

THE AGRAPHÆ,

OR

THE SCATTERED

WORDS OF JESUS

[“The Saviour is called,] ‘**The Law and the Logos**,’ and ‘**The Word and the Voice of God**.’ Know therefore that there is a God, Who made the beginning of all, and has power also over the end. And Who is ‘**The Invisible Who sees all, the Incomprehensible, Who comprehends everything; Who has no need, yet Whom all need and through Whom everything is; incomprehensible, eternal, incorruptible, uncreated, Who has created all through the ‘Word of His Power**,’ that is, through His Son.”

“This God you shall not worship after the manner of the Greeks...by taking earthly things (as God) and worshipping wood and stones.”

“Worship Him also not after the wise of the Jews; for they too imagine to know God alone, and yet know Him not; they serve angels and

archangels, the month and the moon. And when the moon appears not, they celebrate not the so-called first Sabbath, observe not the New Moon and the Feast of Unleavened Breads, nor the Pentecost, nor the Great Day (of Atonement.)”

Jesus said, “I am he concerning whom Moses prophesied, saying, ‘A prophet shall the Lord our God raise unto you of your brethren, like unto me. Hear him in all things; and whosoever will not hear that prophet shall die.’”

“The One Who speaketh in the prophets, behold, I am here.”

A woman from the crowd said to him, “Blessed are the womb which bore you and the breasts which nurtured you.”

He said to her, “Blessed are those who have heard the word of the Father and have truly kept it; for there will be days when you will say, ‘Blessed are the womb which has not conceived, and the breasts which have not given milk.’”

“Whosoever heareth me and obeyeth my words, the same heareth the One Who sent me.”

“It is written concerning me, “Blessed are they that see me and believe; and three times blessed are they that have not seen me and believe.”

“Blessed art Thou, who, although thou hast not seen me, believest in me, for it is written of me, ‘Those who see me will not believe in me, and those who see me not, will believe in me.’”

“When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your Father.”

“The Father begat me, and I came forth from the Father, and I am here; and I am in the Father, and the Father is in me.”

“He who knoweth me knoweth the Father, and he who seeth me has seen the Father.”

“My Father worketh, and I work also.”

“I am the true gate.”

“I am the gate of life; he who entereth through me, entereth into life.”

“Many are standing at the door, but it is the solitary who will enter the bridal chamber.”

“He who seeks will find, and [he who knocks] will be let in.”

“I knock, and if any man openeth for me, we shall enter in for him, I and my Father, and we shall make our home with him.”

“I am near to thee, like the clothes of thy body.”

“Do not worry from dawn to dusk and from dusk to dawn about [what food] you [will] eat, [or] what [clothing] you will wear. [You are much] better than the [lilies,] which [neither] card nor spin. And for your part,

what [will you wear] when you have no clothing? Who would add to your stature? It is he who will give you your clothing.”

“Behold, my bridechamber is ready; but blessed is he who has been found in it wearing the shining garment; it is he who receives the crown upon his head.”

“I have cast fire upon the world, and see, I am guarding it until it blazes.”

“He who is near me is near the fire, and he who is far from me is far from the Kingdom.”

“If one is [near] me, he will [burn.] I am [the] blazing fire. One who is near [to me is] near to [the fire,] and one who is far from me is far from life.”

“Men think, perhaps, that it is peace which I have come to cast upon the world. They do not know that it is dissension which I have come to cast upon the earth: fire, sword, and war. For there will be five in a house: three will be against two, and two against three, the Father against the son, and the son against the Father. And they will stand solitary.”

“I am not come to send peace on earth, but a sword; and henceforth ye shall see father separated from son, son from father, husband from wife, and wife from husband, mother from daughter, and daughter from mother, brother from brother, father-in-law from daughter-in-law, friend from friend.”

“Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does [not] love his Father and his

mother as I do cannot become a [disciple] to me. For my mother [gave me death,] but [my] true [mother] gave me life.”

“Whoever does not hate his father and his mother cannot become a disciple to me, and whoever does not hate his brothers and sisters and take up his cross in my way will not be worthy of me.”

“Whosoever forsaketh father and mother, brother and sister, wife and child and possessions; who beareth his cross and followeth me shall receive the promises I have promised him. And I shall give them the mystery of my Hidden Father, for they have loved what is their own, and have fled from the one who vigorously persecuted them.”

“He who knows the Father and the mother will be called the son of a harlot.”

Jesus said [*of the man born blind,*] “Neither did he sin at all, nor his parents, but that the power of God might be made manifest through him in healing the sins of ignorance.”

“The mother of the Teacher and his brethren saith unto him, “Behold, John the Baptist baptizeth for the remission of sins. Let us all go and receive Baptism by Him.”

But he answereth them, “In what have I sinned that I should go and be baptized by him, unless it be that I have spoken in ignorance.”

They said [to Jesus], “Come, let us pray today and let us fast.”

Jesus said, “What is the sin that I have committed, or wherein have I been defeated? But when the bridegroom leaves the bridal chamber, then let them fast and pray.”

“Why have you come out into the desert? To see a reed shaken by the wind? And to see a man clothed in fine garments like your kings and your great men? Upon them are the fine [garments], and they are unable to discern the truth.”

“Among those born of women from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said whichever one of you comes to be

a child will be acquainted with the Kingdom and will become superior to John.”

“Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, [he would] not [have experienced] death.”

The Apostles asked Jesus what ought to be thought of the Jewish prophets, who were believed to have proclaimed his coming beforehand.

{His disciples said to him, “Twenty-four prophets spoke in Israel, and all of them spoke in you.”}

The Master was angry that they still held such thoughts.

He said to them, “You have omitted the one living in your presence and have spoken idly of the dead.”

“Take heed of the living one while you are alive, lest you die and seek to see him, and be unable to do so.”

“The angels and the prophets will come to you and give you those things you (already) have. And you too, give them those things which you have, and say to yourselves, ‘When will they come and take what is theirs?’”

[They saw] a Samaritan carrying a lamb on his way to Judea.

He said to his disciples, “(Why does) that man (carry) the lamb?”

They said to him, “So that he may kill it and eat it.”

He said to them, “While it is alive, he will not eat it, but only when he has killed it and it has become a corpse.”

They said to him, “He cannot do so otherwise.”

He said to them, “You too, look for a place for yourself within the repose, lest you become a corpse and be eaten.”

“If ye, eating that which was dead, have made it alive, what shall ye do if ye were to eat of what was alive?”

“This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. In the days when you consumed what is dead, you made it what is alive. When you come to

dwell in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?"

"There was a rich man who had much money. He said, 'I shall put my money to use so that I may sow, reap, plant, and fill my storehouse with produce with the result that I shall lack nothing.' Such were his intentions, but that same night he died. Let him who has ears, hear."

"A man had received visitors. And when he had prepared the dinner, he sent his servant to invite guests. He went to the first one and said to him, 'My master invites you.' He said, 'I have claims against some merchants. They are coming to me this evening. I must go and give them my orders. I ask to be excused from the dinner.' He went to another and said, 'My

master has invited you.' He said to him, 'I have just bought a house and am required for the day. I shall not have any spare time.' He went to another and said to him, 'My master invites you.' He said to him, 'My friend is going to get married, and I am to prepare the banquet. I shall not be able to come. I ask to be excused from the dinner.' He went to another and said to him, 'My master invites you.' He said to him, 'I have just bought a farm, and I am on my way to collect the rent. I shall not be able to come. I ask to be excused.' The servant returned and said to his master, 'Those whom you invited to the dinner have asked to be excused.' The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine.' Businessmen and merchants will not enter the places of my Father."

“There was a good man who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, ‘Perhaps [they] did not recognize [him.]’ He sent another servant; the tenants beat this one as well. Then the owner sent his son and said, ‘Perhaps they will show respect to my son.’ Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear.”

“Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road, and the birds came and gathered them up. Others fell on the rock; they did not take root in the soil, and they did not produce ears. And others fell on thorns; they choked the seeds and worms ate them. And others fell on the good soil and produced good fruit: it bore sixty per measure and a hundred and twenty per measure.”

“The Kingdom of the Father is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailing and enduring treasure where no moth comes near to devour and no worm destroys.”

“The Kingdom is like a man who had a [hidden] treasure in his field without knowing it. And [after] he died; he left it to his son. The son did not know (about the treasure.) He inherited the field and sold [it.] And the one who bought it went plowing and found the treasure. He began to lend money at interest to whomever he wished.”

“The Kingdom of the Father is like a man who had [good] seed. His enemy came by night and sowed weeds among the good seed. The man did not allow them to pull up the weeds; he said to them, ‘I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them.’ For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned.”

His disciples said to him, “When will the repose of the dead come about, and when will the new world come?”

He said to them, “What you look forward to, has already come, but you do not recognize it.”

The disciples said to Jesus, “Tell us how our end will be.”

Jesus said, “Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death.”

[*They asked him,*] “...will you remember us, summon us, and take us out of the world that we may come to you?”

Jesus said to the apostles, “I have chosen you before the world was made.”

“Blessed is he who existed before the beginning of man.”

“Blessed are the solitary and Elect, for you will find the Kingdom. For you are from it, and to it you will return.”

“Blessed is he who came into being before he came into being. If you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in paradise which remain undisturbed summer and winter, and whose leaves do not fall. Whoever becomes acquainted with them will not experience death.”

Once again, the Illuminator said to his followers, “There are five storehouses that have come into being in the land of darkness since the beginning. The five elements have come forth from these. And from these five elements, five trees have been formed. And from the five trees, the five kinds of creatures, male and female, have been formed in each of the [five] worlds. The five worlds have five kings, five spirits, five bodies, and five tastes in each of the worlds, and they are all unlike one another.”

“The Father willeth that to all should be given of His gifts.”

“A share is allotted to all by the Father, according as each person is, or shall be worthy.”

“I will select to myself those who are worthy. Those who are worthy are those whom my Father Who is in heaven hath given to me.”

“Blessed is the man whom his Lord shall appoint to the ministry of his fellow-servants.”

“Ye shall be called by my name, and ye shall be the temple of my Godhead.”

“I shall choose you, one out of a thousand, and two out of ten thousand, and they shall stand as a single one.”

“There shall be with me, also, my twelve servants.”

The disciples said to Jesus, “We know that you will depart from us. Who is to be our leader?”

Jesus said to them, “Wherever you are, you are to go to James the Righteous, for whose sake heaven and earth came into being.”

“Should, then, any one of Israel be willing to repent, so as to believe upon God through my name, his sins shall be forgiven him. After twelve years, go out into the world, lest anyone say, “We did not hear.”

“If they say to you, ‘Where did you come from?’ say to them, ‘We came from the light, the place where the light came into being on its own accord and established [itself] and became manifest through their image.’ If they say to you, ‘Is it you?’ say, ‘We are its children. We are the Elect of the Living Father.’ If they ask you, ‘What is the sign of your Father in you?’ say to them, ‘It is movement and repose.’”

“The Images are manifest to man, but the light in them remains concealed in the image of the light of the Father. He will become manifest, but his image will remain concealed by His light.”

“When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die nor become manifest, how much you will have to bear!”

“No prophet is accepted in his own village; no physician heals those who know him.”

“[The] kingdom of [the] heavens [is] at your right hand.”

“It is to those [who are worthy of my] mysteries that I tell my mysteries. Do not let your left hand know what your right hand is doing.”

“Woe to the Pharisees, for they are like a dog sleeping in the manger of oxen, for neither does he eat nor does he let the oxen eat.”

“Do not give what is holy to dogs, lest they throw them on the dung-heap. Do not throw the pearls to swine, lest they grind it [to bits.]”

“Offer not wisdom to they who are not worthy, lest you should harm it. Likewise, withhold it not from they who are worthy of it, lest ye harm them with it. Be as a gentle physician, who places the medicine where the disease is. Whosoever offereth wisdom to those who are unworthy of it is a fool, and whosoever withholds it from the worthy doeth evil. Wisdom claimeth its own rights, and also its rightful owners. Therefore, give to each that which is fitting.”

“The Leper and the Blind man have I healed, but when I have treated the fool, I have failed to cure him.”

“If a blind man leads a blind man, they will both fall into a pit.”

“What ye preach in word to the people, that set before every man in your works.”

“Be ye subject unto kings and governors.”

“Let the women be subject unto their own husbands.”

“Let not the one who is married put away [his wife], and he who is unmarried, let him not marry. Let him who for the sake of chastity hath agreed not to marry, remain unmarried.”

“The labourer is worthy of his hire, and sufficient unto him that laboureth is his food.”

“If any one does not work, let not such an one eat, for ‘in the sweat of thy brow shalt thou eat thy bread.’”

“If any one doth not work, let not such an one eat, for the Lord our God hateth the slothful.”

“Slothfulness has taught much evil, and the slothful cannot believe.”

“Whosoever walketh not in my footsteps, and goeth not into the house of tax collectors and harlots and teacheth them not what I have shown him shall not be perfect.”

“Whosoever knoweth, doeth and teacheth shall be called great in the Kingdom of Heaven.”

“I contend [for] you; you too, take up the fight.”

“I am sent; I also wish to send you.”

“I wish to announce to you joy for the world, but [*also judgment*] concerning [the] world, since indeed you [have not] entered it.”

“Do not weep from [now on,] but rather rejoice.”

“I have overcome the world, do not then let the world overcome you.”

“I have become free from the world; you too [become free] from [it.]”

“...with [assurance] I myself will reveal everything to you with joy. For I know that you are able to do everything with joy. For the true human [is] unconditionally free...”

The disciples said, “[When we were] upon the mountain, we too became like spiritual bodies.

Our eyes opened up to every side, and the entire place was revealed before us.

We approached the heavens, and they rose up against each other.

Those who watch the gates were disturbed.

The angels were afraid.

They fled [...]

[They] thought that they would all be destroyed.

We saw our Savior after he pierced [through] the heavens [...]

[...and we descended from the] Mountain.”

The Lord said, “Go ye out, those who wish to do so, from thy bonds.”

“The Pharisees and the scribes have taken the keys of knowledge and hidden them. They themselves have not entered, nor have they allowed to enter those who wish to. You, however, be as wise as serpents and as innocent as doves.”

The disciples spake thus unto Jesus, “Thou art a key to every man, and the one who shutteth to every man.”

{Because of the signs which He did, they loved the Lord.} [When Jesus had performed] the works, they were much surprised and took counsel with themselves. He said to them, {“Why marvel ye at the signs?

Behold, I give unto you a great inheritance, which the whole world hath not.”}

“Why do you marvel that I raise the dead, or make the lame to walk, or that I cleanse the lepers, or heal the sick, or the paralytics and the demoniacs, or that I filled many with a few loaves, or that I walked on the sea or that I commanded the winds? If you believe this and are convinced, ye are great. For verily I say unto you, if ye say unto this mountain, ‘Be thou removed, and be thou cast into the sea,’ without having doubted in your heart, it shall be done unto you.”

One of them, named Simon, was convinced, and he said, “O Lord, truly the works are great, which thou doest. For we have never heard of, nor have we ever seen a man who raised the dead besides thee.”

The Lord said to him, “You shall ask [about] the works, which I shall do [...] *those shall all be done in time,*] but the other works I shall do at once. For these I do because of a swift salvation in the time, when they are in these places, that they may believe on him who hath sent me.”

Simon said to him, “O Lord, command me to speak.”

He said to him, “Speak, Peter.” (For from that day on he called them by name.)

He said, “Which work is greater than these? [*What other work could be the greatest,*] except the raising of the dead and the feeding of such a multitude?”

The Lord said to him, “There is something which is greater than this, and blessed are they who have believed with all their heart.”

But Philip lifted up his voice in anger, saying, “What thing is this which thou wouldest teach us?” [...]

Jesus said to his disciples, “Compare me to someone and tell me whom I am like.”

Simon Peter said to him, “You are like a righteous angel.”

Matthew said to him, “You are like a wise philosopher.”

Thomas said to him, “Master, my mouth is wholly incapable of saying whom you are like.”

Jesus said, “I am not your master. Because you have drunk, you have become intoxicated by the bubbling spring which I have measured out.”

And he took him and withdrew and told him three things.

When Thomas returned to his companions they asked him, “What did Jesus say to you?” Thomas said to them, “If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up.”

These are the mysterious sayings which Jesus, the Living One, spoke, and which Didymos Judas, who is called Thomas, wrote down.

And he said, “Whoever hears these words (and) discovers their meaning will not ever taste of death.”

“He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will become revealed to him.”

“[As for one spring,] it gives milk; [another] one gives honey.

[But as for you], rest yourselves [by] the [spring] of [the water] of life.

“How cometh it, that while so many go about the well, no one goes down into it? Why art thou afraid when thou hast gone so far on the way? Thou art mistaken; for I lack neither courage nor weapons.”

“O Lord, there are many around the drinking trough, but there is nothing in the well.”

Jesus saw infants being suckled. He said to his disciples, “These infants being suckled are like those who enter the Kingdom.”

They said to him, “Shall we then, as children, enter the Kingdom?”

Jesus said to them, “When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above

like the below, and when you make the male and the female one and the same, so that the male not be male nor the female, female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter [the Kingdom.]”

“Two will rest on a bed. The one will die, and the other will live.”

Salome said to him, “Who are you, man, that you, as though from the one have come up on my couch and eaten from my table?”

Jesus said to her, “I am he who exists from the undivided. I was given some of the things of my Father.”

[*Salome said,*] “I am your disciple.”

*[Jesus said to her,]* “Therefore I say, if he is [undivided], he will be filled with light, but if he is divided, he will be filled with darkness.”

Mary said to Jesus, “Whom are your disciples like?”

He said, “They are like children who have settled in a field which is not theirs. When the owners of the field come, they will say, ‘Let us have back our field.’ They (will) undress in their presence in order to let them have back their field and give it back to them. Therefore I say to you, if the owner of a house knows that the thief is coming, he will begin his vigil before he comes and will not let him into his house of his domain to carry away his goods. You, then, be on your guard against the world. Arm yourselves with great strength lest the robbers find a way to come to

you, for the difficulty which you expect will (surely) materialize. Let there be among you a man of understanding. When the grain ripened, he came quickly with his sickle in his hand and reaped it. Whoever has ears to hear let him hear.”

“The harvest is great, but the laborers are few. Beseech the lord, therefore, to send out laborers to the harvest.”

“The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig, ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty

measures of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, ‘I am a better cluster, take me; bless the Lord through me.’ In like manner, a grain of wheat shall produce ten thousand ears, and every ear shall have ten thousand grains, and every grain shall yield ten pounds of clear, pure, fine flour. And apples, and seeds, and grass shall produce in similar proportions; and all animals, feeding then only on the productions of the earth, shall become peaceable and harmonious, and be in perfect subjection to man.”

And Judas the traitor, not believing, and asking, “How shall such growths be accomplished by the Lord?”

The Lord said, “They shall see who shall come to them. These, then, are the times mentioned by the prophet Isaiah, ‘And the wolf also shall

dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them.”

“As for me, I [am in] your midst [as] a child.”

“To the aged man with gray hair do the little children give instruction. And they who are six give instruction to those who are sixty.”

“Let the man who is old in days not hesitate to ask a small child of seven days about the place of life, and he will come alive. For many who are first will become last, and the last, first. They will indeed become one and the same.”

“He that seeketh me shall find me in children after the seventh year; for there [*I am*] to become hidden. In the fourteenth year, I am [*to become*] manifested.”

When therefore the Lord narrated to the disciples that the imminent kingdom of the saints would be glorious and wondrous, Judas, bewildered by these words, said, “And who will see these things?”

But the Lord said, “Those who have become worthy will see these things.”

“Fortunate is the man who knows where the brigands will enter, so that he may get up, muster his domain, and arm himself before they invade.”

“It is not possible for anyone to enter the house of a strong man and take it by force unless he binds his hands; then he will ransack his house.”

“The Kingdom of the Father is like a certain man who wanted to kill a powerful man. In his own house, he drew his sword and stuck it into the wall in order to find out whether his hand could carry through. Then he slew the powerful man.”

Zaccheus, chief of the tax-collectors, when he heard how the Lord wished to come to him, said, “Behold, Lord, the half of my goods I give to the poor; and if I have taken from any man by false accusation, I restore him fourfold.”

Of him said the Lord “The son of man came today and found that which was lost.”

[*To the laborer called early*] Jesus said, “My friend, I do thee no wrong; thou hast received thine own in thy lifetime, take now what is thine, and depart.”

“Behold, I will make the last like the first.”

“I came not to call the righteous, but sinners to repentance. For the heavenly Father desireth rather the repentance than the punishment of the sinner.”

“The world shall be built up through grace.”

“God made the heaven and the earth and all things which are therein.”

“Our dwelling place is in heaven.”

“This world is but a bridge. Pass over it, but build not your home upon it.”

“Become passers-by.”

“The Lord knoweth them that are His, both those that are near and those that are far off.”

“My mystery is for me and for the sons of my house.”

“Keep the mystery for me and for the sons of my house.”

The disciples said to him, “Your brothers and your mother are standing outside.”

He said to them, “Those here who do the will of my Father are my brothers and my mother. It is they who will enter the Kingdom of my Father.”

“For my brethren and fellow-heirs are those who do the will of my Father. And call no man your father upon earth; for there are many masters upon earth, but in heaven is the Father from whom is all the family in heaven and earth.”

“It is impossible for a man to mount two horses or to stretch two bows, and it is impossible for a servant to serve two masters; otherwise he will honor the one and treat the other contemptuously. No man drinks old wine and immediately desires to drink new wine. And new wine is not

put into old wineskins, lest they burst; nor is old wine put into a new wineskin, lest it spoil it. An old patch is not sewn onto a new garment, because a tear would result.”

“Many times have you desired to hear these words which I am saying to you, and you have no one else to hear them from. There will be days when you will look for me and will not find me.”

A time will come when you will seek for me, both you and those who come afterward, to hear a word of wisdom and understanding, and you will not find me.”

“I have somewhat to say, yet no one to whom I might speak it.”

“I often desired to hear even one of these words, and had no one to speak it to me.”

“Seek and you will find. Yet, what you asked me about in former times and which I did not tell you then, now I do desire to tell, but you do not enquire after it.”

“It is thine, O man, to prove my words, as silver and money are proved among the exchangers.”

“Show yourselves tried money-changers, rejecting evil things, but keeping what is good.”

“Buy for yourselves, O Children of Adam, through these transitory things, which are not yours, that which is yours, and which passeth not away.”

“Ask great things, and the small shall be added unto you; and ask heavenly things, and the earthly shall be added unto you.”

“Care for those things which are necessary for the body, and be anxious about nothing further save virtue.”

“But ye, seek to increase from little, and from greater to be less.”

“Whoever has something in his hand will receive more, and whoever has nothing, will be deprived of even the little he has.”

“Thou shalt keep what thou hast received, neither adding thereto nor taking away therefrom.”

“If ye keep not that which is small, who will give you that which is great? For I say unto you that he who is faithful in that which is least, shall also be faithful in that which is great.”

“Watch ye, praying without ceasing, to escape from affliction.”

His disciples asked him and said to him, “How do you want us to fast? How shall we pray? How shall we give alms? What diet shall we observe?”

Jesus said to them, “If you fast, you will give rise to sin for yourselves; and if you pray, you will be condemned; and if you give alms you will do harm to your spirits. When you go into any land and walk about in the districts; if they receive you, eat what they will set before you, and heal the sick among them. For what goes into your mouth will not defile you, but that which issues from your mouth, it is that which will defile you.”

“Be ye watchful, circumspect, and well-instructed, since the ancient enemy goeth about attacking the servants of God.”

“Blessed is the lion that becomes man when consumed by man; and cursed is the man whom the lion consumes and the lion becomes man.”

“Give no pretext to the evil one.”

“The tempter is the evil one.”

“Honor the demons, not that ye may be assisted by them, but that they may not injure you.”

“If ye resist the devil, he will be conquered, and flee from you in disgrace.”

“Blessed is the man who has suffered and found life.”

“Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life,” which the Lord hath promised to them that love Him.”

“Those who wish to see me, and to lay hold upon my kingdom, must receive me through tribulation and suffering.”

“Blessed are you when you are hated and persecuted. Wherever you have been persecuted they will find no place.”

“Blessed are they who are persecuted by righteousness; for they shall be perfect. And blessed are they who are persecuted for my sake; for they shall have a place where they are not persecuted.”

“Blessed are they who have been persecuted within themselves. It is they who have truly come to know the Father.”

“Not everyone who says to me, ‘Master! Master!’ will be saved, but only he that doeth righteousness”

“Even though ye were gathered together with me in my very bosom, yet if ye were not to keep my commandments, I would cast you off, and

say unto you, “Depart from me; I know not whence ye are, ye workers of iniquity.”

“Why do you wash the outside of the cup? Do you not realize that he who made the inside is the same one who made the outside?”

“Ye are whitewashed tombs, filled inside with the bones of the dead, for the Living One is not in you.”

“In whatsoever I may find you; in this also will I judge you.”

“As ye are found, so shall ye be taken up.”

“A man that is a reprobate is not tried by God.”

“A man who is not tempted is not approved. Watch and pray, lest ye fall into temptation; for withal the word hath gone before that ‘no one untempted should attain the Celestial Kingdom.’”

“He that is lawless, let him be lawless still; and he that is righteous, let him be righteous still.”

“There is a confusion which leadeth unto death, and there is a confusion which leadeth unto life.”

“Ye know not of what spirit you are, for the Son of Man came not to destroy men, but to save them.”

“I came to put an end to sacrifice, and unless ye cease from sacrificing, anger will not cease from you.”

“How long shall I be with you and speak with you? I am weary of this generation. They proved me ten times, but these, twenty times, and ten times ten.”

“They who are with me have not understood me.”

“The strangers with whom I have mingled have not known me. They tasted of my sweetness and have desired to keep me with them. Though I became life for them, they became death for me. I bore them up, and they have worn me as a garment. I am all in all, the heavens are borne by me. I am the foundation which supporteth the worlds. I am the light that shineth forth and maketh the souls to rejoice. I am the life of the world.”

“I am the Day.”

“Do not sleep nor slumber...”

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

“[Turn back,] each of [you and complete ye the] work of mankind. [Each] one of you [show] your devotion to [this assurance] of your [own] new [birth.] Come [near,] and [join] the angels in heaven.”

“I come to gather all nations and tongues.”

“The heavens and the earth will be rolled up in your presence; and one who lives from the Living One will not see death.”

Does not Jesus say, “Whoever finds himself is superior to the world?”

Jesus said, “Whoever has come to understand the world has found a corpse, and whoever has found a corpse is superior to the world.”

“Whoever finds the world and becomes rich, let him renounce the world.”

“Let him who has grown rich be king, and let him who possesses power renounce it.”

“If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty.”

His disciples said to him, “Is circumcision beneficial or not?”

He said to them, “If it were beneficial, their Father would beget them already circumcised from their mother. Rather, the true circumcision in spirit has become completely profitable.”

“The vain garment of the flesh I have stripped off.”

“[Mine is] the garment of the kingdom, which garment I bought with the blood of the grape.”

“Rejoice and be glad and add joy above your joy, for the times are fulfilled that I may put on my garment which is prepared for me from the beginning. Rejoice and be glad, for you are blessed above all men on earth, because it is you who shall save the whole world.”

Jesus said, “Ye shall be as lambs in the midst of wolves.”

And Peter answered, and said unto him, “What, then, if the wolves shall tear in pieces the lambs?”

Jesus said unto Peter, “The lambs have no cause, after they are dead, to fear the wolves; and in like manner, fear ye not them that kill you, and can do nothing more unto you; but fear Him who, after ye are dead, hath power over both soul and body, to cast them into hell fire.”

“Hear me, O my lambs whom I have chosen, fear ye not the wolves.”

“If I have cared for the things of the world, it is also fitting for me to go down to Hades, because of the souls that are bound in that place.”

“Let my name be hallowed in your hearts.”

“Pray ye, and faint not.”

“First must the one who prayeth, who offereth his prayer, well consider his gift to see whether there be any spot found in it; and then shall he offer it, that his offering remain not upon the earth.”

“Let the Holy Spirit come upon us and cleanse us.”

“Those who walk in the Spirit of God are the Sons of God.”

“Just now, my mother, the Holy Spirit, took me by one of my hairs, and bare me away to the great mountain Tabor.”

His disciples said to him, “Show us the place where you are, since it is necessary for us to seek it.”

He said to them, “Whoever has ears, let him hear. There is light within a man of light, and it lights up the whole world. If it does not shine, it is darkness.”

“You hear with one of your ears, [but the other one you have closed.] Preach from your housetops that which you will hear in your one ear (as well as) in the other ear. For no one lights a lamp and puts it under a bushel, nor does he put it in a hidden place, but rather he sets it on a lampstand so that everyone who enters and leaves will see its light.”

“You are the salt of the earth, and you are the lamp that illuminates the world!”

“Grieve not the Holy Spirit which is in you, and extinguish not the light which shineth within you.”

“God resisteth the proud, but giveth grace unto the humble.”

“My grace is sufficient for thee: for my strength is made perfect in weakness.”

“The weak shall be saved through the strong.”

“For those that are weak, I was weak, and for those that hunger, I suffered hunger, and for those that thirst, I suffered thirst.”

“Give us this day our bread for tomorrow.”

“Blessed is [the one] who will eat with me in the kingdom of the heavens!”

“Blessed are the hungry, for the belly of him who desires will be filled.”

“Where the pains are, thither hasteneth the physician.”

“I am the hope of the Hopeless, the helper of the helpless, the treasure of the poor, the physician to the ill, and the resurrection of the dead.”

“Do not tell lies, or do what you hate, for all things are plain in the sight of heaven, all things are disclosed before truth. For nothing is hidden that will not be made manifest, and nothing has been covered up that will not be uncovered.”

“Nothing is buried that will not be raised.”

“Know what is before your face and what is concealed from you will be revealed to you. For nothing is hidden that will not be revealed, nor is anything buried that will not be raised.”

“A city being built on a high mountain and fortified cannot fall, nor can it be hidden.”

“When you make the two one, you will become the sons of man, and when you say, ‘Mountain, move away,’ it will move away.”

“If two make peace with each other in this one house, they will say to the mountain, ‘Move away,’ and it will move away.”

“If two shall come together as one, and they say unto the mountain, ‘Pick thyself up and cast thyself into the sea,’ it shall be done.”

His disciples said unto Him, “Increase our faith.”

The Lord said to them, “If you have faith, a mountain will also move from you.”

And He says to them, “You shall not doubt and sink in the world like Simon, who, when he doubted, was on the point of sinking.”

“Take care of faith and hope, through which comes the God-loving and kindly love, which brings life everlasting.”

The Lord said to Peter, “Verily thine eye shall never be closed in eternity for the light of this world.”

“He to whom more is forgiven, loveth more; and he to whom less is forgiven, loveth little.”

“You see the mote in your brothers eye, but you do not see the beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother’s eye.”

“Be ye merciful, that ye may obtain mercy. Forgive, that it may be forgiven you. As ye do, so shall it be done unto you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye are kind, so shall kindness be shown unto you. With what measure ye mete, with the same it shall be measured unto you.”

“Blessed are the poor, for yours is the Kingdom of Heaven.”

“And blessed are they who have hungered and thirsted, for in that place they shall be filled. And woe unto them that are full, for there

they shall hunger and thirst. And blessed are they that mourn and weep, for there they shall laugh and be comforted. And woe unto them that laugh now, for there they shall mourn and weep unceasingly. And blessed are the merciful, for there they shall obtain mercy. And woe to those that are not merciful, for they shall not obtain mercy.”

“Charity covereth a multitude of sins. Love beareth all things, is long-suffering in all things.”

“Good things must needs come, but blessed is he through whom they come. Likewise, evil things also shall come, but woe to him through whom they come.”

“Gall doth not mix well with honey.”

“No one shall be called good who mixeth evil with the good.”

“Doth a man produce wine from thorns, or wheat from thistles?”

“Grapes are not harvested from thorns, nor are figs gathered from thistles, for they do not produce fruit. A good man brings forth good from his storehouse; an evil man brings forth evil things from his evil storehouse, which is in his heart, and says evil things. For out of the abundance of the heart he brings forth evil things.”

“A grapevine has been planted outside of the Father, but being unsound, it will be pulled up by its roots and destroyed.”

“Let thy works shine, and behold, a man and his works are before His face. For behold God and His works.”

“Men must give an account of every good word which they shall not speak.”

“If concupiscence or malice shall ascend into the heart of man, it shall be taken for the deed itself.”

“Love your brother like your soul. Guard him like the pupil of your eye.”

“Be of one mind in many bodies, let each man be minded to do to his neighbor those good things he wishes for himself. Whatever good things anyone wishes for himself, so let him afford to another in need; In one word, what he wishes for himself, he wishes also for his neighbor.”

“Blessed also is he who fasts for this, that he might feed the poor.”

“All things whatsoever ye would not that a man should do unto you, do ye not unto another. And what thou hatest, thou shalt not do unto another.”

“Be ye angry, and sin not; let not the sun go down upon your wrath.”

“Anger destroyeth even the prudent. Render not evil for evil, or railing for railing, or blow for blow, or cursing for cursing.”

“Pray for your enemies, and blessed are those who mourn on account of the destruction of the unbelievers.”

“Pray for your enemies, for the one who is not against you is for you, and the one who is far away today, shall be near you tomorrow.”

“If thy brother sin against thee by a word, and giveth thee reparation, thou shalt seven times in a day accept him.”

Then Simon his disciple said to him, “Seven times?”

The Lord answered, and said unto him, “Yea, I say unto thee, until seventy times seven. For even in the prophets, after they were anointed with the Holy Spirit, there is found a word of sin.”

“Never be joyful except when ye shall look upon your brother in love.”

“Be ye joined unto the saints, because they that are joined unto them shall be sanctified.”

“Amongst the greatest offenders is he who woundeth the spirit of his brother.”

“Having seen thy brother, thou hast seen thy God.”

“As one of you seeth himself in the water or in a glass, so see ye me in you.”

“I am thou, and thou, I. And wheresoever thou art, there am I also; and I am in all scattered. And whence thou wilt, thou canst gather me together; but when thou gatherest me together, thou gatherest thyself together.”

“Where there is one, there also am I...and where there are two, there also shall I be...and when we are three....”

“Where there are three gods, they are gods. Where there are two or one, I am with him. Raise the stone, and there you will find me; cleave the wood and there I am.”

“It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there.”

“Show me the stone which the builders have rejected. That one is the cornerstone.”

His disciples said to him, “Who are you, that you should say these things to us?”

[Jesus said to them,] “You do not realize who I am from what I say to you, but you have become like the Jews, for they (either) love the tree and hate its fruit, or love the fruit and hate the tree.”

“Whoever believes that the all itself is deficient is (himself) completely deficient.”

Matthias says in the *Traditions to*, “*Wonder at that which is before you, laying this down as the first step toward the knowledge of things beyond.*”

Jesus said, “He that wonders shall reign; and he that reigns shall rest. Look with wonder at that which is before you.”

“The one who seeketh, ceaseth not until he findeth. And having found it, he becometh (troubled) [and] astonished, and cometh to reign. And having come to reign, he cometh to rest.”

“Come unto me, for my yoke is easy and my lordship is mild, and you will find repose for yourselves.”

They said to him, “Tell us who you are so that we may believe in you.”

He said to them, “You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment.”

His disciples said to him, “When will the Kingdom come?”

[Jesus said,] “It will not come by waiting for it. It will not be a matter of saying ‘here it is’ or ‘there it is.’ Rather, the Kingdom of the Father is spread out upon the earth, and men do not see it.”

There is also another place which is called the middle of the world, where the Lord put His finger, saying, “This is the middle of the world.”

Jesus said, “I took my place in the midst of the world, and I appeared to them in the flesh. I found all of them intoxicated. I found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the

moment they are intoxicated. When they shake off their wine, then they will repent.”

“Whatsoever brother liveth in the manner of the aliens, and alloweth things like unto their deeds, refrain from being in his company, which, unless thou doest, thou also wilt be a partaker with him.”

“If the neighbour of an elect man sin, the elect man hath sinned. For had he conducted himself as the word prescribed, his neighbor also would have been filled with such reverence for the life he led as not to sin.”

They showed Jesus a gold coin and said to him, “Caesar’s men demand taxes from us.”

He said to them, “Give Caesar what belongs to Caesar, give God what belongs to God, and give me what is mine.”

A certain person said to him, “Master, my brother wants me to share my father’s inheritance.”

Jesus said to him, “Who has placed me over you to determine your share?”

[A certain man said] to him, “Tell my brothers to divide my father’s possessions with me.”

He said to him, “O man, who has made me a divider. He turned to his disciples and said to them, I am not a divider, am I?”

“Accept not anything from any man.”

“Possess not anything in this world.”

“If you have money, do not lend it at interest, but give [it] to one from whom you will not get it back.”

“It is More Blessed to Give than to Receive.”

“He who giveth is more blessed than he who receiveth.”

“Woe unto those who have, and in hypocrisy receive, or who, being themselves able to help, receive from others. For each one shall give an account to the Lord God at the Day of Judgment.”

“Let thine alms sweat in thy hands, until thou know to whom thou shouldest give.”

A certain rich man said to him, “Master, what good thing shall I do to live?”

He said unto him, “Fulfil the law and the prophets.”

He answered him, “I have fulfilled them.”

He said unto him, “Go, sell all that thou hast, and distribute to the poor, and come follow me.” But the rich man began to scratch his head, and it pleased him not.

And the Lord said unto him, “How sayest thou, ‘I have fulfilled the law and the prophets,’ since it is written in the law, ‘Thou shall love thy neighbour as thyself,’ and lo, many of thy brethren, the Sons of

Abraham, are clothed in filth, dying of hunger, and thy house is full of many goods, and nothing at all goeth out of it to them.”

And he turned, and said to Simon his disciple, who was sitting by him, “Simon, son of Jonas, it is easier for a camel to enter the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.”

Jesus said unto Cephas, “What thinkest thou, Simon? The kings of the earth, from whom do they receive custom and tribute? From their sons, or from strangers?”

Simon said unto him, “From strangers.”

Jesus said unto him, “Children, then, are free?”

Simon said unto him, “Yea.”

Jesus said unto him, “Give thou also unto them, like the stranger.”

“If any one shall leave all things for my name’s sake, at the second coming he shall inherit everlasting life.”

“...we say unto you by the word of the Lord, ‘*that we, that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air;*

’ and so shall we ever be with the Lord.”

*[Jesus said,] “Abandon and disregard [curious questions], which cause much strife, and [do] not waste [your] thoughts upon things which have been removed far from [your] knowledge; but as much as possible, seek the Lord of the Universe with the whole mind and spirit.”*

*“Woe unto those who do anything through their own presumption, and not through God.”*

*“Woe unto those who join together their offences as with a long rope.”*

*“These are they that stretch the warps and weave nothing.”*

*“A man had three servants; one who consumed his substance with harlots and flute-players; another who multiplied it; and another who*

*hid the talent. Afterwards, one received an addition, one was chastised, and the other was shut up in prison.”*

“Keep the flesh holy and the seal unspotted, that ye may receive eternal life.”

“Woe to the flesh that depends on the soul; woe to the soul that depends on the flesh.”

“Wretched is the body that is dependent upon a body, and wretched is the soul that is dependent on these two.”

“Preserve ye the flesh, that ye may become partakers of the spirit. The flesh must be contended with, be evil entreated, and its unbridled lust

in no way be yielded to; but the soul must be made to grow through faith and knowledge.”

“Should any one for this reason kiss [a woman] a second time, because she pleased him, [he committeth sin.] Men must therefore act thus with extreme caution in the kiss [of peace], as knowing that, if perchance it should be sullied by thought, it would place them out of the pale of eternal life.”

“Even if one should do all that is right, and yet once committeth the sin of adultery, they must be punished.”

“Be saved, thou and thy soul.”

“The soul is altogether impenetrable and hard to make out. For it abideth not always in the same form or shape, or in one condition, so that any one might express it by a type, or might lay hold upon its essence.”

The Lord revealed unto Philip, “[This is] what the soul must say when it ascendeth to heaven, and what it must answer to each of the powers above. Namely, ‘I have known myself, and have gathered myself together everywhere, and have not begotten children for the prince [of this world,] but have extirpated his roots, and have gathered together the scattered members, and know who thou art. For I am one of those above.’ And if it so speaketh, it is absolved. But if it is convicted that it

hath borne a son, it is kept below, until it can take its children up and draw them to itself.”

Salome said, “Until when shall death have dominion?”

The Master said, “As long as ye women bring forth.”

Salome said, “I did well, then, in not bringing forth.” The Lord answered, saying, “Eat every herb, but of that which hath bitterness, eat not.”

“If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you.”

“I came to destroy the works of the woman, namely, of lust; of the works, namely, of birth and of destruction.”

Simon Peter said to him, “Let Mary leave us, for women are not worthy of life.”

Jesus said, “I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven.”

His disciples said, “When will you become revealed to us, and when shall we see you?”

Jesus said, “When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on

them, then [will you see] the Son of the Living One, and you will not be afraid.”

And Salome, *inquiring concerning when the things in regard to which he spake should be known, and when his kingdom should come*, the Lord said, “When ye shall trample underfoot the garment of modesty; when the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female.”

“If ye do not make what is on the right to be left, and the left right, and what is above to be below, and what is before to be behind, ye shall not perceive the Kingdom of God. If ye do not make your low things high, and your crooked things straight, ye shall not enter into my kingdom.”

“Behold, the Kingdom of Heaven is inside of us, and behold, it is outside of us. If we believe in it, we shall live forever in it.”

[His followers said to him,] “My God, thou art a marvel to tell. Thou art inside, and thou art outside; thou art above, and thou art below, and thou art near, and thou art far; thou art hidden and thou art revealed; thou art silent, and yet thou speakest. To thee be all glory.”

Jesus said, “Should those who lure (and) lead you say, ‘Behold, the Kingdom is up in the sky,’ then the birds of the sky will go before you. If they should tell you, ‘It is under the earth, (or) in the sea,’ then the fish of the sea will go before you. It is rather that the Kingdom is both within you and without. Those of you who know yourselves will find out that

this is true. When you find out who you are, you will then become known, and will recognize that you are the sons of the living Father. But if you do not know yourselves, you dwell in poverty and you are yourselves that poverty.”

“The Kingdom is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear.”

“The Kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine sheep and looked for

that one until he found it. When he had gone to such trouble, he said to the sheep, ‘I care for you more than the ninety-nine.’”

“The Kingdom of the Father is like a certain woman. She took a little leaven, [concealed] it in some dough, and made it into large loaves. Let him who has ears hear.”

“The Kingdom of the [Father] is like a certain woman who was carrying a jar full of meal. While she was walking [on] a road, still some distance from home, the handle of the jar broke and the meal emptied out behind her on the road. She did not realize it; she had noticed no accident. When she reached her house, she set the jar down and found it empty.”

“Many shall come in my name, clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves. And there shall be schisms and heresies. Many false Christs and false apostles shall arise and shall deceive many of the faithful.”

“They are false Christs and false teachers, who have blasphemed the Spirit of Grace, and done despite to the gift they had from Him, after the grace [of baptism], to whom forgiveness shall not be granted, neither in this world nor in that which is to come.”

“Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven either on earth or in heaven.”

The true Prophet has told us, “*A false prophet must first come from some deceiver, and then, in like manner, after the removal of the holy place, the true gospel must be sent abroad secretly, for the rectification of the heresies that shall be. Towards the end, Antichrist must first come, and then our Jesus must be revealed to be indeed the Christ, and after that, the eternal light having sprung up, all the things of darkness must disappear.*”

Jesus said, “[Hearken not to the one who comes after me,] for I am a stranger to him.”

“I shall give you what no eye has seen, and what no ear has heard, and what no hand has touched, and what has never occurred to the human mind.”

“Then shall the wicked go away into everlasting punishment, but the righteous shall go into life eternal to inherit those things which eye hath not seen, nor ear heard, nor have entered into the heart of man, such things as God hath prepared for them that love Him.”

“Good things are prepared which the angels desire to look into.”

The disciples said to Jesus, “Tell us what the Kingdom of Heaven is like.” He said to them, “It is like a mustard seed, the smallest of all seeds. But

when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky.”

“[The foxes have their holes] and the birds have [their] nests, but the son of man has no place to lay his head and rest.”

“Unless you fast unto the world, you will in no way find the Kingdom of God; and unless you observe the Sabbath day as a Sabbath, you will not come to see the Father.”

The new law wishes you to observe the Sabbath continuously. [It] was Christ Himself who taught men to “Sabbatize in everything.”

[Having] seen one working on the Sabbath, Jesus said to him, “O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law.”

“The wicked, before he doeth injustice, reasoneth out all things beforehand. But guard yourselves lest somehow even ye suffer the same end as they. For not only among the living do the criminals receive their due, but they shall also endure much punishment and torment.”

And taking them, he entereth into the very place of purification, and walketh about in the temple. And there cometh a certain Pharisee, a high priest named Levi, and he joineth them and saith unto the savior, “Who permitted thee to tread on this place of purification and look upon these holy vessels, neither having bathed, nor the feet of thy disciples having

been washed? But after having defiled it, thou treadest upon this holy place, which is clean, and on which no other man dare tread, neither to look at these holy vessels, unless he has bathed himself first and changed his clothing.”

And the savior immediately stood with the disciples and answered him, “Thou, then, being here in the temple, art clean?”

The former saith unto him, “I am clean. For I, bathing in the Pool of David, went down by one set of steps and by another, I went up. I clothed myself in garments that are white and clean, and only then did I go and look upon these holy vessels.”

The savior answered him saying, “Woe to the blind, who do not see. You have bathed in these flowing waters in which dogs and swine are bathed night and day, and have washed and scrubbed the outer layer. Even the

harlots and the flute-girls perfume and bathe and scrub and beautify themselves for the desire of men, but inside they are filled with scorpions and all manner of wickedness. Yet I and my disciples, whom you say have not been bathed, have been bathed in the waters of eternal life which come from [*heaven.*].”

“I am the living water.”

“Verily I say to you, unless ye be regenerated by living water into the name of the Father, Son, and Holy Spirit, you shall not enter the Kingdom of Heaven.”

Prophesying concerning the temple, he said, “See ye these buildings? Verily, I say unto you, there shall not be left here one stone upon another which shall not be taken away; and this generation shall not

pass until the destruction begin. For they shall come, and shall sit here, and shall besiege it, and shall slay your children here."

By way of reproach, he said to Jerusalem, "Sodom is justified of thee."

"Ye are children of Cain and not children of Abraham."

"The Gentiles are justified more than ye. Many shall come from the east, and from the west, the north, and the south, and shall recline on the bosoms of Abraham, and Isaac, and Jacob."

"O Father, let their temple be desolate."

"I shall destroy [this] house, and no one will be able to rebuild it."

To his chosen, he saith, "Go ye out of the house of my Father."

“Wisdom sendeth forth her own children.”

“Wisdom killeth her own children.”

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

“The last day shall come like a thief in the night.”

“I will cleanse the house of my kingdom from every stumbling block.”

“I shall be 1,000 years, ruling according to the years of the light.”

“Whoso reedeemeth souls from idols, he shall be great in my kingdom.”

“...the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, ‘Take, eat: this is my body, which is broken for you: this do in remembrance of me.’

After the same manner also he took the cup, when he had supped, saying, ‘This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.’”

“As often as ye eat this bread and drink this cup, ye show forth my death, until I come.”

“The one who does not receive my body and my blood, this one is a stranger to me.”

“Unless you drink my blood and eat my flesh, ye shall not enter the Kingdom of Heaven. Yet, even if thou shouldest drink of the same cup from which I drink, ye still cannot enter the place that I go.”

And about to be offered up and giving Himself a ransom, He left for us a New Covenant, saying, “My love I give unto you.”

“From above, I am about to be crucified.”

“Therefore now, behold, I suffer because of the [sins] of the world. But I rejoice over you, for you [have continued] well in [the] world.

[Labor] therefore, in order that you may be profitable to me, and I will rejoice over your work.”

“...now therefore, [while] you are in the body, do not let matter rule over you.

Arise, let us go away from this place.

For the one who will hand me over is near.

And even you will flee, all of you.

And you will be offended by me.

You will flee, all of you and [will leave me] alone.

But I do not remain alone, for my Father is with me.

I and my Father, we are a single one.

For it is written; “I will strike the sheep and they will be scattered, namely the sheep of the flock.

Yet I am The Good Shepherd. I will lay down my life for you.

You yourselves, also lay down your lives for your friends, in order that you might be pleasing to my Father.

For no commandment is greater than this, that I lay down my life [for] humanity.

Because of this my Father loves me, for I have completed His will.

For although I [was] divine, I became [human.]”

“[Do not be disturbed] if [you] see [me.]”

We said to him, “O Lord, in what form will you reveal yourself to us, or in what kind of body will you come? Tell us.”

John replied. He said, “O Lord when you come to reveal yourself to us, do not reveal yourself to us in all your glory, but change your glory into [another] glory, in order that [we] may be able to bear it, [lest] we see [you and despair] from fear.”

And the Saviour replied, “[I will reveal] to you this [glory,] before which you are afraid, in order that you might see and believe.

But indeed, do not touch me until I go up to [my Father], Who [is] your [Father], and [my God, Who] is your God, and my Lord, Who is your Lord.”

“Now then, gather to me, O my holy members...”

“O my holy members, [you are] my seeds [and you are] blessed...”

“I am the King. Amen!

I [am] the [son] of the King. [Amen!]”

“[You were] eager for me O cross. I also will be eager for you.”

“[O cross,] three days, and I will take you to [heaven] with me and teach you, since [that is] your desire...”

“O cross, [*I give myself*] to you, [*and you will be*] exalted among [men,] for this [is] your desire, O cross.

Do not be afraid; I am rich!

I will fill you with my wealth!

I will mount you, O cross!

They will [*be more in number*] than you.”

“[Oh cross, you are poor,] but [I am] rich! I will [*fill you*] with my wealth!

[A little longer], O cross, and that which is lacking is perfected, and that which is diminished is full.

A little longer, O cross, and that which [*fell*] arises!

A [*little longer,*] O cross, and all the Fullness is perfected!”