Therefore, when you choose one as friend, see that you consider first, not his fine lineage, not his fine family, not his fine house, not his fine clothing, not his fine person, nor yet his fine words. However, look how he concerns God; how he despises earthly things; how he loves good works, and above all how he hates his own flesh. You shall find the true friend, if he above all things concerns God, and despises the vanities of the world; if he shall be always occupied in good works, and hates his own body as a cruel enemy.

Truly, I say to you that he who has found a true friend has found one of the delights of paradise; and more than that, such is the key of paradise."

Thaddeus asked, "But if perhaps a man has a friend who is not such as you have said, O master, what should he do? Should he forsake him?" Jesus answered, "He must do as the mariner does with the ship, which sails it so long as he perceives it to be profitable, but when he sees it to be a loss, forsakes it. So, you should do with your friend who is worse than you in those things wherein he is an offence to you; leave him if you do not want to miss the mercy of God."

If your brother has committed a sin against you, go and correct him with mercy. If he amends, then you rejoice, for you have gained your brother. If he did not amend, go and call two witnesses and correct him afresh. If he did not amend, go and tell it to the church. If he did not amend yet, count him as a nonbeliever.

However, be aware that you do not hold yourself for better; rather you should say, 'If God does not help me with His grace, I would be worse than him.'"

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SHARES

A Mortal Man

At this time, by the word of the holy angel, the disciples went to Mount Sinai with Jesus. There they stayed forty days. When this was past, Jesus drew near to the Jordan River, to go to Jerusalem. There, one of them who believed Jesus is God saw him. Then, with great gladness repeatedly cried, "Our God comes!" He reached the city and moved the whole city saying, "Our God comes, O Jerusalem; prepare to receive him!" He testified that he had seen Jesus near to the Jordan.

Everyone, small and great, went out from the city to see Jesus, so that the city became empty. When they saw this, the governor and the high priest rode forth and sent a messenger to Herod, who also rode forth to find Jesus, in order to suppress the sedition of the people.

For two days they sought him in the wilderness near to the Jordan, and the third day they found him near the hour of midday, when he with his disciples was purifying himself for prayer, according to the Book of Moses.

Jesus marvelled greatly, seeing the multitude, which covered the ground with people, and he said to his disciples, "Perhaps Satan has raised sedition in Judea. May it please God to take away from Satan the dominion, which he has over sinners?" When he had said this, the crowd drew near, and when they knew him, they began to cry out, "Welcome to you, O our God!" Moreover, they began to do him reverence, as to God.

Jesus gave a great groan and said, "Go from me, O madmen, for I fear that the earth shall open and devour me with you for your abominable words!" At this, the people were filled with terror and began to weep.

Then Jesus lifted his hand in token of silence and said, "Truly you have erred greatly, O Israelites in calling me, a man, your God. I fear that God may for this, give heavy plague upon the holy city, handing it over in servitude to strangers."

Having said this, Jesus smote his face with both his hands. Whereupon, arose such a noise of weeping that none could hear what Jesus was saying. Then, once more, he lifted up his hand in token of silence, and people got quiet from their weeping. He said, "I confess before heaven, and I call to witness everything that dwells upon the earth that I am a stranger to all that you have said; seeing that I am man, born of mortal woman, subject to the judgment of God, suffering the miseries of eating and sleeping, cold and heat like other men. Whereupon, when God shall come to judge, my words like a sword shall pierce each one of them who believe me to be more than man."

Having said this, Jesus saw a great multitude of equestrians. Whereby, he perceived that the governor with Herod and the high priest were coming. When they arrived there, everyone dismounted, and they

made a circle around Jesus, insomuch that the soldiers could not keep back the people who were desirous to hear Jesus speaking with the priest.

Jesus drew near to the priest with reverence, but he was wishful to bow himself down and worship Jesus, when Jesus cried out, "Beware of what you do, o priest of the living God! Do not Sin against our God!" The priest answered, "Now is Judea so greatly moved over your signs and your teaching that they cry out that you are God; wherefore, constrained by the people, I came here with the Roman governor and King Herod. We pray you therefore from our heart that you will be content to remove the sedition, which is arisen on your account. For some say you are God; some say you are son of God; and some say you are a prophet."

Jesus answered, "And you, O high priest of God, why have you not quieted this sedition? Are you also perhaps, gone out of your mind? Have the prophecies, with the Law of God, so passed into oblivion?"

Having said this, Jesus said again, "I confess before heaven, and call to witness everything that dwells upon the earth that I am a stranger to all that men have said of me, to wit, that I am more than man. For I am a man, born of a woman, subject to the judgment of God; that live here like as other men, subject to the common miseries. As God lives, in whose presence my soul stands, you have greatly sinned, O priest, in saying what you have said. May it please God that there does not come upon the holy city, great vengeance for this sin."

Then the governor and Herod said, "Sir, it is impossible that man can do what you do. Therefore, we do not understand what you say." Jesus answered, "O governor, and you O king, you say this because you are strangers to our Law; for if you read the testament and covenant of our God, you would see that Moses with a rod made the water turn into blood, the dust into fleas, the dew into tempest, and the light into darkness. He made the frogs and flies to come into Egypt, which covered the ground. He opened the sea, wherein he drowned Pharaoh. Now everyone confesses that Moses is a dead man at this present. Joshua made the sun to stand still, and opened the Jordan, which I have not yet done; and of Joshua, everyone confesses that he is a dead man at this present. Elijah made fire to come visibly down from heaven, and rain, which I have not done; and of Elijah, everyone confesses that he is a human. Moreover, in like manner, many other prophets, holy men of God, who in the power of God have wrought things, which cannot be grasped by the minds of those who do not know God the Almighty and Merciful, who is blessed for evermore."

Then Jesus in order to quiet the people mounted up into a lofty place and said, "It is written in the testament that our God is everywhere, and that there is not any other god but Him who strikes down and makes whole, and does all that pleases Him."

Then Jesus, having lifted up his hands, said, "O Lord, our God, this is my faith wherewith I shall come to your judgment, in testimony against everyone who believe the contrary."

Then turning himself towards the people, he said, "I am a visible man and a morsel of clay that walks

upon the earth, mortal as are other men. I have had a beginning, and shall have an end; and I am such that I cannot create a fly over again."

Thereupon, the people raised their voices weeping, said, "We have sinned, Lord our God against you; have mercy upon us." They asked Jesus that he would pray for the safety of the holy city. Therefore, Jesus, having lifted up his hands, prayed for the holy city and for the people.

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SHARES

Who Is Jesus

When the prayer was ended, the priest said with a loud voice, "Stay Jesus for we need to know who you are, for the quieting of our nation." Jesus answered, "I am Jesus, son of Mary, of the seed of David; a man that is mortal and fears God."

The priest said, "In the Book of Moses it is written that our God must send us the Messiah, who will come to announce to us what God wills; and will bring to the world the mercy of God. Therefore, I pray you tell us the truth. Are you the Messiah of God whom we expect?" Jesus answered, "It is true that God has so promised, but indeed I am not him; for he is made before me, and shall come after me."

The priest answered, "By your words and signs at any rate we believe you to be a prophet and a holy one of God, wherefore I pray you in the name of all Judea and Israel that you, for love of God should tell us that how the Messiah will come." Jesus answered, "As God lives, in whose presence my soul stands, I am not the Messiah whom all the tribes of the earth expect; even as God promised to our father Abraham, saying, "In your seed I will bless all the tribes of the earth."

However, when God takes me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God. Whence, my words and my doctrine will be contaminated, insomuch that scarcely there will remain thirty faithful ones. Whereupon, God will have mercy upon the world, and sends his Messenger who comes from the south with power, and destroys the idols with the idolaters. He will bring with him the mercy of God for salvation of them who believe in him, and blessed is he who will believe in his words."

After this speech, the multitude departed with the priest. The governor with Herod had great disputations concerning Jesus and concerning his doctrine. Then the priest requested the governor to write to the senate the whole matter. Accordingly, the senate decreed that on pain of death none should call Jesus the Nazarene, prophet of the Jews, either God or son of God.

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SHARES

Blessed Food

When the greater part of the crowd had departed, about five thousand men, women, and children remained. They were very tired because of the journey. Longing to see Jesus, they had forgotten to bring any bread, and for two days, they ate raw herbs. Therefore, they were not able to depart like the others.

Jesus, when he perceived this, had pity on them, and said to Philip, "Where can we find bread for them that they do not perish of hunger?" Philip answered, "Lord, two hundred pieces of gold could not buy so much bread that each one should taste a little." Then Andrew said, "Here is a child who has five loaves and two fishes. However, what will it be among so many?" Jesus answered, "Make the multitude sit down." They sat down upon the grass by fifties and by forties.

Jesus took the bread, and prayed to God. Then he gave it to the disciples, and they gave it to the multitude; and so, did they with the fishes. Everyone ate and was satisfied.

Afterwards, Jesus when he had given thanks to God dismissed them. However, seventy-two men did not want to leave him. Wherefore, Jesus perceiving their faith chose them as disciples.

Jesus, having withdrawn into a hollow part of the desert in Tiro near to Jordan, called together the seventy-two with the twelve, and when he had seated himself upon a stone, made them to sit near him. Then he said, "These days we have seen a great wickedness in Judea and in Israel such that my heart trembles within my breast for fear of God. Therefore, you must go through Judea and Israel, preaching the truth to the twelve tribes that they may be undeceived."

Then he said to them, "Barnabas and John will stay with me, and others go through all the region of Samaria and Judea and Israel; preaching penitence and make prayer over the sick, because God has given me authority over every sickness."

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SHARES

Repentance

Barnabas asked Jesus, "O Master, if your disciples be asked, what should they answer, and how should they show penitence?" Jesus answered, "When a man loses a purse does he turn back only his eye to see it, or his hand to take it and his tongue to ask? No, but he turns his whole body back and employs every power of his soul to find it. Is this true?" Barnabas answered, "It is most true."

Then Jesus said, "Penitence is a reversing of the evil life; for every sense must be turned around to the contrary of what it wrought while sinning. Instead of delight must be mourning; for laughter weeping; for revelling fasts; for sleeping vigils; for leisure activity; for lust chastity. Let storytelling be turned into prayer and avarice into almsgiving."

Then he continued, "Know then that penitence more than anything else must be done for pure love of God; otherwise, it will be vain to repent. I will speak to you by a similitude. Every building, if its foundation be removed, will fall into ruin. The foundation of our salvation is God, without whom there is no salvation. When man has sinned, he has lost the foundation of his salvation. Therefore, it is necessary to begin from the foundation. The sinner should cry and it should be like that of a father who weeps over his son who is near to death.

O madness of man, who weeps over the body and yet does not weep over the soul from which the mercy of God has departed because of sin, tell me if the mariner, when his ship has been wrecked by a storm, could recover all that he had lost by weeping, what would he do? It is certain that he would weep bitterly. I say to you truly that in everything for which a man weeps, he sins, except when he weeps for his sin; for every misery that comes to man comes to him from God for his salvation, so that he should rejoice when it befalls him. However, sin comes from the devil for the damnation of man, and yet man is not sad about that. Surely, here you can perceive that man seeks loss and not profit.

I tell you that for sin alone one ought to weep, because by sinning man forsakes his Creator. However, how does he weep who attends at revelling and feasts? Therefore, you must turn revelling into fasts.

The first thing that follows sorrow for sin is fasting. For he who sees that a certain food makes him sick, for that he fears death, after sorrowing that he has eaten it, forsaken it, so as not to make himself sick. Therefore, the sinner should do the same. Perceiving that pleasure has made him to sin against God his creator by following sense in these good things of the world; let him sorrow at having done so, because it deprives him of God, his life, and gives him the eternal death of hell."

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SHARES

Self-Exaltation

Jesus, having called together his disciples, he sent them forth two by two through the region of Israel, saying, "Go, and preach even as you have heard." Then they bowed themselves and he laid his hand upon their heads, saying, "In the name of God, give health to the sick; cast out the demons, and undeceive Israel concerning me; telling them what I said before the high priest."

They went through all Judea; preaching penitence even as Jesus had told them; healing every sort of sickness, insomuch that in Israel were confirmed the words of Jesus that God is one and Jesus is prophet of God, when they saw such a multitude do what Jesus did concerning healing of the sick.

Having passed throughout Judea the disciples returned to Jesus who received them as a father receives his sons, saying, "Tell me, how has wrought the Lord our God? Surely I have seen Satan fall under your feet and you trample upon him even as the vinedresser treads the grapes!" The disciples answered, "O Master, we have healed numberless sick persons, and cast out many demons which tormented men."

Jesus said, "God forgive you, O brethren, because you have sinned in saying 'We have healed,' seeing it is God who has done all." Then they said, "We have talked foolishly. Wherefore, teach us how to speak." Jesus answered, "In every good work say: 'God has wrought' and in every bad one say: 'I have sinned.'"

Jesus departed from the desert and entered into Jerusalem; whereupon, all the people ran to the Temple to see him. After reading of the psalms, Jesus mounted up on the pinnacle, where the scribe used to mount. Having beckoned for silence with his hand, he said, "Blessed be the holy name of God who has created us of the clay of the earth. ... Tell me brethren, what is the cause for self-exaltation? Is there perhaps, any good here upon earth? No, assuredly, for as says Solomon, the prophet of God, 'Everything that is under the sun is vanity.'

O hapless man, we are dust and our spirit goes and will not return to the earth. Whoever, extols himself, then denies that he is dust, and hence not knowing his need, he does not ask for help, and so he angers God his helper.

Two men came up here into the Temple to pray. The one was a Pharisee and the other a publican. The Pharisee drew near to the sanctuary, and praying with his face uplifted said, 'I give you thanks, O Lord my God, because I am not as other men sinners, who do wickedness and particularly as this publican; for I fast twice in the week and give tithes of all I possess.'

The publican remained afar off, bowed down to the earth, and beating his breast he said with bent head, 'Lord, I am not worthy to look upon the heaven nor upon your sanctuary, for I have sinned much; have mercy upon me!'

Truly, I say to you, the publican went down from the Temple in better case than the Pharisee did, for that our God justified him; forgiving him his sin. However, the Pharisee went down in worse case than the publican did, because our God rejected him; having his works in abomination.

You, O man, do you boast yourself of having done anything that is good, seeing our God created you of clay and works in you all good that is wrought? Why do you despise your neighbour? Do you not know that if God had not preserved you from Satan, you would be worse than Satan?

Having said this, Jesus prayed, and the people said, "So be it! So be it!"

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SHARES

Mary, The Public Sinner

When Jesus had finished his prayer, he descended from the pinnacle. Whereupon, there were brought to him many sick folks whom he made whole, and he departed from the Temple. Thereupon, Simon, a leper whom Jesus had cleansed, invited him to eat bread.

Jesus, having entered the house of Simon, sat down next to the table. While he was eating, behold a woman named Mary, a public sinner, entered into the house, and flung herself upon the ground behind Jesus' feet, and washed them with her tears; anointed them with precious ointment, and wiped them with the hairs of her head.

Simon was scandalized with all that sat around the table, 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 suffer her to touch him." Then Jesus said, "Simon, I have a thing to say to you." Simon answered, "Speak, O Master, for I desire your word."

Jesus said, "There was a man who had two debtors. The one owed to his creditor fifty pence, the other five hundred. Whereupon, when neither of them had wherewithal to pay, the owner moved with compassion, forgave the debt to each. Which of them would love his creditor most?" Simon answered, "He to whom was forgiven the greater debt." Jesus said, "You answered well. I say to you therefore, behold this woman and yourself; for you were both debtors to God; the one for leprosy of the body, the other for leprosy of the soul, which is sin. God our Lord, moved with compassion through my prayers, has willed to heal your body and her soul. You therefore, love me little, because you have received little as a gift. Therefore, when I entered your house, you did not kiss me nor anoint my head. However, this woman straightway on entering your house, she placed herself at my feet, which she has washed with her tears and anointed with precious ointment. Wherefore, truly I say to you, many sins are forgiven her,

because she has loved much."

Turning to the woman he said, "Go your way in peace, for the Lord our God has pardoned your sins; but see you sin no more. Your faith has saved you."

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SHARES

Flee

Early in the morning, men of the city, with the women and children, came to the house where Jesus was with his disciples, and sought him saying, "Sir, have mercy upon us, because this year the worms have eaten the corn, and we will not receive any bread this year in our land."

Jesus answered, "O what fear is yours! Do you not know that Elijah, the servant of God, while the persecution of Ahab continued for three years, did not see bread, nourishing himself only with herbs and wild fruits? David our father, the prophet of God, ate wild fruits and herbs for two years, while being persecuted by Saul, and he ate bread only twice."

The men answered, "Sir, they were prophets of God, nourished with spiritual delight, and therefore they endured well; but how will these small ones fare?" Then they showed him the multitude of their children. Jesus had compassion on their misery, said, "How long is it until harvest?" They answered, "Twenty days." Jesus said, "See that for these twenty days we give ourselves to fasting and prayer; for God will have mercy upon you. Truly, I say to you, God has caused this dearth because here began the madness of men and the sin of Israel, when they said that I was God, or Son of God."

When they had fasted for nineteen days, on the morning of the twentieth day, they beheld the fields and hills covered with ripe corn. They ran to Jesus, and recounted everything to him. When he had heard it, gave thanks to God, and said, "Go, brethren, gather the bread, which God has given." They gathered so much corn that they did not know where to store it; and this thing was cause of plenty in Israel.

The citizens took council to set up Jesus as their king. Knowing that, Jesus fled from them. The disciples strove fifteen days to find him. After they found him, they weeping, asked, "O Master, why did you flee from us? We have sought you mourning." Jesus answered, "I fled because I knew that a host of devils is preparing for me that in a short time you will see. The chief priests with the elders of the people will rise against me and they will wrest authority to kill me from the Roman governor; because they fear that I usurp kingship over Israel. Moreover, I shall be sold and betrayed by one of my disciples, as Joseph was sold into Egypt. However, the just God will make him fall, as says the prophet David, 'He shall make him fall into the pit who spreads a snare for his neighbour.' God will save me from their hands, and will take

me out of the world."

The day following, thirty-six of disciples came two by two, and Jesus abode in Damascus awaiting the others. The disciples mourned for they knew that Jesus must depart from the world. Wherefore, he said, "He who walks without knowing where he goes is surely unhappy, but the one who is able and knows how to reach a good hostelry, yet desires and wills to abide on the miry road, in the rain, and in peril of robbers, is more unhappy. Tell me brethren; is this world our native country? Surely not, seeing that the first man was cast out into the world into exile and there he suffers the punishment of his error. Is there an exile who does not aspire to return to his own rich country when he finds himself in poverty? Assuredly, reason denies it, but experience proves it, because the lovers of the world will not think upon death. Even when one speaks to them of death, they will not heed his speech."

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SHARES

Judas, The Traitor

Judas, the traitor, when saw that Jesus has fled, lost the hope of becoming powerful in the world, for he carried Jesus' purse, wherein was kept all that was given him for love of God. He hoped that Jesus would become king of Israel, and so he himself would be a powerful man. Therefore, having lost this hope, he said within himself, "If this man were a prophet, he would know that I steal his money; and so, he would lose patience and cast me out of his service, knowing that I do not believe in him. Moreover, if he were a wise man, he would not flee from the honour that God wills to give him. Wherefore, it will be better that I make arrangement with the chief priests and with the scribes and Pharisees, and see how to give him up into their hands, for so I will be able to obtain something good."

Whereupon, having made his resolution, he gave notice to the scribes and Pharisees how the matter had passed in Nain. They took counsel with the high priest, saying, "What shall we do if this man becomes king? Surely, we shall fare badly, because he is fain to reform the worship of God after the ancient custom. How shall we fare under the sovereignty of such a man? Now, we have a king and a governor that are alien to our Law, who does not care for our Law, even as we do not care for theirs. Therefore, we are able to do whatsoever we list, for, even though we sin, our God is so merciful that he is appeased with sacrifice and fasting.

Moreover, this man says that the Messiah is not from the seed of David (as one of his chief disciples has told us), but says that he shall come of the seed of Ishmael, and that the promise was made in Ishmael and not in Isaac."

Therefore, having heard the proposal, the high priest answered that he must treat with Herod and with

the governor, "because the people are so inclined towards him that without the soldiery, we are not able to do anything; and may it please God that with the soldiery we may accomplish this business."

Wherefore, having taken counsels among themselves, they plotted to seize Jesus by night, when the governor and Herod should agree thereto.

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SHARES

The Physician

After the coming of all the disciples to Damascus, Jesus said, "Let us return into Galilee, for the angel of God has said to me that I must go there." Therefore, one Sabbath morning, Jesus came to Nazareth. When the citizens recognized Jesus, everyone desired to see him.

A publican named Zacchaeus, who was of small stature, not being able to see Jesus because of the great multitude, climbed to the top of a sycamore. There, he waited for Jesus to pass that place, when he went to the synagogue. Jesus then, having come to that place, lifted up his eyes and said, "Come down, Zacchaeus, for today I will abide in your house."

The man came down and received him with gladness, making a splendid feast. The Pharisees murmured, saying to Jesus' disciples, "Why has your master gone in to eat with publicans and sinners?" Jesus answered, "Why does the physician enter into the house of a sick? Tell me, and I will tell you why I am here." They answered, "To heal the sick." "You say the truth," said Jesus, "for those who are whole have no need of medicine, only the sick. As God lives, in whose presence my soul stands, God sends his prophets and servants into the world in order that sinners may repent. He does not send them for the sake of the righteous, because they had no need of repentance, even as he that is clean has no need of the bath. Truly I say to you, if you were true Pharisees, you would be glad that I should have gone in to sinners for their salvation."

Then Jesus continued, "Those who wish to do good works, let them attend to their own selves, for there is no profit in gaining the whole world and losing one's own soul. They who wish to teach others, let them live better than others, because nothing can be learned from him who knows less than we do. How shall the sinner amend his life when he hears one worse than him teaches him?"

They who seek God, let them flee the conversation of men; because Moses being alone upon Mount Sinai found God and spoke with Him, as does a friend who speaks with a friend.

Those who seek God, when they walk, let them look just at their own feet; when they speak, let them

Speak just 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 draws his breath. Let one garment, of the skin of beasts, suffice. Let him hate and condemn no one just 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 Moses, for in this way you will find God so that in every time and place you feel that you are in God and God is in you."

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SHARES

A Father And Two Sons

Then Zacchaeus said, "Sir, behold I will give for love of God, fourfold all that I have received by usury." Then Jesus said, "This day salvation has come to this house. Truly, many publicans, harlots, and sinners shall go into the kingdom of God, and they who account themselves righteous shall go into eternal flames." Hearing this, the Pharisees departed in indignation.

Then Jesus said to them who were converted to repentance, and to his disciples, "There was a father who had two sons. The younger said, 'Father, give me my portion of goods.' His father gave it to him. After receiving his portion, he departed and went into a far country, where he wasted all his substance with harlots, living luxuriously. After this, there arose a mighty famine in that country, such that 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, eating acorns.

However, when he came to himself, he said, 'Oh, how many in my father's house are feasting in abundance, and I perish here with hunger! I will go back to my father, and will ask him to punish me.' The poor man went, and it happened that his father saw him coming from afar off. Therefore, his father went forth to meet him, and having come up to him, he embraced his son and kissed him.

The son bowed himself down, saying, 'Father, I have sinned in heaven against you. Now do to me as to one of your servants, for I am not worthy to be called your son.' The father answered, 'Son, do not say so, for you are my son, and I will not suffer you to be in the condition of my slave.' He called his servants and said, 'Bring new robes here and clothe my son, and give him new garments; give him the ring on his finger, and kill the fatted calf and we will make merry; for this son of mine was dead but now has come to life again. He was lost and now is found.'

While they were making merry in the house, the elder son came home, and hearing that they were making merry within, he marvelled and called one of the servants, asking him why they were making

merry in this way. The servant answered him, 'Your brother has come home and your father has killed the fatted calf, and they are feasting.' The elder son was greatly angered when he heard this, and did not go into the house. Therefore, his father came out and said to him, 'Son, your brother has come. Come and rejoice with him.' The elder son answered with indignation, 'I have always served you with good service, and you never gave me a lamb to eat with my friends. However, as for this worthless fellow that departed from you, wasting his entire portion with harlots, now that he is come you have killed the fatted calf!' The father answered, 'Son, you are always with me and everything is yours; but this one was dead and is alive again; was lost and now is found; that is why we must rejoice.'"

"As God lives," said Jesus, "Even so there is rejoicing among the angels of God over one sinner who repents."

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SHARES

Roman Soldiers

Jesus went to Jerusalem, and one Sabbath day, entered into the Temple. There, the soldiers drew near to tempt him and take him. They told Jesus, "Master, is it lawful to wage war?" Jesus answered, "Our faith tells us that our life is a continual warfare upon the earth."

The soldiers said, "So would you convert us to your faith, and wish that we should forsake the multitude of gods (for Rome alone has twenty-eight thousand gods that are seen) and should follow your God who is one and cannot be seen; it is not known where he is, and perhaps he is but vanity."

Jesus answered, "If I had created you, as our God has created you, I would seek to convert you." They answered, "Now how has your God created us, seeing it is not known where he is? Show us your God, and we will become Jews." Jesus said, "If you had eyes to see him, I would show Him to you, but since you are blind, I cannot show you Him." The soldiers answered, "Surely, the honour which this people pay you must have taken away your understanding; for every one of us has two eyes in his head, and you say we are blind." Jesus answered, "The carnal eyes can only see things gross and external; therefore, you will only be able to see your gods of wood and silver and gold that cannot do anything. However, we of Judah have spiritual eyesight, which are the fear and the faith of our God. Wherefore, we can see our God in every place."

The soldiers answered, "Beware how you speak, for if you pour contempt on our gods, we will give you into the hand of Herod who will take vengeance for our gods, which are omnipotent." Jesus answered, "If they are omnipotent as you say, pardon me, for I will worship them." The soldiers rejoiced at hearing this, and began to extol their idols. Then Jesus said, "In this matter, we need not words but deeds; cause

therefore that your gods create one fly, and I will worship them."

The soldiers were dismayed at hearing this, and did not know what to say. Wherefore, Jesus said, "Assuredly, seeing they make not a single fly afresh, I will not for them forsake that God who has created everything with a single word; whose name alone affrights armies." The soldiers answered, "Now let us see this; for we are fain to take you," and they were fain to stretch forth their hands against Jesus.

Jesus said, "Adonai Sabaoth!" Whereupon, straightway the soldiers were rolled out of the Temple as one rolls casks of wood when they are washed to refill them with wine; insomuch that now their head and their feet struck the ground, and that without any one touching them. Moreover, they were so affrighted and fled in such wise that they were never seen in Judea anymore.

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SHARES

A Testimony Of The Gospel

When Jesus had made the midday prayer, as he went out of the Temple, he found one blind from his mother's womb. His disciples asked him saying, "Master, who sinned in this man, his father or his mother that he was born blind?" Jesus answered, "Neither his father nor his mother sinned in him, but God created him so, for a testimony of the Gospel."

Then having called the blind man up to him he spat on the ground, made clay, and placed it upon the eyes of the blind man and said to him, "Go to the pool of Siloam and wash yourself!"

The blind man went, and having washed received light. Whereupon, as he returned home, many who met him said, "If this man were blind, I should say for certain that it was he who used 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 who used to sit at the beautiful gate of the Temple?" He answered, "I am him." They said, "Now how did you receive your sight?" He answered, "A man made clay, spitting on the ground, and this clay he placed upon my eyes and said to me, 'Go and wash yourself in the pool of Siloam.' I went and washed, and now I see. Blessed be the God of Israel!"

When this man came again to the beautiful gate of the Temple, all Jerusalem was filled with the matter. Therefore, he was brought to the chief of the priests, who was conferring with the priests and the Pharisees against Jesus. The high priest asked him, saying, "Man, were you born blind?" "Yes," he replied. The high priest said, "Now tell us what prophet has appeared to you in a dream and given you light. Was it our father Abraham; or Moses, the servant of God, or some other prophets? For others could not do such a thing."

The man replied, "Neither Abraham nor Moses, nor any prophet have I seen in a dream and been healed by him. However, as I sat at the gate of the Temple, a man made me come near to him and having made clay of earth with his spittle, put some of that clay upon my eyes and sent me to the pool of Siloam to wash. Whereupon, I went and washed myself, and returned with the light of my eyes."

The high priest asked him the name of that man. The born blind man answered, "He did not tell me 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 holy one of the God of Israel."

Then the high priest said, "Did he heal you perhaps today that is the Sabbath?" The blind man answered, "Today he healed me." The high priest said, "Behold now, how that this fellow is a sinner, seeing he does not keep the Sabbath!" The blind man answered, "Whether he is a sinner, I do not know; but this I know that whereas I was blind, he has enlightened me."

The Pharisees did not believe this, so they said to the high priest, "Send for his father and mother, for they will tell us the truth." They sent therefore, for the father and mother of the blind man, and when they came, the high priest questioned them saying, "Is this man your son?" They answered, "He is truly our son." Then said the high priest, "He says that he was born blind, and now he sees; how has this thing befallen?" The father and mother of the man replied, "Truly, he was born blind, but how he may have received the light, we do not know. He is of age; ask him and he will tell you the truth."

Thereupon, they were dismissed, and the high priest said again to the born blind man, "Give glory to God, and speak the truth, for we know this man, whom you say to have healed you, is a sinner." The man answered, "Whether he be a sinner, I do not know; but this I know, that I did not see and he has enlightened me. Surely, from the beginning of the world to this hour, there has never yet been enlightened one who was born blind; and God would not hearken to sinners." The Pharisees said, "What did he do when enlightened you?"

The man marvelled at their unbelief, and said, "I have told you, and wherefore you ask me again? Would you also become his disciples?" The high priest then reviled him saying, "You were altogether born in sin, and would you teach us? Go and become the disciple of such a man! For we are disciples of Moses; and we know that God has spoken to Moses, but as for this man, we do not know whence he is." They cast him out of the synagogue, forbidding him to make prayer with the clean among Israel.

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SHARES

Humility

One day, Jesus being in Solomon's porch, a scribe, one of them who made discourse to the people, drew near to him and asked some questions. Jesus answered to his questions. Then the scribe gave thanks to Jesus, and said to him, "Lord, let us go to the house of your servant, for your servant will give meat to you and to your disciples." Jesus answered, "I will come there, but you will promise to call me 'Brother', not 'Lord'." The man promised, and Jesus went to his house.

While they sat at the table, the scribe said, "O master, you said that God loves true humility. Tell us therefore what humility is, and how it can be true and false." Jesus replied, "Truly, I say to you that he who is not as a child shall not enter into the kingdom of heaven."

Everyone was amazed at hearing this, and one said, "Now how shall he become a child who is thirty or forty years old? Surely, this is a hard saying." Jesus answered, "As God lives, in whose presence my soul stands, my words are true. I said to you that a man should be as a child, for this is the true humility. If you ask a child, 'Who has made your garments,' he will answer, 'My father.' If you ask him, 'Who is the owner of the house where you live,' he will say, 'My father.' If you say, 'Who gives you food,' he will reply, 'My father.' If you say, 'Who has taught you to walk and to speak,' he will answer, 'My father.' However, if you say, 'Who has broken your forehead, for that you have your forehead so bound up,' he will answer, 'I fell down, and so did I break my head.' If you say, 'Now why did you fall down,' he will answer, 'Do you not see that I am little, so that I have not the strength to walk and run like a grown man? Therefore, my father must take me by the hand if I would walk firmly. However, in order that I might learn to walk well, my father left me for a little space, and I wishing to run, fell down.' If you ask, 'And what said your father,' he will answer, 'Now why did you not walk quite slowly? See that in future do not leave my side.'"

Then Jesus said, "He who in truth of heart recognizes God as the author of all good, and himself as the author of sin, will be truly humble. Whoever speaks with the tongue as the child speaks, and contradicts the same in act; assuredly, he has false humility and true pride.

True humility is a lowliness of the soul whereby man knows himself in truth; but false humility is a mist from hell which so darkens the understanding of the soul that what a man ought to ascribe to himself, he ascribes to God, and what he ought to ascribe to God, he ascribes to himself. Thus, the man of false humility will say that he is a grievous sinner, but when one tells him that he is a sinner he will wax wroth against him, and will persecute him."

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SHARES

In Bethany (Beit-Anyah)

Then Jesus said to the scribe, "Tell me, brother, when you came to question me in the Temple, did you think perhaps that God had sent me to destroy the Law and the prophets? It is certain that God will not do this.

As God lives, in whose presence my soul stands, if the Book of Moses with the book of our father David had not been corrupted by the human traditions of false Pharisees, God would not give His word to me.

They boast themselves to be children of Abraham, and to possess the beautiful Temple, but they are children of Satan, and they do his will. Therefore, the Temple with the holy city will be destroyed in so much that there will not remain of the Temple one stone upon another." There, Jesus ended his discourse.

As they sat at the table, Mary who had already wept at the feet of Jesus entered into the house of Nicodemus (that was the name of the scribe). She weeping placed herself at the feet of Jesus, and said, "Lord, your servant who through you has found mercy with God, has a sister, and a brother who now lies sick in peril of death."

Jesus said, "Where is your house? Tell me, for I will come to ask God for his health." Mary answered, "My house is in Magdala, but the house of my brother and my sister is in Bethany." Jesus said to the woman, "Go you straightway to your brother's house, and wait for me, for I will come to heal him. Do not be afraid, for he will not die."

The woman departed, and went to Bethany. There, she found that her brother has died that day, and they laid him in the sepulchre of their fathers.

Jesus' abode two days in the house of Nicodemus, and the third day he departed for Bethany. When he was near to the town, he sent two of his disciples before him to announce to Mary his coming.

She ran out of the town, and when she found Jesus started to cry and said, "Lord, you said that my brother would not die, but now he has been buried four days. I wish you had come when I called you, for then he had not died!"

Jesus answered, "your brother is not dead, but sleeps therefore, I come to awake him." Mary answered, weeping, "Lord, from such a sleep he shall be awakened on the day of judgment by the angel of God sounding his trumpet." Jesus answered, "Mary, believe me that he will raise before that day, because God has given me power over his sleep; and truly I say to you he is not dead, for he alone is dead who dies without finding mercy with God."

Mary returned quickly to announce to her sister Martha the coming of Jesus. Now there were assembled

at the death of Lazarus a great number of Jews from Jerusalem, and many scribes and Pharisees. Martha, having heard from her sister Mary, the coming of Jesus, arose in haste and ran outside. Whereupon, the multitude of Jews, scribes, and Pharisees followed her to comfort her, because they supposed she was going to the sepulchre to weep over her brother.

When she arrived at the place where Jesus had spoken to Mary, Martha weeping said, "Lord, would to God you had been here, for then my brother had not died!" Mary then came up weeping. Whereupon, Jesus shed tears, and sighing said, "Where have you laid him?" They answered, "Come and see."

The Pharisees said among themselves, "Now this man who raised the son of the widow at Nain, why did he suffer this guy to die, having said that he shall not die?"

Jesus having come to the sepulchre, where everyone was weeping, said, "do not weep, for Lazarus sleeps, and I came to awake him." Then Jesus said again, "Take away the stone from the sepulchre." Martha said, "Lord, he stinks, for he has been dead four days." Jesus said, "Why then am I here, Martha? Do you not believe in me that I will awaken him?" Martha answered, "I know that you are the holy one of God, who has sent you into this world."

Then Jesus lifted up his hands to heaven, and said, "God of our fathers, God of Abraham, God of Ishmael and Lord of Isaac, have mercy upon the affliction of these women, and give glory to your holy name." When everyone had answered "Amen," Jesus said with a loud voice, "Lazarus, come forth!" Whereupon, he who was dead arose, and Jesus said to his disciples, "Loose him." He was bound in the grave-clothes with the napkin over his face, even as their fathers were accustomed to bury their dead.

A great multitude of the Jews and some of the Pharisees believed in Jesus, because the miracle was great. Those that remained in their unbelief departed and went to Jerusalem, announced to the chief of the priests the resurrection of Lazarus.

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SHARES

The Reality Of Death

Jesus entered the Bethany into the house of Lazarus, and Martha with Mary ministered to him. There, Jesus gave a lecture to the people who believed in him, and said, "My brothers! Soon I shall depart from the world. Therefore, I bring to your mind the words of God spoken to Ezekiel, the prophet, saying, 'As I, your God, live eternally, the soul that sins, it shall die, but if the sinner repents, he shall not die but live.' Therefore, the present death is not really death, but rather the end of a long death.

They who believe in me shall not die eternally, for through my word they will perceive God within them, and therefore shall work out their salvation. What is death but an act, which nature does by commandment of God. As it would be if one held a bird tied, and held the cord in his hand. When the head wills the bird to fly away, what does it? Assuredly, it commands naturally the hand to open; and so straightway, the bird flies away. Our soul, as says the prophet David, is as a sparrow freed from the snare of the fowler; when man abides under the protection of God. Moreover, our life is like a cord whereby nature holds the soul bound to the body and the sense of man. When therefore, God wills, and commands nature to open, the life is broken and the soul escapes in the hands of the angels whom God has ordained to receive souls.

Let not then friends weep when their friend is dead, for our God has so willed. However, let him weep without ceasing when he sins, for so the soul dies, seeing it separates itself from God, the true Life. If the body is horrible without its union with the soul, much more frightful is the soul without union with God, who with his grace and mercy beautifies and quickens it."

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SHARES

A Good Axe

Lazarus said, "Lord, this house belongs to God my creator, with all that he has given into my keeping, for the service of the poor. Wherefore, since you are poor, and have a great number of disciples, come dwell here when you please, and as much as you please, the servant of God will minister to you for love of God."

Jesus rejoiced when he heard this, and said, "See now how good it is to die! Lazarus has died only once, and has learned such doctrine as is not known to the wise men in the world who have grown old among books! It was good that every man might die once only and return to the world, like Lazarus, in order that men might learn to live."

John answered, "O master is it permitted to me to speak a word?" "Speak a thousand," answered Jesus, "For just as a man is bound to dispense his goods in the service of God, so also is he bound to dispense doctrine. Ask me, O John. I am bound to listen to you ten times of you have listened to me. He who does not listen to others, every time that he speaks, he will sin; seeing that we ought to do to others what we desire for ourselves, and should not do to others what we do not like to receive."

Then John said, "O master, why has not God granted this to men, that they should die once and return as Lazarus has done, in order that they might learn to know themselves and their creator?"

Jesus answered, "Tell me John, there was a householder who gave a perfect axe to one of his servants in order that he might cut down the wood, which obstructed the view of his house. However, the labourer forgot the axe, and said, 'If the master would give me an old axe I should easily cut down the wood.' Tell me, what shall the master say? Assuredly, he was worth, and took the old axe and struck him on the head, saying, 'Fool, and knave! I gave you an axe wherewith you might cut down the wood without toil, and seek you this axe, wherewith one must work with great toil, and all that is cut is wasted and good for naught? I desire you to cut down the wood in the best way.' Is this true?"

John answered, "It is most true." Then Jesus said, "'As I live eternally,' said God, 'I have given a good axe to every man, which is the sight of the burial of one dead. Whoso wield well this axe remove the wood of sin from their heart without pain. Wherefore, they receive my grace and mercy; giving them merit of eternal life for their good works. However, he who forgets that he is mortal, though time after time he sees others die, and says, 'If I should see the other life, I would do good works,' my fury shall be upon him, and I will so smite him with death that he shall never more receive any good.'

O John, how great is the advantage of him who from the fall of others learns to stand on his feet!"

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SHARES

A Woman Taken In Adultery

It was near to the Passover of the Jews, so Jesus said to his disciples, "Let us go to Jerusalem to eat the paschal lamb." He sent Peter and John to the city, saying, "You will find an ass near the gate of the city with a colt; loose her and bring her here, for I must ride on her into Jerusalem. If anyone ask you, 'Why do you free her?' say to them, 'The Master has need of her,' then they will permit you to bring her."

The disciples went, and found all that Jesus had told them, and accordingly they brought the ass and the colt. The disciples then placed their mantles upon the colt, and Jesus rode on the ass. It came to pass that when the men of Jerusalem heard that Jesus of Nazareth is coming, they went forth with their children eager to see Jesus, bearing in their hands branches of palm and olive, singing, "Blessed be he that comes to us in the name of God; hosanna son of David!"

Jesus having entered into the Temple, the scribes and Pharisees brought to him a woman taken in adultery. They said among themselves, "If he saved her, it is contrary to the Law of Moses, and so we have him as guilty; and if he condemned her, it is contrary to his own doctrine, for he preaches mercy." Therefore, they came to Jesus and said, "Master, we have found this woman in adultery. Moses commanded that such should be stoned. What then do you say?"

Thereupon, Jesus stooped down and with his finger made a mirror on the ground wherein everyone saw his own iniquities. They still pressed for the answer, Jesus lifted up himself and pointing to the mirror with his finger, said, "He who is without sin among you, let him be first to stone her." Again, he stooped down, shaping the mirror. The men, seeing this, went out one by one, beginning from the eldest, for they were ashamed to see their abominations.

Jesus having lifted up himself, and seeing no one but the woman, said, "Woman, where are they that condemned you?" The woman answered, weeping, "Lord, they are departed; and if you will pardon me as God lives, I will not sin more." Then Jesus said, "Blessed be God! Go your way in peace and do not sin more, for God has not sent me to condemn you."

Then, the scribes and Pharisees being assembled, Jesus said to them, "Tell me, if one of you had one hundred sheep, and should lose one of them, would you not go to seek it, leaving the ninety and nine? Moreover, when you found it, would you not lay it upon your shoulders and, having called together your neighbours; say to them, 'Rejoice with me, for I have found the sheep, which I had lost?' Assuredly, you would do so. Now tell me, does our God love man whom He has made the world for, less than that? As God lives, even so there is joy in the presence of the angels of God over one sinner that repents, because sinners make known God's mercy."

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SHARES

Sick Soul

Jesus with his disciples went into the house of Simon the leper, whose leprosy he had cleansed. The citizens had gathered the sick to the house of Simon and Jesus prayed for the healing of the sick. Then Jesus, knowing that his hour was near, said, "Call the sick, as many as there be, because God is mighty and merciful to heal them." They answered, "We do not know that there be any other sick folk here in Jerusalem."

Jesus, weeping answered, "Those who have their soul sound are fewer in Jerusalem than those who are sick in body." Then he said, "O sick folk, in the name of God, let your sickness depart from you!" When he had said this, immediately they were healed. After that, Jesus entered the house.

While Jesus was supping with his disciples in the house of Simon the leper, behold Mary the sister of Lazarus entered into the house, and having broken a vessel, poured ointment over the head and garment of Jesus.

Seeing this, Judas the traitor was fain to hinder Mary from doing such a work, saying, "Go and sell the

ointment and bring the money that I may give it to the poor." Jesus said, "Why do you hinder her? Let her be, for you have always the poor with you, but you shall not have me always."

Judas answered, "O master, this ointment might be sold for three hundred pieces of money; now see how many poor folks would be helped." Jesus answered, "O Judas, I know your heart; be patient, and I will give you all."

Everyone ate with fear, and the disciples were sorrowful, because they knew that Jesus would soon depart from them. However, Judas was indignant, because he knew that he was losing thirty pieces of money for the ointment not sold, seeing he stole the tenth part of all that was given to Jesus.

He went to find the high priest, who assembled in a council of priests, scribes, and Pharisees. To whom Judas spoke, saying, "What will you give me, and I will betray into your hands Jesus, who would fain make himself king of Israel?" They answered, "Now how will you give him into our hand?" Judas said, "When I know that he goes outside the city to pray I will tell you, and conduct you to his place, for to seize him in the city will be impossible without sedition." The high priest answered, "If you give him into our hand, we will give the thirty pieces of gold and you shall see how well I will treat you."

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SHARES

Son Of Abraham

In the morning, Jesus went up to the Temple with many people. Whereupon, the high priest drew near and told Jesus, "Tell me, have you forgotten all that you confessed, that you are not God, nor son of God, nor even the Messiah?" Jesus answered, "No, surely, I have not forgotten, for this is my confession which I shall bear before the judgment seat of God on the Day of Judgment. All that is written in the Book of Moses is most true, inasmuch as God our creator is God alone, and I am God's servant and desire to serve God's Messenger whom you call Messiah."

The high priest said, "Then why did you come to the Temple with multitude of people? Seek you, perhaps, to make yourself king of Israel? Beware lest some danger befall you!" Jesus answered, "If I sought my own glory and desired my portion in this world, I had not fled when the people of Nain would fain have made me king. Believe me, truly, that I do not seek anything in this world. Assuredly, I do not lie, for if I had said the lie I had been adored by you and by the scribes and Pharisees with all Israel; but because I tell you the truth you hate me and seek to kill me."

Said the high priest, "Now we know that you have the devil at your back; for you are a Samaritan, and have no respect to the priest of God."

Jesus answered, "As God lives, I have not the devil at my back, but I seek to cast out the devil. Therefore, the devil stirs up the world against me, because I am not of this world, but I seek that God may be glorified, who has sent me into the world. Hearken therefore to me, and I will tell you who has the devil at his back."

Jesus continued, "If I (as I know) have sinned, wherefore do you not rebuke me as a brother, instead of hating me as an enemy? Truly, the members of a body succour one another when they are united with the head, and they that are cut off from the head give it no succour. He, who fears and loves God his Creator, has the feeling of mercy over whom God – his head – has mercy. If you were of that body wherein, I am incorporate, seeing that God does not want the death of the sinner, but waits for each one to repent, you would help me to work according to my head.

If I work iniquity, reprove me, and God will love you, because you are doing His will, but if none can reprove me of sin, it is a sign that you are not sons of Abraham as you call yourselves, nor are you incorporate with that head wherein Abraham was incorporate. As God lives, so greatly Abraham loved God that he not only breaks in pieces the false idols and forsook his father, but he wanted to slay his son in obedience to God."

The high priest answered, "This I ask you, and I do not want to slay you, so tell us, 'Who was this son of Abraham?'" Jesus answered, "The zeal of your honour, O God, inflames me, and I cannot hold my peace. Truly, I say that the son of Abraham was Ishmael, and from his descended will be the promised Messiah who in him all the tribes of the earth shall be blessed."

Then hearing this, high priest cried out, "Let us stone this impious fellow, for he is an Ishmaelite, and has spoken blasphemy against Moses and against the Law of God."

Whereupon, all scribes, Pharisee, and the elders took up stones to stone Jesus. However, he vanished from their eyes and went out of the Temple. Then, through the great desire that they had to slay Jesus, blinded with fury and hatred, they struck one another in such wise that about one thousand men died; and they polluted the holy Temple.

The disciples and believers, who saw Jesus go out of the Temple (for from them he was not hidden), followed him to the house of Simon. Nicodemus came there and counselled Jesus to go out of Jerusalem beyond the brook Cedron, saying, "Lord, I have a garden with a house beyond the brook Cedron. I pray you go there with some of your disciples, to tarry until this hatred of our priests passes. I will minister to you what is necessary." Jesus accepted and went there with his twelve apostles.

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SHARES

The Prophecy Of David

When the confusion in the Temple ceased by the departure of Jesus, the high priest ascended on high, and having beckoned for silence with his hands he said, "Brethren, do you not see that he has deceived the whole world with his diabolical art? Now, how did he vanish, if he were not a magician? Assuredly, if he were a holy one and a prophet, he would not blaspheme against God and against Moses his servant, and against the Messiah, who is the hope of Israel. What should I say? He has blasphemed all our priesthood. Wherefore, I say to you, if he is not removed from the world, Israel will be polluted, and our God will give us to the nations. Behold now, how by reason of him this holy Temple has been polluted."

In such wise, the high priest spoke that many forsook Jesus. Wherefore, the secret persecution converted into an open one, insomuch that the high priest went in person to Herod, and to the Roman governor, accusing Jesus that he desired to make himself king of Israel, and of this they had false witnesses.

Then the governor and Herod joined for the death of Jesus, and the governor said to the high priest, "Whenever you know where the malefactor is, send to us, for we will give you soldiers."

This was done to fulfil the prophecy of David who had foretold of Jesus, prophet of Israel, saying, "The princes and kings of the earth are united against the holy one of Israel, because he announces the salvation of the world."

Jesus, being in the house of Nicodemus; beyond the brook Cedron, comforted his disciples, saying, "The hour that I must depart from the world is near. Console yourselves and do not be sad, seeing that where I go, I shall not feel any tribulation.

Do not forget the words, which God has spoken to you by my mouth. Be my witnesses against everyone who corrupts the witness that I have witnessed with my gospel against the world, and against the lovers of the world."

Then lifting up his hands, he prayed, saying, "Lord our God, God of Abraham, God of Ishmael and Isaac, God of our fathers, have mercy upon them who you have given me, and save them from the world.

Lord God, the merciful, who shows mercy to the thousand generations who fear you, have mercy upon them who believe my words that you have given me.

Lord God, who by your providence provides all necessary things for your people Israel, be mindful of all the tribes of the earth, which you have promised to bless by your Messenger. Have mercy on the world and send speedily your Messenger, that Satan, your enemy, may lose his empire."

Having said this, Jesus repeated three times, "So be it, Lord, great and merciful!" His disciples answered,

weeping, "So be it."

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SHARES

The Last Supper

It was the day for eating the lamb, and Nicodemus sent the lamb secretly to the garden for Jesus and his disciples. He announced them that Herod had decreed with the governor and the high priest.

Whereupon, Jesus rejoiced in spirit, saying, "Blessed be your holy name, O Lord, because you have not separated me from the number of your servants that have been persecuted by the world and slain. I thank you, my God, because I have fulfilled your work."

Then he said, "Let us eat, for I have greatly desired to eat this lamb before I am parted from you." Then, having arisen, he took a towel and girded his loins; and having put water in a basin, he set himself to wash his disciples' feet; beginning from Judas, and end with Peter.

When the disciples were washed and were seated at table to eat, Jesus said, "I have washed you, yet you are not all clean, for as much as all the water of the sea will not wash him who does not believe in me." Jesus said this, because he knew who was betraying him.

The disciples were sad at these words, when Jesus said again, "Truly I say to you, that one of you will betray me, insomuch that I will be sold like a sheep. Woe to him, for he will fulfil what our father David said that 'he shall fall into the pit which he had prepared for others.'"

When the lamb was eaten, Jesus retired into the garden to pray, according as his custom was to pray; bowing his knees one hundred times, and prostrating himself upon his face.

Judas, accordingly, knowing the place where Jesus was with his disciples, went to the high priest, and said, "If you will give me what was promised, this night I will give into your hand Jesus whom you seek; for he is alone with eleven companions." The high priest answered, "How much do you seek?" Judas answered, "Thirty pieces of gold." Straightway, the high priest counted to him the money. Then he sent a Pharisee to the governor to fetch soldiers, and to Herod. They gave a legion of them, because they feared the people. Wherefore, they took their arms, and with torches and lanterns upon staves went out of Jerusalem.

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SHARES

Ascension

When the soldiers with Judas drew near to the place where Jesus was, he heard the approach of many people, and withdrew into the house, while the eleven were sleeping.

At this moment, Almighty God commanded Gabriel, Michael, Rafael, and Uriel, his ministers, to take Jesus out of the world and place him to the third heaven in the company of angels.

Judas entered impetuously before all into the chamber whence Jesus had been taken up, and the disciples were sleeping. Whereupon, the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus.

Judas awakened disciples and asked them about Jesus. The disciples marvelled and answered, "You, Lord, are our master; have you now forgotten us?" He smiling, said, "Now are you foolish that do not know me to be Judas Iscariot!" As he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus. The disciples fled when they saw the multitude of soldiers.

The soldiers took Judas and bound him, not without derision, for he truthfully denied that he was Jesus, and the soldiers, mocking him, said, "Sir, do not be scared, for we are come to make you king of Israel, and we have bound you because we know that you do refuse the kingdom." Judas answered, "Now have you lost your senses! You are come to take Jesus of Nazareth, with arms and lanterns as against a robber; and you have bound me that have guided you, to make me king!"

Then the soldiers lost their patience, and with blows and kicks, they began to flout Judas. They led him with fury into Jerusalem. John and Peter followed the soldiers afar off and they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death.

The soldiers scourged Judas so grievously that his body rained blood. Thereupon, in mockery they clad him in an old purple garment, saying, "It is fitting to our new king to clothe him and crown him."

Therefore, they gathered thorns and made a crown, like those of gold and precious stones which kings wear on their heads, and put this crown of thorns upon Judas' head.

Then the chief priests with the scribes and Pharisees condemned him with two robbers to the death of the cross. Therefore, they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy.

The voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus. Wherefore, some departed from the doctrine of Jesus, believing that

Jesus had been a false prophet and that by art magic he had done the miracles, which he did, for Jesus had said that he should not die until near the end of the world and at that time he shall be taken away from the world.

However, they who stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing him (who was entirely like to Jesus) is dead. They forgot what Jesus had said. They went to Mount Calvary, and were present at the death of Judas, weeping continually. They obtained from the governor the body of Judas to bury it. Whereupon, they took him down from the cross with such weeping, as assuredly no one would believe, and they buried him in the new sepulchre of Joseph, having wrapped him up in a hundred pounds of precious ointments.

Then each man returned to his house. However, those disciples who did not fear God went by night, stole the body of Judas, and hid it. Then they spread a report that Jesus was raised again. Whence, a great confusion arose.

The high priest then commanded, under pain of anathema that no one should talk of Jesus of Nazareth. Therefore, there arose a great persecution, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.

The news reached Nazareth how that Jesus, their fellow citizen, having died on the cross was raised again; whereupon, Barnabas, James and John went to Jerusalem.

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SHARES

Return Of Jesus

Then the merciful God commanded his four favourite angels, to bear Jesus into his mother's house, in Jerusalem, and there keep watch over him for three days continually.

Jesus came, surrounded with splendour, to the room saying, "Do not be scared, for I am Jesus; and do not cry, for I am alive and not dead." They remained for a long time beside himself at the presence of Jesus, for they altogether believed that Jesus was dead.

Then Jesus said, "Believe me, for truly I say to you that I have not been dead at all; for God has reserved me till near the end of the world, and He will send me again as a just ruler."

Then Jesus commanded to call his faithful disciples so that they might see him. Therefore, James and John called together the seven disciples with Nicodemus and Joseph, and many others of the seventy-two, and they ate with Jesus.

The third day Jesus said, "Go to the Mount of Olives, for there I will ascend again to heaven, and you will see who will bear me up." Therefore, they all went there except twenty-five of the seventy-two disciples, who for fear had fled to Damascus.

As they all stood in prayer, at midday Jesus came, and the splendour of his face made them greatly afraid and they fell with their faces to the ground. Jesus lifted them up, comforting them, saying, "Do not be afraid, I am your master."

Then he reproved many who believed that he had died and risen again, saying, "Do you hold me and God for liars? I said to you that God has granted to me to live almost to the end of the world. Truly, I say to you, I did not die; it was Judas the traitor. Beware, for Satan will make every effort to deceive you. Be my witnesses in Israel, and throughout the world, of all things that you have heard and seen."

Having said this, he prayed God for the salvation of the faithful, and the conversion of sinners. Then his prayer ended, he turned to his disciples, saying, "May God's grace and mercy be with you." Then the angels carried him up into heaven.

After Jesus had departed, the disciples scattered through the different parts of Israel and of the world, and the truth, hated of Satan, was persecuted by falsehood as it always is. Evil men, pretending to be disciples, preached that Jesus died and did not rise again. Others preached that he really died, but rose again. Some of them (like Paul) preached that Jesus is the Son of God.

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SHARES

Advice Of Jesus

The following are the admonitions and advice of Jesus (peace be upon him).

1. Guarding Eyes

If you do not guard your eyes, then it is impossible not to fall headlong into lust.

2. Talking

If man knew after what manner, the soul is transformed by vain talking; he would sooner bite off his tongue with his teeth than talk.

3. The Price Of Gold

The one who would do penance, must give out his words at the price of gold. Therefore, as gold is spent on necessary things, so he will talk only when it is necessary to talk.

4. Two Angels

God has given two angels to every man for notaries, the one writing the good, the other the evil that the man does. If then a man would receive mercy let him measure his talking more than gold is measured.

5. The Truth

You must listen to all, but receive only the truth, seeing that the truth alone bears fruit to eternal life.

6. Evil Doctrine

Every doctrine that turns man aside from his end, which is God, is most evil doctrine. Therefore, there are three things that you should consider in doctrine namely, love towards God, pity towards one's neighbour, and hatred towards your lust, who had offended God, and offends him every day.

7. Hypocrisy

The hypocrites when they do alms desire to be seen and praised of the world. However truly they are vain, seeing that for whom a man works from him does he receive his wages.

8. Love Of God

There is nothing so small received here in the world from the hand of God. Therefore, in return man ought to spend his life for love of God.

9. The Heart

Our God does not seek that our intellect should be good, but rather our heart. On the Day of Judgment, he will not ask us what we have learned, but what we have done.

10. Guarding Ears

He who hearkens to the murmured is likewise guilty, for the one receives Satan on his tongue and the other in his ears.

11. Tribulations

All tribulations are good, either for that they purge the evil that we have done, or are good because they restrain us from doing evil, or are good because they make man to know the condition of this life, in order that we may love and long for eternal life.

12. Reward Or Torment

Every good thing that comes out of a man, truly, man does not do it, but God works it in him, for his being is of God who created him. What man does is to contradict God his creator and to commit sin, and so he merits not reward, but torment.

13. A Single Tear

God is so rich in mercy that the water of a thousand seas, if so, many were to be found, could not quench a spark of the flames of hell. Yet a single tear of one who mourns at having offended God quenches the whole of hell, by the great mercy wherewith God succours him.

14. To Receive The Wisdom

If you have found a torch the fuel of which is tar, in a gloomy night, you will surely seek its light disregarding its malodour. In a like manner, you should receive the wisdom from anybody with whom you find it, disregarding his reluctance to it.

15. The Honour Of The Hereafter

You will not attain the honour of the Hereafter unless you abstain from whatever you desire. Never postpone repentance to tomorrow. Before tomorrow, there is a day and a night during which God's act is coming and going.

16. The Sinner

Those who are not indebted are surely less grievous than the indebted even if they defray their debts properly. In the same way, those who avoid committing sins are more relaxing and less grievous than the committers of sins, even if they purely repent and return to God.

17. Insignificant Sins

The insignificant sins are the traps of the Satan who persuades you to disregard such sins until they are amassed and surround you.

18. By Deeds And By Words

In wisdom, people are of two kinds; one is that who says the wisdom utterly and applies it to his deeds, and the other is that who says it utterly but wastes it through his evildoings. How difference between the two! Blessed are the scholars by deeds, and woe to the scholars by words.

19. The Mosques

Betake the mosques of your Lord as prisons of your bodies and foreheads. Make your hearts the residences of God-fearing. Do not make them the shelters of lusts.

20. The Most Abstinent

The most intolerant against misfortunes will be certainly the fondest of the worldly pleasures, and the most tolerant is the most abstinent.

21. Tainted Hearts

It is useless to have a sound physique while the interior is corrupted. Hence, your sound bodies should not admire you when your hearts are tainted. It is also useless to purify your skins when your hearts are dirty.

22. Like The Candle

Do not be like sieves that let the good flour pass and hold the bran. Likewise, you should not speak of wisdom while treason is filling in your hearts. O slaves of the world! Indeed, you are like the candle, which gives light to others and burns itself.

23. Compassionate

Blessed be those who compassionate each other; they will be compassionated on the Day of Resurrection. Blessed be those who reestablish relations between people; they will be favoured on the Day of Resurrection.

24. The Realm Of The Heavens

Blessed be those whom are insulted for their cleanness. They will have the realm of the heavens. Blessed be you when you are envied, insulted, or hear every false ugly word. Only then, you should be happy and delighted, for your heavenly rewards will be increased.

25. Criticize Yourself!

O bad servants (of God), you criticize people for their conjecture, but do not criticize yourselves for conviction.

26. Well-Constructed Tombs

O slaves of this world; you shave your heads, wear short dresses, and nod your heads down (as a sign of piety), but you do not uproot hatred from your hearts. You are just like the well-constructed tombs; they attract the attentions of those who look at them, while their interiors contain only the bones of the dead that are full of sins.

27. Sessions Of The Scholars

Overcrowd the sessions of the scholars, even if you have to run to them on your knees. God will refresh the dead hearts by means of the illumination of wisdom in the same way the heavy rainfall refreshes the derelict lands.

28. Fewness Of Speech

Little utterance is a great perception; therefore, keep silent for it is a good meekness, fewness of sins, and forgiveness of guilt.

29. The Ruler

The rulers should be acting like the shepherds whose eyes are not turned away from their herd. They also should not treat their subjects arrogantly.

30. In Your Secrets

Be ashamed of God in your secrets in the same way you are ashamed of people in your open deeds.

31. The Believers' Lost

The wording of wisdom is the believers' lost. Therefore, adhere to the knowledge before it is removed. The removal of knowledge is the absence of its people.

32. Tolerate Dismayed Matters!

You will never attain what you want unless you desert your desires. Likewise, you will never win your

hopes unless you tolerate the matters that you hate.

33. Beware Of Looking!

Beware of gazing (at forbidden matters), for a single look may delve passion in the heart. Passion, then, is a sufficient seditious matter for its bearers. Blessed be those who make their sights in their hearts and not make their hearts in the sight of their eyes.

34. People's Defects

Do not go after people's defects as if you are lords. Rather you should inspect your defects like the slaves.

35. Sick Or Healthy

People are either sick or healthy. Be kind to the sick and thank God for the health.

36. Build Good Relation!

Have you not listened to what had been said to you in the Torah? It was said to you, "Regard and reward your relatives." I, now say to you, "build good relations with those who rupture their relations with you, bestow upon them who deprived you, treat those who mistreated you with good turn, greet those who reviled at you, treat justly those who disputed you, and pardon those who wronged you in the same way you want your wrongdoings to be pardoned."

37. Superiority Over Stupid

If you like only those who like you, do favours only to those who do favours to you, and reward only those who gave you, then what is your preference to the others? Even the foolish ones who lack favours and good thoughts do so.

38. Friends Of God

If you want to be the dears and choice of God, you should treat those who mistreated you with good turn, pardon those who wronged you, and greet those who turned away from you.

39. Treasures

Your hearts are inclined to wherever your treasures are. For that reason, people like their treasures eagerly. Put your treasures in the heavens where mites cannot reach them and thieves cannot find a

way to them.

40. Serving Two Lords

A servant cannot serve two lords, because he will unquestionably prefer one to the other although he may exert all efforts (for dealing with them equally). In the same manner, you cannot love God and the worldly pleasures in the same time.

41. The Worst Of People

The worst of people is a knowledgeable person who prefers his worldly pleasures to his knowledge; therefore, he loved and sought the worldly pleasures and exerted all efforts for gaining them to the degree that he would engage all the people in perplexity if only he could.

42. Useless Knowledge

The enlargement of sunlight is useless for the sightless. In like fashion, the knowledge of a scholar is useless for him unless he applies what he knows to his conduct.

43. Lying Scholars

Be careful of the lying scholars who wear wool dresses and nod the heads to the ground (out of showing off) so that they will falsify to make wrongdoings. Their sayings contradict their actions. How can one expect to harvest grapes from boxthorns or figs from colocynth? Thus, are ineffectual and false the words of the untruthful scholars.

44. Containers Of Wisdom

Hearts are good containers of wisdom provided that they are not pierced by passions, soiled by greed, or hardened by bliss.

45. The First Oppressor

A fire that begins in one house will move to many others to burn them all, unless the first house is destructed from its base so that fire will not find wood to burn. In the same manner, if the first oppressor is punished and stopped, then no partial ruler, whose steps are pursued, will come out after him.

46. Warn Your Friend!

He who did not warn his brother against the snake that was stepping towards him and killed him is not

acquitted of being a partner in that killing. Likewise, he who did not warn his brother against the consequence of an evildoing is not acquitted of being undergoing a share in the punishment of that evildoing.

47. Condemn The Oppressor!

He who did not censure an oppressor, while he was able to do so, is considered as same as that evildoer. How will the oppressor fear of committing wrongdoings while he is safe among you, as long as you do not warn him against so, censure, or punish him? How will the oppressors stop then?

48. Fear Of People

How do you hope that God would save you from the horror on the Day of Resurrection while you are neglecting the acts of obedience to Him out of your fear of people and committing acts of disobedience to Him out of your compliance with them? Furthermore, you are fulfilling people's pledges that are contrary to your pledges with God.

49. Meeting God

Only for a lowly life and an awful passion, you are neglecting the realm of Paradise and the horror of the Day of Resurrection. Only for a transient favour and an interrupted life, you are going away from God and detest meeting Him. How will God then like meeting you when you dislike meeting Him?

50. God's Favourites

How do you claim that you are the chosen people of God to the exclusion of all other people while you hate death and hold fast to the world? The adorned pleasures of your world are of no benefit to you because they all will expire and wipe out.

51. Knowledge For Hereafter

O slaves of this world, woe to you! You carry lamps in sunlight, which is a sufficient light for you, while you leave them when you are in darkness, which is its proper time. In the same manner, you have used the illumination of knowledge for your worldly affairs while they are settled for you and have neglected using it for your affairs of the the Hereafter for which you have been given (that knowledge).

52. Hard Hearts

Hearts that are not made softened by mention of death and not fatigued by the continuous (rituals of) worship will be severe and hard.

53. Harder Than Rock

It is useless for a dark house to put a lamp on its surface when its inside is gloomy and dreary. Similarly, it is useless for you to have the illumination of knowledge on your tongues while your interiors are gloomy and dead. Hurry up to light up your gloomy houses (with lamps) and hurry up to light up your hard hearts with wisdom before they are overwhelmed by sins, and then they will be harder than rocks.

54. Lending God

How can anyone have the affection of his intimate friend in perfect without offering him a part of his efforts? Likewise, how can a servant have the affection of his Lord in perfect without lending Him some of His sustenance?

55. The Appreciative

God is not affected by the abundance of His gifts and endowments that He provides to you. In fact, it is you who are survived by God's sustenance. He increases (His endowments to) those who thank Him, for He is indeed Appreciative and All-knowing.

56. Time Of Death

Do not think that time of your death will be postponed for you have not yet faced death. In fact, death is about to inflict you and take you away. From this moment, you should put the call to the right in your hearings. From this moment, you should mourn yourselves. From this time, you should weep for your evildoings. From this moment, you should supply for yourselves and be ready. Take the initiative to repent to your Lord.

57. The Diseased

The diseased looks at the delicious meals but he cannot find them tasty because of the intensity of pain that he feels. The same, the worldly-minded ones cannot find the good taste of worship because they are controlled by fondness of (collecting) property.

58. Root Of Sins

Indeed, the fondness of this world is the root of every evildoing.

59. Permanent Prayer

Permanent prayer is the best thing through which the honour of the Hereafter is attained and the worldly

misfortunes are alleviated. It is surely the closest thing to the Beneficent; therefore, preserve in it and offer it as much as possible.

60. Harvest

How can a sower of barley harvest wheat or a sower of wheat harvest barley? In the same way, each one will harvest in the Hereafter, only what he sowed and will be rewarded according to what he did.

61. Fondness Of Worldly Pleasures

Water will surely wet the dress of him who wants to cross a river despite the great efforts that he exerts for saving his dress from wetness. In the same manner, he who is fond of the worldly pleasures will not be saved from evildoings.

62. The Ranch

Indeed, this world is created as a ranch in which the servants plant the sweet, the bitter, the evil, or the good. The result of the good will be advantageous on the Day of Judgment, while the result of evil will be only hardship and suffering on the harvest time.

63. Seal Your Mouth!

I advise you to seal your mouths with silence so that they –your mouths– will not utter unlawful things.

64. For The Hereafter

Indeed, God has given you this world as a means by which you work for the Hereafter, not to engage you from the Hereafter.

65. Worthless Faith

Indeed, planting is worthless unless there is water and soil. In the same manner, faith is worthless unless there is knowledge and deed.

66. God's Outrage

Blessed be him who detains his surplus wording for fear that it may cause God's outrage; speaks only of what he understands, and does not praise anyone for a wording before he notices the application of that wording to the conduct (of the speaker).

67. Learn And Teach!

Blessed be he who learns from the scholars what he does not know and conveys to the ignorant what he learnt.

68. The Most Lovable

God the Blessed the Exalted says, "My faithful servants become sad when I take the worldly pleasures away from them, while this is the most lovable and the most favourable thing for Me. They feel happy when I bestow upon them with many worldly pleasures, while this is the most detestable and the remotest thing from Me."

69. Serving God

No man can in any wise, serve two masters that are at enmity one with the other, for if one of them loves you, the other will hate you. Even so, you cannot serve God and the world.

70. Good For Evil

Do not render evil for evil, for so do all the worst animals; but render good for evil.

Most Beloved Jesus!

Thank you.

I thank God for you.

Thank you for all the suffering and pain you endured for us.

Thank you for all the insults you took.

Thank you for all the blows you sustained.

Thank you for all the tireless hours you spent bringing this beautiful message to us.

I am so blessed to be a believer, and I thank God for that immense gift.

I love you excessively much to belittle your struggle for the faith.

I love you so much, O Friend of God.

I love you so much.

And the end of our prayer is:

"Praise be to God, the Lord of the worlds!" (10: 10)

May the Lord bless you and protect you.

May the Lord smile on you

and be gracious to you.

May the Lord show you His favour

and give you His peace.

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SHARES

About The Author

A brief biography of Sheikh Abolfazl Sabouri

(Born in 1980 in Iran)

A. Graduate of Elmiyeh seminary in Qom with more than 15 years of study and research. (He actively participated in courses offered by grand erudites.)

B. M.A in Jurisprudence and Theology (He graduated in 2016 with PhD degrees.)

C. Professor of Theology, Jurisprudence and philosophy in Seminary of Qom and in deferent universities for more than 10 years.

There are hundreds of students who participated in courses offered by him in different universities.

D. Propagating Experiences:

Participation and giving lectures in number of religious meetings in different universities in Iran, religious meetings in Poland (Warsaw), New Zealand (Auckland) and Namibia (Windhoek)

E. Administer of Research Group in some Institutes

Researcher in Religious and Social Issues

F. Fluent in English and Arabic language

G. Author of Some Published and Non–Published Books and Articles (in English)

Some of the Books:

1. Noble Words
2. Islam & Interaction in Social Life
3. Meditation on God's Word
4. The Messenger of Mercy
5. Family interaction
6. Mutual sympathy and love
7. Salvation
8. Choose the best
9. The best advice
10. A Brief History of Muhammad

[1] [1]

SHARES

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[5] <https://www.al-islam.org/printmobi/book/export/html/171230>

[6] <https://www.al-islam.org/tags/christianity>

[7] <https://www.al-islam.org/tags/interfaith-dialogue>

[8] <https://www.al-islam.org/tags/discovering-islam>

[9] <https://www.al-islam.org/person/prophet-jesus>