

# The Apocryphal and Legendary Life of Christ

## Christs Grandparents According to the flesh

### Chapter 1

1:1 [Joachim was] exceedingly rich in gold and silver and cattle, having no other care save for his flocks and herds, from the produce of which he gave to all that feared God, and bestowed double gifts upon the Lords ministers. Nay more, he divided all his increase into three portions; one he gave to the orphans, the widows, the strangers, and the poor; another, to those who ministered to God; the remaining third only did he keep for himself and his house. This, Joachim had done since he was fifteen years old, saying that his superabundance should be given to all the people, and that these offerings should be for his forgiveness and for a propitiation before the Lord. Wherefore God highly prospered him, and there was no man like him amongst all the people of Israel.

1:2 Now when Joachim was twenty years old his parents took for him a wife, Anna, the daughter of Mathan, who dwelt at Bethlehem, and was of the tribe of Levi and house of Aaron. Mathans wife, also, was Mary of the tribe of Judah; and his two elder daughters were Mary and Sobe.

1:3 But Joachim and his wife, dear to God, and good to men, passed about twenty years in chaste matrimony at home with-

1:4 out having either sons or daughters. And they vowed, that if God perchance should give them offspring, they would yield it to the service of the Lord; for which cause they were wont to frequent the temple of the Lord at every festival in the year.

1:5 Behold, now, the time came for them to go to Bethlehem to give their tithes to the Lord according to the law of Moses, and the great Festival of the Dedication was also at hand. So, Joachim and Anna went up to Jerusalem with those of their own tribe, and entered the temple, the women by themselves, and the men likewise by themselves.

1:6 But when Anna drew nigh to a woman, she would thrust her far away, saying, "Touch me not, for thou art barren, lest thine infirmity pass over to us, and our husbands hate us, because we have become childless as thou." In the same manner also, the men were saying the like words against Joachim.

1:7 And when the high priest Rubim saw him with his offering amongst his fellows, he despised him and spurned his gifts. For he said that they could not by any means be acceptable to God who had deemed him unworthy of offspring, since the scriptures said, "Cursed is everyone who hath not begotten a male or a female in Israel."

1:8 When Joachim heard such taunts as these, he would cover his face with his raiment, and weep and cry out, saying, "God, thine eyes see and Thine ears hear such taunts as these, which they bring against me and my unhappy wife. Forget not our supplication and our reproach. Woe to us! Our mourning is greater than that of

all this people, but altogether our sins, as we are in these griefs, are worse than Thus those of all that belong to us." These and the like things these blessed ones were saying, until they completed the feast in sorrow and groanings. Being, therefore, put to shame in the sight of the people with this reproach, Joachim retired from the temple, weeping. And he went away to the registers of the twelve tribes of the people to find out whether he alone had not made seed in Israel ; but he found that all the righteous had been blessed with offspring, although he called to mind that only in his last days had God given the patriarch Abraham his son Isaac. Nor would he return home lest he should be branded with this reproach by those of his own tribe who had heard the words of the high priest, but taking with him his shepherds he retired to his flocks that were in the mountains of a far country. And there he pitched his tent and fasted forty days and forty nights, saying within himself, "I will not go down until the Lord my God shall look upon me, and prayer shall be my food and drink."

1:9 And Anna went to her house in great sorrow and distress of heart, the Lord being her protector. Now when she fell asleep on a certain night, she was shown a vision. It was as though a tree were seen planted by the banks of a spring of water, a white dove being in the midst of the tree. It flew from the tree and sat on the hands of Anna; and it sat on her bosom, and kept kissing the mouth of Anna a great while.

1:10 At the same time, Joachim also saw a vision in the night. It was as though he were by a spring of water, and, behold, a white dove sitting by the spring of water, drinking water from it. It flew straightway, and sat on his head, and kept going around about him.

## Annas Lamentations

### Chapter 2

2:1 But for five months Anna heard no tidings of her husband. So she mourned in two mourning's and lamented in two lamentations, saying, "I bewail my widowhood; I bewail my childlessness."

2:2 And she prayed with tears, saying, "O Lord, most mighty God of Israel, why hast Thou, seeing that already Thou hast not given me children, taken from me my husband also? Behold now five months that I have not seen him; and I know not where he is tarrying; nor, if I knew him to be dead, could I bury him."

2:3 Now Judith, Annas maid-servant, said to her, "How long. dost thou humiliate thy soul? Behold the great day of the Lord is at hand, and it is unlawful for thee to mourn. But take this head-band which the woman that made it gave me; for it is not fit that I should wear it, because I am but a maid-servant, and it is of royal appearance."

2:4 And Anna said, "Depart from me; for I have not done such things, and the Lord hath brought me very low. I fear that some wicked person hath given it to thee, and that thou hast come to make me a sharer in thy sin."

2:5 And Judith said, "Why should I seek to curse thee, seeing that the Lord hath denied thee fruit in Israel?" And Anna was grieved exceedingly, and putting off her garments of mourning, she anointed her head, and put on wedding garments.

2:6 And about the ninth hour she went down to the garden to, walk, where seeing a laurel tree she sat under it and prayed to the Lord, saying, "O God of our fathers, bless me and hear my prayer, as thou didst bless Sarah, and didst give her a son Isaac."

2:7 And lifting up her eyes to God she saw a sparrow nest in the laurel tree, and made a lamentation, saying, "Alas! who begot me, and what womb produced me? because I have become a curse in the presence of the sons of Israel, and I have been reproached, and they have driven me in derision out of the temple of the Lord. Alas! to what have I been likened? I am not like the fowls of the heaven, because even they are productive before Thee, O Lord.

2:8 I am not like the beasts of the earth, because even they are productive before thee, O Lord. I am not like the waters, because even they are productive before Thee, O Lord. I am not like the earth, because even the earth bringeth forth its fruits in due season, and blesses Thee, O Lord.

2:9 For Thou hast given offspring to every creature, to beasts wild and tame, to serpents, and birds, and fishes, and they all rejoice in their young; but me alone hast Thou shut out from the gift of Thy benignity. And Thou, O God, knows my heart, that from the beginning of my married life I have vowed that if Thou, O God, should give me son or daughter, I would offer them to Thee in Thy holy temple."

2:10 And while she was thus speaking, suddenly an angel of the Lord appeared before her, saying, "Be not afraid, Anna, for I am that angel who hath presented thy prayers and alms before God.

2:11 Behold, I have been sent to pronounce to thee that the Lord hath heard thy prayers and that there is seed for thee in His decree; and that all generations, even to the end, shall wonder at that which shall be born of thee.

2:12 For thou shalt bring forth a daughter, who shall be called Mary, and who shall be blessed above all women. She, full of the favour of the Lord even from her birth, shall remain three years in her father's house until she be weaned.

2:13 Thereafter, being delivered to the service of the Lord, she shall not depart from the temple until she reaches the years of discretion. But serving God day and night in fasting and prayers, she shall abstain from every unclean thing; and she alone without example, an immaculate, uncorrupted virgin, shall bring forth the Lord both in grace, and in name, and in work, the Saviour of the world.

2:14 Wherefore, arise, and go up to Jerusalem; and when thou shalt come to the gate which, because it is plated with gold, is called Golden, there for a sign, thou shalt meet thy husband, for whose safety thou hast been anxious. And when these things shall have so happened, know that what I announce shall without doubt be fulfilled." Having thus spoken, the angel vanished out of her sight.

2:15 But Anna, in fear and dread because she had seen such a sight, and heard such words, went into her chamber, and threw herself on the bed as if dead. And after remaining a whole day and night in great trembling and prayer, she called her servant and said to her, "Dost thou see me deceived in my widowhood and in great perplexity; yet hast thou been unwilling to come in to me?" With a slight murmur the maid replied, "If God hath denied thee offspring, and hath taken away thy husband from thee, what can I do for thee?" And when Anna heard this, she lifted up her voice, and wept aloud.

2:16 Now about the same time there appeared an angel of the Lord in great light to Joachim, who was feeding his flocks alone in the mountains, and said to him, "Why dost thou not return to thy wife?" Then great fear overwhelmed Joachim, but he told the angel how his wife was barren, how he had been driven with shame from the temple of the Lord.

## Christs Grandparents

### Chapter 3

3:1 How he was determined to remain with his flocks the rest of his days bestowing his goods in charity by the hands of his servants, as he had been wont to do. But the angel replied, and said, "Fear not, Joachim, nor be disturbed by my appearance; for I am the angel of the Lord, sent to tell thee that thy prayers have been heard, and that thy charitable deeds have ascended into Gods presence. He hath seen thy shame, and hath heard how unfruitfulness hath unjustly been made a reproach against thee. For He is the avenger of sin, not of nature; therefore, when He denies offspring to any, He doeth it that He may miraculously bestow it again, so that that which is born may be acknowledged to be not of lust, but of the gift of God.

3:2 For was not the first mother of your nation, Sarah, barren up to her ninetieth year?

3:3 Yet in extreme old age she brought forth Isaac to whom was renewed the promise of blessing to all nations. Rachel also, so favoured of the Lord and beloved of holy Jacob, was long barren. Yet she brought forth Joseph, who was not only the lord of Egypt, but the deliverer of many nations that were ready to perish with hunger. Who among the judges was either stronger than Samson, or more holy than Samuel? Yet the mothers of both were barren. If, therefore, the reasonableness of my words doth not persuade thee, believe in truth that conceptions very late in life, and births in the case of women that have been barren, are usually attended with something wonderful. Today, have I appeared to thy wife when she was weeping and praying, and have consoled her. And know that she hath conceived a daughter from thy seed, although thou in ignorance of this hast left her. This seed shall be blessed, and shall be the mother of eternal blessing. She shall be, as ye vowed, consecrated to the Lord from her infancy; and shall be filled with the Holy Spirit, even from her mother s womb.

3:4 Nor shall she spend her life among the crowds of the people without, but in the Lords temple, that it may not be possible either to say, or so much as to suspect, any evil concerning her.

## Annunciation to Joachim

### Chapter 4

4:1 And when she hath grown up, even as she herself shall be miraculously born of a barren woman, so shall she, a virgin, in an incomparable manner, bring forth the Son of the Most High, who shall be called Jesus, and according to the meaning of His name be the Saviour of all nations. Therefore, go down from the mountains and return to thy wife, giving God thanks for this. And this shall be the sign to thee of these things which I announce: When thou shalt come to the Golden gate in Jerusalem thou shalt there meet Anna, thy wife, who lately anxious on account of the delay in thy return, will rejoice at the sight of thee."

4:2 Then Joachim adored the angel, saying, "If I have found favour in thy sight, sit for a little in my tent,

4:3 and bless thy servant." But the angel said, "Do not say servant, but fellow-servant;

4:4 for we are all the servants of one Master. My food is invisible, and my drink cannot be seen by a mortal.

4:5 You should not, therefore, to ask me to enter thy tent, but if you desire to give me anything, offer it as a burnt-offering to the Lord." Then Joachim took a lamb without spot, and said to the angel, "I should not have dared to offer a burnt-offering to the Lord, unless thy command had given me the priest s right of offering."

4:6 And the angel replied, "I should not have invited thee to offer unless I had known the will of the Lord." And when Joachim was offering the sacrifice of God, the angel and the odour of the sacrifice went together straight up to heaven with the smoke.

4:7 And Joachim, throwing himself on his face, lay in prayer from the sixth hour of the day even until evening. But when his lads and hired servants saw him, not knowing why he was lying down, they thought that he was dead. And coming to him, they with difficulty raised him from the ground, whereupon he recounted to them the vision of the angel.

### Chapter 5

5:1 And they, struck with great fear and wonder, advised him to accomplish the vision without delay, returning in haste to his wife.

5:2 But when Joachim was turning over in his mind whether he should go back or not, it happened that he was over powered with a deep sleep; and, behold, the

angel who had already appeared to him, came to him in his sleep, and repeated the message which he had once before given. Then Joachim awoke and calling his herdsmen to him, told them his dream. And they worshipped the Lord, and said, "See that thou no further despise the words of the angel. But rise and let us go hence, returning at a quiet pace, feeding our flocks."

5:3 Therefore, as the angel had commanded, both Joachim and Anna, setting out from the places where they were, went up to Jerusalem. And when, after thirty days occupied in travelling, they were now near at hand, behold, the angel of the Lord appeared to Anna, who was standing and praying, saying unto her, "Go to the gate which is called Golden, and meet thy husband in the way; for today he will come to thee."

5:4 So with her maidens she went in haste, and praying to the Lord, she stood a long time in the gate waiting for Joachim. And when she was wearied with long waiting, she lifted up her eyes and saw him afar off, coming with his flocks. Then she ran to him and hung on his neck, giving thanks to God, and saying, "I was a widow, and behold I am not so; I was barren, and behold I have now conceived." And both of them, rejoicing at seeing each other, gave the thanks due to God who exalts the humble, secure in the certainty of the promised offspring. And the old women saw that she had conceived and rejoiced with her.

5:5 Then Joachim went down and called his shepherds, saying, "Bring me hither ten she-lambs without spot or blemish, which shall be for the Lord my God; and bring me twelve tender calves, which shall be for the priests and elders; and a hundred goats, which shall be for all the people." And on the following day he brought his offerings, saying to himself, that if the Lord God had been rendered gracious to him, the plate on the priest's forehead would make it manifest.

5:6 So when he went up to the altar of the Lord with the offering, he observed the priest's plate attentively, and saw no sin in himself. Then did Joachim know that the Lord had been gracious unto him, and had remitted all his sins. And he went down from the temple of the Lord justified.

5:7 And Anna saw again a vision in the night; as though she had brought her tithes into the temple of the priests of God, so that the priests were calling her. And, behold, an angel took the likeness of a man and spoke with Anna, saying, "Take courage and be strong. Behold thou shalt bring forth a daughter. Call her name Mary. Depart from the bed of Joachim and eat not anything unclean until thou wean the child in purity." And the angel blessed Anna, the priests answering him, "Amen." And when Ann had arisen from the vision, she spoke to Joachim her husband, and they glorified the God of Israel.

5:8 And Anna said, "Lord, I vow unto Thee the fruit that is in my womb free and exempt from all affairs, to serve Thee in my womb free and exempt from all affairs, to serve Thee with affection; Thou understands and knows all things."

5:9 Now when the days of the ministration were fulfilled, Joachim and Anna, having worshipped, departed to their own house, being in great joy for the grace which was shown them, and awaiting in certainty and gladness the divine promise. And when this was heard of, there was great joy among all their neighbours and acquaintances, so that the whole land of Israel congratulated them.

## The Birth and Childhood of Mary

### History of Joseph the Carpenter

#### Chapter 1

1:1 Now Annas time was fulfilled at Nazareth, and she bare a child. And she said to the midwife, "What have I brought forth?" She replied, "A girl." Then did Anna say, "My soul hath been magnified this day." And she laid the child down.

1:2 And again she said, "Lord, I am delivered of a daughter. Thou know that Thou hast given her to me. I have named her Mary. I will preserve, through Thine assistance.

### David's Song

#### Chapter 2

2:1 her and her posterity from the malice of the devil. Accept her, Lord, with a pleasing acceptation, and cause her to produce good fruits."

2:2 Afterwards, David came into the midst with his harp, and sang the praises of Anna and Joachim, saying:

"We exulted and were glad, instead of the days that Thou didst afflict us.

When my heart was sad, thou didst set me up upon a rock.

Thou didst guide me, thou didst bring me into the broad way.

Thou didst cause men to ride over our heads, thou brought us through fire and water."

2:2 And the neighbours, hearing of the birth, brought Anna their gifts; the men, also, brought their gifts to Joachim. Seven days they spent eating and drinking, rejoicing over what God had wrought concerning this couple.

2:3 Now, when the days were fulfilled, and Anna was purified, being washed with water, she gave the breast to the child. And when they asked her, she said, "Call the name of the child Mary, even as it was commanded me by the angel." This, then, did her parents name her; and there was great joy to them and to all their house.

2:4 And there was at that time a priest in the temple ministering unto the Lord, whose name was Zacharias; he was, moreover, old, even the father of all the people. Now this man saw a vision in the night. An angel of the Lord appeared to him, and said to

him, "Thou son of the old man Barachias, these things shalt thou say to Anna and Joachim, Keep your daughter a holy virgin for one Husband, Christ. And after three years she will be brought unto thee. Say unto Anna, Let nothing unclean enter thy mouth, until thou wean the child from thy milk/ Take heed that after three years she be given to thee as a deposit until the day that God shall see fit; for she is a votive offering of heaven."

2:5 Then Zacharias, when he had heard these things in the vision, awoke and wondered at what he had heard, and glorified God. And when morning was come, he was not at all careless, but he told all these words to Elisabeth his wife, and she rejoiced greatly; and they arose and went unto Joachim. For since Anna and Elisabeth were the daughters of two sisters, and also Zacharias and Joachim were brothers, they were not strangers to each other.

2:6 Now when they had gone into the house of Joachim, they announced all the things that the angel spoke to Zacharias. And Anna said, "All things that thou wouldst say to me, my lord and father, have been revealed to me before she was conceived. And, also, I promised, saying, whether it be male or female, I will give it to the Lord for His temple" Moreover, Zacharias blessed the child in the impulse of his spirit, and departed and went to Torine his city, because that Joachim was dwelling at Nazareth in those days.

2:7 And Anna took the child into her arms that she might wash her, and looking down into her face, she saw it full of the grace of God. And she spoke this song to the Lord, whilst David the holy singer answered her, saying: "Thou art the Lord, Thou wilt exalt my people that is humble and wilt humble the eyes of the haughty ones.

The Lord hath looked from heaven on the houses of the poor, He hath made them rich. Amen.

Ye archangels of the Lord, come and rejoice with me, for I have known birth. Amen.

Ye cherubim, that are thrones for the Father, rejoice with me also, for my knees have carried the fruit of child. Amen. Ye cherubim of the Father with the six wings, with the four faces, with the thousand eyes full of light, come and rejoice with me, for I have learned to make melody to my wise child. Amen.

Ye four and twenty elders without body, come and rejoice with me, for a deserted womb hath sown a seed. Amen.

Ye rulers of light, come and rejoice with me, for I have brought forth fruit of man. Amen.

Ye stewards of joy, ye harpers and praisers of the Father, ye thrones and dominions and powers of. the Father, come and rejoice with me by reason of my joy to-day. Amen."



## Birth and childhood of Mary

Now the child increased in strength from day to day; and when she was six months old her mother set her on the ground, to try if she could stand. And having walked seven steps, the child came into her mother's bosom, who snatched her up, saying, "As the Lord my God lives, thou shalt not walk upon this earth, until I bring thee into the temple of the Lord."

And Anna made a sanctuary in her bed chamber, and suffered nothing common or unclean to pass through it. She also called the undefiled daughters of the Hebrews, and they waited on the child.

And when Mary's first birthday came, they weaned her; and Joachim made a great feast, inviting the priests, the scribes, the elders, and all the people of Israel. And the priests blessed the child when Joachim brought her to them, saying, "O God of our fathers, bless this child, and give her an everlasting name to be named in all generations!" And all the people said, "So be it, so be it. Amen." And Joachim brought her to the high priests; and they blessed her, saying, "O God most high, look upon this child, and bless her with the utmost blessing, which shall be forever!" And her mother snatched her up, and took her into the sanctuary of her bedchamber, and gave her the breast.

And Anna made a song to the Lord God, saying: "I will sing a song to the Lord my God, for He hath looked upon me, and hath taken away the reproach of mine enemies; and the Lord hath given me the fruit of His righteousness, singular in its kind, and richly endowed before Him.

## Mary Presented in the Temple

Who shall tell the sons of Rubim that Anna giveth the breast?

Hear, hear, ye twelve tribes of Israel, that Anna giveth the breast!"

And Anna laid the child to rest in the sanctuary of her bedchamber, and going out, served the guests. And when the supper was ended, they went away rejoicing, and glorifying the God of Israel.

Now months were added to the child, and she was two years old. Then said Joachim, "Let us take her up to the temple of the Lord, that we may pay the vow that we have vowed, lest perchance the Lord send to us, and our offering be not received." And Anna said, "Let us wait for the third year, in order that the child may not seek for father or mother." And Joachim said, "Let us wait."

And when the child became three years old, Joachim said, "Call the undefiled daughters of the Hebrews, and let them take each a lamp; and let them stand with the lamps burning, that the child may not turn back, and her heart be captivated from the temple of the Lord."

Now there were around the temple and before its doors, fifteen steps going up, according to the fifteen Psalms of Degrees; for, on account of the temple having been built on a mountain, the altar of burnt-offering, which stood outside, could not be reached except by steps. On one of these, then, the parents placed the little girl Mary. And when they were putting off the clothes which they had worn on the journey, and were putting on, as was usual, others that were neater and cleaner, the virgin of the Lord, without the help of any one leading her or lifting her, and not looking back at all, went swiftly up all the steps one after the other, in such a manner that, in this respect at least, one would think that she had already attained full age.

And she walked by herself and went unto the holy altar, and stood there. Nor did she, as children are wont to do, seek for her parents. But they, each of them, anxiously seeking for the child, were alike astonished when they found her in the temple; and the priests themselves wondered. And Mary's face became bright, straightway, and she was dazzling as the luminaries of heaven. And all the people of Israel looked, and they saw the grace shine upon her, so that everyone marvelled. For already the Lord, in the infancy of the virgin, wrought a great thing, and by this miracle fore-shadowed how great she was to be.

Then Anna, filled with the Holy Ghost, said before them all: "The Lord Almighty, the God of Hosts, being mindful of His word, hath visited His people with a good and holy visitation, to bring down the hearts of the Gentiles who were rising against us, and turn them to Himself.

He hath opened His ears to our prayers; He hath kept away from us the exulting of our enemies. The barren hath become a mother, and hath brought forth exultation and gladness to Israel. Behold the gifts which I have brought to offer to my Lord, and mine enemies have not been able to hinder me. For God hath turned their hearts to me, and Himself hath given me everlasting joy."

### Mary received in the Temple

And the priest received Mary, and kissed her, and blessed her, saying, "The Lord hath magnified thy name in all generations. In thee, on the last of days, the Lord will manifest His redemption to the sons of Israel." And he set her down upon the third

step of the altar. And she danced with her feet, and all the house of Israel loved her. And she went no more with her parents to their house. But they, a sacrifice having been offered according to the law, and their vow being perfected, left the virgin within the enclosure of the temple, there to be educated with the other virgins. And they themselves went down to their house, marvelling and praising the Lord because the child had not turned back.

Now the same year Anna, who was very beautiful, became a widow, and by the command of the Lord she married Cleophas to whom within a year she bore a daughter, who also was called Mary. And afterwards this Mary became the wife of Alphaeus; of her were born James the son of Alphaeus, and Philip his brother. But Cleophas himself died before the birth of the child. And yet again Anna, by the command of an angel, married a third husband named Salome, to whom also she bare a daughter, who was likewise called Mary. She afterwards was given to Zebedee to wife; and of her were born James the son. of Zebedee, and John the evangelist.

But the priests in the temple disputed as to which of them should have the care of Mary during her childhood; and they finally agreed to settle the matter by lot. All of them, then, and they were twenty-five in number, threw into the waters of the Jordan reeds covered with inscriptions taken from the law. And the reed which belonged to Zacharias having alone floated, to him was given the care over Mary.

And the virgin of the Lord was held in admiration by all the people of Israel. Even when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of God, that all were astonished at her, and wondered; she was not reckoned as a young infant, but as it were a grown-up person of thirty years old. She advanced in age and in virtues; and though in the words of the Psalmist, her father and mother had forsaken her, the Lord took her up.

For daily did she enjoy a divine vision, which preserved her from all evil, and made her to abound in all good. Daily was she visited by the angels of God, who were often seen speaking to her, who ministered to her, diligently obeying her, and who surrounded her day and night.

And when she grew a little, she put away from her all vain intercourse, and her heart she turned from all the beauty of this life. There came to her no thought of her parents nor of this world. She never adorned herself, nor did she seek after outward show as women do. She never painted her eyes, nor put saffron on her cheeks, nor plaited her hair. She did not put choice perfume upon her, nor did she anoint her

body with ointment. She did not bathe nor wash with water, nor did she put her face outside the door, lest she should see a strange man.

### Mary fed by Angels

Her raiment, which was always of the natural colours, never became foul nor wore out nor tore; but that which her mother put upon her on the day that she gave her to the temple, remained upon her until the day of her death. As regards that which Mary increased daily, the raiment became greater with her. Nor did she ever see the nakedness of her body; but when she was about to wear a garment, she would shut her eyes.

And Mary was in the temple of the Lord as if she were a dove that dwelt there, for she received her food from heaven by the hands of the angels. And oftentimes also, they would bring her the fruits from the tree of life, that she might eat of them with cheerfulness. Nor did she eat as though nourishing a body, but only because of the necessities of her nature, lest she should die before her time. And she refreshed herself only with the food which she received from the hands of the angels, but that which she obtained from the priests she divided amongst the poor. And as often as Zacharias came to her chamber and found the angelic food by her, he asked her, "Whence came this to thee?" And she said, "From God, for God feeds whom He will."

Anna the prophetess and the virgins that were in the temple having taught Mary to do handiwork, she occupied herself constantly with wool-work and weaving, so that she in her ten der years could do all that mature women were not able to do.

And this was the order that she had set for herself: From the morning to the third hour, she remained in prayer; from the third to the ninth, she was occupied with her weaving; and from the ninth, she again applied herself to prayer. She did not retire from praying until there appeared to her the angel from whose hand, she used to receive food; and thus, she became more and more perfect in the work of God. When the older virgins rested from the praises of God, she did not rest at all; so that in His vigils and praises none were found before her. And lest, perchance, even in her salutation she might cease from praising and blessing God, when any one saluted her, she used to answer by way of salutation, "Thanks be to God." And from her the custom first began of men s saying this, when they saluted each other. None were more learned than Mary in the wisdom of the law of God, lowlier in humility, more elegant in singing, more perfect in all virtue. She was indeed steadfast, unmoveable, unchangeable, and daily advancing in perfection. She spoke very little, and indeed only what was necessary, but then with a becoming modesty, without laughter, embarrassment, or pride. Yet she was very affable, and showed to all due

reverence and respect. No one saw her angry, nor heard her speaking evil. All her speech was so full of grace that her God was acknowledged to be in her tongue, and she was anxious lest by any word of hers she should sin with regard to her companions. She was afraid lest in her laughter, or the sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrongdoing or haughtiness to one of her equals. And she was always sitting, her face looking eastward, because she was praying without ceasing, offering her petitions to her spouse and bridegroom, Christ.

### Marys Personal Appearance

Mary was of medium stature, and her body was in all respects graceful and well proportioned. She was somewhat delicate in appearance, and her colour was like that of ripe wheat. Her face was oval rather than pointed ; her hair was golden, and she wore it bound up ; her eyes were large and piercing, inclining to blue in colour; her eyebrows were arched and somewhat dark ; her nose was rather long ; and her lips were fresh, and full of loveliness in speech. Her hands and fingers were long. Her appearance was so beautiful and glorious that scarcely any one could look into her face, and if any one who was unwell touched her, the same hour he went home cured.

Then Abiathar the priest offered gifts without end to the high priest, in order that he might obtain her for a wife to his son. But Mary forbade them, saying, "It cannot be that I should have a husband." But all the priests and all her kindred kept saying to her, "God is worshipped in children and adored in posterity, as hath always happened among the sons of Israel." But Mary answered, and said unto them, "God is worshipped in chastity, as is proved by the first of all. For before Abel there was none righteous among men, and he by his offerings pleased God, and was without mercy slain by him who displeased Him. Two crowns, therefore, he received of oblation and of virginity, because in his flesh there was no pollution. Elijah also, when he was in the flesh, was taken up in the flesh, because he kept his flesh unspotted. Now I, from my infancy in the temple of God, have learned that virginity can be sufficiently dear to God. And so, because I can offer what is dear to God, I have resolved in my heart that I shall remain a virgin."

### Chapter 3 – The Betrothal and Annunciation

Now Mary had reached her fourteenth year; and not only were the wicked unable to charge her with anything worthy of reproach, but all good men who knew her life and conversation, judged her to be worthy of admiration. But on account of her age there was occasion for the Pharisees to say, that it was not the custom for a woman of her

maturity to abide in the temple of God. Then the high priest publicly announced that the virgins who were settled in the temple, and had reached this time of life, should return home and seek to be married, according to the custom of the nation, and the ripeness of their years.

The others readily obeyed this command, but Mary alone, the virgin of the Lord, answered that she could not do so, saying, both that her parents had devoted her to the service of the Lord and that, moreover, she herself had made to the Lord a vow of virginity, which she would never violate.

The high priest, then, being placed in great perplexity of mind, seeing that neither did he think that the vow should be broken contrary to the scripture, which saith, "Vow and pay nor did he dare to introduce a custom unknown to the nation, gave order that at the festival, which was at hand, all the chief persons from Jerusalem and the neighbourhood should be present, in order that from their advice he might know what was to be done in so doubtful a case.

So they fell upon the plan of sending heralds through all the tribes of Israel, that all might come together unto the temple of the Lord. Then the heralds went out, the trumpet of the Lord sounded, and all the people ran together. And Joseph the carpenter, of the house and family of David, also cast down his axe, and went out to meet the heralds.

### Joseph the Carpenter

Now this man, a native of Bethlehem, was well furnished with wisdom and learning, and had been made a priest in the temple of God. When he was forty years old, after the manner of all men, he married a wife. And she bore him four sons whose names were Judas, Joses, James, and Simon; and two daughters named Assia and Lydia. And after forty-nine years under his care, Joseph's wife, a woman in tent on the divine glory in all her works, departed this life, even as it is appointed unto all men, leaving James still little.

But Joseph, who was a righteous man, glorifying God in all things, went away with two of his sons, working at his trade of carpentry, at which he was skilful, and living by the work of his hands, according to the law of Moses. And he had now for a year been a widower.

When, now, all the people had come together, the high priest rose, and mounted on a higher step that he might be seen and heard by all; and when great silence had been attained, he said, "Hear me, O sons of Israel, and receive my words into your ears. Ever since this temple was built by Solomon, there have been in it virgins, the daughters of kings and the daughters of prophets and of high priests and priests; and they were great, and worthy of admiration.

## Betrothal and Annunciation

But when they came to the proper age they were given in marriage, and followed the course of their mothers before them, and were pleasing to God. But a new order of life hath been found out by Mary alone, who promised that she will remain a virgin to God. Wherefore it seems to me, that through our inquiry and the answer of God, we should try to ascertain to whose keeping she ought to be entrusted."

Then these words found favour with all the assemblage. And there was also held a council of the priests, saying, "Behold, Mary hath reached the age of fourteen years in the temple of the Lord. What, then, shall we do with her, lest perchance she defile the sanctuary of the Lord "And when this took place, they resolved unanimously that the Lord should be consulted upon this matter. And they said to the high priest, "Thou stands by the altar of the Lord; go in, and pray concerning her; and whatever the Lord shall manifest unto thee, that also will we do." And when they all bowed themselves in prayer, the high priest went in to consult God in the usual way, taking the robe with the twelve bells into the holy of holies; and he prayed concerning her.

Nor had they long to wait. In the hearing of all, a voice issued from the oracle and from the mercy-seat, that, according to the prophecy of Isaiah, a man should be sought out to whom the virgin ought to be entrusted and espoused. And, behold, an angel of the Lord stood by the high priest, saying unto him, "Zacharias, Zacharias, go out and assemble the people, and let them bring each his rod. And to whomsoever the Lord shall show a sign, his wife shall she be."

For it is clear that Isaiah saith, "A rod shall come forth from the root of Jesse, and a flower shall ascend from his root; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength,

the spirit of wisdom and piety, and he shall be filled with the spirit of the fear of the Lord." According to this prophecy, therefore, he predicted that all of the house of David that were unmarried and fit for marriage should bring their rods to the altar; and that he whose rod after it was brought should produce a flower, and upon the end of whose rod the Spirit of the Lord should settle in the form of a dove, was the man to whom the virgin ought to be entrusted and espoused.

Then lots were cast by the priests upon the twelve tribes, and the lot fell upon the tribe of Judah. And the priest said, "Tomorrow let everyone who hath no wife come, and bring a rod in his hand." And the rods, to the number of three thousand, having been handed over to the high priest on the morrow, he offered a sacrifice to the Lord God, and inquired of Him. And the Lord said unto him, "Put all their rods into the holy of holies of God, and let them remain there, and order them to come to thee on the

morrow, to get back their rods." Now when all brought their rods, according to the order, Joseph also, seeing that he had not a wife, and not wishing to slight the order of the high priest, brought his along with the younger men.

Now Joseph's rod was a short one, but it had had a wonderful history. God made it on the sixth day of creation, and upon it was engrave His incommunicable name. Adam received it from his son Seth, who brought it out of paradise; and from him it descended to Enoch, to Noah, to Shem, to Abraham, Isaac, and Jacob. Jacob took it down into Egypt, where before his death he gave it to his son Joseph. When, after Joseph's death, the lords of Egypt spoiled his goods, they carried away the rod to Pharaoh's palace, where it came into the hands of Ragucl, a magician, who carried it into the land of Midian, and planted it there in his garden. No one was able to come near it until Moses came, who read the letters that were upon it, and immediately pulled it up. When Jethro saw this, he said, "This is the man who shall deliver Israel from Egypt;" and on this account he gave Moses his daughter Zipporah to wife. With this staff, Moses kept Jethro's flock forty years, and not a single animal was injured by wild beasts; with it, later, Moses also performed his wonders, and finally gave it to Aaron. David received it for a sceptre, and the prophets sing of the root of Jesse, until it finally came to Joseph and the Messiah.

(^ On the following day, then, all having assembled early, and an incense offering having been made, the high priest went into the holy of holies, and brought forth the rods. And when he had distributed the rods, but the dove came forth out of none of them, the high priest thought it necessary to consult God a second time ; so he put on the twelve bells and the sacerdotal robe, and entering into the holy of holies, he there made a burnt offering, and poured forth a prayer. And an angel of God appeared, saying, "There is here a very short rod which thou hast counted for nothing, and hast placed it with the rest, but hast not taken it out with the rest ; when thou hast taken that out and given it to him to whom it belongeth, there shall appear in it the sign which I have spoken to thee of." It was the rod of Joseph, and because he was old, he was as it were discarded, as though he could not receive it; but neither would he himself ask for his rod. And when he stood humble and the last, the chief priest with a loud voice cried to him, saying, "Come, Joseph, and receive thy rod, because thou art waited for." And Joseph came fearing, because the high priest called him with so very loud a voice. But as soon as he stretched forth his hand to receive his rod, immediately from the top of it came forth a dove, whiter than snow and most beautiful, which after resting upon the head of Joseph, and fluttering a long time among the pinnacles of the temple, at length flew toward the heavens.

And the priest said to Joseph, "Thou hast been allotted to receive the virgin of the Lord to keep with thyself." And all the people congratulated the old man, saying, "Thou hast been made blessed in thine old age, father Joseph, seeing that God hath



shown thee to be fit to receive Mary." And the priest having said to him, "Take her, because of all the tribe of Judah thou alone hast been chosen by God," Joseph began bashfully to address him, saying, "I am an old man, and have children; why hand ye over to me this infant, who is younger than my grandsons? I am afraid lest I become a laughing stock to the sons of Israel." And the priest said to Joseph, "Fear the Lord thy God, and remember what the Lord did to Dathan, and Abiram, and Korah, how the earth opened, and they were swallowed up because they despised the will of God. So, will it happen to thee, if thou despise this which is commanded thee by God."

Then Joseph answered the priest, "I indeed despise not the will of God; but I shall be her guardian until I can ascertain concerning the will of God, as to which of my sons can have her to wife. Let some virgins of her companions, with whom she may meanwhile spend her time, be given for a consolation to her." The high priest answered, and said, "Five virgins, indeed, shall be given her for consolation, until the appointed day come in which thou mayest receive her; for to no other can she be joined in marriage." Therefore, usual ceremonies of betrothal having been gone through, Joseph went back to put his house in order, and to procure things necessary for the marriage. Now there was also, not long after, a council of the priests, saying, "Let us make a veil for the temple of the Lord." And the priests said, "Call the undefiled virgins of the family of David." And the officers went away, and sought, and found seven virgins. And the priests remembered the child Mary, that she was of the family of David, and undefiled before God. And the officers went away and brought her. And they brought them into the temple of the Lord. And the priests said, "Choose by lot who shall spin the gold, and the green, and the fine linen, and the silk, and the hyacinth, and the scarlet, and the true purple." And they cast lots among themselves what each virgin should do. And the true purple and the scarlet fell to the lot of Mary, And when Mary had got it, those virgins said to her, "Since thou art the last, and humble, and younger than all, thou hast deserved to receive and obtain the purple and scarlet." And thus saying, as it were in words of annoyance, they began to call her queen of virgins. While, however, they were so doing, the angel of the Lord appeared in the midst of them, saying, "These words shall not have been uttered by way of annoyance, but they prophesied a prophecy most true." The virgins trembled, therefore, at the sight of the angel, and at his words, asking Mary to pardon and pray for them. So, Mary took the true purple and the scarlet, and with the other virgins of like age, who had been given her by the priests, went away to her own house, Now at this time Zacharias was dumb, and Samuel was in his place until he spake. For Zacharias remembered the grace of the Lord, when he prayed to Him in secret, and said, "Lord, my bones are become feeble, and my head is white with old age. Lord, never was I rejected in my prayers; hear, then, my petition. Give me a son to succeed me, to be mine heir of the house

and lineage of Jacob, a son that may observe Thy commandments, and be pleasing to Thee." Then an angel called to Zacharias, and said, "I declare to thee from God that thou shalt have a son called John; no man yet hath been known by that name. He shall affirm the Messiah to be the Word of God; he shall be a great person, chaste, a prophet, and one of the just." And Zacharias answered, "Lord, how shall I have a son? I am old, and my wife is barren." The angel said unto him, "It is easy for the Lord that created thee, for God doth even as it pleaseth Him." And Zacharias said, "Lord, give me some sign of the conception of my wife." Then the angel said, "The sign that I will give thee shall be that thou shalt not speak in three days, but by signs." Then went he out of his oratory, and made signs to the people to make their prayers, morning and evening. And the child John was conceived of the chaste kisses that Zacharias imprinted upon the lips of Elisabeth his wife."

Now Joseph received Mary, with the other five virgins, who were to be with her, into his own house in Nazareth. And these virgins were Rebecca, Sephora, Susanna, Abigea, and Gael. Then Joseph said to Mary, "Behold, I have received thee from the temple of the Lord, and now I leave thee in my house, going away to build my buildings, but I shall come to thee. The Lord will protect thee." And when Mary found James the Less in his father's house, broken-hearted and sad on account of the loss of his mother, she brought him up. Hence, she was called the mother of James. Now the virginity of Mary was hidden from the prince of this world. But the time was come for God to have compassion on that which He had formed, for the king to go forth, and the barbarians to be defeated before Him.

And the angel Gabriel was sent to Mary by God, to announce the conception of the Lord, and to explain to her its manner and order. For in those days, when she first came into Galilee, Mary took the water-pot, and went out to draw water. Now whilst she stood near the fountain of Nazareth to fill her pitcher, behold, a voice, saying, "Hail, thou favoured one, the Lord is with thee, blessed art thou among women." Then she looked about right and left, to see whence this voice came. And the angel of the Lord appeared unto her, saying, "Blessed art thou, Mary, for in thy womb thou hast prepared a habitation for the Lord. Behold, light from heaven shall come and dwell in thee, and through thee shall shine in all the world." Then Mary, becoming afraid, went away to her own home, and set down the water-pot; and taking the purple, she sat on her seat and spun it.

And while Mary thus wrought the purple with her fingers, the doors of her bedchamber being shut, there entered a young man of ineffable beauty, the angel of the Lord. And with great light he filled the chamber where she was, so that when Mary saw him, she exceeding feared and trembled. Yet most courteously saluting her, he cried out, saying, "Hail Mary, O virgin highly favoured by the Lord, virgin full

of grace, the Lord is with thee; blessed art thou above all women, blessed above all men that have been hitherto born, and blessed is the fruit of thy womb!" And the virgin, who was already well acquainted with angelic faces, and was not unused to the light from heaven, was by this time neither terrified by the vision of the angel, nor astonished by the greatness of the light, but only perplexed by his words. And she began to consider of what nature a salutation so unusual could be, or what it could portend, or what end it could have. And she said to herself, "Shall I conceive by the Lord, the living God? And shall I bring forth, as every woman bringeth forth?"

And the angel, divinely inspired, taking up this thought, said, "Fear not, Mary, as if anything contrary to thy chastity were hid under this salutation. For in choosing chastity, thou hast found favour with the Lord, and therefore thou, a virgin, shalt conceive without sin from His word, and shalt bring forth a son. He shall be great, because He shall rule from sea to sea, and from the river even unto the ends of the earth. The Lord God shall give Him the throne of His father David, and He shall reign in the house of Jacob, forever; and of His kingdom there shall be no end, forasmuch as He is King of kings, and Lord of Lords, and His throne is from everlasting to everlasting. He who shall be born on earth in humiliation, reigneth in heaven in exaltation. And they who do not confess Him shall perish, for His authority is in the lofty heights, and His kingdom doth not pass away."

The virgin did not doubt these words of the angel, but wishing to know the manner of this, she answered, "How can that come to pass? For I am a virgin pure in soul and body, even as I was born. And while, according to my vow, I never know man, how can I bring forth without human seed?" To this the angel said, "Think not, Mary, that thou shalt conceive in the manner of mankind. For without any intercourse with man, thou, a virgin, wilt conceive, thou, a virgin, wilt bring forth, thou, a virgin, wilt nurse. For the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, contrary to all fire of concupiscence. Therefore, that which shall be born of thee shall alone be holy, because it alone, being conceived and born without sin, shall be called the Son of God the Most High. And thou shalt call His name Jesus, for He shall save His people from their sins. And, behold, thy kinswoman Elisabeth hath conceived a son in her old age. And this is the sixth month with her who was called barren; for no word shall be impossible with God. He doth, as pleaseth Him; and when He createth anything, He saith, Be thou, and it is conceived by the hearing of her ears. And the Lord chose her of His own will, with the concurrence of His Father, and the counsel of the Holy Spirit. And He was made flesh of her, by a mystery which transcendeth the grasp of created reason. And Gabriel declared to her all the things that would be done by Jesus, on which account she rejoiced. Then the angel departed from her.

CHAPTER IV.  
THE VIRGINITY OF MARY VINDICATED.

Now Mary made the purple and the scarlet, and took them to the priest. And he blessed her, and said, "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the generations of the earth." And Mary with great joy went away to Elisabeth her kinswoman, and knocked at the door. And when Elisabeth heard her, she threw away the scarlet wool that she had in her hand, and ran to the door, and opened it. And seeing Mary, she blessed her, and said, "Whence is this to me, that the mother of my Lord should come to me? for, behold, that which is within me leaped and blessed thee." But Mary had forgotten the mysteries of which the archangel Gabriel had spoken, and gazed up into heaven, and said, "Who am I, O Lord, that all the generations of the earth should bless me?"

Now Mary remained three months with Elisabeth, and they twain were comforting one another many days from the scriptures inspired of God. For Elisabeth used to visit Mary many times each year, ministering to her in all those things of which she had need; until the day that Gabriel the archangel said to Mary, "Go to Elisabeth thy kinswoman." Now Mary's condition day by day became more manifest; and she, being afraid, went away to her own home, and hid herself from the sons of Israel. And she was sixteen years old when these mysteries happened.

Now Elisabeth's full time came, that she should be delivered, and she brought forth a son. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, and said, "Not so, but he shall be called John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed is the God of Israel; for He hath visited us, and hath wrought redemption for His people, and hath raised up for us a horn of salvation from the house of His servant David." Now the soul of Elijah the prophet was bound in the body of John. Now while these things were doing, Mary spent three; other months in the house of Joseph, being pregnant with the Son of the living God; but Joseph was occupied with his work of house-building at Capernaum, in the districts by the sea-shore. And he came, therefore, into Galilee, intending to marry the virgin who had been betrothed to him. Now Mary, being in her sixth month, her pregnancy began to show itself, and could not be hidden from

Joseph. For he, entering freely into the house, and talking familiarly with the virgin in the manner of a spouse, discovered that she was big with child. And he began to be disturbed, and troubled in mind. And he smote his face, and threw himself on the ground, on the sackcloth; and from fear and sorrow and the anguish of his heart, he could endure neither to eat nor drink that day.

#### JOSEPH DISCOVERS HER PREGNANCY

And being in the utmost distress, Joseph trembled, and wept bitterly, crying out and saying, "O Lord God, receive my spirit; for it is better for me to die than to live any longer. With what face shall I look upon the Lord my God? and what prayer shall I make about this maiden? because I received her a virgin out of the temple of the Lord, and I have not watched over her. Who is it that hath hunted her down? Who hath done this evil thing in my house, and defiled the virgin? Hath not the history of Adam been repeated in me? For just as Adam was in the hour of his singing praise, and the serpent came, and found Eve alone, and completely deceived her, so hath it happened to me also. But I wonder that I never saw her speaking to a man; whence, then, she hath conceived, I know not."

Then Joseph stood up from the sackcloth, and calling (Mary, he said unto her, "O thou who hast been cared for by God, why hast thou done this, and forgotten the Lord thy God? Why hast thou brought low thy soul, thou that wast brought up in the holy of holies, and didst receive food from the hands of an angel?" And Mary wept bitterly, saying, "I am innocent, and have known no man." But Joseph said unto her, "O Mary, whence then is that which is in thy womb? Hath there ever been a crop upon earth without sowing of seed?" And she said, "As the Lord my God liveth, I know not whence this is to me. Art thou ignorant that God at the time of the creation produced fruits without the intervention of seed?" "I believe that," said Joseph, "but whence is this offspring to thee, and who is his parent?" Mary replied, "This I have, a present and gift from God. The case is the same as it was with Adam, whom God created. He said, Let him be/ and he was." And the virgins who were with Mary said unto Joseph, "What art thou saying? We know that no man hath touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always hath she continued with us in prayer; daily do the angels of God speak with her; daily doth she receive food from the hands of the Lord. We know not how it is possible that there can be any sin in her. But if thou wishest us to tell what we suspect, nobody but the angel of the Lord hath made her pregnant." Then Joseph said, "Why do ye mislead me to believe that an angel of the Lord hath made her pregnant? But it is possible that some one hath pretended to be an angel of the Lord, and hath beguiled her."

And thus answering, Joseph wept, and said, "With what a face shall I look at the temple of the Lord, or with what face shall I see the priests of God? Truly, my

children and my kinsmen will mock my old age, and say, He took a wife in his old age, and found her pregnant/ But most of all, the priests of the temple will blame me, because I have allowed such a thing to happen to the virgin in my house ; especially, as they charged me concerning her. What am I to do?" And thus saying, he thought that he would flee, and send her away. For he was in great doubt and perplexity, because he did not know what was best for him to do. For, being a just man, he was not willing to expose her; nor, being a pious man, to injure her fair fame by a suspicion of fornication. And Joseph said, "If I conceal her sin, I find myself fighting against the law of the Lord ; and if I expose her to the sons of Israel, I am afraid lest that which is in her be from an angel, and I shall be found giving up innocent blood to the doom of death." He came to the conclusion, therefore, privately to dissolve their contract, and to send her away secretly. And, being greatly afraid, he separated from her.

Now while Joseph meditated on these things, and was thinking of rising up and hiding himself, so as to dwell in W secret, behold, night came upon him. And, behold, the prince of the angels, holy Gabriel, appeared to him in a dream, saying, "Joseph, thou son of David, fear not; that is, have no suspicion of fornication in this maiden, and think no evil of her. And fear not to take her as thy wife; for that which is begotten in her, and which now vexeth thy soul, is the work, not of man, but of the Holy Spirit. For she alone of all virgins shall bring forth the Son of God; and thou shalt call his name Jesus, that is, Saviour; for he shall save his people from their sins. He it is who shall rule all nations with a rod of iron." And Joseph arose from sleep, and glorified the God of Israel, who had given him this grace. And he spake to Mary and the virgins who were with her, telling them his vision. So, he was comforted about Mary, saying, "I have sinned, in that I suspected thee at all." Therefore, according to the command of the angel, he took the virgin to wife. Nevertheless, he knew her not; but took care of her, and kept her in chastity.

And Jesus spake from the womb of his mother, and said, "O Joseph, what mean these comparisons that thou hast instituted? But rather arise, and go about thy work; and seek forgiveness for thy sin, because such thoughts have entered thy mind." Then Joseph, rising up, went to Zacharias, and told these things to him. And Zacharias was sad, and said to his wife, "Mary is pregnant, nor hath she a husband; moreover, I fear the wickedness of the children of Israel, lest they should suspect her with regard to Joseph."

But she replied, "Seek help of God, and trust in Him; for He will repel these calumnies from her."

(After these things, there arose a great report that Mary was with child. For Annas the scribe came to Joseph, and said, "Why hast thou not appeared in our assembly?" And Joseph said to him, "Because I was weary from my journey, and rested the first day." And he turned, and saw that Mary was with child. And he ran

away to the high priest, and said to him, "Joseph, whom thou didst vouch for, hath committed a grievous crime." And the priest said, "How so?" And he said, "He hath defiled the virgin whom he received out of the temple of the Lord, and hath married her by stealth, and hath not revealed it to the sons of Israel." And the high priest, answering, said, "Hath Joseph done this?" Then said Annas the scribe, "Send officers, and thou wilt find the virgin with child." And the officers of the temple went away, and found it as he had said. Then the officers brought Mary, along with Joseph, to the tribunal of the high priest. And he said, "Mary, why hast thou done this? and why hast thou brought thy soul low, and forgotten the Lord thy God? Thou that wast reared in the holy of holies, that didst receive food from the hand of an angel, and didst hear the hymns, and dance before the Lord, why hast thou done this?" And Mary wept bitterly, saying, "As the Lord my God liveth, I am pure before Him, and know not a man

And the high priest with the priests began to reproach (Joseph, and to say, "Why hast thou done this? Why hast thou beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of God, who never wished either to see or to have a man, who had the most excellent knowledge of the law of God? If thou hadst not done violence to her, she would still have remained in her virginity." And Joseph vowed and swore that he had never touched her at all, and was pure concerning her. And the high priest said, "Bear not false witness, but speak the truth. Thou hast married her by stealth, and hast not revealed it to the sons of Israel; and hast not bowed thy head under the strong hand, that thy seed might be blessed." And Joseph was silent. And the high priest said, "Give up the virgin whom thou didst receive out of the temple of the Lord." Then Joseph burst into tears. And the high priest said, "As the Lord liveth, I will give you to drink of the water of the ordeal of the Lord, and He shall make manifest your sins in your eyes.

Then was assembled a multitude of the people, which could not be numbered, and Mary was brought to the temple. And the priests, and her relatives, and her parents wept, and said to her, "Confess to the priests thy sin, thou that wast like a dove in the temple of God, and didst receive food from the hands of an angel."

Then Joseph was summoned to the altar, and the water of the ordeal of the Lord was given him to drink. Now, when anyone that had lied drank this water, and walked seven times around the altar, God used to show some sign in his face. When, therefore, Joseph had drunk in safety, and had walked round the altar seven times, no sign of sin appeared in him. Then all the priests, and the officers, and the people justified him, saying, "Blessed art thou, seeing that no charge hath been found good against thee."

And they summoned Mary, and said, "And what excuse canst thou have? or what greater sign can appear in thee than the conception of thy womb, which betrayeth

thee? This only we require of thee, that since Joseph is pure concerning thee, thou confess who it is that hath beguiled thee. For it is better that thy confession should betray thee, than that the wrath of God should set a mark on thy face, and expose thee in the midst of the people." Then Mary said, stedfastly and without trembling, "O Lord God, King over all, who knowest all secrets, if there be any pollution in me, or any sin, or any evil desires, or unchastity, expose me in the sight of all the people, and make me an example of punishment to all." Thus saying, she went up to the altar of the Lord boldly, and drank the water of ordeal, and walked round the altar seven times, and no spot was found in her.

And when all the people were in the utmost astonishment, seeing that she was with child, and that no sign had appeared in her face, they began to be disturbed among themselves by conflicting statements. Some said that she was holy and unspotted, others that she was wicked and defiled. Then Mary, seeing that she was still suspected by the people, and that on that account she did not seem to them to be wholly cleared, said in the hearing of all, with a loud voice, "As the Lord Adonai liveth, the Lord of Hosts before whom I stand, I have not known man; but I am known by Him to whom from my earliest years I have devoted myself. And this vow I made to my God from my infancy, that I should remain unspotted in Him who created me; and I trust that I shall so live to Him alone, and serve Him alone. And in Him, as long as I shall live, will I remain unspotted." Then they all began to kiss her feet, and to embrace her knees, asking her to pardon them for their wicked suspicions.

And Mary was led away with exultation and joy by the people, and the priests, and all the virgins. And they cried out, and said, "Blessed be the name of the Lord forever, because He hath manifested thy holiness to all His people Israel!" And the high priest said unto Mary and Joseph, "If the Lord God hath not made manifest sin in you, neither do I judge you/ And he sent them away to the hill country. And Joseph took Mary, and went away to his own house, rejoicing and glorifying the God of Israel.

Now during this time, the holy child John was cherished much in the house of his parents for six months, receiving suck from the barren old woman. And his parents took him daily in their hands to the temple of the Lord; his father blessing him, and setting him before the altar, at the place where the angel appeared to him, saying, "Lord God of Israel, strengthen this child, whom Thou hast prepared for Thyself." And the child was pleasing daily.

Caesar Augustus made an edict that every man should go to be enrolled in his native place. It was necessary, therefore, that Joseph should enrol with Mary at Bethlehem, because they were both of the tribe of Judah, and of the house and family of David. And Joseph said, "I shall enrol my sons, but what shall I do with this maiden? How shall I enrol her? As my wife? I am ashamed to do it. As my daughter,



then? But all the sons of Israel know that she is not my daughter. The day shall bring it to pass as the Lord will."

And the righteous old man Joseph rose up and saddled the ass, and set Mary upon it. His son Simon led it, and Joseph and his son James followed. And upon one stormy night during the journey, they with great difficulty found shelter in a peasant's hut, and upon another under a walnut tree. On which account, also, the leaf of that tree is still interwoven in the garlands of the holy body.

Now as they passed along the road that leadeth to Bethlehem, and were come within three miles of that city, Joseph turned and saw that Mary was sorrowful; and he said within himself, "Likely she is in distress." And Joseph the righteous said to the virgin, "O Mary, fear not; that which cometh forth from thee shall succour thee." But again, Joseph turned, and saw her laughing, and her face shining as the sun. And he said to her, "Why is it that I see in thy face at one time laughter and another, sorrow?" And Mary said to him, "Because I see two peoples with my eyes; the one weeping and lamenting, and the other rejoicing and exulting." And Joseph answered, "Sit still on thy beast, and speak no more superfluous words."

And there appeared before them a beautiful boy, clothed in white raiment, who said to Joseph, "Why dost thou say that Mary's words about the two peoples are superfluous? She saw the people of the Jews weeping, because they have departed from their God; and the people of the Gentiles rejoicing, because they have now been added unto the Lord, according to that which He hath promised to our fathers Abraham, Isaac, and Jacob; for the time is at hand when in the seed of Abraham all nations shall be blessed." And they came into the middle of the road, and Mary said to Joseph, "Take me down from off the ass, for that which is in me presseth to come forth." And Joseph said to her, "Whither shall I lead thee, and cover thy disgrace? for the place is desert." because the light of day could not reach it. It was near the tomb of Rachel, the wife of the patriarch Jacob, the mother of Joseph and Benjamin. Then Mary said to Joseph, "Do me the kindness to go into this city, and seek a midwife to come and sit by me, till God relieve me, and I bring forth that which is in my womb." And Joseph, leaving his two sons beside Mary, went out to seek midwives in the district of Bethlehem.

And when Mary had gone into the cave, it began to shine with as much brightness as if it were the sixth hour of the W day; and as long as she remained there, the light from God so shone in the cave, that neither by day nor night was it "wanting. And there Mary brought forth a son in virginity, and the angels surrounded him when he was being born. And as soon as he was born, he stood upon his feet, and the angels

adored him, saying, "Glory to God in the highest, and on earth peace to men of good pleasure." And Mary took swaddling clothes and wrapped him in them, and laid him in a manger of cattle, out of which cattle eat, for there was no room for them in the inn. And three angels, whose names were Sardour, Matouadai, and Aradyal, watched over the child whilst he lay in the manger. And his body shone as the sun when it ariseth.

Now the nativity of the Lord had already come, but as Joseph sought midwives he was walking, and was not walking. And he looked up into the sky, and saw that everything was astonished. And he looked up to the pole of the heavens, and saw it standing, and the birds of the air keeping still. And he looked down upon the earth, and saw a trough lying, and work-people reclining, and their hands were in the trough. . But those that were eating did not eat, and those that were handling it did not handle, and those that were conveying anything to their mouths did not convey it; but the faces of all were looking upwards. And he saw the sheep walking, and the sheep stood still; and the shepherd raised his hand to strike them, and his hand remained up. And Joseph looked upon the current of the river, and saw the mouths of the kids resting upon the water and not drinking, and all things in a moment were driven from their course. But suddenly everything was loosened and ran on in its order.

And on that night there fell down the temple at Rome, built by Romulus and dedicated to Apollo, where the devil rendered oracles. For he, having been asked how long the temple should endure, had answered, "Until a virgin shall bring forth without ceasing to be a virgin," which event the Romans considered to be impossible. Also, a fountain beyond the Tiber, where now the church of St. Mary standeth, suddenly flowed oil instead of water.

Upon that night the vineyards of En-gedi bloomed. A fountain gushed forth in the cave of the nativity itself; all magic was destroyed, the idols in Egypt and other places were thrown down; and all those guilty of unnatural crimes were suddenly cut off from the earth.

That night was suddenly illuminated by an unearthly light, and, because it could not otherwise be seen by the fathers in the underworld (Hades), the earth itself was cleft open in several places, and through the clefts the light reached them, whereby were fulfilled the words of the

with inexpressible light, from the evening until the morning. For it was not a star like other stars, but was in the form of a wheel, its figure being like a cross sending forth

flashes of light, letters being written on the cross, "This is Jesus the Son of God." All the rest of the stars, with the sun and moon, formed a chorus to this star. Its novelty struck men with astonishment, and prophets who were in Jerusalem said that it pointed out the birth of Christ, who should restore the promises, not only to Israel, but to all nations.

Then Joseph saw an old Hebrew woman coming down from the hill country, and she said to him, "O man, whither art thou going?" And he said, "I am seeking a Hebrew midwife. Ho, blessed one, come hither, and enter a cave wherein is a woman nigh to childbirth." And she said to him, "Art thou of Israel?" And he said to her, "Yes." And she said, "And who is it that is bringing forth in the cave?" And he said, "A woman betrothed to me." And she said, "Is she not thy wife?" And he said to her, "It is Mary that was reared in the temple of the Lord, and I obtained her by lot as my wife. And yet she is not my wife, but hath conceived of the Holy Spirit." And the midwife said to him, "Is this true?" And Joseph said to her, "Come, and thou shalt see. And the midwife Zelomi went away with Joseph.

According to the Syriac Cav-tains the oldest form of this leg-ern of Treasures, there appeared end, the midwife is not named; in the star the figure of a virgin and the Salome who meets her carrying an infant and having a and doubts Mary s virginity is crown upon her head. Similar not a midwife. The name Sa-conceits are also found in other lome is found attached to more

And the twain, going, stood in the place of the cave, and, behold, a luminous cloud overshadowed it. Then Zelomi said, "My soul hath been magnified this day, because mine eyes have seen strange things, and salvation hath been brought forth to Israel." And immediately the cloud disappeared from the cave, and a great light shone therein, more beautiful than the gleaming of lamps and candles, and more splendid than the light of the sun, so that the eyes could not bear it. But in a little while the light gradually decreased, until the infant which Mary had brought forth appeared unto Joseph, enwrapped in swaddling clothes, and sucking the breast of his mother, who was placed in a stall.

And Joseph, who had also met another midwife called Salome, wondering, said to Mary, "I have brought thee two midwives, Zelomi and Salome." Now they were standing outside before the entrance to the cave, not daring to come in thither, because of the exceeding brightness. And when Mary heard this, she smiled. And Joseph said to her, "Do not smile; but prudently allow them to visit thee, in case thou shouldest require them for thy cure." Then Mary ordered them to enter. And when

Zelomi had come in, Salome having stayed without, she said to Mary, "Art thou the mother of this child?" And when she had assented, the midwife said, "Allow me to touch thee." And when Mary had permitted her to make an examination, the midwife cried out with a loud voice, and said, "Lord, Lord Almighty, die thee, and prove whether Zelomi hath spoken the truth, for no small controversy hath arisen about thee.? And Mary allowed her to handle her, And when she had withdrawn her hand from handling her, it dried up. And through excess of pain, Salome began to weep bitterly, and to be in great distress, crying out, and saying, "Woe is me for my iniquity and unbelief, because I have tempted the living God; and, behold, my hand is dropping off as if burned with fire." And she bent her knees before the Lord, saying, "O God of my fathers, remember that I am the seed of Abraham, and Isaac, and Jacob. Make not a show of me to the sons of Israel, but restore me to the poor; for Thou knowest, O Lord God, that I have always feared Thee, and that without recompence I have performed my services for all the poor, in Thy name. I have taken nothing from the widow and the orphan, and the needy have I not sent empty away, and I have received my reward at Thy hand. And, behold, I am made wretched because of mine unbelief, since without cause I wished to try Thy virgin."

And while she was thus speaking, an angel of the Lord, in shining garments, stood by her, saying, "Salome, Salome, the Lord hath heard thee. Go to the child, adore him, touch him with thy hand and carry him; so, wilt thou have safety and joy, for he will heal thee, because he is the Saviour of the world, and of all that hope in him." This she did with haste, and adoring him she touched the fringe of the cloth in which he was wrapped, when instantly her hand was cured. And she went and carried him, saying, "I will worship him, because a great king hath been born to Israel." And she went forth out of the cave justified. And, behold, there came a voice, saying, " Salome, Salome, tell not the strange things that thou hast seen, until the child hath come into Jerusalem."

And some shepherds, whose names were Misael, Acheel, Cyriacus, and Stephanus, wondered at the star which had appeared, and affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying, "There hath been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought to Israel." And when they had lighted a fire, they rejoiced greatly; and there appeared to them the hosts of heaven, praising and celebrating God Most High. And while the shepherds were doing the same, the cave was at that time made like a temple of the upper world, since both heavenly and earthly voices glorified and magnified God on account of the birth of the Lord Christ. And when the old Hebrew woman saw the manifestation of these miracles, she thanked God, saying, "I give Thee thanks, O God, the God of Israel, because mine eyes have seen the birth of the Saviour of the world."

Now at this time the people of Rome, seeing that Augustus the Emperor was so beautiful that no one was able to sustain his glance, and so fortunate that all the world paid tribute to him, wished to place him amongst the gods. But he was not willing to permit it, and calling the Sibyl, he placed before her the proposition, asking her whether a greater than he should ever come. Then there appeared at midday a circle around the sun, and in it a virgin of unequalled beauty upon an altar, with a child in her arms. The Sibyl explained this to the Emperor as meaning, that that child should be greater than he, and that he ought to worship it. And at the same time a voice was heard, saying, "This is the altar of heaven," or, according to others, these words appeared in golden letters in heaven. Whence it came about that in after times a church was built in the place of the imperial palace, which was called St. Mary

And in Spain, about this time, three suns appeared in the heavens, which came together as a symbol of the Trinity.

Now on the third day after the birth of Christ, Mary went forth out of the cave, and entering a stable, placed the child in a stall, and the ox and the ass adored him. Then was fulfilled that which was spoken by Isaiah the prophet, saying, "The ox knoweth his owner, and the ass his master's crib." The very animals, therefore, the ox and the ass, having him in their midst, incessantly adored him. Then was also fulfilled that which was said by Habakkuk the prophet, saying, "Between two animals thou art made manifest." And in the same place Joseph remained with Mary three days.

And Jesus indeed spake, when he was lying in his cradle, and said to Mary his mother, "I am Jesus, the Son of God, the Logos, whom thou hast brought forth as the angel Gabriel announced to thee; and my Father hath sent me for the salvation of the world."

Now on the sixth day they entered Bethlehem, where they spent the seventh day. And Joseph inscribed his name in the list with the scribes of Bethlehem: "Joseph, the son of Jacob, and Mary his wife, and Jesus their son, who are of the house of David, who is of the tribe of Judah." And the time of the circumcision, that is, the eighth day, being at hand, they circumcised the child according to the law, and called his name Jesus; for so was he called by the angel before he was conceived. And the old Hebrew woman took the piece of skin, but some say she took the navel-string, and she gave it to her son who was a dealer in unguents, saying, "See that thou sell not this jar of unguent of nard, even though three hundred denarii should be offered thee for it." And this is that jar which Mary the sinner brought, and poured upon the head and feet of the Lord, which, thereafter, she wiped with the hair of her head.

Ten days after, they took the child to Jerusalem. And on the fortieth day, after the purification of Mary was fulfilled according to the law of Moses, then Joseph took the infant to the temple, and set him before the Lord; and offered sac- Christs speaking whilst an in- that Christ s name was also enfant. Kessaesus, Evangelium In- tered in the list.

Mary went forth secretly by The Church commemo- night, and sat down under a rate the Circumcision of Christ, palm tree, where she brought on Jan. i. Christ forth.

Zacharias sent Jo- Luke

seph to find her, but when he It is said that the foreskin is spoke to her she was silent.

Then kept in the Church of St. John the infant Christ spoke to him Lateran at Rome,

also in a in these words, "Rejoice, O Jo- church at Antwerp; the navel- seph, be

glad and of good cour- string is shown in the Church of age, for God hath brought

me St. Mary Populi, and the stone forth from the darkness of the with which Christ

was circum- womb into the light of this cised, in the church of St. James world! and

I shall go unto the Scossa.

rifices for him, a pair of turtle-doves, or two young pigeons, according to the commandment of the law of Moses, which is: "Every male that openeth the womb shall be called the holy of God

Now there was in the temple a man of God, perfect and just, whose name was Simeon, a hundred and twelve years old. He had received the answer from the Lord that he should not taste of death, till he had seen Christ, the Son of God, living in the flesh. For once he was reading the scripture, and when he came to the seventh chapter of Isaiah, where it is said that a virgin should bring forth, he was offended at it, and did not believe it. And at that time, he received the promise.

Then at this time, old Simeon saw the child shining like a pillar of light, when Mary, his virgin mother, rejoicing over him, was carrying him in her arms. And the angels, praising him, stood round about him in a circle, like life guards standing by a king; and Simeon cried out with a loud voice, saying, "God hath visited His people, and the Lord hath fulfilled His promise." Then he went up in haste to Mary; with hands stretched out before her, he adored the child, and taking him up into his cloak, he kissed his feet, and said to the Lord Christ, "Now, O Lord, let Thy servant depart in peace, according to Thy word. For mine eyes have seen Thy compassion, which Thou hast prepared for the salvation of all peoples, a light to all nations, and glory to Thy people Israel."

There was also in the temple of the Lord, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity. And she had now been a widow eighty-four years. She never left the temple, but spent her time in fastings and prayer. She also, likewise coming up, adored the child, saying, "In him is the redemption of the world." And she gave thanks to God, and called Mary blessed.

And Salome began to cry aloud, and to tell the wonderful things which she had seen, and which she had suffered, and how she had been cured; so that many through her statements believed.

and that when the child was born, a star should appear, which should shine in the day time, and in its midst should be the figure of a virgin.

And the people called Magi had also a book, which bare the name of Seth the son of Adam, wherein were written all things concerning the appearance of this star and the presentation of these gifts. For when Adam died there were offered before his body gifts of gold, frankincense, and myrrh, which were also borne with his body in the ark through the flood, and buried with it on the site of Jerusalem, at the centre of the earth. But afterwards they passed into the possession of the Magi, to be offered to Christ when the time of his appearing was come. Now there were a the passage is from Gregorius tics, and most of the books bear-

## THE PERSIAN TEMPLE

twelve of these Magi who watched for the appearance of the star. And when one of their number died, a new one was chosen in his place. And each year after wheat harvest, they ascended a mountain called Victorialis, which had a cave in it, and was rendered pleasant by reason of its trees and fountains. There also they watched, and finally the star appeared to them in the form of a little child over whom was the sign of the cross.

Now there was also in the land of Persia a magnificent temple dedicated to Juno. And some little time before this, the king, having entered the temple with the view of getting the interpretation of certain dreams, Prupippius, the priest, said to him, "I congratulate thee, O master; Juno hath conceived." And the king, smiling, said to him, "Hath she who is dead conceived?" And he said, "Yes, she who was dead hath come to life again, and doth beget life." And the king said, "What is this? explain it to me." And he replied, "In truth, master, the time for these things is at hand. For during

the whole night, the images, both of gods and goddesses, continued beating the ground, saying to each other, "Come, let us congratulate Juno. And they say to me, "Prophet, come forward; congratulate Juno, for she hath been embraced/ And I said, How can she be embraced who no longer existeth? To which they reply, She hath come to life again, and is no longer called Juno, but Urania, the Heavenly, for the mighty Sun hath embraced her/ Then the goddesses say to the gods, making the matter plainer, The Fountain is she who is embraced ; for did not Juno espouse an artificer? And the gods say, That she is rightly called the Fountain, we admit. Her name, moreover, is Mary, for she beareth in her womb, as in the deep, a vessel of a myriad talents burden. And as to this title, the Fountain, let it be understood thus: This stream of water sendeth forth the perennial stream of spirit a stream containing but a single fish, taken with a hook of Divinity, and

sustaining the whole world with its flesh as though it were in the sea. Ye have well said, She hath espoused an artificer. But by that espousal she doth not bear an artificer on an equality with herself. For this artificer who is born, the son of the chief Artificer, framed by His excellent skill the roof of the third heavens, and established by His word this lower world, with its threefold sphere of habitation"

Thus, then, the statues disputed with each other concerning Juno and the Fountain, and at length, with one voice, they said, "When the day is finished, we all, gods and goddesses, shall know the matter clearly. For that which emergeth is no common affair."

And when the king abode there and watched the statues, the harpers of their own accord began to strike their harps, and the muses to sing; and whatsoever creatures were within, whether quadruped or fowl, in silver and gold, uttered their several voices. And as the king shuddered, and was filled with great fear, he was about to retire. For he could not endure the spontaneous tumult. The priest therefore said to him, "Remain, O king, for the full revelation is at hand, which the God of gods hath chosen to declare to us."

And when these things were said, the roof was opened, and a bright star descended and stood above the pillar of the Fountain; and a voice was heard to this effect, "Sovereign Fountain, the mighty Sun hath sent me to make the announcement to thee, and at the same time to do service to thee in parturition, designing blameless nuptials with thee, O mother of the chief of all ranks of being, bride of the triune Deity! And the child begotten by extraordinary generation is called the Beginning and the End, the beginning of salvation and the end of perdition." And when this word was spoken, all the statues fell upon their faces, that of the Fountain alone standing,



on which also a royal diadem was found placed, having on its upper side a star set in a carbuncle and an emerald. And on its lower side the star rested.

And the king forthwith gave orders to bring in all the interpreters of prodigies, and the sages who were in his dominion. And when all the heralds sped with their proclamations, all these assembled in the temple. And when they saw the star above the Fountain, and the diadem with the star and the stone, and the statues lying on the floor, they said, "O king, a root divine and kingly hath arisen, bearing the image of the King of heaven and earth. For the Fountain is the daughter of the Bethlehemite Mary. And the diadem is the mark of a king, and the star is a celestial announcement of portents to fall on the earth. Out of Judah hath arisen a kingdom that shall subvert all the memorials of the Jews. And the prostration of the gods upon the floor prefigureth the end of their honour. For he who cometh, being of more ancient dignity, shall displace all the recent. Now, therefore, O king, send to Jerusalem.

For thou wilt find the Christ of the Omnipotent God borne in bodily form in the bodily arms of a woman." And the star remained above the statue of the Fountain, called the Heavenly, until the wise men came forth, and then it went with them.

And then, in the depth of the evening, Bacchus appeared in the temple, accompanied by the Satyrs, and said to the images, "The Fountain is not one of us, but standeth far above us, in that she giveth birth to a man whose conception is in divine fashion. O priest Prupippius! what dost thou tarrying here? An event foretold by olden writings hath come upon us, and we shall be convicted as liars by one who is mighty. Wherein we have been deceivers, we have been deceivers; and wherein we have ruled, we have ruled. No longer give we oracular responses. Gone from us is our honour. Without glory and reward are we become. There is One, and One only, who receiveth again at the hands of all, His proper honour. No longer shall the Persians exact tribute of earth and sky. For He who established these things is at hand, to bring true tribute to Him who sent Him, to renew the ancient image, and to put image with image, and bring the dissimilar to similarity. Heaven rejoiceth with earth, and earth itself exulteth at receiving matter of exultation from heaven. Things which have not happened above, have happened on earth beneath. He whom the order of the blessed hath not seen, is seen by the order of the miserable. Flame threateneth those; dew attendeth these. To Mary is given the blessed lot of bearing the Fountain of Bethlehem, and of conceiving grace of grace. Judaea hath seen its bloom, and fadeth. To Gentiles and aliens, salvation is come; to the wretched, relief is ministered abundantly. With right do women dance, and say, O mistress, the Fountain, spring-bearer, mother of the heavenly constellation, cloud that bringest us dew after heat, remember thy dependents, O Heavenly One/ :

who were under his dominion, with the gifts, the star which had already appeared to them, showing them the way. And the first of these was Melchior, an old man of sixty years, with long white hair and beard. He bare the gold, which signified a gift to Christ as a king. And this gold, which consisted of thirty pieces, had not only been carried through the flood in the ark, and been buried with Adam at Jerusalem, but it had afterwards been coined by Terah, the father of Abraham. It was these pieces, also, for which the sons of Jacob sold Joseph to the Egyptian merchants. Next, they were paid to Pharaoh for tribute. Joseph gave them to the treasurer of the kingdom of Sheba, as the price of the perfumes that he employed to embalm the body of Jacob. The queen of Sheba in after times presented them to Solomon, and so they remained in the royal treasury at Jerusalem, until they were taken away to the East in the Babylonish captivity. There, they came into the hands of the Magi. And the second of the Magi was Caspar, a beardless youth of twenty, ruddy and of a fair countenance. He bare the incense, which signified a gift to Christ as God. And the third was Balthasar, a swarthy man of forty years old, fully bearded. He bare the myrrh, which signified a gift to the son of man about to die.

Now the Magi in the course of their journey required neither rest nor refreshment, nor did meat or drink ever fail them; the journey, indeed, which lasted twelve days, seemed to them as but one day. The nearer they approached to Bethlehem, the brighter the star shone. And it seemed to them to be as an eagle flying, and beating the air with his wings; and within it was the form and likeness of a young child, and above him the sign of a cross.

along with them there is this strange stellar phenomenon P"

And the chief of the Jews interrogated them in this way, "What is this that attendeth you, and with what purpose are ye here?" And the Magi made strict inquiry of the Jews, saying, "Where is he that is born king of the Jews? for we have seen his star in the East, and have come to worship him. He whom ye call the Messiah is born." And the Jews were confounded, and dared not withstand the wise men. But they said to them, "By the justice of heaven, tell us what ye know of this matter." And the Magi answered them, "Ye labour under unbelief; and neither without an oath, nor with an oath, do ye believe us, but ye follow your own heedless counsel. For the Christ, the Son of the Most High, is born, and he is the subverter of your law and synagogues. And therefore, it is that struck with this most excellent response as with a dart, ye hear in bitterness this name which hath come upon you suddenly." The Jews, then, taking counsel together, urged the Magi to accept their gifts, and tell to none that such an event had taken place in this land of theirs, lest, as they said, a revolt

should arise against them. But the Magi replied, "We have brought gifts in his honour with the view of proclaiming these mighty things which we know to have happened in our country on occasion of his birth; and do ye bid us take your bribes, and conceal what hath been told us by God, and neglect the orders of our king?" And after urging many considerations on them, the Jews gave the matter up. Now word of this came to King Herod, and so alarmed him that he called together the scribes and the Pharisees, with the teachers of the people, asking them where the prophets had foretold that Christ should be born. And they said, "In Bethlehem of Judaea, for it is written, And thou Bethlehem, in the land of Judah, art by no means the least among the princes of Judah; for out of thee shall come forth a leader, who shall rule my people Israel. And he sent them away.

Then King Herod summoned the Magi to come to him, and he examined them, saying, "What sign have ye seen in reference to the king that hath been born?" And the Magi said, "There was one of great reputation amongst us, who, in a certain book that he composed, admonished us, saying, In Palestine there shall be born a child who shall arise from heaven, and the largest part of the world shall serve him. The sign, moreover, of his appearance shall be, that ye shall see a strange star, which shall direct you to a place where it shall remain. When, therefore, ye shall see it, taking the gold, myrrh, and incense, go and offer them to the child, and adore him; and then return, lest great calamities come upon you/ Moreover, there hath appeared to us a star of great size shining amongst the other stars, and obscuring their light, so that the stars did not appear; and we thus know that a king hath been born to Israel, and we have come to worship him as was commanded us." And he strictly inquired of them when the star appeared to them. And sending them to Bethlehem, Herod said, "Go and seek him, and make strict inquiry about the child; and when ye have found him, bring me word again, that I may come and worship him also."

And the Magi went out. And while they were going on their way, there appeared to them the star which they had seen in the East. And when they saw it, they rejoiced with great joy. And it went before them, as it were a guide to them, until it came to the place where the child was; and it stood over the top of the place. And afterwards the star fell into the well at Bethlehem, whence Mary had drawn

water. And there, sometimes, it is yet seen by the pure in heart who look into that well.

Now Joseph was ready to go into Judaea. And, behold, there was a great commotion in Bethlehem; and the Magi, going to the house, saw the child sitting in his mother's lap, the star indicating to them the royal babe. And she had long hands, and a body somewhat delicate; her colour was like that of

ripe wheat; and she was of a round face, and had her hair bound up. And the child was in his second year, and had in part the likeness of his mother. And the Magi said unto her, "What art thou named, O renowned mother?" And she said, "Mary, masters." Then said they to her, "Whence art thou sprung?" And she replied, "From this district of the Bethlehemites." Then said they, "Hast thou not had a husband?" And she answered, "I was only betrothed with a view to the marriage covenant, my thoughts being far removed from this. For I had no mind to come to this. And while I was giving very little concern to it, when a certain Sabbath dawned, straightway at the rising of the sun, an angel appeared to me, bringing me suddenly the glad tidings of a son. And in trouble, I cried out, Be it not so to me, Lord, for I have not a husband. And he persuaded me to believe, that by the will of God I should have this son." Then said the Magi unto her, "Mother of mothers, all the gods of the Persians have called thee blessed. Thy glory is great; for thou art exalted above all women of renown, and thou art shown to be queenlier than all queens."

they addressed him thus, "We gift thee with thine own, O Jesus, ruler of heaven. Ill would things unordered be ordered, wert thou not at hand. In no other way could heavenly things be brought into conjunction with things earthly, but by thy descent. Such service cannot be discharged, if only the servant is sent us, as when the master himself is present; neither can so much be achieved when the king sendeth only his satraps to war, as when the king is there himself. It becometh the wisdom of thy system, that thou shouldst deal in this manner with men." And the child leaped and laughed at the caresses and words of the Magi.

Likewise, also, the Magi presented great gifts to Mary and Joseph. Then Mary took one of the child's swaddling-bands, and on account of the smallness of her means, gave it to them. And they received it from her with the greatest marks of honour. And when they had bidden the mother farewell, and when she had shown them honour, and when they had testified to her the reverence which became them, they came again to the place in which they lodged. And as they had along with them a servant skilled in painting from life, they brought with them to their country a likeness of both the mother and child.

And at eventide, when they were going to return to King Herod, there appeared to them in their sleep an angel of a terrible and fearful countenance, saying, "Get out quickly, lest ye be taken in a snare." And they in terror said, "And who is he, O divine leader, that plotteth against so august

an embassy?" And he replied, "Herod. But get you up straightway, and depart in safety and peace, another way."

And they made speed to depart thence in all earnestness. And in the same hour there appeared to them an angel in the form of that star which before had guided

them on their journey. And they went away, following the guidance of the light, and entered a ship that was going unto Tarshish, until they arrived in their own country by another road. And their kings and their chief men came together to them, asking what they had seen or done, how they had gone and come back, and what they had brought with them. Then they showed them that swathing-cloth which Mary had given them; wherefore they celebrated a feast, and according to their custom, lighted a fire and worshipped" it, and threw the swathing-cloth into it. And the fire laid hold of it, and enveloped it. And when the fire had gone out, they took out the swathing-cloth exactly as it had been before, just as if the fire had not touched it. Wherefore, they began to kiss it, and to put it on their hands and eyes, saying, "This verily is the truth without doubt. Assuredly it is a great thing that the fire was not able to burn or destroy it." Then they took it, and with the greatest honour laid it up among their treasures. And they placed in the sacred temple the likeness which they had brought, with this inscription on it, "To Jove, the Sun, the mighty God, the King of Jesus, the power of Persia dedicated this." These facts, also, were inscribed on golden plates, and laid up in the temple.

## CHAPTER VII. THE FLIGHT INTO EGYPT.

Now when Herod saw that he had been made sport of by the Magi, his heart swelled with rage, and he sent through all the roads, wishing to seize them and put them to death.

But when he could not find them at all, he learned that they had embarked on a ship of Tarshish. Then in his great anger he commanded that all these ships be set on fire, according to the prediction of David, "He shall burn the ships of Tarshish in his anger." And Herod searched for Christ diligently, as he thought that his kingdom was to be of this world. And not having found the Lord, in a rage he sent murderers to Bethlehem and all its borders, commanding them to slay all the male children whom they found, of two years old and under, according to the time which he had ascertained of the Magi. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

## THE MOUNTAIN HIDES ELISABETH

But Elisabeth, having heard that they were searching for John, took him and went up into the hill country, and kept looking where to conceal him. Now there was no place of concealment, and she was weary. And groaning, with a loud voice, she said, "O mountain of God, receive a mother and child unjustly pursued." And God sent the archangel Uriel; and he commanded the mountain to open. And immediately the mountain was cleft, and received them within. And the murderers of Herod came to the chasm, but nowhere found how to enter. And there within the chasm, Elisabeth and her son spent the time, and the hand of the Lord was with them. A light shone round about them, and the angels of the Lord were with them, watching over them and ministering to them. And there was in that place a fountain of water on the left of the chasm, and on the right, a supply of bread. And Elisabeth was nourished with the bread and water, but John with milk.

at the time when the children of Israel were in Egypt. He was diseased in his feet, and unable to work at making bricks. The taskmasters struck his wife, and compelled her to work. She was in a state of pregnancy, and the work was beyond her strength. Her child was prematurely born. The next night, God smote the firstborn, and the Egyptians, in fear, sent the Israelites forth. The Israelites were joyful; but Rachel was weeping for her child, in the midst of the children of Israel, and no one could comfort her. As God smote Pharaoh and his multitude, so He smote Herod and all his servants."

The story told by the Rabbins, that Isaiah, being pursued by the king, took refuge in a cedar tree which opened at his command, is certainly the representative of a class of legends from which the above was derived. The legend told farther on, about a tree opening to hide the Holy Family, is a still closer approximation to the Isaiah story. For a later apocryphal development of the latter, see the Ascension of Isaiah. The story of AH Baba, in the Arabian Nights, with its "Open, sesame!" as well as many folk-lore stories of mountains that opened at command, might also be quoted. A similar tale is said to be told in Hindoo mythology.

This account may enshrine a truth, and be only a too highly poetical narrative of how the mother and child, pursued by Herod, found safety in a mountain cave. Another legend tells that John was found by the Essenes, and remained with them until he was thirty-one years old.

## THE FLIGHT INTO EGYPT

And Herod, having searched for John and not finding him, sent officers to Zacharias, saying, "Where hast thou hidden thy son? Bring him to me." And Zacharias, answering, said to them, "I am the servant of God in holy things, and I sit constantly in the temple of the Lord beside the altar; I know not where my son is." And the officers went away, and reported all these things to Herod. And Herod was enraged, saying, "His son is destined to be king over Israel." And he sent to Zacharias again, saying, "Tell the truth; where is thy son? for thou knowest that thy life is in my hand." And Zacharias said, "I am God's martyr, if thou sheddest my blood. For the Lord will receive my spirit, if thou sheddest innocent blood at the vestibule of His temple." And Herod, enraged at this, ordered him to be slain in the midst of the altar before the dawn, that his slaying might not be prevented by the people. And Zacharias was murdered about daybreak, but the sons of Israel did not know that he had been slain.

being that the Jews worshipped. He was struck dumb, so that he could not tell this; but when he recovered his speech and told it, the Jews killed him on that account. There is evidently some connection between this and the mysterious early

But at the hour of the salutation, the priests went away, and Zacharias did not come forth to meet them with a blessing according to his custom. And the priests stood waiting for Zacharias, to salute him at the prayer, and to glorify the Most High. And he still delaying, they were all afraid. But one of them ventured to go in, and he saw clotted blood beside the altar; and he heard a voice, saying, "Zacharias hath been murdered, and his blood shall not be wiped up until his avenger come." And hearing this saying, he was afraid, and went out and told the priests. And they ventured in, and saw what had happened; and the fretwork of the temple made a wailing noise; and they rent their clothes from the top even unto the bottom. And they found not his body, but they found his blood turned into stone. And they were afraid, and went out, and reported to the people that Zacharias had been murdered. And all the tribes of the people heard, and mourned, and lamented for him three days and three nights. And after the three days, the priests consulted as to whom they should put in his place; and the lot fell upon Simeon. For it was he that had been warned by

Joseph arose towards cock-crow, and set out according to the saying of the angel. And he put the virgin and the boy upon a beast, and himself mounted another, and took the road through the "hill country and the desert, that he might get safe to Egypt; for they did not want to go by the shore, for fear of being waylaid. And Zacharias had supplied them with all things needful for the journey. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. Salome also, was their fellow-traveller. And Christ lay in his mother's bosom. While,

now, Joseph was reflecting upon how he was to set about his journey, morning came upon them after they had gone a very little way. And in the length of the journey the girths of the saddle broke.

And on the way they found a labourer who was sowing wheat. Then the child Jesus put his hand into the sack, and threw a handful of wheat upon the road. Immediately, the wheat became so large and ripe that one would think it had been there a year. And when the soldiers of Herod, who sought the child to slay him, came to that labourer who was then reaping his wheat, they asked him whether he had seen a woman pass who was carrying a child. "Yes," said he, "when I was sowing this wheat." Then the murderers thought that he did not know what he was doing; for it must have been a year since that wheat was sown. So, they turned back.

And having come to a certain cave, and wishing to rest in it, Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And, lo, suddenly there came forth from the cave many dragons. And when the children who were with them saw them, they cried out in great terror. Then Jesus went down from the bosom of his mother, and stood on his feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was spoken by David the prophet, saying, "Praise the Lord from the earth, ye dragons, ye dragons and all deeps." And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest perchance the child should be hurt by the dragons. And Jesus said to them, "Fear not, nor consider me to be a little child, for I am, and always have been perfect; and all the wild beasts of the forest must needs be tame before me."

In like manner, lions and leopards adored him, and accompanied them in the desert. Wherever Joseph and the blessed

Mary went, they went before them, showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored him with great reverence. Now at first, when Mary saw the lions and the leopards and various kinds of wild beasts coming about them, she was very much afraid. But the infant Jesus looked into her face with a joyful countenance, and said, "Be not afraid, mother; for they come not to do thee harm, but they make haste to serve both thee and me." With these words he drove all fear from her heart. And the lions kept walking with them, and with the oxen, and the asses, and the beasts of burden which carried their baggage, and did not hurt a single one of them, though they kept beside them; but they were tame among the sheep and rams which they had brought with them from Judaea, and which they had with them. They walked among wolves, and feared nothing; and no one of them was hurt by another. Then was fulfilled that which was spoken by the prophet,



"Wolves shall feed with lambs; the lion and the ox shall eat straw together." There were two oxen also with them, and a cart, wherein they carried necessaries; and the lions directed them in their way.

And as they were proceeding on their way, Joseph saw a great lion standing in the way where two roads met. And when he showed fear of it, Jesus spake to the lion, and said, "That bull which thou desirest to tear in pieces belongeth to poor men; but go thou to a certain place, where thou wilt find a dead camel, and devour it." Then the lion went, and devoured the camel.

Now it came to pass on the third day from their departure, as they went along, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph, "Let me rest a little under the shade of this tree." Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph, "I wish it were possible to get some of the fruit of this palm." And Joseph said to her, "I wonder that thou sayest this, when thou seest how high the palm tree is; and that thou thinkest to eat of its fruit. I think more of the scarcity of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle." Then the child Jesus, with a joyful countenance, reposing in the bosom of his mother, said to the palm, "O tree, bend thy branches, and refresh my mother with thy fruit." And immediately at these words, the palm bent its top down to the very foot of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from him who had commanded it to stoop. Then Jesus said to it, "Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a spring of water which hath been hidden in the earth, and let the waters flow, so that we may be satisfied from thee." And it rose up immediately, and at its root there began to come forth a spring of water, exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.

And on the day after, when they were setting out thence, and at the hour when they began their journey, Jesus, turning to the palm tree, said, "This privilege I grant thee, O palm tree, that one of thy branches be carried away by my angels, and planted in the paradise of my Father. And this blessing I will confer upon thee, that it shall be said of all who conquer in any contest, Ye have attained the palm of victory. And while he was thus speaking, behold, an angel of the Lord appeared, and stood upon the palm tree; and taking off one of its branches, flew to heaven with the branch in his hand. And when they saw this, they fell on their faces, and became as it were dead. And Jesus said to them, "Why doth fear possess your hearts? Know ye not

that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it hath been prepared for us in this place of the wilderness?" And they were filled with joy; and being strengthened, they all rose up.

After this, while they were going on their journey, Joseph said to Jesus, "Lord, this heat broileth us; if it please thee, let us hold our course near the sea, that we may rest in the

cities on the coast." Jesus said to him, "Fear not, Joseph, I will shorten the way for you, so that what ye would have taken thirty days to go over, ye shall accomplish in this one day." And while they were thus speaking, behold, they looked forward, and began to see the mountains and cities of Egypt.

And rejoicing and exulting, they came into the regions of Hermopolis, and when entering at the gate, a great tree which stood before it, as if not enduring the advent of Christ, inclined to the ground, and worshipped him. And of this tree, called Persis, the branches, the leaves, and the least portion of the bark are said to heal diseases when touched by the sick. This phenomenon was a sign of the presence of God in the city, or, perhaps, as seemeth most probable, the tree which had been worshipped by the inhabitants after the pagan custom, was shaken because the demon, who had been an object of worship, started up at the sight of him who was manifested for purification from such agencies. On the expulsion of the demon, the tree was permitted to remain as a monument of what had occurred, and was endued with the property of healing those who believed.

And entering into this great city of Egypt which is called Sotinen, because they knew no one there from whom they could ask hospitality, they went into a hospital, which was dedicated to the idol of the temple, which was called the Capitol of Egypt. Now in this temple there was an idol to which the other idols and gods of the Egyptians offered gifts and vows. And in this temple, there had been set up three hundred and fifty-five idols, to each of which on its own day divine honours and sacred rites were paid. And there stood before this idol a priest ministering to him, who, as often as Satan spake from that idol, reported it to the inhabitants of Egypt and its territories. And the Egyptians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honour in which the god was held.

And when Joseph and Mary had come to that city, and had turned aside to that hospital, the citizens were very much

afraid; and all the chief men and the priests of the idols came together to that idol, and said to it, "What agitation and commotion is this that hath arisen in our land?" The idol answered them, "A God hath come here in secret, who is God indeed; nor is any god besides Him worthy of divine worship, because He is truly the Son of God. And when this land became aware of His presence, it trembled at His arrival, and was moved and shaken; and we are exceedingly afraid from the greatness of His power." And in the same hour the idol fell down. And it came to pass when the most blessed Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces and thus they plainly showed that they were nothing. Then was fulfilled that which was said by the prophet Isaiah, "Behold, the Lord will come upon a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at His presence." And at the fall of the idols, all, inhabitants of Egypt and others, ran together.

Now the priest of the great idol had a son, three years old, beset by several demons; and he made many speeches and utterances, and when the demons seized him, he tore his clothes, and remained naked, and threw stones at the people. And he, his usual disease having come upon him, entered the hospital, and there came upon Joseph and Mary, from whom all others had fled. Now Mary had washed the clothes of the Lord Christ, and had spread them over some wood. That demoniac boy, therefore, came and took one of the cloths, and put it on his head. Then the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And when

his father saw him restored to health, "My son," said he, "what hath happened to thee ? and by what means hast thou been healed?-" The son answered, "When the demons had thrown me on the ground, I went into the hospital, and there I found an august woman with a boy, whose newly-washed clothes she had thrown upon some wood; one of these I took up and put upon my head, and the demons left me and fled." At this the father rejoiced greatly, and said, "My son, it is possible that this boy is the Son of the living God who created the heavens and the earth ; for when he came over to us, the idol was broken, and all the gods fell and perished by the power of his magnificence."

Here was fulfilled the prophecy which saith, "Out of Egypt have I called my son." Joseph, indeed, and Mary, when they heard that the idols had fallen down and perished, trembled, and were afraid. Then they said, "When we were in the land of Israel, Herod thought to put Jesus to death, and on that account slew all the children

of Bethlehem and its confines; and there is no doubt that the Egyptians, as soon as they have heard that the idols have been broken, will burn us with fire."

Then Aphrodisius, the governor of that city, when news of this was brought to him, went to the temple with all his army. And the priests of the temple, when they saw Aphrodisius with all his army coming into the temple, thought that he was making haste only to see vengeance taken on

those on whose account the gods had fallen down. But when he came into the temple, and saw all the gods lying prostrate on their faces, he went up to Mary, who was carrying the Lord in her bosom, and adored Him, and said to all the army and all his friends, "Unless this were the God of our gods, our gods would not have fallen on their faces before Him; nor would they be lying prostrate in His presence; wherefore they silently confess that He is their Lord. Unless we, therefore, take care to do what we have seen our gods doing, we may run the risk of His anger, and all come to destruction, even as it happened to Pharaoh, king of the Egyptians, who, not believing in powers so mighty, was drowned in the sea with all his army." Then all the people of that same city believed in the Lord God through Jesus Christ.

Now, when John had fulfilled four months in the desert, the Lord came out of Egypt into the church of God, with the archangel Gabriel, and commanded Uriel to bring John by night out of the mountain into the church of God. And of the unnumbered host there came the four strong arch angels, Michael and Gabriel, Uriel and Raphael. And God was in the midst, and the body of Zacharias. And God breathed into it a living soul; and when they had risen up, they served God. The Saviour, moreover, spake, and there sprang forth and remained in the temple of God an immortal fountain of healing for the saints. And he baptized in it, first John, and then his father Zacharias. And the angels answered, "Amen." And again, they cried aloud, and said, "Holy, holy, holy is the Father and God, who sitteth upon the throne of glory! This command was a light from the Father, and this is a heavenly baptismal font!" And again, they said, "Amen." And the Lord commanded Zacharias to fall asleep. And the angels enveloped the body of Zacharias, and buried it in the temple of God, before the altar. Then the Lord returned with Gabriel to Egypt, and John with Uriel to Elisabeth in the desert.

## CHAPTER VIII.

### THE MIRACLES PERFORMED IN EGYPT.

Now Jesus was two years old when he went into Egypt. And going out from the city on a certain day, he walked through a field of corn; and stretching forth his hand he took of the ears. And having returned to the city, he put them over the fire, and

rubbed them, and began to eat. And he gave such grace to that field that each year, when it was sown, it yielded as many measures of grain to its owner as it had received grains from him.

Now going out from hence, the Holy Family came to a place where there were robbers who had plundered several men of their baggage and clothes, and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, and his chariots, and his drums; and at this the robbers were terrified, and left all their plunder. And their captives rose up, loosed each other's bonds, recovered their baggage, and went away. And when they saw Joseph and Mary coming up to the place, they said to them, "Where is that king, at the hearing of the magnificent sound of whose approach the robbers have left us, so that we have escaped safe?" Joseph answered them, "He will come behind us." And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now these two robbers, into whose hands they had fallen, were Dismas and Gestas.

And when Dismas, who was the son of the chief of the robbers, seeking for booty, saw the child in his mother's lap, there appeared to him so much of majesty and splendour in his most beautiful countenance, that not doubting him to be more than human, and kindling with love towards him, he embraced him. And he said, "O most blessed of children, if at any time again my miserable person shall be brought to thy notice, then remember me, and forget not this occasion." Dismas therefore said to Gestas, "I beseech thee to let these persons go freely, and so that our comrades may not see them." And as Gestas refused, Dismas said to him again, "Take to thyself forty drachmas from me, and hold this as a pledge." At the same time, he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him, "The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins." And the Lord Jesus answered, and said to his mother, "Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Dismas on my right hand, and Gestas on my left; and after that day Dismas shall go before me into paradise." And she said, "God keep this from thee, my son." And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills.

Thereafter, they came into another city, where there was a demoniac woman whom Satan, accursed and rebellious, had

beset, when on one occasion she had gone out by night for water. She could neither bear clothes, nor live in a house ; and as often as they tied her up with chains and thongs, she broke them, and fled naked into waste places ; and, standing in crossroads and cemeteries, she kept throwing stones at people, and brought very heavy calamities upon her friends. And when the Lady Mary saw her, she pitied her; and upon this Satan immediately left her, and fled away in the form of a young man, saying, "Woe to me from thee, Mary, and from thy son." So that woman was cured of her torment, and being restored to her senses, she blushed on account of her nakedness; and shunning the sight of men, went home to her friends. And after she put on her clothes, she gave an account of the matter to her father and her friends; and as they were the chief men of the city, they received the Lady Mary and Joseph with the greatest honour and hospitality.

On the day after, being supplied by them with provision for their journey, they went away, and on the evening of that day arrived at another town, in which they were celebrating a marriage ; but by the arts of accursed Satan and the work of enchanters, the bride had become dumb, and could not speak a word. And after the Lady Mary entered the town, carrying her son the Lord Christ, that dumb bride saw her, she stretched out her hands towards the Lord Christ, and drew him to her, and took him into her arms, and held him close and kissed him, and leaned over him, moving his body back and forwards. Immediately the knot of her tongue was loosened, and her ears were opened; and she gave thanks and praise to God, because He had restored her to health. And that night the inhabitants of that town exulted with joy, and thought that God and His angels had come down to them.

There they remained three days, being in great honour, and living splendidly. Thereafter, being supplied by them with provision for their journey, they went away and came to another city, in which, because it was very populous, they thought of passing the night. And there was in that city an excellent woman; and once, when she had gone to the river to bathe, lo, accursed Satan, in the form of a serpent, had leapt upon her, and twisted himself around her belly; and as often as night came on, he tyrannically tormented her. This woman, seeing the mistress Mary, and the child, the Lord Christ, in her bosom, was struck with a longing for him, and said to the mistress, the Lady Mary, "O mistress, give me this child, that I may carry him, and kiss him." She therefore gave him to the woman; and when he was brought to her, Satan let her go, and fled and left her, nor did the woman ever see him after that day. Wherefore all who were present praised God Most High, and that same woman bestowed on them liberal gifts.

On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with

leprosy, and washed her with it. And as soon as this was done, the girl was cleansed from her leprosy. And the townspeople said, "There is no doubt that Joseph and Mary and that boy are gods, not men. And when they were getting ready to go away from them, the girl who had laboured under the leprosy, came up to them, and asked them to let her go with them.

When they had given her permission, she went with them. And afterwards they came to a city, in which was the castle of a most illustrious prince, who kept a house for the entertainment of strangers. They turned into this place; and the girl went away to the prince's wife; and she found her weeping and sorrowful, and she asked why she was weeping. "Be not surprised," said she, "at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to anyone." "Perhaps," said the girl, "if thou reveal it and disclose it to me, I may have a remedy for it." "Hide this secret, then," replied the princess, "and tell it to no one. I was married to the prince, who is a king, and ruler over many cities, and I lived long with him, but by me he had no son. And when at length I produced him a son, he was leprous; and as soon as he saw him, he turned away with loathing, and said to me, Either kill him, or give him to the nurse to be brought up in some place from which we shall never hear of him more. After this I can have nothing to do with thee, and I will never see thee more. On this account I know not what to do, and I am overwhelmed with grief. Alas! my son. Alas! my husband."

"Did I not say so?" said the girl. "I have found a cure for thy disease, and I shall tell it thee. For I too was a leper; but I was cleansed by God, who is Jesus, the son of the Lady

Mary." And the woman asking her where this God was whom she had spoken of, "Here with thee," said the girl; "he is living in the same house." "But how is this possible?" said she. "Where is he?" "There," said the girl, "are Joseph and Mary; and the child who is with them is called Jesus; and he it is who cured me of my disease and my torment." "But by what means," said she, "wast thou cured of thy leprosy? Wilt thou not tell me that?" "Why not?" said the girl. "I got from his mother the water in which he had been washed, and poured it over myself; and so, I was cleansed from my leprosy." Then the princess rose up, and invited them to avail themselves of her hospitality. And she prepared a splendid banquet for Joseph in a great assemblage of the men of the place. And on the following day she took scented water with which to wash the Lord Jesus, and thereafter poured the same water over her son, whom she had taken with her; and immediately her son was cleansed from his leprosy. Therefore, singing thanks and praises to God, she said, "Blessed is the mother who bare thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body hath been

washed?" Besides, she bestowed great gifts upon the mistress, the Lady Mary, and sent her away with great honour.

Coming thereafter to another city, they wished to spend the night in it. They turned aside, therefore, to the house of a man newly married, but who, under the influence of witchcraft, was not able to enjoy his wife; and when they had spent that night with him, his bond was loosed. And at daybreak, when they were girding themselves for their

journey, the bridegroom would not let them go, and prepared for them a great banquet.

They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when the Lady Mary beheld them, she said to the girl who accompanied her, "Ask them what is the matter with them, or what calamity hath befallen them." And to the girl's questions they made no reply, but asked in their turn, "Whence are ye, and whither are ye going? for the day is already passed, and night cometh on apace." "We are travellers," said the girl, "and are seeking a house of entertainment in which we may pass the night." They said, "Go with us, and spend the night with us." They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food.

And the girl said, "What is all the ado, my ladies, about this mule?" They answered her with tears, and said, "This mule, which thou seest, was our brother, born of the same mother with ourselves. And when our father died, and left us great wealth, and this only brother, we did our best to get him married, and were preparing his nuptials for him, after the manner of men. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before daybreak, when the door of our house was shut, we saw that this our brother had been turned into a mule, as thou now beholdest him. And we are sorrowful, as thou seest, having no father to comfort us; there is no wise man, or magician, or enchanter in the world that we have omitted to send for; but nothing hath done us any good. And as often as our hearts are overwhelmed with grief, we rise and go away with our mother here, and weep at our father's grave, and come back again."

And when the girl heard these things, "Be of good courage," said she, "and weep not; for the cure of your calamity is near; yea, it is beside you, and in the middle of



your own house. For I also was a leper; but when I saw that woman, and along with her that young child, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was cured. And I know that he can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon you." After the women had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her, weeping, and saying, "O our mistress, Lady Mary, have pity on thy handmaidens; for no one older than ourselves, and no head of the family is left neither father nor brother to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us." Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put him on the mule's back; and she wept as well as the women, and said to Jesus Christ, "Alas! my son, heal this mule by thy mighty power, and make him a man endowed with reason as he was before." And when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy above their heads, and began to kiss him, saying, "Blessed is she that bare thee, O Jesus, O Saviour of the world; blessed are the eyes that enjoy the felicity of seeing thee."

Moreover, both the sisters said to their mother, "Our brother indeed, by the aid of the Lord Jesus Christ, and by the salutary intervention of this girl, who pointed out to us Mary and her son, hath been raised to human form. Now, indeed, since our brother is unmarried, it would do very well for us to give him as his wife this girl, this servant." And having asked the Lady Mary, and obtained her consent, they made a splendid wedding for the girl; and their sorrow being turned into joy, and the beating of their breasts into dancing, they began to be glad, to rejoice, to exult, and sing adorned, on account of their great joy, in most splendid and gorgeous attire. Then they began to recite songs and praises, and to say, "O Jesus, son of David, who turnest sorrow into gladness and lamentations into joy. And Joseph and Mary remained there ten days. Thereafter they set out, treated with great honours by these people, who bade them farewell, and from bidding them farewell returned weeping, especially the girl.

Now when Jesus and those who were with him journeyed further, they came into a city where was a king to whom the citizens had assembled themselves, and weeping, prayed to an idol which was set up before them. When Jesus now asked them what was the matter, they answered, that the king's wife was pregnant and travailed in hard labour. But Jesus said, "Go to the king, and tell him that if I shall lay my hand upon her womb, his wife will very quickly be delivered." When this had been told the king, and he had commanded that they should bring Jesus to him, he entered, and went to the woman, and said, "O king, if before she is delivered, I tell thee what she beareth in her womb, wilt thou then believe upon my Lord, who hath

created me without a father?" And when the king agreed to this, Jesus said, "She will, then, bear a beautiful boy, one of whose ears will be longer than the other, upon his cheek will be seen a black mark, and on his back a sign of the same colour."

and giveth nourishment abundantly to all." When, now, the woman had borne a boy such as Jesus had described, and the king was willing to believe on God, his councillors declared that Jesus was a sorcerer, so that the king was frightened out of accepting the faith. Wherefore, God sent upon them a terrible thunderbolt that destroyed them before they were aware of it.

Afterwards, they came to a multitude of men gathered together, to whom Jesus said, "Do ye wish me to tell you the reason that ye are standing here?" And when they said that they did, he replied, "Your design is to enter the palace of the king, and carry off his goods ; but because he is a good man, come, follow me, that I may show you a treasure whose owner hath long been dead." They followed him, therefore, and came to a certain opening in the earth; and Jesus said to them, "Dig." And when they dug, they found a great sum of money in it, and divided it among themselves.

Next, journeying until they entered into a certain region of Egypt, Mary turned aside, and entered into the house of a certain man called Dahcan. And since they had nothing to live upon, Mary spun for hire, and Joseph went out to find wood, and sold that which he had gathered. And thus, for some time they lived there.

Now it came to pass that a thief entered the house of Dahcan, and carried off everything that was therein. Sadly, then, Dahcan said to Jesus, "Show me who it is that hath taken my goods." And Jesus replied, "Call thy whole

family together before me." Now when he had done this, Jesus said, "Where is such and such a blind man, and such and such a lame one?" When, now, these had been brought to him, Jesus said, "These two are the thieves who have carried off all thy goods." When, now, the people were much astonished at this, Jesus said to them, "The lame man was assisted by the strength of the blind man, and the blind man by the eyesight of the lame one. For the lame man held a cord in the window whilst the blind one laid hand on each article, and brought it to him."

And again, they found a lodging in the house of a certain widow, and remained in the same place one year. Now Jesus was three years old, and when he saw the boys playing, he began to play with them. And he took a dried fish, and put it into a basin, and ordered it to move about. And he said again to the

fish, "Throw out thy salt which thou hast, and walk into the water." And it so came to pass. And the neighbours, seeing what had been done, told it to the widow woman in whose house Mary his mother lived. And as soon as she heard it, she thrust them out of her house with great haste. Also, they remained twelve months in the house of Alphaeus, a man of God.

the middle of the city market-place, he looked and saw a schoolmaster teaching his scholars. And, behold, twelve sparrows that were quarrelling fell over the wall into the bosom of that schoolmaster, who was teaching his boys. And seeing this, Jesus was very much amused, and stood still. And when that teacher saw him making merry, he said to his scholars with great fury, "Go and bring him to me." And when they had carried him to the master, he seized him by the ear, and said, "What didst thou see, to amuse thee so much?" And he said to him, "Master, see my hand full of wheat. I showed it to them, and scattered the wheat among them, and they carry it out of the middle of the street where they are in danger; and on this account they fought among themselves to divide the wheat." And Jesus did not pass from the place until it was accomplished. And this being done, the master began to thrust him out of the city, along with his mother.

And hence they turned aside to Heliopolis, and came to that sycamore of an extreme old age, which is now called Matarea. And it was that tree which, when Mary and the child were pursued by robbers, opened to receive them, and then closed up until the robbers had passed. And here Christ made a fountain miraculously appear of a sudden to quench the thirst from which Mary suffered. Now the waters of the fountain of Heliopolis had always been salt until the arrival of the Holy Family, when it became a source of sweet water, and all the sick who drank of this miraculous water were cured. But some say that when Mary, exhausted by her long journey, sat down under a palm tree there, and took Jesus upon her lap, she stuck her finger into the earth, and out of the hole there welled forth fresh, clear water.

Now in this spring, which since that time gushed forth, Mary washed her child's clothes, and dried them upon stones. But from the sweat of the child, which was by this means mixed with the water, there went forth such blessing, that in the parts watered by it there grew by far the best balsam in the world. And when the inhabitants of this country wished to enlarge their gardens, and planted many balm trees in them, the trees produced no fruit. Then they be thought themselves, that if the water in which the majesty of Jesus and his clothing had been washed should touch their trees, they might bear fruit. So, they led the stream from the fountain of Christ through the whole garden. And so it was, that every part which was watered by this stream produced the choicest balm.

Egypt. And the Lord Jesus did in Egypt very many miracles which are recorded neither in the Gospel of the Infancy nor in the perfect Gospel. For he once planted the three staves belonging to a shepherd and his two sons, in the earth, and immediately they became three trees covered with bloom and fruits. These trees still stood in the time of Cyriacus. And on one day, the twenty-fifth of May, the Lord Christ stuck a dry staff in the earth, and immediately there grew from it an olive tree which yet thrives in Buk, not far from Moharrak. He was accustomed to make little birds, upon which he blew and threw them into the air, and they flew away. And every day an angel descended from heaven, who brought him food to eat.

And at the end of the three years an angel of the Lord met Mary and Joseph, and said to them, "Take the child, and return into the land of the Jews, for they are dead who sought the child's life. And they came back out of Egypt, and returned.

wickedly cut off, though there was not in them. But when Joseph and the child had arrived at Judaea, hearing that that impious tyrant was dead, and that Archelaus, his son, had succeeded him, he was afraid, indeed, to enter it. And he kept the child in the desert until there should be quietness in Jerusalem on the part of those who were seeking his life. And he gave thanks to God because He had given him understanding, and because he had found favour in the presence of the Lord God. At the same time, James, the Lord's brother, withdrew to the wilderness, until the commotion which had arisen in Jerusalem when Herod died, had ceased. And an angel of the Lord appeared to Joseph, and said, "O Joseph, go into the city of Nazareth, and there abide."

Now when the child John had become five months old, an angel said to Elisabeth, "Wean the child, and no longer let him receive the mother's breast; but take locusts from the tree which is before the dwelling-place, and wild honey upon a palm branch from the rock that is at thy hand, and let him be nourished with these; they will not fail until God commandeth thee to come out hence." For there was a beautiful palm tree growing over the chasm, and at the hour when John was accustomed to eat, it bowed itself down to him. And when the child was thirteen months old, he began to creep about and walk. Then the angel said to Elisabeth, "Come out from the place, and go to thy house; for the souls of those seeking to destroy the child are dead." But Elisabeth said, "I cannot find the way, and where can I go forth?" And immediately, having taken the child upon her knees, she was in a trance until she arrived through the air at her home.

And after John was given into the hands of the archangel (Uriel, he was, when five years old, clothed in a garment of camel's hair, and had a leathern girdle about his loins. Nor, besides this, did he wear any luxurious garment. And as he increased in

size in growing, it remained without rent, even as the Lord also had a garment woven from top to bottom and not sewed. And when John was twelve years old, he was discovered by Archelaus, and fled into a city of Galilee.

But Joseph, Mary, and the child Jesus returned, and lived in Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands ; for, as the law of Moses had commanded, he never sought to live for nothing by another s labour.

Now it came to pass that a certain rich young man ordered Joseph, who at that time used to make nothing else of wood but ox-yokes, and ploughs, and instruments of husbandry, and wooden beds, to make him a couch six cubits long, and both useful and beautiful. And he went out into the field with his servant to get wood; and Jesus went with him. And having cut two pieces of wood, and smoothed them with the axe, he commanded his servant to cut the wood with an iron saw, according to the measure which he had sent. And he did not keep to the prescribed measure, but made one piece of wood shorter than the other. Then Joseph put the one beside the other; and in measuring, he found it too short. And when he saw this, he was grieved, and sought to find another piece. And seeing this, Jesus said to him, Tut these two pieces together, so as to make both ends even." And Joseph, in doubt as to what the child should mean, did as he was told. And Jesus said to him again, "Take a firm hold of the short piece." And Joseph in astonishment took hold of it. Then Jesus also, taking hold of the other end, drew it towards himself, and made it equal to the other piece of wood. And he said to Joseph, "Grieve no more, but go and work, and do what thou hast promised to do." And Joseph did what he promised. And seeing this, he wondered greatly, and said to himself, "Blessed am I, because God hath given me such a boy." And when they came back to the city, Joseph gave an account of the matter to Mary. And when she heard and saw the strange miracles of her son, she rejoiced and glorified him.

And Joseph used to go about through the whole city, and take the Lord Jesus with him, when people sent for him in the way of his trade to make for them doors, and milk-pails, and beds, and chests; and the Lord Jesus was with him wherever he went. As often, therefore, as Joseph had to make anything a cubit or a span longer or shorter, wider or narrower, the Lord Jesus stretched his hands towards it; and as soon as he did so, it became such as Joseph wished. Nor was it necessary for him to make anything with his own hand, for Joseph was not very skilful in carpentry. And Christ wrought as a carpenter, making ploughs and yokes whilst he was among men.

Now on a certain day the king of Jerusalem sent for Joseph, and said, "I wish thee to make for me a throne to fit that place in which I usually sit." Joseph obeyed, and

began the work immediately, and remained in the palace two years, until he finished the work of that throne. And when he had it carried to its place, he perceived that each side wanted two spans of the prescribed measure. And the king, seeing this, was angry with Joseph; and Joseph, being in great fear of the king, spent the night without supper, nor did he taste anything at all. Then, being asked by the Lord Jesus why he was afraid, Joseph said, "Because I have spoiled all the work that I have been two years at." And the Lord Jesus said to him, "Fear not, and do not lose heart; but do thou take hold of one side of the throne; I shall take the other; and we shall put that to rights." And Joseph having done as the Lord Jesus had said, and each having drawn by his own side, the throne was put to rights, and brought to the exact measure of the place. And those that stood by and saw the miracle were struck with astonishment, and praised God. And the woods used in that throne were of those which are celebrated in the time of Solomon, the son of David, that is, woods of many and various kinds.

Now the good old man Joseph was scarcely able to work, for old age. And inasmuch as he had undertaken to build a house, he went to work, and bought a large piece of timber to use in the building. Now it came to pass that when Joseph worked with this beam, he cut it off so that it was too short. Then he was very sorry, and greatly troubled and depressed; for he did not have any money to buy another one. And when the child Jesus, who was gathering sticks and bark near-by, saw Joseph so troubled, he said to him, speaking like a child, "Be not troubled, my father, for we can easily make it longer." "Thou speakest as a child," said Joseph, letting his head fall like an old man. Thereupon the Saviour said, "My father, do thou pull at that end and I at this end, and thou shalt see how I will help thee." "But, my child, thou art too young to help me," said Joseph, "thou hast not yet eaten enough bread; there is no way of helping me here; there is no remedy for it but to buy another beam." But finally the child brought it to pass that Joseph pulled one end of the beam and he the other; and they so lengthened it that when Joseph came to measure it, he found it so very long that he had to cut more than an ell of it off.

On another day, the Lord Jesus went out into the road, and saw the boys that had come together to play, and followed them; but the boys hid themselves from him. The Lord Jesus, therefore, having come to the door of a certain house, and seen some women standing there, asked them where the boys had gone; and when they answered that there was no one there, he said again, "Who are these whom ye see in the furnace?" They replied that they were kids of three years old. And the Lord Jesus cried out, and said, "Come out hither, O kids, to your shepherd." Then the boys, in the form of kids, came out, and began to dance round him; and the women seeing this, were very much astonished, and were seized with trembling, and speedily supplicated and adored the Lord Jesus, saying, "O our Lord Jesus, son of Mary, thou art of a truth that good shepherd of Israel; have mercy on thy

handmaidens who stand before thee, and who have never doubted; for thou hast come, O our Lord, to heal, and not to destroy." And when the Lord Jesus answered that the sons of Israel were like the Ethiopians among the nations, the women said, "Thou, O Lord, knowest all things, nor is anything hid from thee; now, indeed, we beseech thee, and ask thee of thy affection to restore these boys, thy servants, to their former condition." The Lord Jesus therefore said, "Come, boys, let us go and play." And immediately, while these women were standing by, the kids were changed into boys.

On a certain day the Lord Jesus, running about and playing with the boys, passed the shop of a dyer whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth, and threw them into a tub full of indigo. And when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying, "Why hast thou done this to me, O son of Mary? Thou hast disgraced me before all my townsmen; for, seeing that everyone wished the colour that suited himself, thou indeed hast come and destroyed them all." The Lord Jesus answered, "I shall change for thee the colour of any piece of cloth which thou shalt wish to be changed." And immediately he began to take the pieces of cloth out of the tub, each of them of that colour which the dyer wished, until he had taken them all out. When the Jews saw this miracle and prodigy, they praised God. Now it came into the mind of Mary to entrust Jesus to a teacher, who should teach him some trade that he could follow. So, she brought him to a dyer, and said to him, "Take this boy, and teach him something of thine art." Accordingly, the dyer took him, and said to him, "What is thy name?" He answered, "My name is Jesus the son of Mary." Then he said to him, "Jesus, take this water-pot, and after thou hast filled it at the river, fill also all these tubs; and take these colours." Thereupon, he told him the dyes he should put in the tubs, and the colours he should dye the clothes; then he left him alone, and went to his own room. Jesus, then, going to the tubs, filled them with water; but he threw the dyes in one of them, and all the clothes with them; then he went home to his mother. When, now, the dyer came on the following day, and saw what Jesus had done, he gave him a box on the ear, and said, "O Jesus, thou hast ruined me, and spoiled the peoples clothes!" Jesus said to him, "Let that not trouble thee! But what is thy religion?" He answered, "I am a Jew."

Jesus said to him, "Say, There is no God but God, and Jesus is the prophet of God and then plunge thy hand into this cauldron, and take out each garment of the colour which its owner wished it to have." When, then, the dyer believed on God and Jesus, and went to work, he drew out each garment dyed according to the wish of the owner; and he remained stedfast in his faith in Jesus.

Now Jesus was seven years old, and Mary his mother sent him with a pitcher to the fountain, to draw water with the children. And it came to pass, after he had drawn the

water, that there were great crowds there; and one of the children came against him, and struck the pitcher, and broke it. And Jesus unfolded the cloak which he had on, and took up in his cloak as much water as there had been in the pitcher, and carried it to his mother. And seeing this, she was filled with astonishment, and embraced him, and kissed him, and said, "O Lord, hear me, and save my son." And she reflected within herself, and laid up all these things in her heart.

Still further, it came to pass that our Saviour went one day to seek some fire in the mansion of a merchant, who had a servant that was a wicked fellow. And he said to the child Jesus, that he should not take the fire away if he did not carry it in his lap. "I am willing to do so," said the child Jesus. Then the servant put the coals in his lap, which the child carried as easily as if they were pears, without spoiling his robe, at which the servant and his master were greatly amazed.

tered, and they made an hundred pecks of the best grain; and he called the poor, and the widows, and the orphans of the village to the threshing-floor, and distributed to them the wheat which he had made. Joseph also took a little of the same wheat which was left, for the blessing of Jesus to his house. And he was eight years old when he did this miracle.

Now when the Lord Jesus had completed seven years from his birth, on a certain day he was occupied with boys of his own age. For they were playing among clay, from which they were making images of asses, oxen, birds, and other animals; and each one, boasting of his skill, was praising his own work. Then the Lord Jesus said to the boys, "The images that I have made I will order to walk." The boys asked him then whether he was the son of the Creator;

and the Lord Jesus bade them walk. And they immediately began to leap; and then, when he had given them leave, they again stood still. And he made figures of birds and sparrows, which flew when he told them to fly, and stood still when he told them to stand, and ate and drank when he handed them food and drink. After the boys had gone away and told this to their parents, their fathers said to them, "My sons, take care not to keep company with him again, for he is a wizard; flee from him, therefore, and avoid him, and do not play with him again after this."

There is a road going out of Jericho and leading to the river Jordan, to the place where the children of Israel crossed; and there the ark of the covenant is said to have rested. And Jesus was eight years old, and he went out of Jericho, and went towards the Jordan. And there was beside the road, near the bank of the Jordan, a cave where a lioness was nursing her cubs; and no one was safe to walk that way. Jesus, then, coming from Jericho, and knowing that in that cave the lioness had brought forth her young, went into it in the sight of all. And when the lions saw Jesus,



they ran to meet him, and adored him. And Jesus was sitting in the cavern, and the lion s cubs ran hither and thither round his feet, fawning upon him, and sporting. And the older lions, with their heads bowed down, stood at a distance, and adored him, and fawned upon him with their tails.

Then the people who were standing afar off, not seeing Jesus, said, "Unless he or his parents had committed grievous sins, he would not of his own accord have offered himself up to the lions." And when the people were thus reflecting within themselves, and were lying under great sorrow, behold, on a sudden, in the sight of the people, Jesus came out of the cave, and the lions went before him; and the lion s cubs played with each other before his feet. And the parents of Jesus stood afar off, with their heads bowed down, and watched; likewise also the people stood at a distance, on account of the lions; for they did not dare to come close to them. Then Jesus began to say to the people, "How much better are the beasts than ye, seeing that they recognize their Lord, and glorify Him; while ye men, who have been made after the image and likeness of God, do not know Him! Beasts know me, and are tame; men see me, and do not acknowledge me."

After these things, Jesus crossed the Jordan in the sight of them all, with the lions; and the water of Jordan was divided on the right hand and on the left. Then he said to the lions, in the hearing of all, "Go in peace, and hurt no one; but neither let man injure you, until ye return to the place whence ye have come forth." And they, bidding him farewell, not only with their gestures, but with their voices, went to their own place. But Jesus returned to his mother.

the left, as if he were a king. And whoever passed by that way was forcibly dragged by the boys, saying, "Come hither, and adore the king; then go thy way."

In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountains with those of his own age to seek wood, and there he found a partridge s nest; and when he stretched out his hand to take the eggs from it, a venomous serpent bit him from the middle of the nest, so that he called out for help. His comrades accordingly went to him with haste, and found him lying on the ground like one dead. Then his relatives came and took him up to carry him back to the city. And after they had come to that place where the Lord Jesus was sitting like a king, and the rest of the boys standing round him like his servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his relatives, "Come and salute the king." But when they were unwilling to go on account of the sorrow in which they were, the boys dragged them by force against their will.

And when they had come up to the Lord Jesus, he asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys, "Let us go and kill that serpent." And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying, "Did ye not hear the king saying, let us go kill the serpent? and will ye not obey him?" And so, against their will, the couch was carried back. And when they came to the nest, the Lord Jesus said to the boys, "Is this the serpents place?" They said that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to him. And he said to it, "Go away, and suck out all the poison which thou hast infused into this boy." And so, the serpent crawled to the boy, and sucked out all its poison. Then the Lord Jesus cursed it, and immediately on this being done, it burst asunder; and the Lord Jesus stroked the boy with his hand, and he was healed. And he began to weep, but Jesus said, "Weep not, for by and by thou shalt be my disciple." And this is Simon the Canaanite of whom mention is made in the Gospel.

And when they lived in the city which is called Bethlehem, Joseph lived with Mary in his own house, and Jesus with them. And on a certain day, Joseph called to him his first-born son, James, and sent him into the vegetable garden to gather vegetables for the purpose of making broth. And Jesus followed his brother James into the garden; but Joseph and Mary did not know this. And while James was collecting the vegetables, a viper suddenly came out of a hole and struck his hand, and he began to cry out from excessive pain. And becoming exhausted, he said with a bitter cry, "Alas! alas! an accursed viper hath struck my hand." And Jesus, who was standing opposite to him, at the bitter cry ran up to James, and took hold of his hand and all that he did was to blow on the hand of James, and cool it; and immediately James was healed, and the serpent, bursting, died. And Joseph and Mary did not know what had been done; but at the cry of James, and the command of Jesus, they ran to the garden, and found the serpent already dead, and James quite cured.

A few days after, one of the neighbours, a young man in that town, was splitting wood in the corner, and the axe came down and cut the sole of his foot in two; and he was at the point of death from loss of blood. And there was a great commotion, and a great number of people ran together; and the child Jesus too went with them. And he pressed through the crowd, and took hold of the young man's wounded foot, and cured him directly; and it was made whole. And he said to him, "Rise up now, split thy wood, and remember me." And he rose up and adored him, giving thanks, and splitting the wood. Likewise, also, all that were there wondered and adored, and gave thanks to him, saying, "Truly the Spirit of God dwelleth in this child. Indeed, we most surely believe that thou art God."

And some time after there occurred a great commotion while a house was building, and Jesus stood up and went away to the place. And seeing a man lying dead, he

took him by the hand, and said, "Man, I say to thee, arise, and go on with thy work." And directly he rose up, and adored him. And seeing this, the crowd wondered, and said, "This child is from heaven, for he hath saved many souls from death, and he continueth to save during all his life."

Now there was a rich man who had a great well about his mansion. And his son fell down this well, on which account the parents were very sorrowful. And he had all his friends in the city come to search for his son. And as our Saviour passed along the street, he heard the cries and weeping that arose in that mansion. So he entered, and asked the father of the child why he mourned so excessively. The father replied, "Alas! I have a bitter sorrow, for during three days have I been trying to recover my child who is drowned in this well." Then Jesus, before all the people, and without saying a word, leaped precipitately into the well, and afterwards emerged from it, bearing the child upon his neck, at which the father experienced the greatest joy. So he praised Jesus, the all-powerful, and thanked him.

After these things, Joseph and Mary departed thence with Jesus into the city of Nazareth; and he remained there with his parents. And on the first day of the week, when Jesus was playing with the children on the roof of a certain house, it happened that one of the children pushed another down from the roof to the ground, and he was killed. And seeing this, the rest of the boys fled in all directions; and the Lord Jesus was left alone on the roof from which the boy had fallen. And when the news was brought to the parents of the dead boy, they ran weeping; and finding their boy lying dead upon the ground, and Jesus standing above, they supposed that their boy had been thrown down by him; and fixing their eyes upon him, they reviled him, and reproached and threatened him. And they cried out against Joseph and Mary, saying, "Your son hath thrown our son down to the ground, and he is dead." But Jesus was silent, and answered nothing. And Joseph and Mary came in haste to Jesus; and his mother asked him, saying, "My Lord, tell me if thou didst throw him down." And the Lord Jesus said to them, "Do not bring an evil report against me; but if ye do not believe me, come and let us ask the boy himself, that he may bring the truth to light." Then the Lord Jesus immediately leaped down from the house-top, and standing over the dead body, said, with a loud voice, "Zeno, Zeno, who threw thee down from the roof?" Then the dead boy leaped and stood, and answering, said, "My Lord, it was not thou who didst throw me down, but thou hast raised me up. Such an one cast me down from it." And when the Lord commanded those who were standing by to attend to his words, the parents of the boy and all who were present praised God for the miracle, and adored Jesus.

And when Jesus was with other children he repeatedly went up and sat down on a balcony, and many of them began to do likewise; and they fell down, and broke their legs and arms. And the Lord Jesus healed them.

Now Jesus grew very rapidly, and when upon a certain day he was playing with the boys, one of them leaped upon the back of another, and rode upon him, and striking him with his foot, killed him. Then his parents hastened thither, and making an onset upon the boys (and Jesus was among (them), brought them before the judge. Mary also was present, fearing on account of her son. And the judge asked,

"Who hath killed this boy?" They answered, "Jesus hath killed him." Then said the judge, "Why hast thou killed him?" Jesus said, "O judge, I see that thou art a foolish judge; for thou shouldest first ask whether or not I have killed him." Then said the judge to him, "I see that thou art clever; but what is they name?" He replied, "I am called Jesus the son of Mary." Then said the judge again, "Why hast thou killed him, O Jesus?" Jesus answered, "Have I not already admonished thee, that thou shouldest not speak thus?" Jesus, thereupon going to the dead boy, said to him, "Arise, by the permission of God." And when he arose upon his feet, he asked him, "Who did kill thee?" He answered, "Such and such an one did kill me, but Jesus committed no offence against me." Thereupon he fell down dead, and on his account, they put that boy to death.

And after this, the infant of one of Joseph s neighbours fell sick and died; and its mother mourned for it, and wept sore. And Jesus heard that there was great lamentation and commotion, and ran in haste, and found the child dead. And he stood over the child, and knocked upon his breast, and said, "I say to thee, child, be not dead, but live, and be with thy mother." And directly it looked up and laughed. And he said to the woman, "Take thy son, and give him the breast, and remember me." And seeing this, the crowd that was standing by wondered, and said, "Truly this child is either God, or an angel of God, for every word of his is a certain fact. Already hath he freed many souls from death, and he hath made whole all that hope in him." And Jesus went out thence, playing with the other children.

Thereafter, going into the city of Bethlehem they saw there many and grievous diseases infesting the eyes of the children, who were dying in consequence. And a woman was there with a sick son, whom, now very near death, she brought to the Lady Mary, who saw him as she was washing Jesus Christ. Then said the woman to her, "O my Lady Mary, look upon this son of mine, who is labouring under a grievous disease." And the Lady Mary listened to her, and said, "Take a little of that water in which I have washed my son, and sprinkle him with it." She therefore took a little of the water, as the Lady Mary had told her, and sprinkled it over her son. And when this was done, his illness abated; and after sleeping a little, he rose up from sleep, safe and sound. His mother, rejoicing at this, again took him to the Lady Mary. And she said to her, "Give thanks to God, because He hath healed this thy son."

There was in the same place another woman, a neighbour of her whose son had lately been restored to health. And as her son was labouring under the same disease, and his eyes were now almost blinded, she wept night and day. And the mother of the child that had been cured, said to her, "Why dost thou not take thy son to the Lady Mary, as I did with mine when he was nearly dead? And he got well with that water with which the body of her son Jesus had, that follow. It is given cryphal documents. The mention with but slight variations in the of Bethlehem here is probably

been washed." And when the woman heard this from her, she too went and got some of the same water, and washed her son with it; and his body and his eyes were instantly made well. Her also, when she had brought her son to her, and disclosed to her all that had happened, the Lady Mary ordered to give thanks to God for her son's restoration to health, and to tell nobody of this matter. There were in the same city two women, wives of one man, each having a son ill with fever. The one was called Mary, and her son's name was Cleopas. She rose and took up her son, and went to the Lady Mary, the mother of Jesus, and offering her a beautiful mantle, said, "O my Lady Mary, accept this mantle, and for it give me one small bandage." Mary did so, and the mother of Cleopas went away, and made a shirt of it, and put it on her son. So, he was cured of his disease; but the son of her rival died. Hence there sprung up hatred between them; and as they did the house-work week about, and as it was the turn of Mary the mother of Cleopas, she heated the oven to bake bread; and going away to bring the lump that she had kneaded, she left her son Cleopas beside the oven. Her rival seeing him alone and the oven was very hot with the fire blazing under it seized him and threw him into the oven, and took herself off. Mary coming back, and seeing her son Cleopas lying in the oven laughing, and the oven quite cold, as if no fire had ever come near it, knew that her rival had thrown him into the fire. She drew him out, therefore, and took him to the Lady Mary, and told her of what had happened to him. And she said, "Keep silence, and tell nobody of the affair; for I am afraid for thee if thou dost divulge it." After this, her rival went to the well to draw water; and seeing Cleopas playing beside the well, and nobody near, she seized him and threw him into the well, and went home herself. And some men who had gone to the well for water saw the boy sitting on the surface of the water; and so, they went down and drew him out. And they were seized with great admiration of that boy, and praised God. Then came his mother, and took him up, and went weeping to the Lady Mary, and said, "O my lady, see what my rival hath done to my son, and how she hath thrown him into the well; she will be sure to destroy him some day or other." The Lady Mary said to her, "God will avenge thee upon her." Thereafter, when her rival went to the well to draw water, her feet got entangled in the rope, and she fell into the well. Some men came to draw her out, but they found her skull fractured and her bones broken. Thus, she died a miserable

death, and in her came to pass that saying, "They have digged a well deep, but have fallen into the pit which they had prepared."

Another woman there had twin sons who had fallen into disease, and one of them died; and the other was at his last breath. And his mother, weeping, lifted him up, and took him to the Lady Mary, and said, "O my lady, aid me and succour me. For I had two sons, and have just buried the one, and the other is at the point of death. See how I am going to entreat and pray to God." And she began to say, "O Lord, Thou art compassionate and merciful, and full of affection. Thou gavest me two sons, of whom Thou hast taken away the one; this one, at least, leave to me." Where fore the Lady Mary, seeing the fervour of her weeping, had compassion on her, and said, "Put thy son in my sons' bed, and cover him with his clothes." And when she had put him in the bed in which Christ was lying, he had already closed his eyes in death; but as soon as the smell of the clothes of the Lord Jesus Christ reached the boy, he opened his eyes, and, calling upon his mother with a loud voice, he asked for bread, and took it and sucked it. Then his mother said, "O Lady Mary, now I know that the power of God dwelleth in thee, so that thy son healeth those that partake of the same nature with himself, as soon as they have touched his clothes." This boy that was healed is he who in the Gospel is called Bartholomew.

Moreover, there was there a leprous woman, and she went to the Lady Mary, the mother of Jesus, and said, "My lady, help me." And the Lady Mary answered, "What help dost thou seek? Is it gold or silver? or is it that thy body be made clean from the leprosy?" And that woman asked, "Who can grant me this?" And the Lady Mary said to her, "Wait a little, until I shall have washed my son Jesus, and put him to bed." The woman waited, as Mary had told her; and when she had put Jesus to bed, she held out to the woman the water in which she had washed his body, and said, "Take a little of this water, and pour it over thy body." And as soon as she had done so, she was cleansed, and gave praise and thanks to God.

Therefore, after staying with her three days, she went away; and coming to a city, saw there one of the chief men, who had married the daughter of another of the chief men. But when he saw the woman, he beheld between her eyes the mark of leprosy in the shape of a star; and so the marriage was dissolved, and became null and void. And when that woman saw them in this condition, weeping and overwhelmed with sorrow, she asked the cause of their grief. But they said, "Inquire not into our condition, for to no one living can we tell our grief, and to none but ourselves can we disclose it." She urged them, however, and entreated them to entrust it to her, saying that she would perhaps be able to tell them of a remedy. And when they showed her the girl, and the sign of leprosy which appeared between her eyes, as soon as she saw it, the woman said, "I also, whom ye see here, laboured under the same disease, when, upon some business which happened to come in my way, I went to

Bethlehem. There, going into a cave, I saw a woman named Mary, whose son was he who was named Jesus ; and when she saw that I was a leper, she took pity on me, and handed me the water with which she had washed her son's body. With it I sprinkled my body, and came out clean." Then the woman said to her, "Wilt thou not, O lady, rise and go with us, and show us the Lady Mary?" And she assented; and they rose and went to the Lady Mary, carrying with them splendid gifts. And when they had gone in, and presented to her the gifts, they showed her the leprous girl whom they had brought. The Lady Mary therefore, said, "May the compassion of the Lord Jesus Christ descend upon thee." And handing to them a little of the water in which she had washed the body of Jesus Christ, she ordered the wretched woman to be bathed in it. And when this had been done, she was immediately cured; and they, and all standing by, praised God. Joyfully, therefore, they returned to their own city, praising the Lord for what He had done. And when the chief heard that his wife had been cured, he took her home, and made a second marriage, and gave thanks to God for the recovery of his wife's health.

There was there also a young woman afflicted by Satan; for that accursed wretch repeatedly appeared to her in the form of a huge dragon, and prepared to swallow her. He also sucked out all her blood, so that she was left like a corpse. As often as he came near her, she, with her hands clasped over her head, cried out, and said, "Woe, woe's me, for nobody is near to free me from that accursed dragon!" And her father and mother, and all who were about her or saw her, bewailed her lot; and men stood round her in a crowd, and all wept and lamented, especially when she wept, and said, "O my brethren and friends, is there no one to free me from that murderer?" And the daughter of the chief who had been healed of her leprosy, hearing the girl's voice, went up to the roof of her castle, and saw her with her hands clasped over her head weeping, and all the crowds standing round her weeping as well. She therefore asked the demoniac's husband whether his wife's mother was alive. And when he answered that both her parents were living, she said, "Send for her mother to come to me." And when she saw that he had sent for her, and she had come, she said, "Is that distracted girl thy daughter?" "Yes, O lady," said that sorrowful and weeping woman,

"she is my daughter." The chief's daughter answered, "Keep my secret, for I confess to thee that was formerly a leper; but now the Lady Mary, the mother of Jesus Christ, hath healed me. But if thou wishest thy daughter to be healed, take her to Bethlehem, and seek Mary the mother of Jesus, and believe that thy daughter will be healed; I indeed believe that thou wilt come back with joy, with thy daughter healed." As soon as the woman heard the words of the chief's daughter, she led away her daughter in haste; and going to the place indicated, she went to the Lady Mary, and revealed to her the state of her daughter.

And the Lady Mary, hearing her words, gave her a little of the water in which she had washed the body of her son Jesus, and ordered her to pour it on the body of her

daughter. And she gave her also from the clothes of the Lord Jesus, a swathing-cloth, saying, "Take this cloth, and show it to thine enemy as often as thou shalt see him." And she saluted them, and sent them away.

When, therefore, they had gone away from her, and returned to their own district, and the time was at hand at which Satan was wont to attack her, at this very time that accursed one appeared to her in the shape of a huge dragon; and the girl was afraid at the sight of him. And her mother said to her, "Fear not, my daughter; allow him to come near thee, and then show him the cloth which the Lady Mary hath given us, and let us see what will happen." Satan, therefore, having come near in the likeness of a terrible dragon, the body of the girl shuddered for fear of him; but as soon as she took out the cloth, and placed it on her head, and covered her eyes with it, flames and live coals began to dart forth from it, and to be cast upon the dragon. O the great miracle which was done as soon as the dragon saw the cloth of the Lord Jesus, from which the fire darted, and was cast upon his head and eyes! He cried out with a loud voice, "What have I to do with thee, O Jesus, son of Mary? Whither shall I flee from thee?" And with great fear he turned his back, and departed from the girl, and never afterwards appeared to her. And the girl now had rest from him, and gave praise and thanks to God, and along with her all who were present at this miracle.

Another woman was living in the same place, whose son was tormented by Satan. He, Judas by name, as often as Satan seized him, used to bite all that came near him; and if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched creature, then, hearing the fame of the Lady Mary and her son Jesus, rose up and brought her son Judas with her to the Lady Mary. In the meantime, James and Joses had taken the

it is an evident adaptation of the classical story of Oedipus dreamed that she should bring forth a child, who would murder his father, marry his mother, and be the destruction of the race of the Jews. The parents, therefore, placed their new-born child, whom they called Judas, in a boat; and set him adrift upon the sea. This, again, is an evident imitation of the story of Moses; for the little vessel came ashore at Iscarioth, which some call an island, others a city upon the coast of Palestine, and was there found by the childless queen of that country. She took the babe and palmed him off upon the people as her own son. But afterwards she became the mother of a son; Judas quarrelled with his little foster brother, and finally killed him, fleeing to Jerusalem. There he entered the service of Pontius Pilate. Now it happened, one day, that Pilate, passing by the garden of Reuben, who was the father of Judas, although the fact was unknown to him, saw therein a tree loaded with very beautiful apples, of which he greatly desired to eat.



Going back to the place, he told Judas about them, and said that he would die if he did not get some. Judas at once went and made an assault upon the garden, killing his father in an encounter, but bringing the apples in triumph to Pilate. It seems to the mediaeval blackener of the character of Judas a happy idea to have the greatest sins of that wretched character follow as the result of an offence that is similar to that of Adam and Eve.

The next thing, Pilate makes Ciboria, who was now a very rich widow, marry his friend Judas. But the latter, soon after, finding out his relationship to her, and realizing the enormity of his crimes, repented earnestly, and going to Jesus, who was just at that time in the last year of His public ministry, secured from Him the pardon of his sins. Judas became the twelfth disciple.

child, the Lord Jesus, with them to play with the other children; and they had gone out of the house, and sat down, and the Lord Jesus with them. And the demoniac Judas came up, and sat down at Jesus right hand; then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless, he struck Jesus on the right side, whereupon he began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog. And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed him to the Jews; and that same side on which Judas struck him, the Jews transfixed with a lance.

After these things, Joseph departed thence with Mary and Jesus to go into Capernaum by the sea-shore, on account of the malice of his adversaries. And when Jesus was living in Capernaum, there was in the city a man named Joseph, exceedingly rich. But he had wasted away under his infirmity, and died, and was lying dead on his couch. And when Jesus heard them in the city mourning, and lamenting over the dead man, he said to Joseph, "Why dost thou not afford the benefit of thy favour to this man, seeing that he is called by thy name?" And Joseph answered him, "How have I any power or ability to afford him a benefit?" And Jesus said to him, "Take the handkerchief which is upon thy head, and go and put it upon the face of the dead man, and say to him, Christ heal thee; and immediately the dead man will be healed, and will rise from his couch." And when Joseph heard this, he went away at the command of Jesus, and ran, and entered the house of the dead man, and put the handkerchief which he was wearing on his head, upon the face of him who was lying in the couch, and said, "Jesus heal thee." And forthwith the dead man rose from his bed, and asked who Jesus was.

Now it came to pass upon a certain Sabbath day, after Jesus had returned out of Egypt and was in Galilee, being five years of age, that a great rain fell upon the earth. And the boy Jesus went out of the house where his mother was, and walked up and down in it. And he played with some children at the bed of the Jordan, on the ground where the water was flowing. Now Jesus collected the water into seven pools, and to each of the pools he made passages through which, at his command, he brought the water in, and took it back again. Then he said, "It is my will that ye become clear and excellent waters." And they became so, directly. Then one of those children with whom he was playing, a son of the devil, moved with envy, shut the passages which supplied the pools with water, and overthrew what Jesus had built up. Then said Jesus unto him, "Woe unto thee, thou son of death, thou son of Satan! Dost, thou destroy the works which I have wrought?" And immediately he who had done this, died. Then with great uproar the parents of the dead boy cried out against Mary and Joseph, saying to them, "Your son hath cursed our son, and he is dead." And when Joseph and Mary heard this, they came forth with to Jesus, on account of the outcry of the parents of the boy, and the gathering together of the Jews. But Joseph privately said to Mary, "I dare not speak to him, but do thou admonish him, and say, Why hast thou raised against us the hatred of the people; and why must the troublesome hatred of men be borne by us?" And his mother, having come to him, asked him, saying, "My Lord, what was it that he did to bring about his death?" And he said, "He deserved death, because he scattered the works that I had made." Then his mother asked him, saying, "Do not so, my Lord, because all men rise up against us." But he, not wishing to grieve his mother, with his right foot kicked the hinder parts of the dead boy, and said to him, "Rise, thou son of iniquity; for thou art not worthy to enter into the rest of my Father, because thou didst destroy the works which I had made." Then he who had been dead, rose up, and went away. And Jesus, by the word of his power, brought water into the pools by the aqueduct.

And it came to pass, after these things, that in the sight of all, Jesus took soft clay from the pools which he had &gt; made, and of it fashioned twelve sparrows. And it being the Sabbath when Jesus did this, one of the Jews who had seen Jesus playing on this day, said to Joseph, "Joseph, dost thou not see the child Jesus working on the Sabbath at what is not lawful for him to do? for he hath made twelve sparrows of clay." And when Joseph, coming to the place, heard this, he reprov'd Jesus, saying, "Wherefore doest thou on the Sabbath such things as are not lawful for us to do?" And when Jesus heard Joseph, he gave no answer, but struck his hands together, and said to his sparrows, "Fly! Off ye go!" And at the voice of his command they began to fly, and went off twittering; and they began to cry out and praise God Almighty. And in the sight and hearing of all that stood by, he said to the birds, "Go and fly through the earth, and through all the world; and live, for nobody shall kill you, and remember me." And when Joseph and those that were there saw

such miracles, they were filled with great astonishment. And some praised and admired him, but others reviled him. And certain of them went to the chief priests and the heads of the Pharisees, and reported to them that Jesus the son of Joseph had done great signs and miracles in the sight of all the people of Israel. And this was reported among the twelve tribes. And again, the son of Annas a priest of the temple, who

A Q I had come with Joseph, holding a willow branch in his hand, in the sight of all, with great fury broke down the dams wmcn Jesus had made with his own hands, and let out the water which he had collected in them. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Jesus saw this, he said to the boy who had destroyed the dams, "O son of death! O workshop of Satan! O wicked, impious, and foolish sodomite! What harm did the pools and the waters do to thee, that thou hast emptied them? Verily the fruit of thy seed shall be without strength, and shall dry up like a bough of the wood which is withered by the storm, and is no more; thy branches shall be withered, bearing no fruit, and thy roots shall be without moisture. Behold, even now, thou shalt be dried up like a tree, and like the branch which thou art carrying." And immediately, in the sight of all, the boy withered away, and was quite dried up and died. And when the children that were playing with Jesus saw this, they wondered, and went away, and told the father of the dead boy. But the parents of the boy that had been dried up took him up, bewailing his youth, and brought him to Joseph; and reproached him because he had a child that did such things, saying, "See what thy son hath done. Teach him to pray and not to blaspheme." Then Jesus, being besought by all of them, healed him; but permitted a certain little member to remain useless, in order to admonish them.

Then Joseph trembled, and took hold of Jesus, and went with him through the village to his own house, and his mother with him. And, behold, suddenly from the opposite direction a boy, also a worker of iniquity, ran up and came against the shoulder of Jesus, wishing to make sport of him, or to hurt him if he could; and struck him with so much force that he fell. And Jesus was angry, and said to him, "Thou shalt not go back safe and sound from the way that thou earnest, and thou shalt not finish thy journey. As thou hast thrown me down, so shalt thou fall and not rise again." And immediately he fell to the ground and died. And the parents of the dead boy, and those who saw what had taken place, said, "Whence was this child begotten, that every word of his is certainly accomplished? and it is often accomplished before he speaketh." And they also went and reproached Joseph, saying, "Go away from this place, and take away that Jesus from this city; for it is not right for such a boy to live among us, since he is killing our children. But if thou wishest to remain here, teach thy child to pray and not to blaspheme."

And Joseph came up to Jesus, and called the child apart, and reproved him, saying, "Why dost thou speak and do such things? For these people suffer, and already many are in grief against thee, and hate us on thy account, and persecute us; and we endure the reproaches of men because of thee. Why dost thou blaspheme?" And Jesus answered, and said to Joseph, "I know that these words are not mine but thine own; but I will hold my tongue for thy sake; and let them see to it in their wisdom. No one is a wise son but he to whom his father hath taught according to the knowledge of this time; and a father's curse can hurt none but evil-doers. If they were the children of the bride chamber, they would not receive curses; these will not receive torment. Nevertheless, for thy sake, I will be silent; but they shall bear their punishment." Then they came together against Joseph. When he saw this, he was in great terror, fearing the violence and uproar of the people of Israel. And, immediately, those who were speaking against Jesus became blind. And they walked up and down, and said, "All the words which proceed from his mouth are accomplished." And those who saw it were much afraid. And when they saw that Jesus had done such a thing, Joseph, who had been sitting in his seat, and the child standing before him, arose, and in a fury seized him by the ear, and pinched it hard. And the child was very angry, and looked at Joseph steadily, and said to him, "It is enough for thee to seek and not to find, to see me, and not to touch me. For thou knowest not who I am; but if thou didst know, thou wouldest not make me angry. Although just now I am with thee, and am thine, I was made before thee. It is enough for thee to command me and control me, most certainly thou hast acted without knowledge."

And the same hour Jesus seized the dead boy by the ear, and lifted him up from the earth in the sight of all; and they saw Jesus speaking to him like a father to his son. And his spirit came back to him, and he revived. And all of them wondered.

Another day it came to pass that our Lord was looking at an old woman who was making tiles and earthen pots, and she spake to him very roughly, saying, "Get away from here, bad boy; art thou not ashamed to loiter here?" And when the old woman went away from there, our Lord took the tiles which were not burnt, and broke them up into mere fragments. And when the old woman returned to her workshop, she was greatly astonished, and particularly when she saw that the work was destroyed by the infant Jesus. So she went to our Lady, crying and braying like a mad woman. "O Lady Mary," said the old woman, "thy son Jesus hath done me very great injury." "Do not believe it," saith Jesus, "go with her to see whether she telleth the truth." Then our Lady took her child by the hand, and said to the old woman, "Let us go and see, my dear, what this good child hath done to thee. For if injury hath been done thee, I will pay well for it." And when they came to the workshop, they found the most beautiful pots and tiles that ever were made, nor could twelve workmen have made

them in fifteen days. Then the old woman, seeing that, knelt before the child Jesus, and thanked him.

Now the child Jesus rose up one morning, and went walking without the village, along the river; and he stopped near a tile factory where a large number of workmen were making tiles and pots. The child watched them working, and wished to imitate them. And the tile maker said to him, "Who art thou, who art so full of grace and beauty? Thou art not of those who work in earthenware. I believe that thou art a noble child, thou hast that face and appearance. Thou appearest to be of a noble race, and to come of very distinguished parents. I pray thee, leave us." The child Jesus replied, "I will not do so;" and he stayed with the workmen and helped them, even until night had fallen. And when the hour for going home had come, the workmen, wishing to go, and surveying their work, congratulated themselves on seeing that so much had been done in the very best manner. They had accomplished more that day than in the five preceding ones. And the wise potter said to his workmen, "I know not where that child is who hath aided us to-day. We have been very much at fault and very ungrateful, not to have given him anything, and not to have invited him to eat with us." And they all replied, "If we are able to find him again, we will all show our gratitude to him." And they went to their lodging, well pleased, and very happy at having done so good a day's work. But the child Jesus had remained hidden in the tile factory; and when the workmen had gone, he began to break all the work which had been made during four or five days pots, vessels, and tiles, nothing remained entire. And Jesus, having broken all, went home.

Now Joseph was seeking the child, and was greatly troubled about him; for the night was already black, and he was not able to find him. Joseph wept bitterly, and said, "What shall I do, unhappy man that I am? Where shall I find the child?" And after having searched much, when he was overwhelmed with fatigue, he perceived the child Jesus who was returning toward the house. And he took him, and brought him back with him. And when our Lady saw Joseph, who was bringing back her dear child, she experienced the greatest joy. And then our Lady asked him, very gently and with great humility, "My son, where hast thou been upon this dark night. If someone hath given thee lodging, I pray thee to tell me of it." The child replied, "This morning I rose up, and wished to go walking without the city; and in passing along the river, I entered into a tile factory where there were many workmen who were making tiles and pots." Our Lady then asked him, "My son, dost thou wish to lie down?" And he replied, "I wish to dine; for I have not eaten anything all day." Then said our Lady, "My son, those whom thou didst help to-day were very rude in that they did not give thee anything." Jesus replied, "They did not give me anything, and they did not ask me to eat with them." And the child Jesus ate and drank, and then lay down to rest.

Now the master of the tile factory rose up early, and went to his work, taking with him a large number of workmen. He expected to find the work as he had left it, but saw that nothing remained whole, neither vessels, tiles, nor pots. Then he began to cry, "What shall I do, and to whom shall I apply? Who hath done me so great an injury in thus breaking all that I have manufactured? He might better have killed me." The potter was, therefore, filled with chagrin and anger at seeing the works in such a pitiable condition; then he said to the workmen, "I will tell you what I think, I suspect the child who helped us of having made all this havoc, because he was angry that we gave him nothing." All the workmen replied, "It is quite possible; we have done very badly in respect to this child in not giving him anything, and that is assuredly the reason for which we find an equal recompence on his part."

Then a wise Jew spake, and said, "Master, if thou wouldest find him, I would advise thee to go to Joseph, and tell him of the loss and great damage that his child hath brought upon thee." They all replied, "Master, thou sayest well; let us go at once." They went, then, and presented themselves before Joseph, whom they saluted; and Joseph likewise saluted them; then he said to them, "Masters, what do ye wish?" They replied, "Master, we have come to tell thee as followeth." Then Joseph thought that the child had done something wrong, and the master tiler, speaking, said, "Master Joseph, hear us. Thy son Jesus came to the tile factory; he helped us willingly, but finally made us pay very dearly for the service that he rendered us; for of all our work nothing remaineth whole, neither pots, tiles, nor vessels." Then said Joseph, "Master, I shall be very much surprised if it is our child who hath thus spoiled all your work." The tiler responded, "As God shall help me, know, master Joseph, that not for any consideration in the world would I tell thee what is false." Then Joseph said to the tiler, "Let us go together to the tile factory, and we shall see whether the child hath done as thou sayest." They all said, "Let us go very willingly."

And they went first, in order to be able to point out to Joseph the havoc which had been wrought. The tiler hastened to see the things; and what was his astonishment when he perceived all the work in perfect condition! Vessels, tiles, and pots were intact as before. And Joseph then said, "Masters, what do ye wish me to do, since your work is whole? Ye seem to have wanted to jest and make sport of me. It is an evil deed that ye have thus done, and I should be justified in going to complain to the judge." The master tiler replied, "Master Joseph, I beseech thee, have pity upon me, deign to pardon me in thy great goodness." Joseph replied, "May God pardon thee; for He is better able to do it than I." And the tiler went to his house, and all his workmen did the same; and they were full of joy and satisfaction, for their work was done.

Now a certain Jewish schoolmaster, Zaccheus by name, standing in a certain place, and hearing Jesus speaking boldly to his father; seeing also that he could not be

overcome from knowing the power that was in him, in great astonishment said to himself, "Such a boy, speaking in this way, I have never seen." And he said to him, "O thou naughty boy!" And a few days after, he came to Joseph, and became angry; and began rudely and foolishly and without fear to speak against Joseph. And he said, "Dost thou not wish to entrust me with thy son, that he may be instructed in human learning and in reverence, to love children of his own age, and to honour old age? But I see that Mary and thyself have more regard for your son than for what the elders of the people of Israel say against him. Ye should have given more honour to us, the elders of the whole church of Israel, both that he might be on terms of mutual affection with the children, and that among us he might be instructed in Jewish learning. Thou hast a sensible boy, and he hath some mind. Give him to me, then, that he may learn letters; and I shall teach him, along with the letters, all knowledge, both how to address all the elders, and to honour them as forefathers and fathers, and how to love those of his own age. And I shall teach him the scriptures, and I shall persuade him to bless all, and not to curse. And when he hath thoroughly learned his letters, I shall teach him honourably, so that he may be no fool." Joseph, on the other hand, said to him, "And is there anyone who can keep this child, and teach him? Dost thou suppose that he is deserving of a small cross? But if thou canst keep him and teach him, we by no means hinder him from being taught by thee those things which are learned by all. Thou dost not believe that this little boy will be of no consequence  
No one can teach him but God alone."

And Jesus, having heard what Zaccheus had said, laughed, and said to him, answering, "The precepts of the law which thou hast just spoken of, and all the things which thou hast named, must be kept by those who are instructed in human learning; but I am a stranger to your law courts, because I have no father after the flesh. Honour in the flesh, I have not." Then said he to Joseph, "Thou art in the law and in the law abidest; for when thou wast born, I was; but thou supposest thou art my father. Thou shalt learn from me instruction which no other man knoweth, nor is able to learn, and the cross which thou didst speak of, he shall bear whose it is. For when I am greatly exalted, I will lay aside whatever is mingled in your nature; for thou knowest not whence thou art; for I alone know truly when ye and your father's fathers were born, and how long time ye have to remain here. And thou who readest the law, and art learned in it, thou abidest in the law; but I was before the law; for I am apart with you, and dwell within you. Thou sayest that thou knowest, but I know more than thoir. But since thou thinkest that no one is equal to thee in learning, thou shalt be taught by me that no other can teach anything but those things which thou hast named. But he alone can who is worthy. For when I shall be exalted on earth, I will cause to cease all mention of your genealogy. And I know how many years of life thou wilt have, and that thou wilt be carried into exile. And indeed, master, my Father

hath appointed this that thou mayest understand that whatever proceedeth from my mouth is true. Before all, I was Lord, but ye are foreigners. To me hath been given the glory of the ages; to you hath been given nothing, because I am before the ages."

Then the Jews, and all who standing by heard these words, were struck with astonishment, and cried out, "Oh! Oh! Oh! this marvellously great and wonderful mystery. Never have we heard the like! Never hath it been heard from anyone else, nor hath it been said or at any time heard by the prophets, or the Pharisees, or the scribes. We know whence he is sprung, and he is scarcely five years old; and whence doth he speak these words?" The Pharisees answered, "We have never heard such words spoken by any other child so young." And Jesus answered, and said to them, "At this do ye wonder, that such things are said by a child? Why, then, do ye not believe me in those things which I have said to you? Do ye consider it incredible that I speak the truth? And do ye wonder because I said to you that I know when you and your fathers were born? I will tell you greater things, that ye may wonder more. I have seen Abraham, whom ye call your father, and have spoken with him; and he hath seen me. Assuredly I know when the world was created. Behold, ye do not believe me now. When ye see my cross, then will ye believe that I speak the truth. I know also who sent me to you." And when the Jews heard the words which the child had spoken, they wondered, because they were not able to answer. They held their tongues, nor did any of them dare to speak. And communing with himself, the child exulted, and said to them, "I have told you a proverb; and I know that ye are weak and ignorant. I have been among you with children, and ye have not known me; I have spoken to you as wise men, and ye have not understood my words; because ye are younger than I am, and of little faith." A second time, the master Zaccheus, doctor of the law, said to Joseph and Mary, "Give me thy boy, and I shall hand him over to Master Levi, who shall teach him the letters and instruct him." Then Joseph and Mary, soothing Jesus, took him to the schools where other boys were taught, that he might be taught his letters by old Levi. And as soon as he went in, he held his tongue. And the master Levi said to him all the letters from Aleph even to Tau, with great exactness; and as he said each letter, beginning with Aleph, he said to Jesus, "Answer." But he was silent, and answered nothing. Wherefore the preceptor Levi was angry, and threatened to flog him; and seized his storax tree rod, and struck him on the head. And Jesus said to the teacher Levi, "Why dost thou strike me? A blacksmiths anvil when it is beaten receiveth correction and doth not feel. Thou shalt know in truth that he who is struck can teach him who striketh him more than he can be taught by him. For I can teach thee those very things which thou art saying. But all these are blind, who speak and hear like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound."



And Jesus in addition looked upon the teacher, and said, "Thou hypocrite, thou art ignorant of the nature of Aleph, how canst thou teach others the Beth? For every letter, from Aleph even to Tau, is known by its arrangement. Say thou first, therefore, what Tau is, and I will tell thee what Aleph is." Then he, beginning the line, said the letters from Aleph, Beth, Gimel, Daleth on to Tau, in full, very fast, and with clearness and great exactness. And when he began to tell and question the teacher about the first letter, he was unable to give any answer. And in the hearing of many, the child began to ask the names of the letters one by one, and to say to Levi, "Hear, O teacher, the order of the first letter, and notice here how it hath lines, and a middle stroke crossing those which thou seest common; lines brought together, the highest part supporting them, and again bringing them under one head; with three points of intersection; of the same kind; principal and subordinate; of equal length. Let the master tell us what Aleph is; why it hath so many triangles, gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate. See how it hath two lines, advancing in the middle, standing still, giving, scattering, varying, threatening; triple intermingled with double; at the same time homogeneous, having all common." And the Lord Jesus explained to him the meanings of the letters Aleph and Beth; also which figures of the letter were straight, which crooked, which drawn round into a spiral, which marked with points, which without them, and why one letter went before another.

And when the teacher Levi heard the child speaking such and so great allegories of the first letter, and of the arrangement of the names of the letters, he was thunder struck and at a great loss about such a narrative, and about his teaching; and he was stupefied about such a human being and such learning, and at his elucidating and recounting many other things which the master himself had never either heard or read in any book. Then he began in the hearing of all to cry out, and say, "Ought such an one to live on the earth? Yea, he ought to be hung on the great cross. For he can tame fire, and bridle the sea, and make sport of other modes of punishment. I think that he lived before the flood, and was born before the deluge. For what womb bare him? or what mother brought him forth? or what breasts gave him suck? I flee before him; I am not able to withstand the words from his mouth, but my heart is astonished to hear such words. I do not think any man can understand what he saith, except God were with him. Alas! I unfortunate wretch that I am, am at a loss, bringing shame upon myself; and have given myself up to be a laughing-stock to him, by having dragged this child hither. Take him away, then, I beseech thee, brother Joseph; I cannot endure the sternness of his look, nor hear his mighty words. For when I thought I had a scholar, I, not knowing him, have found my master. What shall I say? I cannot withstand the words of this child; I shall now flee from this town, because I cannot understand them. An old man like me hath been beaten by a boy, because I can find neither beginning nor end of what he saith, and cannot make out his meaning at all. For it is no easy matter to find a beginning of

himself. I tell you of a certainty, I am not lying, that to my eyes the proceedings of this boy, the commencement of his conversation, and the upshot of his intention seem to have nothing in common with mortal man. Here, then, I know not whether he be a wizard or a god; or at least an angel of God speaketh in him. Whence is he, or where he cometh from, or who he will turn out to be, I know not. There is nothing for me but despondency and death on account of this boy, for I am not able at this hour to look him in the face. All I have to do is to fall into some grievous illness, and depart from this world."

Then Jesus, smiling at him with a joyful countenance, laughed aloud, and said in a commanding voice to all the sons of Israel, when they were standing by and hearing and encouraging Levi, " Let the unfruitful bring forth fruit, and the blind see the living fruit of the judge, and the lame walk right, and the poor enjoy the good things of this life, and the dead through me rise again, that each may return to his original state, and abide in him who is the root of life and of perpetual sweetness. I am here from above, that I may curse them, and call them to the things that are above, as He that sent me on your account hath commanded me. And those who are exalted, let me call to still higher things." And when the child Jesus had said this, forthwith all who had fallen under malignant diseases were restored, and all were made whole who were affected with any infirmity, having fallen under his curse through his words. And they did not dare to make him angry, or to say anything more to him, or to hear anything from him, lest he should curse them, and they should be maimed.

And it came to pass a second time that Joseph and Mary were asked by the people that Jesus should be taught his letters in school. And Joseph, seeing that the child was vigorous in mind and body; and that he had such favour, and was increasing in stature, again resolved that he should not remain ignorant of the letters. And according to the commandment of the elders, they took him to another and more learned master to be instructed in human learning. And the teacher said to Joseph, "What dost thou wish me to teach that boy?" Joseph answered, and said, "First teach him the Greek letters, and then the Hebrew. For the teacher was aware of the trial that had been made of the child, and was afraid of him. Nevertheless, he wrote out the alphabet, and began to teach him in an imperious tone, saying, "Say Alpha," And he gave the child his attention for a long time, and he made no answer, but was silent. And when Jesus had said Alpha, the master ordered him to pronounce Beta. Then the Lord Jesus answered him, and said, "If thou art really a teacher, and art well acquainted with the letters, tell me the power of Alpha, and I will tell thee the power of Beta." Then his master was filled with fury, and raised his hand and flogged him, and struck him on the head. And the child, being in pain, cursed him; and immediately his hand dried up, and he swooned away, and fell to the ground on his face, dead.

And the child went home again to his mother, and returned to Joseph's house. And Joseph, being afraid, called Mary to him, and said to her, "Know of a surety that my soul is sorrowful even unto death on account of this child.

For it is very likely that at some time or another someone will strike him in malice, and he will die." And Joseph gave orders to his mother, saying, "Do not let him go outside the door, because those that make him angry die." But Mary answered, and said, "O man of God, do not believe that this is possible. Thou mayest believe to a certainty that He who hath sent him to be born among men will Himself guard him from all mischief, and will in His own name preserve him from all evil."

Again the Jews asked Mary and Joseph a third time to coax him to go to another master to learn. And Joseph and Mary fearing the people, and the overbearing of the princes, and the threats of the priests, led him again to school, knowing that he could learn nothing from man, because he had perfect knowledge from God only. For after some time, another master again, a true friend of Joseph, said to him, "Bring the child to my school; with much sweetness will I teach him, and perhaps I shall be able to flatter him into learning his letters." And Joseph said, "If thou hast the courage, brother, take him with thee." And he took him with him in fear and great agony, and held him with exultation; but the child went along pleasantly. And when he had come to the teacher's house, and entered the school, led by the Holy Spirit, into the hand of the master who was teaching the law, and in the sight and

And Joseph, hearing of it, was afraid, and ran to the school in doubt, lest this master too should be without experience, and was dead. And the master said to Joseph, "Know, brother, that I have taken the child as a scholar, and he is full of much grace and wisdom; but I beseech thee, brother, take him home, because the gravity which he hath, hath been given him by the Lord. Thou hast given me not a scholar, but a master; and who can withstand his words?" Then was fulfilled that which was spoken by the Psalmist, "The river of God is full of water; Thou hast prepared them corn, for so is the provision for it." And when the child heard the teacher's words, he laughed at him, and said, "Since thou hast spoken aright, and witnessed aright, for thy sake he also that was struck down shall rise again." And immediately the other master was cured. And Joseph took the child, and went away home.

Now when Jesus was twelve years old, his parents, as the custom was with Joseph and Mary, went to Jerusalem to the Feast of the Passover with their fellow-travellers, and took him with them. And when the Feast of the Passover was finished, they indeed returned, and were coming home again. And when they set out to come back, the child Jesus tarried in Jerusalem; and remained in the temple among the

teachers and elders and learned men of the sons of Israel, to whom he put various questions upon the sciences, and gave answers in his turn. And neither Joseph nor Mary knew, but supposed he was in their company. And having gone one day's journey, when they came to the resting place for that day, they sought for him among their kindred and acquaintances; and not finding him, they were in great grief, and turned back to Jerusalem, seeking for him. And after the third day, they found him in the temple, sitting in the midst of the teachers, both hearing the law and asking them questions. And they were all attending to him, and wondering that he being a child was shutting the mouths of the elders and teachers of the people, explaining the mysteries and hard sayings of the law, and the parables of the prophets.

For he said unto them, "Whose son is the Messiah?" They answered him, "The son of David." "Wherefore, then," said he, "doth he in the spirit call him his lord, when he saith, The Lord said to my Lord, Sit at my right hand, that I may put thine enemies under thy footsteps?" Again the chief of the teachers said to him, "Hast thou read the books?" "Both the books," said the Lord Jesus, "and the things contained in the books." And he explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophet's things which the understanding of no creature attaineth to. That teacher therefore said, "I hitherto have neither attained to nor heard of such knowledge. Who, pray, do ye think that boy will be?"

And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether he had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies; their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things beyond the reach of reason.

There was also among those philosophers, one very skilled in treating of natural science, and he asked the Lord Jesus whether he had studied medicine. And he, in reply, explained to him physics and metaphysics, hyperphysics and hyphophysics, the powers likewise and humours of the body, and the effects of the same; also the number of members and bones, of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these give rise to; what was the operation of the soul upon the body, and its perceptions and powers; what was the operation of the faculty of speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that philosopher rose up, and adored the Lord Jesus, and said, "O Lord, from this time I will be thy disciple and slave."

And while they were speaking to each other of these and other things, Mary came, after having gone about seeking him for three days along with Joseph. She therefore, seeing him sitting among the teachers, asking them questions, and answering in his turn, said to him, "My son, why hast thou treated us thus? Why hast thou done these things to us, child? Behold, thy father and I have sought thee with great distress and trouble." And Jesus said to them, "Why seek ye me? Know ye not that I must be about my Father's business? Know ye not that I ought to occupy myself in my Father's house?" But they did not understand the words that he spake to them. Then those scribes, and Pharisees, and teachers asked Mary whether he was her son, saying, "Art thou the mother of this child?" And when she signified that he was her son, they said, "Blessed art thou, O Mary, who hast brought forth such a son. Blessed art thou among women, for God hath blessed the fruit of thy womb; for such glory, and such virtue and wisdom, we have not seen in boys, neither have we heard that any man hath mentioned." And Jesus rose up and followed his mother, and was subject to his parents. And returning with them to Nazareth, he obeyed them in all things. And his mother observed all these things that had happened, and all the great miracles that Jesus had done among the people, in healing many that were diseased; and she kept all these words of his in her heart. And the Lord Jesus advanced in stature, and in wisdom, and in favour with God and man; and all who saw him glorified God the Father Almighty.

And from this day he began to hide his miracles and mysteries and secrets, and to give attention to the law, until he completed his thirtieth year, when his Father publicly declared him at the Jordan by this voice sent down from heaven, "This is my beloved Son, in whom I am well pleased;" the Holy Spirit being present in the form of a white dove. And there are other eighteen years since the Lord's mother brought him forth on earth, in a mystery which cannot be searched out, nor can any know it in the whole creation, except the Lord, and His Father, and the Holy Ghost in unity.

#### THE FAMILY AT NAZARETH

Now Joses and Simon, the elder sons of Joseph, were married, and had families of their own. Both the daughters were likewise married, and lived in their own houses. So there remained in Joseph's house Judas, and James the Less, and the virgin mother. Jesus, moreover, dwelt along with them in all subjection of sonship, not otherwise than if he had been one of the sons. But he passed all his life without fault. He did every work of mankind, sin only excepted. Mary he called mother, and Joseph father, and he obeyed them in all that they said; nor did he ever contend against them, but complied with their commands, as other men whom earth produceth are wont to do; nor did he at any time arouse their anger, or give any word or answer in opposition to them. On the contrary, he cherished them with great love, like the apple of his eye.

And Joseph having come to a feast with his sons, James, Joses, Judas, and Simon, and his two daughters, Jesus met them, with Mary his mother, along with her sister, Mary of Cleophas, whom the Lord had given to her father Cleophas and her mother Anna, because they had offered Mary the mother of Jesus to the Lord. And she was called by the same name, Mary, for the consolation of her parents. And when they had come together, Jesus sanctified and blessed them, and he was the first to begin to eat and drink ; for none of them dared to eat or drink, or to sit at table, or to break bread, until he had sanctified them, and first done so. And if he happened to be absent, they used to wait until he should do this. And when he did not wish to come for refreshment, neither Joseph nor Mary, nor the sons of Joseph, his brothers, came. And, indeed, these brothers, keeping his life as a lamp before their eyes, observed him, and feared him. And when Jesus slept, whether by day or by night, the brightness of God shone upon him.

Now at length, by increasing years, the pious old man Joseph arrived at a very advanced age, his life being prolonged to the utmost limit, for he was a hundred and eleven years old. He did not, however, labour under any bodily weakness; in mind, also, for the whole time of his life, he never wandered. His body was not bent, but like a boy in his business he always displayed youthful vigour ; and his limbs remained unimpaired, and free from all pain, so that he worked at his trade of a carpenter until the day that he lay down with the sickness wherewith he should die. His sight had not failed, nor had any tooth perished from his mouth, or even hurt him.

So, it came to pass that the death of the pious old man Joseph drew near, and his departure from this world, even as it is appointed unto all men who are born of earth. And as his body was verging on dissolution, an angel of the Lord informed him that he should die this year, and that his death was now close at hand. Therefore, fear and great perplexity came upon him, and his soul was troubled. So, he rose up, and went to Jerusalem; and going into the temple of the Lord, he repented, and poured forth his prayers there before the altar, saying:

O God, author of all consolation, God of all compassion, and Lord of the whole human race; God of my soul, body, and spirit; with supplications I reverence Thee, O Lord and my God! If now my days are ended, and the time draweth near when I must leave this world, send me, I beseech Thee, the great Michael, the prince of Thy holy angels; let him remain with me, that my wretched soul may depart from this afflicted body without trouble, without terror, and in patience. For great fear and intense sadness take hold of all bodies on the day of their death, whether it be man or woman, beast wild or tame, or whatever creepeth on the ground or flieth in the air. At the last all creatures under heaven in whom is the breath of life are struck with horror, and their souls depart from their bodies with strong fear and great depression. Now, therefore, O my Lord and my God, let Thy holy angel be present with his help to my soul and body, until they shall be dissevered from each other

without trouble. And let not the face of the angel appointed my guardian from the day of my birth until now, be turned away from me, to burn in anger toward me in the path, as I come unto Thee; but may he be the companion of my journey, even until he bring me to Thee. Let his countenance be pleasant and gladsome to me, and let him accompany me in peace. And let not the demons of frightful aspect come near me to injure me in the way which I am to go, until I come to Thee in bliss. And let not the door keepers hinder my soul from entering paradise. And do not uncover my sins, and expose me to condemnation before Thy terrible tribunal. Let not the lions rush in upon me; nor let the waves of the river of fire overwhelm my soul. For this must all souls pass through, and be purified before they see the glory of Thy Godhead. O God, most righteous Judge, who in justice and equity wilt judge mankind, and wilt render unto each one according to his works O Lord and my God, I beseech Thee, to be present to me in Thy compassion, and enlighten my path that I may come to Thee; for Thou art a fountain overflowing with all good things, and with glory for evermore. Amen.

And it came to pass, thereafter, when Joseph returned to his own house in the city of Nazareth, that he was seized by the disease wherewith he should die, and had to keep to his bed. For now the fine gold, even the flesh of Joseph, began to be altered and lose its splendour; and the silver, even his understanding and wisdom, to be worn down by use. He also loathed food and drink, and lost all his skill in his trade of carpentry; for it turned into error and unreasonableness, nor did he any more pay attention to it. For this disease was very heavy upon him, and he had never been ill, as he was now, from the day of his birth. For it was at this time that he died, according to the destiny of all mankind.

#### CHAPTER XIV.

#### THE DEATH OF THE OLD MAN JOSEPH.

Now it came to pass, in the early dawn of the twenty-sixth day of Abib, that Joseph, that righteous old man, lying in his bed, was giving up his unquiet soul. Wherefore he opened his mouth with many sighs, and uttered a groan, and struck his hands one against the other three times, and with a loud voice cried out in great trouble, and spoke after the following manner:

Woe to the day on which I was born into the world! Woe to the womb which bare me! Woe to the bowels which admitted me! Woe to the breasts which suckled me! Woe to the knees upon which I sat and rested! Woe to the hands which carried me and reared me until I grew up! For I was conceived in iniquity, and in sin did my mother desire me. Woe to my tongue and lips, which have brought forth and spoken vanity, detraction, falsehood, ignorance, derision, idle tales, craft, and hypocrisy! Woe to mine eyes, which have looked upon scandalous things, and loved witchery! Woe to mine ears, which have delighted in the words of slanderers, and all the words of

swearing! Woe to my hands, which have seized what did not of right belong to them! Woe to my belly and my bowels, which have lusted after food unlawful to be eaten! Woe to my throat, which like a fire hath consumed all that it found! Woe to my feet, which have too often walked in ways displeasing to God! Woe to my body, and woe to my miserable soul, which hath already turned aside from God its Maker! What shall I do when I arrive at that place where I must stand before the most righteous Judge, and when He shall call me to account for the works which I have heaped up in my youth? Woe to every man dying in his sins! I say unto you, O my sons and daughters, that that same dreadful hour, which came upon my father Jacob, when his soul was flying forth from his body, is now, assuredly, near at hand for me. Oh! how wretched I am this day, and worthy of lamentation! But God alone is the disposer of my soul and body; He also will deal with them after His own good pleasure.

Now as the righteous old man Joseph was saying these things, Jesus arose and went to him as he lay exceedingly troubled in soul and spirit. And he said to him, "Hail! my beloved father, whose old age is at once good and blessed; how is it with thee?" He returned answer in great trouble and disquietude, saying, "Hail! many times, my beloved son. Indeed, the agony and fear of death have already environed me; but as soon as I heard thy kindly voice, my soul was at rest. O Jesus of Nazareth! Jesus, my Lord! Jesus, my true King! Jesus, my good and merciful Saviour, the deliverer of my soul! Jesus! O sweetest name in my mouth, and in the mouth of all those that love it! O Jesus the Pilot! Jesus, who shelterest the universe and rulest it by the good pleasure of thy goodness! Jesus, the Eye that seest, the Ear that hearest, hear me also to-day, even me thy servant, as I most humbly entreat thee, and pour out my tears before thy face. For thou art God in truth and perfection, even as thy angel warned me times without number; and especially on that day when my soul was driven about with perverse thoughts about the pure and blessed Mary, who was carrying thee in her womb, and whom I was thinking of secretly sending away. And while I was thus meditating, behold, there appeared to me in my rest the angel of the Lord, saying to me in a wonderful mystery, O Joseph, thou son of David, fear not to take Mary as thy wife; and grieve not thy soul, nor speak unbecoming words of her conception, because she is with child of the Holy Spirit, and shall bring forth a son, whose name shall be called Jesus, for He shall save His people from their sins. And now, O my Lord, do not for this cause wish me evil; for I was ignorant of the mystery of thy birth, neither did I ever hear that a woman was with child without a man, or that a virgin bare, sealed in her virginity. I call to mind also, my Lord, the day that the horned serpent bit the lad on his foot, and he died. His relations wished to deliver thee to Herod, saying that thou hadst killed him; and thy Godhead laid hold of him, and he lived. And when thou didst raise him up to his parents, there was great joy to them. But I requested thee, O my beloved son, saying, Be quiet in all things; and I took hold of thy right ear, and pulled it. Thou didst answer, saying unto me, Unless thou wert my father according to the flesh,



surely I would have taught thee who I am. Now, therefore, O my Lord and my God, if thou hast reckoned with me for that day, and hast caused these fearful signs to come upon me; I beseech thy goodness not to bring me in, to contend with me. I am thy servant and the son of thine handmaid. If thou breakest my bonds asunder, I will sacrifice to thee a sacrifice of praise, even the confession of the glory of thy Godhead, that thou art Jesus Christ, at once the Son of God in truth and the son of man."

Now when the vigorous old man Joseph had thus spoken, he was unable to weep more. And Jesus could not refrain from weeping when he saw him already caught in the snares of death who had dominion over him, and when he heard the words of misery which he spoke. And he remembered the day of his death, at the time when the Jews would set him on the cross for the salvation of the whole world. Straightway, he went to the court outside; and Mary his virgin, undefiled mother arose, and came out to the place wherein he was; and she said to him, in great sorrow and shame of heart, "O my beloved son, this pious old man Joseph is now dying; shall he die, he of the good and blessed old age, Joseph the honourable, thy beloved father according to the flesh?" Jesus answered, and said to her, "O my beloved mother, who is there ever among the race of men, who have worn flesh, that will not taste death? Assuredly upon all creatures produced in this world the same necessity of death lieth; for death holdeth sway over the whole human race. Even thou, O my virgin mother, must look for the same end of life as other mortals. And yet thy death, as also the death of this pious man, is not death, but life eternal and unceasing. Nay more, even I must taste death for the universe, because of the flesh that dieth, which I wore in thee. Now therefore, O my beloved mother, arise and go in unto Joseph, that blessed old man, in order that thou mayest see what will happen as his soul ascendeth from his body."

And Jesus arose, and went into the court where he lay, and found him with the signs of death already manifest in his countenance. He sat by his head, looking at him; and Mary also, the beloved mother, sat at his feet. And that blessed old man raised his head, and kept his eyes fixed on the face of Jesus; but he was not able to speak, because the dumbness of death had dominion over him. But he lifted his right hand, and kept fetching many sighs. And Jesus held his hands and his feet for a great while; whilst Joseph kept holding the right hand of Jesus, looking at him steadfastly, as if entreating him, and saying, "O my Lord, suffer me not to be taken away." And Jesus put his hand in under his breast, and found that his soul reached to his throat; for it was preparing to depart from its receptacle. And the messengers of death were waiting for him, that he should go forth from the body. But the last hour had not yet been fulfilled; for when Death cometh, he hath no forbearance; for Confusion followeth him, and Weeping and Destruction go before him.

And when the virgin mother saw Jesus touching his body, also touched the soles of his feet. And finding them already dead, and destitute of the breath of heat, she said to him, in guilelessness, "Thanks be to thee, my beloved son; for from the hour that thou didst put thy hand on his body, the fire was afraid and withdrew from him. Behold, his feet and his legs are as cold as ice and snow." Then Jesus moved his head, and called Joseph's children, saying to them, "Come, as many as there are of you, and speak with your blessed father; for this is the time to speak, before the mouth that speaketh faileth, and the wretched flesh is cold." Then his sons and his daughters arose, and came unto their father, and spake with him, finding him in danger of death, being near to separation from this life. Lydia, his eldest daughter, who is the seller of purple, answered and said to her brethren, "Woe to me, my brethren; this is the sickness which befell my beloved mother, and until now we have seen her no more. This also is that which happeneth to our father Joseph, that we should not see him forever." And she lamented and shed tears; and all Joseph's other children mourned along with her. And Jesus also and Mary his virgin mother wept along with them, knowing that the hour of death was come.

Then Jesus looked toward the south and saw Death already approaching. He came unto the house, Gehenna following him, who is the counsellor and the villain, the devil from the beginning, many attendants of diverse aspects following him, all armed with fire, without number, brimstone and smoke of fire coming forth from their clothes, their faces, and their mouths. Then Joseph looked, and he saw those who came after him, being very wrathful, even as they burn with passion and anger toward every soul of man that cometh forth from the body, and especially a sinful one, if they find a token of their own in him. When the good old man saw them, Death being with them, his eyes dissolved in tears, and his soul was distracted with great groaning, seeking a way to be hid that it might be saved; for he saw powers which he had never seen. And when Jesus saw the great trouble which befell the soul of his father Joseph, that he beheld very diverse forms, fearful to look upon; he arose straightway, and rebuked him who is the instrument of the devil, and the hosts which followed him. And they fled in shame and in great confusion. But no man saves Jesus, of those gathered about Joseph, not even Mary, knew concerning all the fearful hosts that come after the souls of men. And when Death saw that Jesus rebuked the powers of darkness which followed him, and put them forth, and that they had no power against his beloved father Joseph, he was afraid, and fled, and hid himself behind the door. Then Jesus arose, straightway, and offered up a prayer to his Father, the exceeding merciful, saying:

My Father and the Father of all mercies, the Root of goodness, the Father of truth, the Eye which seest, the Ear which hearest, hear Thy beloved Son, even me, as I entreat Thee for the work of Thy hands, even my father Joseph; that Thou mayest

send me a great cherubim, and the choir of the angels, and Michael, the steward of goodness, and Gabriel, the evangelist of the aeons of light, and all the light of Thine angels ; that their whole array may watch the soul of my father Joseph, and lead it, until it cross the seven aeons of darkness, and pass by the dark ways, wherein it is very fearful to go, and very disquieting to see the powers which are upon them. Let the river of fire, flowing as the waves of the sea, be as water, and the sea of demons cease vexing. Let it be gentle towards the soul of my father Joseph; for this is the hour wherein he hath need of mercy, as he cometh unto Thy holy hands.

Michael and Gabriel and the choir of the angels came from heaven, and stood by the body of Joseph. And straightway numbness and panting for breath rose against him exceedingly, and Jesus knew that the burning hour was come. And he kept labouring as one about to bear a child, affliction pursuing after him as a violent wind, and as a great fire devouring a great wood. And as for Death also, fear did not suffer him to enter into the body of Joseph, that he might separate it from the soul; for, looking in, he saw Jesus sitting by his head, having hold of his temples. And when Jesus knew that Death feared to come in because of him, he arose and went outside the porch, and found him waiting alone in great fear. And straightway he said to him, "O thou that hast come from the places of the south, get thee in quickly, and accomplish that which my Father hath commanded thee. But watch him as the light of thine eyes; for he is my father according to the flesh, and he hath suffered with me in the days of my youth, fleeing with me from place to place because of the plot of Herod. And I learned from him as all sons, whom their fathers teach for their profit." Then Abaddon went in, and took in peace the soul of Joseph, and brought it forth from the body at the hour when the sun was about to rise on its course. Now when Joseph gave up his spirit, Jesus saluted him. And when he went in, he sat by him; and no man knew that he was dead, among those who sat about him. Then Michael and Gabriel came to the soul of Joseph, and Michael took hold of the two corners of a shining napkin, of fine texture, silken and precious; and Gabriel took hold of the two other corners. They saluted the soul of Joseph, and wrapped it in the napkin. And Jesus made Michael and Gabriel watch the soul of his beloved father Joseph, because of the plunderers that are in the ways; and he made the angels that have no body keep singing before him, until they took him to the heavens unto his good Father, even into the dwelling- place of the just.

Then Jesus turned to the body of his father Joseph, lying prostrate and bloodless like an empty vessel, and sitting down he reached forth his hands, and put right his eyes, and closed his mouth, and looked down upon him for a great while, weeping for him. And he said to the virgin, "O Mary, my mother, where now are the skill and

all the works of trade which this man hath wrought from his youth until now? They all have passed away in this one hour, as though he had not been born into the world at all." When Joseph's sons and daughters heard Jesus saying these things to Mary his virgin mother, they knew that he had already breathed his last, and they shed tears and lamented. And they said to Jesus, with great weeping, "Woe to us, O our Lord! Is our father dead, and we knew it not?" And he said to them, "In truth, he is dead. But the death of Joseph my father is not death, but life forever. Those blessings which my beloved father Joseph will receive are great. For from the hour that his soul went forth from his body, all trouble ceased for him. He went into the kingdom forever. He left behind him the burden of the body. He left behind him this world full of all troubles and all vain cares. He went into the resting places of my Father who is in the heavens, which are never destroyed." And when Jesus had said these things to his brethren, "Your father Joseph, the blessed old man, is dead," they arose; they rent their garments, and they wept for a great while.

And, indeed, the inhabitants of Nazareth and of Galilee, when they heard the mourning, flocked to the place, according to the law of the Jews; and they spent all the day mourning for him until the ninth hour. And at the ninth hour they all went together to Joseph's bed. And they lifted his body, after they had anointed it with costly unguents. But at that hour Jesus caused all to be put forth. Then he poured water on the body of his beloved father Joseph, and anointed him with sweet smelling oil. He prayed to his good Father who is in the heavens, with heavenly prayers, which he wrote with his own fingers on the tables of heaven, before he took flesh in the holy virgin Mary. And as soon as he had finished it, and pronounced the amen, there came a multitude of angels; and he ordered two of them to stretch out their shining garments, and to wrap in them the body of Joseph, the blessed old man.

And Jesus placed his hands on the body of Joseph, and spake to him, saying, "Let no evil smell of death have dominion over thee, neither let thine ears stink, nor let a worm ever come forth from thy body, neither let thy shroud nor thy flesh, wherewith I have clothed thee, rot in the earth, but let it remain on thy body even until the day of the banquet of the thousand years. Let nothing of thy body perish, nor a single limb of it be broken. Let not the hair of thy head waste away, of which I took hold with my hand's many times, O my beloved father Joseph; and it shall be well with thee. They who shall take thought for an offering, and present it to thy shrine on the day of thy memorial, even the twenty-sixth of the month Abib; I will bless each one of them also in the heavenly offering which is in the heavens; for one will I render unto them thirty, sixty, and a hundred. And also he who shall give bread to the wretched, the poor, the widows, and orphans, from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, I will not suffer him to lack any good thing of this world, all the days of his life. Whosoever shall have given a cup of water

or of wine into the hand of a stranger, or of a widow, or of an orphan, on the day of thy memorial; I will grant him to thee to take him to the banquet of the thousand years. They who shall write the history of thy life, of thy labour, of thy going forth from the body, and of all the words which have come forth from my mouth to-day, I swear by thy life, O my beloved father Joseph, that I will grant them to thee in this world; and also when they go forth from the body, I will tear the bond of their sins, that they may not receive any torment, save the necessity of death and the river of fire which is before my Father, which cleanseth all souls. This shall they cross without trouble or pain, nor will I torment them with any punishment of the day of judgment, but I will burn the book of their sins. And if he is a poor man, and hath not wherewith to do those things which I have said, if he beget a son, and call his name Joseph, glorifying thy name; famine and pestilence shall not be in that house, because thy name is in it.

After these things, the chief men of the city came together to the place where the body of the blessed old man Joseph had been laid, bringing with them burial-clothes; and they wished to wrap it up in them after the manner in which the Jews are wont to arrange their dead bodies. And they found it already prepared, the shroud having been fastened to his body, as though it were fastened with iron pins; and when they moved him, they found no entrance in the shroud. Nor could they find any ends in that piece of linen, which struck them with the greatest astonishment. And after these things, they carried him out to a place where there was a cave. And when they had dug at the door of the cave, that they might open its gates and bury his body beside the bodies of his fathers, Jesus remembered the day that Joseph went down with him into Egypt, and the great troubles that he suffered because of him. And he stretched himself out on his body, and wept for him a great while, saying: O Death! Who makest all knowledge to vanish away, and raisest so many tears and lamentations, surely it is God, my Father Himself, who hath granted thee this wonderful power. For men die for the transgression of Adam, and Eve his wife, but Death is not to blame like these. For though he spareth not so much as one, he doeth nothing without the command of my Father. There certainly was a man who lived nine hundred years before he died, and many others also have lived more than that; yet not one of them said, "I have seen Death," or that he cometh from time to time troubling anyone. But he doth not trouble them save one time; and that time also it is my good Father who sendeth him after the man. And at the hour that he cometh after him, he heareth the sentence from heaven. If the sentence cometh in confusion and is full of anger, Death also cometh in confusion and in wrath, that he may fulfil the command of my good Father, and receive the soul of the man, and give it to the Lord. Death is not able to cast him into the fire nor to bring him into the kingdom of the heavens. For Death performeth the commandment of God; but Adam did not the will of my Father, but rather wrought transgression, until my Father was angry with him, in that he obeyed his wife, and was disobedient to my good Father,

until he brought Death upon all flesh. If Adam had not been disobedient to my good Father, He would not have brought Death upon him. What is there that hindereth me from asking my good Father to send me a great chariot of fire, that I may set my father Joseph thereon, that he may not taste death at all; and that I may cause him to be taken up in the flesh wherein he was born, to the places of rest, and that he may dwell with my angels that have no body? But because of the transgression of Adam, this great trouble hath come upon all mankind, and this great necessity of death. Inasmuch as I wear the flesh that suffereth, I must need taste death in it for the creatures that I have made, in order that I may have mercy on them.

Having thus spoken, Jesus embraced the body of his father Joseph, and wept over it; and they opened the door of the tomb and placed his body in it, near the body of his father Jacob. And thus, assuredly, it pleased Christ to order the destiny of righteous Joseph. And when Joseph, worn out with old age, died and was buried with his parents, the blessed Mary lived with her nephews, or with the children of her sisters.

## CHAPTER XV.

### CHRIST MADE A PRIEST, BAPTIZED, AND CALLS HIS APOSTLES.

Now it came to pass after the death of the old man Joseph, at the time when Jesus abode in Judaea, before he began openly to show himself and teach the people to believe on him, that one of the two and twenty priests in the temple died. For in the most ancient times, when the Temple was built in Jerusalem, certain priests were, according to the Jewish custom, appointed to minister in it, being the same in number as the letters in their alphabet, even two and twenty. On this account, also, the Jews reckoned that there were two and twenty divinely-inspired books. And there was a register laid up in the temple, in which the name of each of the priests was recorded; as well as that of his father and mother. When, now, one of these priests died, the others assembled in the temple, and chose by ballot another in place of the dead, to fill out the number of two and twenty. It was also then recorded in the register that on such a day, such and such a priest, the son of such and such a father and mother, had died; and that in his place, such and such a one, the son of such and such a father and mother, had been chosen.

Now in fulfilment of this custom, the remaining priests had assembled to choose another in place of the dead. And as each one proposed the man whom he held to be most worthy to fill this office, the others rejected him on account of his lack of some of those qualities that were necessary. For when one was found fit in life and manners, but was not perfectly instructed in the law and the prophets, he was declared unworthy of the priesthood. When, now, many priests had declared their

nominations, and all had been rejected, a certain one rose up, and placing himself in the midst of the others, said to them, "Behold, many have been proposed by you and found unfit for the priesthood. Listen then, to me, and I will tell you of a man, who is worthy to be set in the place of the dead. For I think that none of you will be against the choice proposed by me." And when the remaining priests invited him to speak, he said, "I would that in place of the dead priest there be set Jesus, the son of Joseph the carpenter. He is, it is true, young in years, but he is distinguished for eloquence of speech, and for his life and good morals. I maintain accordingly, that no man is his equal, so eminent is he in these respects; and I believe that to all of you who dwell in Jerusalem this is known, so that nothing can be said against it." And when the other priests heard these words, they hearkened to the man, and confirmed his proposal, whilst they said that Jesus was above all the fittest for the priesthood. But some of them averred that he was not of the tribe of Levi, but of the tribe of Judah, by which they meant that Jesus was the son of Joseph; for so was it believed amongst the Jews. For all testified that Joseph descended from the tribe of Judah and not from the tribe of Levi; and on this account, because Jesus did not appear to be of the tribe of Levi, they objected to his being made a priest. But the priest who had proposed him, answering them, said that his genealogy was a mixed one. For in early times there had been a commingling of the families of the two tribes, from which the family of Joseph had originated. Now when the other priests heard this, they voted for the one proposed; and by unanimous consent, it pleased them all to choose Jesus in place of the dead priest.

But as the custom was that not alone the name of the one made priest should be put down in the register, but also that of his father and his mother, some said that the parents of Jesus must first be summoned, to learn from their own mouths their names, as well as to ask of them a declaration as to whether this one who had been chosen priest was their son. And this was well pleasing to all. Thereupon, the one who had proposed Jesus as priest said that Joseph, the father of Jesus, was dead, and that only his mother was living. All agreed, accordingly, that his mother should be brought into the council, to learn of her whether she was the mother of Jesus, and to hear the name of her husband, to whom she had borne him. So they summoned the mother of Jesus, and said to her, "Whereas, such and such a priest hath died, the son of such and such a one, and we desire to make Jesus thy son priest in his stead, it is the custom to record the names of his father and mother. Tell us, therefore, whether Jesus is thy son, and whether thou hast borne him, and the name of his father to whom thou didst bear him, in order that the name of Jesus and thy name, with that of the father to whom thou didst bear him, may be written in the register."

Now when Mary heard these words, she answered, and said to the priests, "That Jesus is my son, I testify, for I have borne him; and the men and women who met

me when I bare him, will testify for me, that he hath no father upon earth. Receive this testimony from me, if it please you. For when I was a virgin and dwelt in Galilee, the angel of the Lord came to me, in the house where I was, when I was awake and not sleeping; and he announced to me that I should bear a son from the Holy Ghost, and commanded me to call his name Jesus. As a virgin had I this vision, and conceived and bare Jesus, remaining a virgin unto this day, even after bringing forth."

When the priests heard this, they had trustworthy midwives come, and charged them strictly to examine whether Mary were really still a virgin. And these testified from the examination that she was yet a virgin, and confirmed it. There came, also, those who were present, and had seen it when she brought forth, who testified that Jesus was her son.

Then the priests were amazed at that which Mary and the witnesses testified concerning the birth of Jesus. And they said to her, "Tell us truly whose son he is, in order that we may hear it from thine own mouth, and so record it. For whatever parents thou namest to us, these and no others will we record." Then Mary answered, and said, "I have indeed borne him, and knew no father of his upon earth; but from the angel I have heard that he is the Son of God. He is then my son, who am called Mary, and the Son of God. And I am still a virgin as if I had not been married." When the priests heard this, they brought the register, and wrote therein, as followeth: "On this day died such and such a priest, the son of such and such a father and mother; and in his place, by the unanimous choice of all, Jesus, Son of the living God and of the virgin Mary, was made priest."

And Jesus ministered with the priests in the temple.

Now it came to pass in the fifteenth year of Tiberius, in the consulship of Albanus and Nerva, when Herod was king of Judaea, and Caiaphas high priest, that John the fore runner became thirty years of age. And they said of him that he was of the priestly family of Aaron, and the son of Zacharias and Elisabeth.

And John went to every city and village preaching temples (perance and the baptism of repentance. His food was locusts, the red ones, and wild honey, the taste of which was like unto manna, like a honey cake steeped in oil. He had a dress of camel's hair, and a leathern girdle was about his loins. And John the Baptist, like the moon, had thirty disciples, even as Christ, the sun, had twelve. John appeared before Christ, therefore, as the herald of his approach, and preceded him in the way of baptism. And as he baptized unto repentance in the river Jordan, there went out to him to be baptized, the Pharisees, and all Jerusalem, and all the Jewish region.

Behold, then, the mother of the Lord and his brothers said unto him, "John the Baptist baptizeth for the forgiveness of sins; let us go, that we may be baptized of him." But the Lord said to them, "What have I sinned that I should be baptized of



him, unless, perhaps, this very word which I now speak is a sin of ignorance?" So, Jesus was by his mother Mary almost unwillingly brought to the receiving of the baptism of John. And he was baptized on the sixth of the month Andynaeus, or January, at the tenth hour of the day, in the consulship of Rufus and Rubellio, as he came to be about thirty years old.

Now John stood above the waters when Christ descended into them that he might be baptized in Jordan. And immediately there shone around the place a great light; and a fire was seen over the water, so that all who were gathered together there were afraid. And the heaven was opened, and the Holy Spirit of God, flying like a dove, descended and rested upon the head of the Son, and brooded over the waters. And when John saw that, he said to Jesus, "Who art thou, Lord?" And the Lord said to John, "Come, baptize thou me." Then fell John down before him, and said, "I pray thee Lord, baptize thou me. It cannot be that I should commit robbery." But Jesus said to him, "Let it be so, for thus it behoveth that all be fulfilled. Only place thy right hand upon my head, and I shall be baptized." And John as a blessed priest placed his hand upon the head of the Lord, and the Son, who inclined his head, was baptized. And when Jesus ascended out of the water, the sun inclined his rays, and the stars adored him who had sanctified all streams and fountains. And there was a voice from heaven, which said, "Thou art my beloved Son in whom I am well pleased," and again, "To-day have I borne witness to thee." And the Holy Spirit with full stream came down and rested upon Jesus, and said to him, "My Son, in all the prophets was I waiting for thee, that thou shouldst come, and I might rest in thee. For thou art my rest. Thou art my first-born Son who reignest forever." And when Jesus went up from the river Jordan, the devil came and tempted him, even so far as to say to him, "Worship me." And Christ answered him, "Get thee behind me, Satan; thou shalt worship the Lord thy God, and Him only shalt thou serve." And Herod, hearing that John was beyond the Jordan baptizing, sent for him, and questioned him, saying "Art thou John, the son of Zacharias? Knowest thou not that thy life is in my power?" But John boldly said to him, "I am the son of Zacharias, whose blood thou didst pour out in the temple of God, which crieth out concerning thee, thou lawless one. Be ashamed, because thou tookest the wife of thy brother Philip, and didst not fear God." Then Herod scourged John, and threw him into prison. And when Jesus heard that John was cast into prison, he departed into Galilee.

After this it came to pass that Jesus was walking by the sea of Tiberias near Capernaum. Now Andrew, the brother of Simon Peter, and son of Jonas and Johanna, of the tribe of Simeon, had heard from John that Jesus was the Lamb of God. Now he was large in person, a little stooped, having a large nose and high eyebrows. And he was moved through wonder at this, and at the appearance of John, so that he went hastily to his brother. And when he had told Peter of Christ, he persuaded him that he should go with him to see Jesus. Now Peter was bald as to

his head, but with full beard and much hair about his face, tawny like that of a lion. And they were both fishermen of the village of Bethsaida.

And they were upon this day on board the boat mending their nets, for they went about the lake to catch fish. And there were with them Evodius and Alexander, their kinsmen, and Rufus also, aiding them, for the boat and nets were Peter's and the others were under him as workmen.

And as the Lord Jesus came by, he called unto Peter and Andrew his brother, saying, "Come, follow me, and I will make you fishers of men." And when they heard the gentle voice of the Lord calling them, they stayed not at all, but bade farewell to everything, and to the boat, and came to the shore, and followed him. Evodius, Rufus, and Alexander, also, departed no more to their fathers, but went and followed their fathers the apostles, and ministered to Christ in all that he might command them.

Now Andrew was unmarried, but Peter had taken to wife Perpetua, the daughter of Aristobulus, who was a brother of Barnabas who afterwards became an apostle. And by her he had a son, and a daughter named Petronilla, who was a paralytic and very fair to look upon. Now Peter's name was formerly called Simon, but when the Lord called him, he added unto him two other names, Peter and Cephas, so that his names became three.

And when Jesus had chosen Peter and Andrew, he came to John and his brother James, who were also fishermen of Bethsaida. Now they were in a ship with their father Zebedee, who was of the tribe of Zebulun; and their mother was Salome, the daughter of Joseph. And Zebedee had wished his son John to marry, but Jesus prevented him by the heavenly call. For John had lived most chastely from his youth, therefore Jesus loved him above all his disciples.

For Jesus said unto John and James, "I have need of you; come unto me." Then James, hearing this, said, "John, what would this child have, that called to us from the shore?" And John said, "What child?" And James said to him again, "The one that is beckoning to us." And John answered, "Because of our long watch, which we have kept at sea, thou seest not aright, my beloved James. Seest thou not the man that standeth there, fair and comely and of a cheerful countenance?" But James said to him, "Him I see not, brother; but let us go forth, and we shall see what it meaneth." And so, when they had brought the ship to land, they saw Jesus also helping along with them to settle the ship.

Now when they departed from the place, wishing to follow Jesus, again he was seen of John as having a head rather bald, but a thick and flowing beard. But to James he

appeared as a youth whose beard was newly come. They were, therefore, perplexed, both of them, as to what that should mean which they had seen. And as they followed him, both of them by little and little became more perplexed as they thought upon the matter. Yet unto John there appeared this, which was still more wonderful; for he would try to see Jesus in private, yet he never at any time saw his eyes closing, but only open. And oftentimes he appeared to John as a small man and uncomely, and then again as one reaching to heaven.

Also, there was in him another marvel. When John sat at meat, Jesus would take him upon his breast, and John would consider with himself; and sometimes his breast was felt of him to be smooth and tender; and sometimes hard like stones, so that he was perplexed in himself, and said, "Wherefore is this so unto me?" And another glory did John tell. Sometimes when he would lay hold of Jesus, he met with a material and solid body. And at other times again when he felt him, the substance was immaterial, bodiless, and as it were not existing in any wise. And often when John was walking with Jesus, he wished to see whether the print of his foot appeared upon the earth, (for he saw him raising himself from the earth,) and he never saw it.

And when Jesus was come into Capernaum, he entered into the house of Simon, who was surnamed Peter, and said, "As I passed along the lake of Tiberias, I chose John and James, sons of Zebedee, and Simon and Andrew, and Thaddaeus, and Simon Zolotes, and Judas Iscariot, and thee, Matthew, I called as thou wast sitting at the receipt of custom, and thou followedst me. You, then, I wish to be of my twelve apostles for a testimony unto Israel

Now Thaddaeus, who is also called Judas and Lebbaeus, was the brother of the Lord according to the flesh, and had received the baptism of John.

Simon Zelotes, who was also called the Canaanite and Nathanael, was of Cana of Galilee, his parents being Alphaeus, and Mary the daughter of Cleophas, of the tribe of Asher. And these it was who bade Jesus and his disciples to the wedding feast. And he whose very name is not worthy to be uttered, Judas the traitor, was of the tribe of Dan, and from the city of Sekharyut. And he bare the purse; but was a thief, and stole that which was given Jesus and the apostles.

Matthew the publican, who was also called Levi, was descended from the tribe of that name. His father was called Rufus and his mother Chirothea; and they dwelt in Galilee.

And the other four apostles were Bartholomew, Philip, and Thomas, with James the brother of the Lord, who was also called the son of Alphaeus. He was a stonecutter by trade.

Bartholomew came from Endor. He was by calling a herdsman, and his parents, Sosthenes and Urania, were of the tribe of Issachar.

Philip was from Bethsaida, being a fellow countryman

wide-spread. The Gospel of the Twelve Apostles gives his derivation from the tribe of Asher, others from Ephraim, see Lipsius, to which work I make a general reference. In the document which several times I have quoted from Cotelerius, his father is called Gallion, or Zeus, and mother, Ammia, and he is said to be from the village Salem.

of Andrew and Peter. He was by trade a coachman, and his parents were Philisanon and Sophia, of the tribe of Joseph. He had a sister named Mariamne.

Thomas, who by the Lord was named Didymus, came from the city of Paneas, in Galilee. His father was Diophanes and his mother Rhoa. He had a sister called Lysia, and his parents were of the tribe of Benjamin.

And besides the twelve, Christ had other disciples who were seventy in number. And the Lord himself baptized Peter, and Peter Andrew, and Andrew John, and they Parmenas, another deacon, afterwards Bishop of Sali. Nicolaus, another deacon, afterwards Bishop of Samaria and apostate. Barnabas, companion of Paul, afterwards Bishop of Milan. Mark, the evangelist, together with Peter at Rome, founder of the congregation at Alexandria, a martyr under Nero. Silas, who accompanied Paul, afterwards Bishop of Corinth. Luke, the evangelist and painter, accompanied Paul, died in Bithynia, or Greece. Silvanus, accompanied Paul and was Bishop of Thessalonica. Crescens, who helped Paul, preached the Gospel in Galatia (Gaul), and founded the church at Vienna, or was Bishop of Carchedon. Epsenetus, Bishop of Carthage. Andronicus, Bishop of Pannonia, or Spain. Amplias, Bishop of Odysus. Urbanus of Macedonia. Stachys of Byzantium. Barnabas, Bishop of Heraclea. Phygelus, Bishop of Ephesus, who followed Simon Magus. Hermogenes, co-prisoner with Paul, Bishop of Megara, a follower of Simon Magus. Demas, companion of Paul, apostate and priest of idols. Apelles, Bishop of Smyrna. Aristobulus of Britain. Narcissus of Athens. Herodion of Tarsus. Agabus, the prophet. Rufus of Thebes. Asyncritus of Hyrcania. Phlegon, Bishop of Marathon. Hermes, Bishop of Dalmatia. Patrobulus, Bishop of Puteoli and Naples. Hernias, Bishop of Philippi. Linus, Bishop of Rome. Caius of Ephesus. Philologus of Sinope. Olympas, martyred at Rome. Rhodion, together with Peter beheaded at

Rome. Lucius, Bishop of Laodicea, in Syria. Jason, Bishop of Tarsus. Sosipater, Bishop of Iconium. Tertius, his successor. Erastus, first at Jerusalem, then Bishop of Paneas. Quartus, Bishop of Berytus. Apollos, first at Corinth, afterwards Bishop of Csesarea. Cephas, opposes Paul at Antioch, afterwards Bishop of Conia. Sosthenes, chief of the synagogue at Corinth, afterwards Bishop of Colophon.

James and the rest. And the dress which the master gave to his disciples was a mantle only, and a linen cloth.

Now some said of Jesus that his form was without eminence, yea, deficient in comparison with the ordinary form of men; that he was little, ill-favoured, ignoble. Yet Lentulus, president of the people of Jerusalem, sent this letter concerning him to the Roman senate and people:

"There hath appeared in our times, and still is, a man of great virtue named Christ Jesus, who is called by the Gentiles a prophet of truth; whom his disciples call the Son of God, raising the dead and healing diseases. He is a man of lofty stature, handsome, having a venerable countenance which the beholders can both love and fear. He hath wavy hair, rather crisp, of a bluish tinge and glossy, flowing down from his shoulders; with a parting in the middle of the head after the manner of the Nazarenes. His forehead is even and very serene, and his face without any wrinkle or spot, and beautiful with a slight blush. His nose and mouth are without fault; he hath a beard abundant and reddish, of the colour of his hair, not long but forked. His eyes are sparkling and bright. He is terrible in rebuke, calm and loving in admonition, cheerful but preserving gravity, hath never been seen to laugh but often to weep. Thus, in stature of body, he is tall, and his hands and limbs are beautiful to look upon. In speech, he is a grave, reserved, and modest, and he is fair among the children of men. Farewell."

And Luke, who was one of the Seventy, and afterwards wrote the Gospel, painted a portrait of the Lord, as well as another of Mary his mother.

And Jesus said to the children of Israel, "I come to you with evident signs of my mission from your Lord; I will make unto you of the slime of the earth the figure of a bird; I will blow upon it, presently it shall be a bird, and by the permission of God shall fly; I will heal them that are born blind, and the leprous; I will raise again the dead; I will teach you what ye shall eat, and what ye ought not to eat. This shall serve you for instruction, if ye believe in God. I am come to confirm the Old Testament, and what hath been taught you heretofore. Certainly, it is lawful for you to eat things that have heretofore been forbidden. I am come to you with signs of my mission, that testify that I am truly sent from your Lord. Fear God, and obey me; God is my Lord, and your Lord, worship Him; this is the right way."

Now the marriage of John the evangelist was at Cana of Galilee, and the mother of Jesus was there. For her sister, Mary Salome, who was the wife of Zebedee, with urgency invited her to the wedding, because John was the son of the said Salome. And Christ and his disciples were invited to the wedding of John. And Christ seated himself at the middle of the table, because he did not wish to be the chief, although he was the worthiest; and he seated himself in the midst of those who served. And when they had almost supped, the parents of the bridegroom approached to Mary, as being of good courage, because she was their sister, And they said to her, "Mary, our sister, what shall we do?"

The wine hath failed. For wine it is that maketh glad those who eat, and, behold, it hath failed. O the great shame which hath befallen us to-day in the midst of those who are bidden, and especially because of thy son, for we were not worthy that he should come into our house until today to manifest a wonder in the power of his Godhead. For we believe that he is the Saviour of the world, and that all things are possible to him."

And Mary was assured that Jesus would not grieve her in anything that she should ask him. So, she approached the place where on her son was reclining, and worshipped him. And she said to him, "My son, my beloved, thou whom my soul desireth, my Lord and my God! Thou art bidden as son of Mary; manifest thy power as Son of God. Let all the nations know that thou art the Christ, the Son of the living God. My son, they have no wine." Then Jesus said to his mother in a kindly voice, "Woman, what wilt thou with me? Mine hour is not yet come." But his mother being assured that he would not grieve her in anything, spake with those that served, saying, "That which he shall say unto you, do it."

Now there were six water-pots of stone set down at the marriage, from which those who would recline were purified before they reclined, according to the law of the Jews. And each one contained two or three firkins. And Jesus said unto them, "Fill the water-pots with water." They knew straightway that he would manifest a wonder, all those who reclined beholding it. So, they hastened and filled the water pots with water, being troubled because he was the chief of those who reclined. And they brought them to Jesus, who made the sign of the cross over the water-pots, and immediately the water was transformed into excellent wine.

And Christ said, "Give of it first to the governor of the feast, and afterwards to all the others." For this governor of the feast was the most honourable of those present, after Christ and the virgin Mary; he was steward of the wedding, on which account it was commanded that they should give to him before the others. When, now, the master of the feast had drunken, he called John, and said to him, "Never have I seen such an arrangement at a wedding, or servants acting as they do here." "Why?" said

John. "I have been accustomed to see them," said the governor of the feast, "give the best wine at the commencement of the feast, but ye have given it at the end." Then all the people who were present drank of this wine. And the disciples believed more firmly on him than they had before. When they had supped, Christ called John, and said to him, "John, leave thy wife and come after me, for I wish to bring thee to a grander wedding than this, and that thou mayest know what it is, it is my passion."

And when Jesus knew the impiety of the Jews that believed not, he said, "Who shall sustain the law of God, in my absence? he shall be supported and protected." The apostles answered him, "We will sustain the law of God; we believe in the divine unity. Be thou a witness before God, that we resign ourselves wholly to the pleasure of His divine majesty. Lord, we believe in what thou hast commanded. Write us in the number of those that profess thy law."

And it came to pass as the twelve apostles were going with the Lord into a temple of the Gentiles that he might make known unto them the ignorance of the devil, that the chief priests, having beheld the disciples following Jesus, said to them, "O wretches, why do ye walk with him who saith, I am the Son of God? Do ye mean to say that God

hath a so? Which of you hath ever at any time seen God associating with a woman? Is not this the son of Joseph the carpenter, and his mother is Mary, and his brothers, James and Simon?" Now the hearts of the apostles were turned into weakness when they heard these words. And Jesus, having known that their hearts were giving way, took them into a desert place, and did great miracles before them, displaying to them all his Godhead. And the apostles spake to the chief priests, saying, "Come ye also, and see; for, behold, he hath persuaded us."

And the chief priests having come, went with them. And when they had gone into the temple of the Gentiles, Jesus showed the apostles the heaven, that they might know whether the things were true or not. And there went in along with them thirty men of the people, and four chief priests. And Jesus having looked on the right hand and on the left of the temple, saw two sculptured sphinxes, one on the right and one on the left. And Jesus turning to the apostles, said, "Behold the sign of the cross, for these are like the cherubim and seraphim which are in heaven." Then Jesus, having looked to the right, where the sphinx was, said to it, "I say unto thee, thou image of that which is in heaven, which the hands of craftsmen have sculptured; be separated from thy place, and come down, and answer and convict the chief priests, and show them whether I am God or man."

And immediately the sphinx removed from its place, and having assumed a human voice, said, "O foolish sons of Israel, not only hath the blinding of their own hearts

not been enough for them, but they also wish others to be blind like themselves, saying that God is man; who in the beginning fashioned man, and put the breath into all; who gave motion to those things which move not. He it is who called beloved Jacob into his land. He it is who prepareth great benefits for those who obey Him, and prepareth punishment for those who believe Him not. Pretend not that I am only an idol which can be touched with hands; for I say unto you, that the temples are more excellent than your synagogues. For though we are stones, and the priests have given us only the name of a god; yet those priests who serve the temple purify themselves, being afraid of the demons. For if they have become ceremonially unclean, they purify themselves seven days, because of their fear; so that they do not come into the temple because of us, on account of the name of a god which they have given us. But ye, if ye have committed fornication, take up the law of God, and go into the synagogue of God, and read, and do not reverence the glorious words of God. Because of this, I say unto you that the temples purify your synagogues, so that they also become churches of His only-begotten Son."

The sphinx, having said this, ceased speaking, and the apostles said to the chief priests, "Now it is fitting that ye should believe, because even the stones have convicted you." And the Jews answered, and said, "By magic, these stones speak, and do not ye think it is a god? For if ye have tested what hath been said by the stone, ye have ascertained its deception. For where did Jesus see Abraham, or how did he see him? For Abraham died many years before he was born, and how doth he know him?"

Then Jesus, having again turned to the image, said to it, "Because these believe not that I have spoken with Abraham, go away into the land of the Canaanites, and go to the double cave in the field of Mamre, where the body of Abraham is, and cry outside the tomb, saying, Abraham, Abraham, whose body is in the tomb, and whose soul is in paradise, thus speaketh He who fashioned man, who made thee

from the beginning His friend. Rise up, thou and thy son Isaac, and the son of thy son, Jacob, and come to the temple of the Jebusites, that we may convict the chief priests, in order that they may know that I am acquainted with thee, and thou with me?" And when the sphinx heard these words, immediately it walked about in the presence of them all, and set out for the land of the Canaanites, to the field of Mamre, and cried outside of the tombs, as Jesus had commanded it.

And straightway the twelve patriarchs came forth alive out of the tomb, and answered, and said to it, "To which of us hast thou been sent?" And the sphinx answered, and said, "I have been sent to the three patriarchs for testimony; but do ye go in, and rest until the time of the resurrection."



And having heard, they went into the tomb, and fell asleep. And the three patriarchs set out along with the sphinx to Jesus, and convicted the chief priests. And Jesus said to them, "Go away to your places." And they went away. And he said also to the image, "Go up to thy place." And straightway the sphinx went up and stood in its place. And Jesus also did many other miracles, yet they did not believe in him.

And Jesus on the Sabbath cured one who had a withered hand. For he was a mason, seeking his livelihood by the labour of his hands. And he came to Jesus, saying, "I pray thee, Jesus, to restore to me my health, that I may not beg my bread in disgrace."

And Justus, surnamed Barsabas, swallowed a deadly poison, and received no harm on account of the grace of the Lord.

And Jesus when he uttered a single word was thought by nations far removed from one another and of different speech, to be using well-known sounds, and the peculiar language of each.

Now there was a certain very wealthy woman, Veronica by name, who dwelt in Paneas, a city of Judaea. And having from childhood been afflicted with an issue of blood, she went to the physicians, expending all her wealth, yet found no cure. But hearing at last of the cures of the wonderful Christ, who raised the dead, restored sight to the blind, cast out demons from mortals, and healed with a word all who pined away in sickness, she too ran to him as to a god. Observing, then, the multitude which surrounded him, and fearing to tell him of her incurable disease, lest turning away from the loathsomeness of her affliction, he should be angry with her, and the stroke of her disease come worse upon her, she thought within herself that if she could but take hold of the hem of his garment, she should be altogether healed.

So, secretly entering the multitude around her, she stole a cure by touching Christ's hem. The fountain of her blood stayed, and suddenly she became well. But he the more, as foreknowing the purpose of her heart, cried out, "Who hath touched me? for power is gone out of me." And she, turning pale, and groaning, supposing the disease would return upon her more violently, falling before him, flooded the ground with tears, confessing her daring. But he, being good, had compassion on her, and confirmed her cure, saying, "Daughter, take heart, thy faith hath delivered thee; go in peace."

Now John, being at this time in prison, pricked Herod the more concerning Polia, Philip's wife. And Herod, indeed, was willing to loose him, and Polia did consent that he should be loosed, but the servants did as commanded, and for four hours suspended John upon his head, smiting him, the divine one. But John said to Herod, "Why dost thou persist, when convinced by the truth?" Herod said, "Of what

truth speakest thou? Is it not contained in the law of Moses, that if the brother of any one die leaving a wife, the living brother shall take her, and raise up for him seed in Israel?" But John said, "Finely, in this thou tookest heed to the law of God, when thou didst poison thy brother, and tookest his wife. Besides, also, whilst he was living, she committed adultery with thee. Behold, his soul crieth out to God, who is ready to avenge him, so that thou shalt end thy life miserably." And Herod was much grieved over these things, and wished to release John.

And it came to pass in those days, that Herod celebrated his birthday, and during the banquet commanded his daughter to dance before him. And when she had done so, he swore to her by the safety of all, that he would grant her whatsoever she might ask. And she asked her mother, who said to her, "Ask the head of John Baptist upon a salver." And when she brought this request concerning John to her father, he was sore grieved, yet on account of his oath he sent executioners who beheaded him in the city of Sebaste, on the eighth before the calends of June, in the consulship of Flacco and R.ufinus. And when it was told Jesus that John was dead and decapitated, he and his disciples, and his mother who loved him very much, began to weep. And she said to Jesus, "Alas! my son, why didst thou not keep him from death?" And he said, "Mother, I ought not to have kept him; for he is dead for the love of my Father, and soon shall he be in the glory of paradise above." And Herod gave Johns head upon a salver to Herodias, who brought it to her mother Polia. Then Herod, being grieved because of John, went away from the city of Sebaste to Paneas.

And at this place there came to him the woman Veronica, who wished, as having been healed by Jesus, to erect a monument to him. And not daring to do this, she offered a petition to Herod, telling the manner of her cure by Jesus, and asking permission to erect a monument to the Saviour Christ in this same city. And King Herod, hearing these things from the petition, was astonished at the miracle. And being afraid at the mystery of healing, he said, "This cure which hath befallen thee, O woman, is worthy of a very great monument. Go, therefore, and erect unto him such a one as thou wilt, honouring by thy zeal him that healed thee."

Immediately after this, Veronica erected to Jesus Christ, in the midst of her own city, Paneas, a monument of molten brass, mingling therewith a certain portion of gold and silver. It represented a woman with her hands stretched out, as if she were praying. Opposite this was another upright image, made of the same material, representing a man, clothed decently in a double cloak, and extending his hand

toward the woman. And soon after this wonder appeared, that a certain strange, unknown herb of wonderful virtue sprang up near the statue, climbing to the hem of

the brazen cloak. And it was a remedy for all kinds of diseases. Now his disciples had come by night, and stolen away the body of John Baptist, whom Herod slew. But the angel of the Lord remained with Elisabeth, and said unto her, "Arise, and having taken the body of thy son, bury it where his father resteth." And the angel led the way for her to the resting place of Zacharias in the temple of the Lord, even the altar. And there was a loud voice in the temple, and suddenly an earthquake and thunder; and the altar was opened, and the body of Zacharias appeared. And Elisabeth buried John there, underneath the altar. And the Most High called her, saying, "Behold, for a testimony against Herod, the blood of thy husband shall not be wiped away forever, and no man shall know of the tomb of thy husband and of thy son."

being healed, King Abgar, of Edessa, also sent a letter of entreaty to Jesus, asking him to come and heal him of his pains and diseases. This Abgar was renowned among all

the nations of the East for his valour and great size, as well as for his gentleness and great wisdom. Now in the second year of his reign, the Armenians became tributary to the Romans, and set up the statues of the Emperor Augustus in the temples of the country at the time when the Saviour Christ came into the world. And for seven years Abgar had felt in his whole body certain acute pains which he had gotten in Persia, and he was wasting away with a grievous disease such as there is no cure for on earth.\* Now Abgar had formed a plan of revolt against the Roman power, but it did not succeed, so he sent envoys to the governor, Marinus, who dwelt at Eleutheropolis. And on their return, the Armenian deputies went to Jerusalem to see the Saviour, being attracted by the report of his miracles.

Having themselves been eye-witnesses of these wonders, they related them to Abgar on their return. And when the king was informed of the name of Jesus, and had heard about the mighty works which he did, for they all bare witness concerning him, he was filled with admiration; and believed truly that Jesus was the Son of God. For he said, "These wonders are not those of a man, but of a God. No, there is no one amongst men who can raise the dead. God alone hath this power."

Then the king wrote this letter to Jesus

"Abgar the Black, son of Archam, ruler of Edessa, an unworthy slave, to Jesus the good Saviour and benefactor of men, who hath appeared in the country of Jerusalem, greeting:

I have heard of thee, and of the cures wrought by thee without medicines and herbs. For, as it is reported, thou makest the blind to see and the lame to walk; thou cleansest the lepers, and castest out unclean spirits and demons; thou healest those who are tormented with lingering diseases, and raises! the dead. And when I heard all these things about thee, I settled in my mind one of two things: Either that thou art

God, who hast come down from heaven, and doest these things; or that thou art the Son of God, and doest these things. Therefore, have I written to beg of thee that thou wouldest weary thyself to come to me, and heal this disease which I have. For I have also heard that the Jews murmur against thee, and through envy wish to do thee harm. I have a city, small, but pleasant. It would be large enough for us both."

And Abgar sent this letter by messengers, with Ananias the courier who was also a painter, a man belonging to him, upon whom he enjoined to take accurate account of Christ, of what appearance he was, and his stature, his hair, in a word, everything. And that the messengers who bare this letter met Christ at Jerusalem is confirmed by these words of the Gospel: "Some from the heathen came to find Jesus. But those who heard them, not daring to tell Jesus what they had heard, told it to Philip and Andrew, who reported it all to their master."

Now Ananias, having gone and given the letter to Jesus, was carefully looking at him; but was unable to fix him in his mind, being dazzled by the splendour of his countenance. Then Jesus, as knowing the heart, asked that materials might be brought him with which to wash himself; and a towel was given him. And when he had washed, he wiped his face with the towel; and his image was imprinted upon the linen. Then he gave it back to Ananias, saying, "Give this, and take back this message to him that sent thee."

And this is the letter, written with his own hands, which the Saviour deigned to give in reply to Abgar, although he did not accept the invitation given him:

"Blessed is he who believeth in me, not having seen me. For it is written concerning me, that those who see me will not believe in me; and that those will believe who have not seen me, and will be saved. And because thou hast believed in me, the town in which thou dwellest shall be blessed. And if thou wilt always keep this letter, the power of the enemies which rage against thee shall not prevail; and thy state shall, for thy sake, be blessed forever. But touching that which thou hast written to me, that I should come to thee, it is meet that I should finish here all that for the sake of which I have been sent; and, after I have finished it, then I shall be taken up to Him that sent me. And when I have been taken up, I will send to thee one of my disciples, that he may heal thy disease, and give life to thee, and to those who are with thee."

well as the portrait of the Saviour, a picture which is still to be found at this day in the city of Edessa. And when Abgar had fallen down and adored the likeness, he was cured of his disease, even before the promised disciple came. But Christ did not delay to fulfil his promise to Abgar; for he afterwards sent unto him Thaddaeus, through whom all his promise was fulfilled.

And as great multitudes came unto Jesus, having with rocopius tells how the people of Edessa kept this letter, as a protection, over the gate of the city; and Evagrius also tells how it really did protect Edessa. Nevertheless, shortly after his death, Edessa was captured by the Persians. On the other hand, Cedrenus tells how the portrait acted as a charm for the preservation of the city. He traces its history for some centuries. In 944, the Greeks took Edessa, then in the hands of the Saracens, and seizing the sacred letters and picture, took them to Constantinople, where they were placed in St. Sophia. What became of these when Constantinople fell, is uncertain; but the Venetians claim to have secured the picture, and presented it to the church of St. Sylvester at Rome. Whilst the Genoese say that it is now in their Armenian church of St. Bartholomew, where it is still exhibited once a year. Mediaeval writers told many wonders about how this picture protected Edessa. They said, that on account of it no pagan, idolater, or Jew could live in that city. And when the barbarians besieged the city, all they had to do was to place a little child over the city gate, and let him read the letter, when they would be seized with terror and flee like women.

them the lame, the blind, the dumb, the maimed, and many others, and cast them down at his feet, when he healed them, he said unto the apostles, "I have compassion upon this multitude, for, behold, three days they continue with me, and have nothing to eat. I would not send them away fasting, lest haply they faint on the way."

Then Andrew saith unto him, "Master, where shall we find bread in this desert place, that they may eat? There is one here which hath five barley loaves, and two small fishes; but what are they among so many?" And Jesus saith unto Thomas, "Go to the man who hath the five barley loaves, and the two fishes, and bring them hither to me." Andrew saith unto him, "Master, what will these five loaves be among so great a multitude?" Jesus said unto him, "Bring them to me, and the master will see to it." And they went, and brought the lad to Jesus, and he worshipped him straightway, bringing up the loaves and two fishes. And the lad said to Jesus, "Master, I have toiled much for these." And Jesus said unto him, "Give me the five loaves which are entrusted to thee. For it is not thou that hast saved this multitude from affliction, but it is the dispensation which doth this for a wonderful work, and for a memorial unfailing forever, and for food that they may be filled."

And Jesus took the loaves, and he gave thanks over them, and gave them to the apostles to set them before the multitudes. Now Judas was the last who received of the loaves. And Andrew saith unto Jesus, "Master, Judas hath not received inheritance in his loaves, that he should set them before these multitudes. Dost thou wish that he should

receive a portion, according to thy word, that he to whom I have not given the breaking of the loaves from my hands is, not worthy of the breaking of my flesh? Neither, indeed, doth he care for giving to the poor, but only for the bag." And straightway Jesus blessed them, saying, "My Father, my Father, all the Root of goodness, I pray Thee to bless these five barley loaves, that they may fill all this multitude, in order that Thy Son may be glorified in Thee, and that those whom Thou hast drawn unto him from the world may obey him." And straightway his word was with authority; the blessing was in the loaves in the hands of the apostles.

And all the people did eat, and were filled; and they blessed God.

And if at any time Jesus was bidden by one of the Pharisees, and went to the bidding, the apostles went with him. And if there was set before each one of them a loaf of bread by him that had bidden them, Jesus also received a loaf. And he would bless his own and divide among the apostles; and from that little each of them was filled, and their own loaves saved whole, so that they who bade him were amazed. And Jesus at another time also turned stones to bread.

Now the apostle gsjpnce said unto Jesus, "O son of Mary, is thy Lord able to send down a table from heaven, covered with meats to satisfy us?" But Jesus answered them, "Fear God/IF~ye believe~irr His law." And they answered, "We have an appetite^ and desire to eat of the food of heaven, for the repose ojDir\_ liearts r -and to know if thou speakest truth, of which, we shall be witnesses." Thereupon, Jesus said, "O God, my Lord, cause to descend upon us from heaven a table covered with meat r that this may be a day of rejoicing for v us and those who come after. This shall be a sign of omnipotency; enrich us with Thy grace, for Thou possessest all treasure." Thereupon, God answered, "I will cause to descend from heaven the food which thou desirest; and whosoever of you will not after this believe, shall be punished with torments that no man yet hath suffered." Thereupon, two clouds descended bearing a golden table upon which was a covered silver dish.

And many of the children of Israel who were present, cried out, "See the magician, he hath invented a new illusion." But they were immediately changed into swine. And when Jesus saw this, he prayed, Saying, "Lord, grant that this table may serve to heal and not condemn us." Then he said to the apostles, "Let him who is chief among you rise up and uncover the dish." But Simon, who was the eldest among them, said, "Lord, thou art worthiest to see first the dishes of heaven." Then Jesus washed his hands, and raising up the cover, said, "In the name of God." And, behold, a great fish cooked and exhaling an odour sweet as the fruits of paradise -This- fish was seasoned with salt, pepper, and other spices ^jvihilst around it were five small loaves of bread.

But Simon said, "O Spirit of God, are these meats from this or the other world?" And Xegus answered, "Are not both this and the other world, with all that they contain, equally the works of God? Enjoy with grateful hearts the things that the Lord giveth you, asking not whence they come. But if the appearance of this fish seemeth to you not marvellous enough ye shall see a greater marvel than this." Then he turned to the fish and said to it the will of the Lord, live!" And the fish began to move, but the apostles fled away in terror. Then Jesus called them back, and said, "Why do ye flee from that which ye have asked for?" And he said to the fish, "Become as thou wast before." And immediately the fish became cooked same state in which it was when it descended from heaven. The apostles asked Jesus to eat of it first, ~But he said, "I asked not for it, but let him who asked for it, eat of it."

But as the apostles refused to eat of it, because they believed that their request for it had not been without sin, Jesus called many of the old, the dumb, the sick, the blind, and the lame, and had them eat of the fish. There were thirteen hundred who ate of it, and when a portion of it was cut off, it was in an instant replaced, so that the fish was yet whole as if no one had touched it. And not only were the guests satisfied, but they were also cured of all their infirmities. The old became young, the blind recovered their sight, the deaf heard, the dumb spake, and the lame walked. And when the apostles saw these things, it repented them that they had not eaten of the fish.

And when a second time, in obedience to the command of Jesus, a like table descended from heaven, all the people, rich and poor, young and old, the whole and the sick, ran to partake of the meats from the heavenly table. This came to pass for forty days. At the break of day, the table, borne by the clouds, descended in the presence of the children of Israel, and before the setting of the sun, it ascended, and disappeared in the clouds. Yet, as many still doubted whether it really descended from heaven, Jesus prayed no longer that it should return, and threatened the chastisements of the Lord upon the unbelieving, But all doubt was destroyed in the hearts of the apostles, and either with their Lord, or singly, they preached throughout Judaea concerning faith in God, and His prophet, the Christ. And in obedience to the new revelation, they permitted the use of many meats that were forbidden to the children of Israel.

Now once when all the disciples of Jesus were sleeping in one house at Gennesaret, John alone, having wrapped himself up, watched from under his garments what he did. And first he heard him say, "John, go thou to sleep." There upon, John feigned to be asleep. And he saw another like unto Jesus come down, whom also he heard saying unto the Lord, "Jesus, do they whom thou hast chosen still not believe in thee?" And the Lord said unto him, "Thou sayest well, for they are men."

Now once Thomas said unto Jesus, "My Lord, behold, thou hast shown all favours unto us in thy goodness. There is one thing in which we wish that thou shouldest assure us. We wish, O my Lord, to see dead men sleeping in the tombs raised by thee, for a sign of thy resurrection which shall take place. For we know, O Lord, that thou didst raise the son of the widow of Nain. But the wonder at that time was different; for thou didst find them going with him in the way. We wish to see how bones in the tomb, which have been dissolved, are joined together so that they speak here."

Jesus saith unto Thomas, "Thomas, my friend, ask me. and my brethren concerning everything that thou desirest; and I will hide nothing from you, that openly thou mayest see and touch and thy heart be assured. Didst thou desire to see those who are in the tombs arise? Full well didst thou seek after a sign of the resurrection. For I have told you already, I am the resurrection and the life; and, if a grain of wheat dieth not, it beareth not fruit. If ye also do not see with your eyes, your heart is not assured. Did I not say to you, Blessed are they that have not seen, and have believed, rather than they that have seen, and have not believed? Ye see how many signs and wonders I have wrought before the Jews, and they have not believed on me."

"Now therefore, O my brethren, ye know Lazarus the man of Bethany, who is called my friend. Behold, four days I abide with you, and I have not gone to visit his sisters; for to-day is the fourth day since Lazarus died. Now, therefore, let us go unto him that ye may comfort them concerning their brother Lazarus. Didymus, come with me, that we may go to Bethany, and that I may show thee the figure of the resurrection at the last day in his tomb; and thy heart shall be assured that I am the resurrection and the life. Come with me, O Didymus, that I may show thee the bones which have been dissolved in the tomb, gathered to gather again. Come with me, O Didymus, that I may show thee the eyes of Lazarus, which have been hollowed out, sending forth light. Come with me, O Didymus, unto the mount of Bethany, that I may show thee the tongue of Lazarus, which was wasted away by reason of corrupt matter, and that I may make it speak with thee again. Come with me, O Didymus, unto the tomb of Lazarus, that thou mayest see the corruption of his bones and of his shroud, which the worms have destroyed, that thou mayest see that which befalleth him by the voice wherewith I call him. Come with me, O Didymus, unto the tomb of Lazarus today is the fourth day since he died that I may raise him up alive again. Thou hast sought after the sign of my resurrection, O Thomas. Come that I may show it thee in the tomb of Lazarus. Thou hast sought to see how bones are joined together. Come with me to the tomb of Lazarus, that thou mayest see them going and coming from the door of his tomb. Thou hast sought for hands to be stretched out. Come that I may show thee the hands of Lazarus, bound in grave-clothes, and wrapped in the

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linen cloths, set upon them alone, coming forth from the tomb. Didymus, my friend, come with me to the tomb of Lazarus, for my mouth hath desired that of which thou



hast thought. For to-day is the fourth day of Lazarus, and Martha and Mary are waiting for me to go and inquire of them concerning their brother." Now whilst Jesus was saying these things to the apostles, Didymus approached, and said unto him, "My Lord, how then shall we go thither, whilst the Jews are seeking to stone thee?" He said this because he was grieved concerning the words which Jesus spake concerning Lazarus, in order that the Lord might not go. Jesus said to him, "Didymus, he that walketh in the light stumbleth not." Jesus said this word to Thomas that he might comfort him, because he saw him grieving concerning the death of Lazarus.

Now after all these things, Jesus came not far from the tomb of Lazarus; and his sister met him there. She said unto him, "Lord, if thou hadst been here, my brother had not died; for thou art the resurrection that raiseth the dead; for I know thee from thy youth and my brother Lazarus." Jesus said unto her, "Believest thou this, that I am the resurrection that raiseth the dead, and the life of every one?" Martha said unto him, "Yea, Lord, I believe." Jesus saith unto her, "Thy brother shall rise." Then as they were saying these things one with another, behold, Martha and Mary and Jesus came to the tomb of Lazarus, Jesus going before the apostles. And he saith unto them, "Take away the stone, that thou mayest see the witness to the manner in which the dead are raised." And straightway Thomas wept before Jesus, saying, "If thou hast suffered this trouble, and hast come to the tomb of the dead because of my unbelief, let thy will be done unto me, and let this tomb receive me unto the day of thy resurrection." But Jesus knew that Thomas was grieved, and he said unto him with a voice of joy and a word of life, "Thomas, grieve not. What I do thou knowest not. Is it a trouble to take away the stone of a friend enclosed in a tomb, that he may arise and come forth? Grieve not, O Thomas, because I said unto thee, Take away the stone, that a witness to the resurrection may be manifested in a tomb of the dead/ Grieve not, O Thomas, because I said unto thee, Take away the stone, to raise the dead Open the door of the tomb, and I will bring forth him that is dead. Take away the stone, O Thomas, that I may give life to him who sleepeth in the tomb. Drag far away the stone, O Thomas, and he that is dead shall find the way of coming forth from the tomb. I did not urge thee, O Thomas, saying, Take away the stone; because Lazarus cannot come forth, whilst the door is shut; for all things are possible to me. But if thou takest away the stone, O Thomas, the tomb is manifested that all men may see it, and may see how he that is dead sleepeth. Hast thou taken away the stone, O Thomas; and the evil smell gone forth, and the corrupt matter, and the worm, in the manner of all those who are dead? Nay, God forbid."

Now after all these things, Jesus said unto Mary, "Believest thou that thy brother shall rise?" She saith unto him, "Yea, Lord, I believe. By this time, he stinketh; for it is

four days since he died. But I believe that all things are possible to thee." And Jesus turned to Thomas, and said unto him, "Come, that thou mayest see the bones of the dead lying in the tombs before I raise them. Come with me, O Thomas, that thou mayest see the eyes which have poured themselves forth, before I give the light to them again. Come, O Thomas, that thou mayest see how he who sleepeth is laid, before I raise him again. Come, O Thomas, have faith in me; for all things are possible to me. Martha and Mary, assure your heart. Have more faith than Martha and Mary, bearing witness to me, and saying, Yea, all things are possible to thee. And as Jesus said these things, he cried out, saying, "My Father, my Father, all the Root of goodness, I beseech Thee, for the hour is come, that Thou wouldest glorify Thy Son, that all may know that Thou didst send me for this end. The glory be to Thee unto the ages of the ages. Amen."

And as Jesus was saying these things, he cried out, saying, "Lazarus, come forth." And straightway the mount went around as a wheel. They that were dead arose, and came forth because of the voice of Jesus who called him, saying, "Lazarus, come forth." And straightway Lazarus came forth, wrapped in grave-clothes, his face bound with a napkin, his head bound in grave-clothes. Jesus saith unto them, "Loose him, and let him go." Now when Lazarus saw Jesus standing at the door of the tomb, he fell down and worshipped him. And he cried out, saying, "Blessed art thou, Jesus, at whose voice Gehenna trembleth, even the voice wherewith he called me; the glory of whose God head those who are in Gehenna desire to see. Blessed art thou, Jesus, to whom belongeth this voice of resurrection; for thou art he who shall judge the whole world." And as Lazarus was saying these things to Jesus, the multitudes followed after him to see him. Now when Jesus saw that the multitudes thronged him and Lazarus also some of those belonging to his family embracing him, some asking after his welfare, his sisters kissing his mouth, in short there being a great clamour in the mount of Bethany; some shouting aloud, others confessing that there was never a man like this in Israel, some saying, "We believe on that man, that he is the resurrection, from that which we have seen in the tomb of Lazarus to-day;" the multitudes being gathered together to Lazarus, like bees to a honey-comb, because of the wonder which was come to pass.

But Lazarus did not go away from the feet of Jesus, kissing them, and bearing witness to the multitudes, and saying, "Jesus is the resurrection of the quick and of the dead. What is the sight of this place at all compared with the sight of Gehenna at the hour that he called my name from the door of the tomb, saying, Lazarus, come forth, I say unto you, at that hour my father Adam knew his voice and his call, as though he were at the gates of death, calling him. He spent a while with his ear inclined to his call, thinking that he was calling him. Adam bare witness to the

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multitudes, saying, "This call that I have heard is the voice of my surety, wherewith he calleth me in paradise. Where is that hour when he cometh to paradise to call me?"

Who is this good son whom my Creator calleth by this name, saying, Lazarus, come forth? I pray thee, my son Lazarus, upon whom the mercy of the Almighty hath come, inquire of my Creator concerning me, O my beloved son Lazarus, saying, How long shall it be before I hear this call of life? "

Now as Lazarus was saying these things to the multitude, lying prostrate at the feet of Jesus, the fame of him reached unto the chiefs of the Jews, that Jesus did this work on the Sabbath. And they came that they might see Lazarus and stone Jesus.

Now Jesus once, on a journey with his disciples, came into the neighbourhood of the Dead Sea; and there he found a dead man s skull lying upon the earth. And the disciples besought him to call it back to life. Then Jesus prayed to God, and turning to the skull, said, "By the will of God, come to life, and tell us what thou hast found beyond death, and in the tomb, and in the world to come." Immediately, then, the skull took the form of a living man, and said, "Know, O prophet of God, that four thousand years ago I was living in pleasure; and after I had taken a bath, I was attacked by a fever, which for seven days resisted all remedies. The fourth day, I found myself so weakened that all my members trembled, and my tongue clave to the roof of my mouth. Then did the angel of death appear unto me in frightful form; his head touched the heavens, whilst his feet reached to the lowest depths of the earth. In his right hand he held a sword, and in his left a cup. With him were two other angels that seemed to be his servants. I tried to utter a cry that should reach the inhabitants of heaven and earth; but throwing themselves upon me, they held my tongue, and weighed upon all my veins to make my soul go forth from my body. I said to them, O redoubtable angels, I will give all that I possess to save my life. But one of them struck me so roughly on my face that my jaw was almost broken, and said, Enemy of God! God accepteth no ransom. The angel of death then raised his sword above my neck, and offered me the cup which I had to empty to the last drop. And that was my death."

"I was bathed, wrapped in the shroud, and buried, without having knowledge of it. But when my tomb had been covered with earth, the soul returned to my body; and I was seized with great terror at finding myself in solitude. Next, there came two angels having a scroll, and recounted to me all the good and evil that I had done during my life; they commanded me to sign the scroll with my own hand, certifying to its correctness by my signature. And when I had done this, they suspended the record about my neck, and left me. Next, there appeared two other angels of a dark blue colour. Each of these had a column of fire in his hand, and if a single spark of this fire should fall upon the earth, it would suffice to burn it up. They cried to me with a voice like thunder, Who is thy master? Fright made me lose my reason, and in response, I stammered, Ye are my masters/ They replied to me, Thou liest, O enemy

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of God. And they struck me a blow with one of the columns which they had, that caused me to fall down to the seventh earth. And when I found myself again in my

tomb, they said, Earth, punish this man, because he hath rebelled against his master/ Then the earth weighed upon me so heavily that almost all my bones were reduced to dust, and it said to me, O enemy of God, I hated thee when thou didst walk upon my surface ; but now that thou restest in my bosom, I will avenge myself, thanks to the might of God

"Next, the angels opened one of the gates of hell, and said, Take a sinner who believed not in God, and burn him They bound me then with a chain that was seventy ells long, and plunged me into the midst of hell. And every time that the flames devoured my skin, I received a new one so that I might suffer again the torments of burning. I experienced such hunger that I asked for food, but I received nothing save the rotten fruit of the tree Sukum, which not only increased my hunger, but also brought upon me a burning thirst, and cruel pains throughout my body. If I asked for drink, they gave me only boiling water, and they thrust the end of the chain which bound my hands and feet into my mouth with such force that it came out through my back."

When Jesus heard these words, he wept with compassion, and commanded the dead man s head to describe hell more the angel that desired to avenge Judas then, in despair, goes and the Crucifixion of Christ is found hangs himself.

particularly. So, the head thus continued, "Know, O prophet of God, that hell consisteth of seven stages, one above the other. The torments of sinners are so great that if thou sawest them, O prophet of God, thou wouldest shed tears of pity, weeping like a mother who hath lost her only son. The outside of hell is of copper and the interior of lead. The sun is a torment created by the wrath of the Almighty; from all sides of the fire which sendeth forth no light, but which is black, it emitteth a smoke thick and fetid.

And that fire is fed with men, and with the figures of idols."

Long, then, did Jesus weep, and he asked the dead man to what race he belonged in his lifetime. He replied, "I am descended from the prophet Elijah." And being asked what he most desired, he said, "That God would call me back to life, so that I might be able to serve Him with all my heart, and render myself worthy of paradise." Then Jesus prayed to God, and said, "Lord, Thou knowest this man and me better than we know ourselves, and Thou art almighty." And God replied, "That which he desireth hath long been determined by me, since he hath had much of merit, and hath, above all, shown himself very charitable to the poor. He shall return into the world in answer to thy request. And if he serve me faithfully, all his sins shall be pardoned." Jesus then called to the skull, and said to it,

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"Become once more, by the power of God, a perfect man." Scarcely had he pronounced these words when a man arose, who appeared yet fairer than in his past

life, and said, "I am a witness that there is but one God, that Moses spake with God, and that Isaiah is the spirit and the word of God. I recognize also that the resurrection is as true as death, and that hell and paradise really exist." This man lived sixty-six years after his resurrection, passing his days in fasting, and his nights in prayer, nor did he turn aside an instant from the service of the Lord, until the day of his death.

Now once when Jesus had promised to raise one from the dead, the Jews believed him not. But for proof of his power, they brought him to the grave of Shem, because they knew of no older one. Then was the grave opened, whereupon the corpse within raised itself up. And Jesus said, "Who art thou, and who am I?" And the dweller in the grave replied, "I am Shem, the son of Noah, and thou art Jesus, the Spirit of God." "Why, then," said Jesus, "is thy beard gray, whereas it was yet black at thy death?" "Thou sayest truly," said Shem, "but from terror at thy call, which I believed to be the voice of the angel of death, my hair became gray." Jesus answered, "If thou wishest it, son of Noah, I will obtain from the Lord yet another term of life for thee." "I thank thee," said Shem, "I have lived enough, and prefer the rest of the grave." Immediately, then, he sank back again into his sepulchre.

Now as Christ, to confirm his teachings amongst the unbelieving Jews by a sign, had raised the patriarch Shem from the dead, the people said. "That is sorcery, give us another sign." Then Jesus said unto them, "What do ye desire?" They answered, "Tell us what we will lay aside, and what we will eat in our houses/ When, now, he had told them this, and they would not yet believe, he went away. But as he on the following day came again to them, they said, "See, the sorcerer is here again." When Jesus heard this, he was angry, and said, "O God, Thou knowest that they accuse me and my mother of sorcery. For this cause, curse them utterly." Then God turned them into swine, and after they had lived three days, they died. And as this became known in Judaea, they wished to kill him, but they could not. The Lord also raised a dead man to life in the days of Philip.

The Saviours works, moreover, were always present; for they were real, consisting of those who had been healed of their diseases, and raised from the dead. And these were not only seen whilst they were being healed and raised up, but were afterwards constantly present. Jesus raised several who again married, and had offspring. Nor did they remain only during his sojourn on earth, but also a considerable time after his departure.

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." For the Lord said: I come to gather all nations and tongues. I am the gate of life; he who entereth through me, entereth into life.

If the Son is mightier than God, and the son of man is Lord over Him; who else than the Son can be Lord over that God who is the ruler over all things.

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.

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

Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father.

On the same day, having seen one working on the Sabbath, he 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.

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

I stood in the midst of the world, and in the flesh was I seen of them; and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men, because they are blind in their hearts.

Excepting a very few saints and illustrious ones, men have thought to atone for their crimes with a few pieces of money.

Thou hearest with one ear, but the other thou hast closed. \*  
He who is near me is near the fire; but he who is far from me is far from the kingdom.

They who are with me have not understood me.

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 you not whence ye are, ye workers of iniquity."

But ye seek to increase from little, and from greater to be less. But when ye are bidden to dinner, sit not down in the highest places lest a more worthy than thou cometh, and the host come, and say to thee, "Go down lower," and thou be put to

shame. But when thou hast seated thyself in a lower place, and a lesser than thou cometh, so shall thy host say to thee, "Go up higher," and that shall be pleasing unto thee.

He said to the apostles: I have chosen you before the world was made. There shall be with me, also, my twelve servants. I will select to myself these things. \_Very, very excellent are those whom my Father who is in heaven hath given me. Ye have dismissed the living, who was before you, and talk of the dead.

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

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

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

Thou shalt keep what thou hast received, neither adding there to nor taking away therefrom.

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

If anyone doth not work, let not such an one eat. For the Lord our God hateth the slothful.

The Lord said unto the apostles: 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."

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

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

He that wondereth shall reign; and he that reigneth shall rest. Look with wonder at that which is before you.

A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

But where the pains are, thither hasteneth the physician.

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.

Zaccheus, according to others, Matthias, 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 to-day and found that which was lost

Behold, I will make the last like the first.

My friend, I do thee no wrong; thou hast received thine own in thy lifetime, take now what is thine, and depart.

For the Father willeth that to all should be given of His gifts.

From above, I am about to be crucified.

For those that are sick, I was sick, and for those that hunger, I suffered hunger, and for those that thirst, I suffered thirst.

The weak through the strong shall be saved.

Be saved, thou and thy soul.

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

In whatsoever I may find you, in this also will I judge you. Such as I may find thee, I will judge thee.

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.

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 earth.



Our dwelling place is in heaven.

For the fashion of this world passeth away.

The world shall be built up through grace.

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

Why marvel ye at the signs? I give unto you a great inheritance, which the whole world hath not.

Show yourselves tried money-changers. It is thine, O man, to prove my words, as silver and money are proved among the exchangers.

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

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

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 shall not be persecuted.

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

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

The tempter is the wicked one.

Give no pretext to the evil one.

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

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.

A man that is a reprobate is not tried by God. A man who is not tempted is not approved.

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

There is a shame which leadeth unto death, and there is a shame which leadeth unto life.

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."

Pray ye, and faint not.

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

If ye keep not that which is small, who will give you that which is great? For I say unto you, that he that is faithful in very little, is faithful also in much.

Let my name be hallowed in your hearts.

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.

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

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

The spirit that dwelleth in us lusteth to envy; but He giveth more grace.

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

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

Doubt not, that ye sink not into the world, as Simon when he doubted and began to sink into the sea.

He that ploweth, should plow in hope; and he that thresheth in hope should be partaker of his hope.

Cultivate faith and hope through which is begotten the love of God and of man, that gaineth everlasting life.

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

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

Be ye merciful, that ye may obtain mercy. Forgive, that it may be forgiven to 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.

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.

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

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

He keepeth the good which he hath, and increaseth more and more.

For gall doth not mix well with honey.

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

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

A city built upon the top of a high hill, and stablished, can neither fall nor be hid.

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.

Amongst the greatest offenders is he who woundeth the spirit of his brother. Never be joyful except when ye shall look upon your brother in love.

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

Having seen thy brother, thou hast seen thy God.

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.

Wherever there are [unbelievers], and there is one [believer] alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

Where one is, there am I also. And where two are, there also will I be, and when we are three.

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

He that seeketh me shall find me in children after the seventh year. For there, to become hidden in the fourteenth year, I am manifested.

The just shall fall seven times and shall rise again.

If thy brother sin against thee by a word, and giveth thee reparation, thou shalt seven times in a day accept him. Then said Simon his disciple 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.

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

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.

It is good to give rather than to receive.

Let thine alms sweat in thy hands, until thou know to whom thou shouldst give.

Accept not anything from any man, and possess not anything in this world.

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.

Another rich man said to him, "Master, what good 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 shalt love thy neighbour as thyself," and lo, many of thy brether 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 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.

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 increased it; and another who hid the talent. Afterwards, one was accepted, one was blamed alone, and another was shut up in prison.

Christ bade men to abandon and disregard [curious questions], which cause much strife, and not to waste their thoughts upon things which have been removed far from their knowledge; but as much as possible to seek the Lord of the universe with the whole mind and spirit.

Christ said: Wisdom killeth her own children.

Wisdom sendeth forth her own children.

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

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 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?" He said: As long as ye women bring forth. For I came to destroy the works of the woman, namely, of lust; of the works, namely, of birth and of destruction. And she said, "I did well, then, in not bringing forth." The Lord answered, saying: Eat every herb, but of that which hath bitterness, eat not. 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.

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.

Let the women be subject unto their own husbands.

The son and daughter shall inherit alike.

Even if a woman doth all that is right, and yet once committeth the sin of adultery, she must be punished.

Keep the flesh holy and the seal unspotted, that ye may receive eternal life. 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], (or rather the salutation), as knowing that, if per chance it should be sullied by thought, it would place them out of the pale of eternal life.

If anyone shall leave all things for my name s sake, at the second coming he shall inherit everlasting life.

Many shall come in my name, clothed outwardly in sheeps 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.

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 secretly sent abroad for the rectification of the heresies that shall be. And then, toward the end, shall appear the world-deceiver as Son of God, and shall do signs and wonders ; and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning ; and after this, the eternal light having sprung up, all the things of darkness must disappear.

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

What I say unto one of you, I say unto all.

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.

Often did I desire to hear one of these words, and I had not one to tell me.

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 metretres 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."

By way of reproach, he said to Jerusalem: Sodom is justified of thee. O Father, let their temple be desolate. 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.

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.

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

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

Of the hire of an harlot hath she gathered them, and to the hire of an harlot shall they return; from filth it came, to the place of filth shall it go.

Be ye valiant in war, and fight with the ancient enemy, and ye shall receive the everlasting kingdom.

power of God might be made manifest through him in healing the sins of ignorance.

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

Let us resist all iniquity and hold it in hatred.

The Saviour himself testified that Solomon was wiser than all who came before.

Few things are needful, or one.

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

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

The Father begat me, he said, and I came forth from the Father, and am here.

hath chosen you from all men, ye know that I have often told you that I must be crucified, and must die for the salvation of Adam and his posterity, and that I shall rise from the dead. Now I shall commit to you the doctrine of the holy Gospel formerly announced to you, that ye may declare it throughout the whole world. And I shall endow you with power from on high, and fill you with the Holy Spirit. And ye

shall declare to all nation's repentance and remission of sins. For a single cup of water, if a man shall find it in the world to come, is greater and better than all the wealth of this whole world. And as much ground as one foot can occupy in the house of my Father, is greater and more excellent than all the riches of the earth. Yea, a single hour in the joyful dwelling of the pious is more blessed and more precious than a thousand years among sinners; inasmuch as their weeping and lamentation shall not come to an end, and their tears shall not cease, nor shall they find for themselves consolation and repose at any time for ever. And now, O my honoured members, go declare to all nations, tell them, and say to them, Verily, the Saviour diligently inquireth into the inheritance which is due, and is the administrator of justice. And the angels will cast down their enemies, and will fight for them in the day of conflict. And He will examine every single foolish and idle word which men speak, and they shall give an account of it. For as no one shall escape death, so also the works of every man shall be laid open on the day of judgment, whether they have been good or evil. Tell them also this word which I have said to you today, Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wisheth to glory, glory in the Lord. "Then did the Saviour relate unto his apostles the history of his father, the righteous old man Joseph the carpenter.

And the apostles, when they heard these things from the Saviour, rose up joyfully, and prostrated themselves in honour of him, and saluted his hands and his feet, and said, "O our Saviour, show us thy grace. Now indeed we have heard the word of life; nevertheless, we wonder, O our Saviour, at the fate of Enoch and Elijah, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, in the flesh wherein they were born, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, thy father after the flesh. And thou hast ordered us to go into all the world and preach the holy Gospel; and thou hast said, Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take away anything from this narrative, or add anything to it, committeth sin. We wonder especially that Joseph, even from that day on which thou wast born in Bethlehem, called thee his son after the flesh. Wherefore, then, didst thou not make him immortal as well as them, and thou sayest that he was righteous and chosen?"

And the Saviour answered, and said, "Indeed, the prophecy of my Father upon Adam, for his disobedience, hath now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man reject the commandment of God, and follow the works of the devil by committing sin, his life is prolonged; for he is preserved in order that he may perhaps repent, and reflect that

he must be delivered into the hands of death. But if any one hath been zealous of good works, his life also is prolonged, that, as the fame of his old age increaseth, upright men may imitate him. But when ye see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father hath pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elijah, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerneth my father Joseph, who hath not been allowed as well as they to remain in the body; indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that every time Enoch and Elijah remember death, they would willingly have died already; for they must towards the end of time return into the world and die in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety."

And the apostles said, "O our Lord, our God and Saviour, who are these four whom thou hast said Antichrist will cut off from the reproach they bring upon him?" The Lord answered, "They are Enoch, Elijah, Schila, and Tabitha." When the apostles heard this from the Saviour, they rejoiced and exulted; and they offered all glory and thanksgiving to the Lord God and Saviour, Jesus Christ.

And our Saviour Jesus Christ spake to his disciples, and said unto them, "Receive again and keep my word, together with my names; reject it not, despise it not, treat it not like fools, dishonour it not. Give ear, for I tell you things which are certain. Know and perceive how ye shall be saved from your sins, for my word is strong and powerful, as well as my names."

Then he spake unto them his names, and added, "Elohe signifieth venerable; Sourahe, great; Demanahel, that which obscureth all; Aqbader, most high; Abyater, He who chastiseth; Adanael, He hath pardoned; Kenya, wise; Ge yon, rich; Sequa, judge; S equa, sovereign master; Qatanaoui, creator of all; Satanaoui, lyaguanadi; Iyael, everyone feareth Him; Amanouel, of whom the light is not extinguished; Oe gzio, help; Afrael, guardian and salvation; Maryon, He who holdeth all in His hand; Nolaoui, essence; El, El; El, Elohe; Elohe, He who supporteth all; Akonou, patient; Heda, healer; H et a, He who rejoiceth all; Yaoui-yaoui, just; S abaot, sweet; Efo-efo-efo, humble; Ofekyour, constant; Elohe-Elohe-Elohe, exempt from sin; Mendyos, just; Afera-Afera-Afera, He who giveth and who taketh; Efo, with the frightful voice; Afrona, not given to anger; Afe It, the kings; Lah an, Lord of lords; Ourael, the first magistrate There is no other Lord beside him,

either in the heavens above or in the earth beneath. He it is, Jesus Christ the Lord of sabaoth, holy, holy, holy, immortal unto the ages of the ages. Amen."

Then the twelve apostles questioned Jesus Christ, and said unto him, Behold, thou hast granted unto us that which we have asked of thee; thou hast shown unto us the light which is not extinguished, and the joy which perisheth not. Make us now to behold hell, in order that we may know its aspect and its likeness."

The Lord Jesus replied to them, "It would be better for you not to see it, but I will show you hell; and when ye shall have seen it, ye shall tremble, and your soul shall fear to look upon it." Then he showed unto them the burning valley of fire, filled from the top even unto the bottom with a tainted odour and a fetid smoke. When they perceived from afar this odour and this smoke, they were seized with fear and trembling, with terror and anguish; they fell upon their faces, shedding bitter tears. Life departed from them, and they became as dead men for forty days and forty nights. The Lord Jesus said to them, "Rise up, my apostles." Then they made the sign of the cross upon their faces, and said, "We have seen that which is terrible and frightful in creation; when we saw it, we fell upon our faces, and were as dead men; when we saw its hideous smoke, we shed bitter tears, and said, Tt is as though we had not been born/ " The Lord Jesus answered them, "Have I not said to you, It would be better for you not to see it? " "In truth, Lord, thou saidst thus unto us," replied his disciples, "but now explain to us how our friends shall be saved from this devouring fire."

they say unto the Lord Jesus, "Why didst thou create our father Adam in thy image and likeness P Dost thou destroy the work of thy hands? Explain unto us clearly, then, O master, how we shall be saved from hell and from sin. If thou hast pity upon us, we shall be called just and innocent. Thou art now called the merciful, and thy clemency manifesteth itself upon all sinners and the wicked, for thou art good, just, blameless, and gentle. There is no one like unto thee, Lord, our master; there is no man that doeth not evil in thy sight, Lord. They are as the tree which burneth not, and the perfect man is not able to exist without thee. O God, our master, smite us not in thine anger, and chastise us not with thy rod; for we are not able to support thine anger, we are not able to escape of ourselves; save us with thine own hand."

Then the Lord Jesus said to his disciples, "Say I not unto you plainly, Let not this thing be known unto those who shall not be able to bear it and to keep it? If I had revealed unto you the secret of my name, there would have been a torrent of fire which would have consumed all the earth. For you, I have unveiled all. There is nothing at all which I have hidden from you. There is no one whom I have made equal unto you ; except Mary my mother, who bare me nine months in her womb,

who enfolded me in her arms, who nourished me with her milk sweeter than honey and sugar; except John, who baptized me in the river Jordan, who touched my head, that which the flame of fire was not able to do ; except Abraham my beloved, with whom I made a covenant in the land of Kirakyos, standing in a pillar of cloud when I made a sheep descend in the place of Isaac his son ; and I discovered unto him all secrets ; except Moses my servant, with whom I made a covenant in a pillar of cloud, to whom I spake face to face, to whom I gave to vanquish the enemy, and whom I supported during forty years as the leader of the children of Israel."

The disciples asked the Lord Jesus not to reveal to them this thing nor his hidden name. Jesus said to them, "Here it is, henceforth take it. I give you this name; keep it, and let it strengthen you; for by means of it ye shall save everyman from sin. If ye shall keep this name, whosoever shall invoke it, shall read it, shall purify himself by it, and believe in it, shall be saved from sin."

The Lord Jesus wrote many things with his sacred hands, and gave these to them to read. They found his holy name, experienced great joy, and said, "Be celebrated and glorified, Lord, our God, thou who hast shown us all this, thou who hast given us thy sacred name." They invoked his name, and said, "Rifon, rifon, rifon. Rakon, rakon. Pis, pis, pis. Aflis, aflis. Me lyos, melyos. Enael, enael. S ourael, s ourael, s ourael. Henael, henael, henael. Noros, noros, noros. Kiros, kiros, kiros. Felon, felon, felon. Sires, sires, sires. Linos, linos, linos. Lefernos, lefernos, lefe r- nos. Hiros, hiros, hiros."

And he said, "Of all these, the greatest of my names is Karseb Elyon; there is none of them which surpasseth it. There is no one who knoweth this word and this name, except the four beasts which are in heaven, the four and twenty celestial elders, and Mary my mother." He added, "By this name ye shall be saved, and all your sins shall be remitted unto you, as well as unto all those who are with you. He who shall keep it, who shall invoke it, who shall believe on it, shall be saved, and shall not be covered with shame before me; he shall not see the smoke of hell; he shall be purified from his sins and his defilements, from his youth even until old age; the faults and offences which he shall have committed shall be forgiven him."

Again the Lord said, "Of all that which is written in my books, there is nothing which surpasseth this word. It is stronger than all prayer; he who believeth upon it, I will save him, I will pardon him. I swear it by my name, I swear it by my lofty throne, I swear it by my dwelling place, I swear it by that which my foot treadeth upon, I swear it by the head of Mary my mother, I swear it by the holy angels, my messengers. I retract not that which I have spoken, I am not unjust in my judgments, I profane not my covenant."

The Lord said again to his disciples, "Blessed is he who believeth in this prayer! Blessed is he who is washed with the water of this prayer! Blessed is he who is exorcised with the water of this prayer! Blessed is he who is consoled by this prayer! Blessed is he who heareth this prayer with his ears! Blessed is he who keepeth this prayer, and becometh by its virtue as solid as the rock! I will keep him by my strength and my power, and I will love him like my disciples. Blessed is he who shall bear this prayer suspended about his neck! None of the evil spirits shall be able to approach him; none of them shall be able to touch his soul or his body. He with whom this writing shall be, neither fever, weakness, nor hunger shall reach. Satan with his forces shall be driven away from him; he shall not approach him; he shall depart from him; no robber shall spoil him. He shall vanquish the power of his enemies; his house, his children, and his servants shall be blessed; the angels shall never depart from him; the benediction of the prophets and apostles shall increase upon him; the spirit of Satan shall depart from him. If thou believest, and if thou keepest it, this prayer which effaceth sins and transgressions, which saveth the soul and the body, shall be effective for thee. If thou recitest it, and if thou purifiest thyself, thou shalt obtain the love and favour of kings; the mouth of the enemy and the wounding of the lance shall not come near thee; thou shalt vanquish, thou shalt weaken, thou shalt conquer all the forces of thine enemies and of thine adversaries; there shall be no one who shall be able to do anything against thee, to contend against thee, to resist thee; all shall fear and tremble at thy word. When they shall see thy face, all shall be seized with fear, and flee. Thy word shall taste to all men like the honey and the salt. Nothing that men propose in their hearts, or of the forces they employ, shall have efficacy against thee. By this, each one shall be saved, saying, Jesus Christ, our Saviour, to whom be glory, praise, and adoration unto the ages of the ages. Amen, amen. So be it, so be it! "

And in that time, before the Lord came to his passion, and among many words which the mother asked of the son, she began to ask him about her own departure, addressing him as followeth, "O most dear son, I pray thy holiness, that when my soul goeth out of my body, thou let me know on the third day before; and do thou, beloved son, with thy angels, receive it." Then he received the prayer of his beloved mother, and said to her, "O palace and temple of the living God, O blessed mother, O queen of all saints, and blessed above all women; before thou carriedst me in thy womb, I always guarded thee, and caused thee to be fed daily with angelic food, as thou knowest. How can I desert thee, after thou hast carried me, and nourished me, and brought me down in flight into Egypt, and endured many hardships for me? Know, then, that my angels have always guarded thee, and will guard thee even until thy departure. But after I undergo suffering for men, as it is written, and rise again on the third day, and after forty days ascend into heaven, when thou shalt see me coming to thee with angels and archangels, with saints, and with virgins, and with my disciples, know for certain that thy soul will be separated from the body, and I

shall carry it into heaven, where it shall never at all have tribulation or anguish." Then she joyed and gloried, and kissed the knees of her son; and blessed the Creator of heaven and earth, who gave her such a gift through Jesus Christ her son.

Now in the time of Jesus, three persons were once travelling, and they found a treasure. Then they said, "We are an hungered, so let one of us go and buy food." Now, as one of them went to get the food, he said to himself, "It would be a good idea to poison the food, that the others may eat it and die, so that I alone may have the treasure." So he mingled poison with the food. But the two travellers who were left agreed between themselves that when he should bring the food, they would kill him. So, when he brought the poisoned food, they put him to death; but they themselves ate of it, and thereupon died. And, behold, Jesus passed by with his disciples, and said, "This is the way of the world! Ye see how it dealeth with these three; but it itself remaineth in their condition. Woe unto him who seeketh the world in the world."

Jesus once said in the form of a parable, that the world is like a decrepit old woman of whom he asked, "How many husbands hast thou had?" Then answered she that she had had so many that they could not be numbered. And Jesus said, "Then, they died, and left thee?" "No indeed," said she, "I killed them, and put them out of the way." Then said Jesus, "It is wonderful that the others were so foolish, that when they saw how thou hadst treated these, they burned with love towards thee, instead of taking example by them." Jesus said: He who is greedy of riches is like one who drinketh water from the sea. The more he drinketh, the more he increaseth his thirst; and he ceaseth not to drink until he perisheth.

He said: O sons of men, when I give you riches and power, ye transfer all your aspirations and all your care from me to the riches and power. But when I make you poor, ye grow weary for sadness and for anxious care. Where will ye find the loveliness of my name, and when will ye bring to maturity reverence for me.

Jesus said to John the son of Zacharias: If anyone speaketh something true about thee, praise God; but if he uttereth lies about thee, praise God the more. For thereby shall thy treasure in the book of thy works be increased, and that without trouble to thee; that is to say, whatever of good that person hath done shall in thy book be written.

Jesus prayed and said: O God, I am not able to extirpate (or overcome) that which I abhor, nor have I attained the good which I desired; but others, and not I, have their reward in their hands. But my glory abideth in my work; nor is any man poorer than I am. O God most high, grant me pardon. O God, suffer not mine enemy to reproach me; nor let my friend contemn me; nor add affliction to my religion; nor let the

world be my chief aim; nor set him over me who shall not pity me, for thy mercy sake, O most merciful of the merciful.

Whosoever shall not twice be born from his mother's womb shall not attain unto the kingdom of heaven and unto the knowledge of the worlds.

Jesus asked Gabriel when the hour (i. e. the day of judgment) was to come? Gabriel answered, "He whom thou askest knoweth no better than he who asketh."

Jesus said: The world is a place of transition, full of examples; be pilgrims therein, and take warnings by the traces of those that have gone before.

Jesus said: Be in the midst, yet walk on one side.  
In the sermons of Jesus son of Mary, it is written: Beware how ye sit with sinners.

Jesus said: I have treated the leprous and the blind, and have cured them; but when I have treated the fool, I have failed to cure him.

God revealed unto Jesus: Command the children of Israel that they enter not my house save with pure hearts, and humble eyes, and clean hands; for I will not answer anyone of them against whom any hath a complaint.

Jesus said: Whoso knoweth and doeth and teacheth, shall be called great in the kingdom of heaven.

Jesus said: Trees are many, yet not all of them bear fruit; and fruits are many, yet not all of them are fit for food; and sciences are many, but not all of them are profitable.

Jesus said: Commit not wisdom to those who are not meet for it, lest ye harm it; and withhold it not from them that are meet for it, lest ye harm them. Be like a gentle physician, who putteth the remedy on the diseased spot.

According to another version, Jesus said: Whoso committeth wisdom to them that are not meet for it, is a fool; and whoso withholdeth it from them that are meet for it, is an evil-doer. Wisdom hath rights, and rightful owners; and give each his due.

Jesus said: Evil scholars are like a rock that hath fallen at the mouth of a brook; it doth not drink the water, neither doth it let the water flow to the fields. And they are like the conduit of a latrina which is plastered outside, and foul inside; or like graves, the outside of which is decorated, while within are dead men's bones.



Jesus said: How can he be a scholar who, when his journey is unto the next world, maketh for the things of this world? How can he be a scholar who seeketh for words in order to communicate by them, not to act according to them?

God said unto Jesus: Exhort thyself, and if thou hast profited by the exhortation, then exhort others; otherwise be ashamed before me.

Jesus said: If a man sends away a beggar empty from his house, the angels will not visit that house for seven nights.

God revealed to Jesus: Though thou shouldst worship with the devotion of the inhabitants of the heaven and the earth, but hadst not love in God and hate in God, it would avail thee nothing.

Jesus said: Make yourselves beloved of God by hating the evil-doers. Bring yourselves nearer to God by removing

notice earlier. I have not scriptural references, thought it worthwhile to supply

far from them; and seek God's favour by their displeasure. They said, "O Spirit of God, then with whom shall we converse?" Then he said: Converse with those whose presence will remind you of God, whose words will increase your works, and whose works will make you desire the next world.

Jesus said to the apostles: How would ye do if ye saw your brother sleeping, and the wind had lifted up his garment? They said, "We should cover him up." He said: Nay, ye would uncover him. They said, "God forbid! who would do this?" He said: One of you who heareth a word concerning his brother, and addeth to it, and relateth it with additions.

They say that there was no form of address Jesus loved better to hear than "Poor man!"

When Jesus was asked, "How art thou this morning?" he would answer: Unable to forestall what I hope, or to put off what I fear, bound by my works, with all my good in another's hand. There is no poor man poorer than I.

Satan, the accursed, appeared to Jesus, and said unto him, "Say, there is no God but God." He said: It is a true saying, but I will not say it at thy invitation.

When Jesus was born, the demons came to Satan, and said, "The idols have been overturned." He said, "This is a mere accident that hath occurred; keep still." Then he flew till he had gone over both hemispheres, and found nothing. After that he found Jesus the son of Mary already born, with the angels surrounding him. He returned to the demons, and said, "A prophet was born yesterday; no woman ever conceived or bare a child without my presence, save this one. Hope not, therefore, that the idols will be worshipped after this night, so attack mankind through haste and thoughtlessness."

Jesus lay down one day with his head upon a stone. Satan, passing by, said, "O Jesus, thou art fond of this world." So, he took the stone and cast it from under his head, saying:

This be thine together with the world.

Jesus was asked, "Who taught thee?" He answered: No one taught me. I saw that the ignorance of the fool was a shame, and I avoided it.

Jesus said: Blessed is he who abandoneth a present pleasure for the sake of a promised (reward) which is absent and unseen.

Jesus said: O company of apostles, make hungry your livers, and bare your bodies; perhaps then your hearts may see God.

It is related how Jesus remained sixty days addressing his Lord, without eating. Then the thought of bread came into his mind, and his communion was interrupted, and he saw a loaf set before him. Then he sat down and wept over the loss of his communion, when he beheld an old man close to him. Jesus said unto him: God bless thee, thou saint of God! Pray to God for me, for I was in an ecstasy when the thought of bread entered my mind, and the ecstasy was interrupted. The old man said, "O God, if Thou knowest that the thought of bread came into my mind since I knew Thee, then forgive me not. Nay, when it was before me, I would eat it without thought or reflection."

Jesus said: Beware of glances; for they plant passion in the heart, and that is a sufficient temptation.

Jesus was asked by some men to guide them to some course whereby they might enter paradise. He said: Speak not at all. They said, "We cannot do this." He said: Then only say what is good.

Jesus said: Devotion is often parts. Nine of them consist in silence, and one in solitude.

Jesus said: Whosoever lieth much, loseth his beauty; and whosoever wrangleth with others, loseth his honour; and whosoever is much troubled, sickeneth in his body; and whosoever is evilly disposed, tortureth himself.

Jesus, passing by a swine, said to it: Go in peace. They said, "O Spirit of God, sayest thou so to a swine?" He answered: I would not accustom my tongue to evil.

Jesus said: One of the greatest of sins in God s eyes is that a man should say God knoweth what He knoweth not.

Malik, son of Dinar, said, "Jesus one day walked with his apostles, and they passed by the carcass of a dog. The apostles said, How foul is the smell of this dog! But Jesus said: How white are its teeth "

Christ passed by certain of the Jews, who spake evil to him; but he spake good to them in return. It was said to him, "Verily, these speak ill unto thee, and dost thou speak good?" He said: Each giveth out of his store.

Jesus said: Take not the world for your lord, lest it take you for its slaves. Lay up your treasure with Him who will not waste it, etc.

Jesus said: Ye company of apostles, verily, I have over thrown the world upon her face for you; raise her not up after me. It is a mark of the foulness of this world that God is disobeyed therein, and that the future world cannot be attained save by abandonment of this; pass then through this world, and linger not there; and know that the root of every sin is love of the world. Often doth the pleasure of an hour bestow on him that enjoyeth it long pain.

He said again: I have laid the world low for you, and ye are seated upon its back. Let not kings and women dispute with you the possession of it. Dispute not the world with kings, for they will not offer you what you have abandoned and their world; but guard against women by fasting and prayer.

He said again: The world seeketh and is sought. If a man seeketh the next world, this world seeketh him till he obtain therein his full sustenance; but if a man seeketh this world, the next world seeketh him till death cometh and taketh him by the throat.

Jesus said: The love of this world and of the next cannot agree in a believer s heart, even as fire and water cannot agree in a single vessel.

Jesus being asked, "Why dost thou not take a house to shelter thee?" said: The rags of those that were before us are good enough for us.

It is recorded that one-day Jesus was sore troubled by the rain and thunder and lightning, and began to seek a shelter.

His eye fell upon a tent hard by; but when he came there, finding a woman inside, he turned away from it. Then he noticed a cave in a mountain; but when he came thither, there was a lion there. Laying his hand upon the lion, he said : My God, Thou hast given each thing a resting-place, but to me Thou hast given none Then God revealed to him, "Thy resting-place is in the abode of my mercy, that I may wed thee on the day of judgment . . . and make thy bridal feast four thousand years, of which each day is like a lifetime in this present world; and that I may command a herald to proclaim, Where are they that fast in this world? Come to the bridal feast of Jesus, who fasted in this world! "

Jesus said: Woe unto him who hath this world, seeing that he must die and leave it, and all that is in it! It deceiveth him, yet he trusteth in it; he relieth upon it, and it betrayeth him. Woe unto them that are deceived! When they shall be shown what they loathe, and shall be abandoned by what they love; and shall be overtaken by that where with they are threatened! Woe unto him whose care is the world, and whose work is sin; seeing that one day he shall be disgraced by his sin.

Jesus said: Who is it that buildeth upon the waves of the sea? Such is the world; take it not for your resting-place.

Some said to Jesus, "Teach us some doctrine for which God will love us." Jesus said: Hate the world, and God will love you.

Jesus said: Ye company of apostles, be satisfied with a humble portion in this world, so your faith be whole; even as the people of this world are satisfied with a humble portion in faith, so this world be secured to them.

Jesus said: O thou that seekest this world to do charity, to abandon it were more charitable.

Jesus used to say: My condiment is hunger, my inner garment fear, and my outer garment wool. I warm myself in winter in the sun; my candle is the moon; my mounts are my feet; my food and dainties are the fruits of the earth; neither at eventide nor in the morning have I aught in my possession, yet no one on earth is richer than I.

Before our Lord Jesus Christ's resurrection from the dead, the apostles, wishing to question him, said, "Lord, reveal unto us thy mysteries." And Jesus said unto them, "If I lay aside my mortal body, I shall not be able to reveal them unto you."

And our Lord Jesus Christ having gone up to the mountain with Peter, and Andrew, and the rest of his disciples,

the Lord fasted forty days. Then the devil appeared before his face, and said unto him, "I adjure thee by the name of the great God, that thou tell me the very truth as to whence thou art." Jesus said unto him, "I am from the eternal and immortal Father." Then the devil said to him, "Thou didst say it." The devil again said to him, "Go to heaven, and sit down upon thy throne, in order that the heavens, as thou pratest, and the earth, may hearken unto thee. Thou didst have angels; why didst thou not send them? but being God, thou earnest upon such a journey." The Lord said, "Hear why I came although I was God. It was on account of thee and thy angels; for having descended from the heavens, ye did no good work, but having overcome mankind, ye rejoice, ye unclean demons, and lead men astray by your deceit." The devil said, "Go to heaven, and sit down upon thy throne, lest I discover thee to my angels; for my angels are terrible, and if I should show thee to them, I could smite thee like one of mankind." And the Lord said, "I came on account of thee, and of thy angels, of thy associates, of thy works, and of thy desires." The devil said, "Who are my associates, and what are my works and desires?" Jesus said, "Murderers, adulterers, thieves, liars, darkness, fire, hail, tumults, depths, false witnessing, disobedience, drunkenness, harp-dances, remembering of grudges, cursing of brethren, daggers for children, the separation of hermaphrodites, heresy and faction, envy towards brethren and neighbours, and the things not pleasing to God."

The devil said, "Because such are my works, then I am greater than thou, and I was greater than thy angels. Thou art the king in the heavens, I am the king upon earth. Thou art Christ, and I am Antichrist." The Lord said, "Thou art the phantasm of the world." The devil said, "And thou art the phantasm which was born of the woman." Jesus said, "It is true that I was born of a woman, that I might save the man whom I created; and on this account, I shall not abandon him before he appear at the third heaven, before the face of my Father, and shall enjoy the good things in the heavens." And the devil said, "Thou thyself didst form Adam, and didst plant paradise, and didst place him in it; but I made him not to enter into paradise for one day." And the Lord said, "Thou didst deceive Adam, and didst drive him out of paradise; but I will not suffer him to be made a mockery by thee."

And the devil said, "If a man shall sin, and give up thy glory, and shall do my will, what part hath he with thee?" And the Lord said, "If a man shall sin, and do thy works, and perform thy will, and shall give up my glory, and shall

live ninety years and come to repentance, receive strangers, guide the blind, shall company with the dead in prayers and fastings, and in his prayer shall say, \*O God, have mercy on me a sinner, his good death cometh, and obtaineth the pardon of his wickedness. He shall be given to the archangel Michael, leader of those above, and shall become a suppliant to me; and I shall enlighten him, and lead him to paradise." And again Jesus said, "If a man shall live and do thy will, and reject my glory, and if he shall not repent of the evil which he shall do, especially should he live fifty or sixty years, and until eighty years shall not come to repentance, and when a sinner his death cometh, I will deliver him to the angel Emelouch, and he will lead him away to the outer darkness with the archdemons, and he shall be punished. According to his stumblings, I will reckon; I will examine him for my perfecting, and will not destroy him, because he is my creation. And the angel will lead him away to the lake of fire, where also thou art about to proceed with thy demons, O wicked devil."

Then the devil, being angry, withdrew from him, and called his eight myriads of grinning demons, saying unto them, "My children, be strong and play the man; for the great Christ hath descended upon the earth, and if we shall kill him, the kingdom is ours forever. But we ourselves must go before, and I will come behind, and we will smite him like one of mankind. From the time when he formed Adam, I was not willing to worship him, and from that time he and his Father hated me." And when he had said these things, the crowd of demons put itself in motion, and the cloud of dust raised by them extended twenty stadia. But the Lord's disciples, seeing the mountains trembling, the fountains spouting forth, and the fishes leaping out, were exceedingly terrified, and said, "Lord, seeing these things, we shall die." The Lord said to them, "Fear not the devil; I will smite him together with his demons."

While they were saying these things, the crowd of demons drew near, about thirteen stadia off. But Philip and Thomas said, "The God of all Himself cast the devil from heaven." While they were saying these things, the crowd of demons approached until they were three stadia distant. And Peter, receiving cowardice from the devil, wished to make Jesus manifest. And the Lord said, "Be not afraid until thou seest the glory of God." He turned and stood at the feet of Jesus. Then our Lord Jesus Christ prayed, and changed to his divine glory. And he commanded a cloud of heaven to suspend the devil at his feet; and he smoked him with smoke. And here the demons cried out, saying, "And whither shall we flee? But come, let us betake ourselves into the abyss, where we may be saved." And the devil, being suspended, cried out with a loud voice, saying, "Lord, lead me down from this distress, and destroy me not prematurely." And the Lord said, "If I lead thee down, wilt thou cease to make war against the race of men?" And the devil said, "My Lord, I can bring it to pass that as many as believed upon my polluted and unclean kind shall believe upon thy name."

And the Lord commanded him to be brought down upon the earth; and the devil, having fallen as lightning, stationed himself before the feet of Jesus. Then Jesus changed into his human condition, even as on our account he was born. And the devil, seeing that Jesus was become a man, snorted contemptuously in his mouth, and violently stood up against him for the purpose of laying hold on Jesus.

And the Lord said to him, "Again, devil, hast thou the power to attack me? O Satan, wilt thou again enter into controversy? I will not spit upon thee, nor will I breathe upon thee. For my spittle is healing and strength, and as to my breathing, the very Holy Spirit proceedeth from my mouth. Yea, my powers are great, but if I do not make war upon thee, I will not be king forever."

And the devil said, "I will go to the high priests Annas and Caiaphas, to the chief priests, to my Jews; and I will prepare them to crucify thee. I am not like the Most High, but thou art His Son. But I am like myself; I am Anti-Christ. Thou art the heavenly king, and I the earthly, since, indeed, thou castest me away. And also, I caused John, who baptized thee, to be put to death by Herod, and his head to be triumphed over by a dancing woman/ And the Lord said, "John did not die, but liveth. But hear, wicked devil. Art thou able to gather wine from thorns, or harvest fruit from thistles?" And the devil was silent, making no answer. And Jesus said to him, "Art thou satisfied, devil? O Satan, wilt thou again make disputation?" And he answered, "My Lord, I have naught to say."

And the Lord prayed a third time, and was changed into his divine glory. And he commanded the devil to be removed from him thirteen stadia. And he sealed the earth; and the earth was rent a hundred cubits, and was cloven asunder to the subterranean regions of the abyss. And the devil sent forth a loud voice, saying, "Lord, where am I going." The Lord said, "Descend, and thou shalt know." The devil said, "My Lord, how great is the depth?" Jesus said, "Should ninety-eight men roll down it a stone commensurate with their strength, the stone descending for fifty years would become like a grain of mustard before it came near the place where thou art going."

And the devil said, "Lord, and from then what?" The Lord said, "There thou shalt remain until the end of time, being beaten by twenty-four angels, night and day. But at the end of that age, thou shalt go out upon the earth, and come to a country called Gouze, a country of the Egyptians, to the city of Daphne, offered for sale as a little fish. A virgin maid will conceive thee, by name Eudocia; because thou oughtest to be born from injustice. Being born of her three months, thou shalt establish thy throne upon the earth, and shalt reign three years; and many shall believe upon thee."

And the devil said, "Until then, have I power to reign?" Jesus said, "O Satan, rejoice not because thou hast power to reign! But I can shift the years as a book, and I can make the three years three months or three weeks, the weeks days, the days hours, the hours moments." The devil said, "Lord, and from then what?" And Jesus said, "In its own season there shall be corn and much wine, and for two seasons there shall not be found in the four extremities of the earth either wine or oil, except the widow's measure of corn and half a pound of oil. I myself will come with ten thousand times ten thousand angels, and with Enoch and Elijah and John, and with my mother the virgin, and with the holy John who baptized me, whom thou didst say, I made as the sport of a feast to be beheaded, and his head to be presented on a waiter before Herod. I send him for thy upbraiding and destruction. These will refute thee of thy name appearing any longer either in heaven or on earth, and they purpose to kill thee, base dog, devil. Because glory is becoming to our holy God."

they beheld him in such a light as it is not possible for a man that useth corruptible speech to tell what it was like.

Again, in like manner he leadeth these three up into the mountain, saying, "Come ye with me." And they again went; and they beheld him at a distance, praying. Now, therefore, John, because Jesus loved him, drew nigh unto him softly, as though he would not see, and stood looking upon his hinder parts. And he beheld him that he was not in any wise clad with garments, but was seen of them naked thereof, and not in any wise as a man; and his feet whiter than any snow, so that the ground there was lighted up by his feet; and his head reaching unto the heaven; so that John was afraid and cried out, and he turned and appeared as a man of small stature, and took hold upon his beard and pulled it, and said unto him, "John, be not unbelieveing, but believeing, and not a busybody." And John said unto him, "But what have I done, Lord?" And John suffered so great pain in that place where he took hold upon his beard, for thirty days, that he said unto him, "Lord, if thy twitch when thou wast in sport hath given me so great pain, what were it if thou hadst given me a buffet?" And he said unto him, "Let it be thine from henceforth not to tempt him who is not to be tempted."

But Peter and James were wroth because John spake with the Lord, and beckoned unto him that he should come unto them, and leave the Lord alone. And he went, and they both said unto him, "He that was speaking with the Lord when he was upon the mount, who was he? for we heard both of them speaking." And John, when he considered his great grace and his unity which hath many faces, and his wisdom which without ceasing looked upon them, said, "That ye shall learn if ye inquire of him."



(o) Now Jesus said these and many other things to his disciples, "Nothing is impossible to you in the removal of the mountains. Now, therefore, have faith in the love of my Father; for faith is the end of all things." And all these things our Saviour spake to his apostles, comforting them on the mount; knowing that which was spread abroad concerning him in Judaea, by the authorities that came after him, to take him by force, that they might make him a king. And the messengers of Theophilus came unto Jesus, and they told him, saying, "They seek after thee, wishing to make thee king." The apostles said to Jesus, "Our Lord, we are glad that they will make thee king." Jesus said to them, "Did I not say unto you again, My kingdom is not of this world? Do not have the joy of the kingdom of this world in your heart, O my brethren and apostles; for it is temporal. Did I covenant with you, O my holy members and my brethren, to eat with you at the table of the kingdom of this world? But my kingdom continueth forever in heaven and on earth."

Now as Jesus said these and many other things to his disciples, he was hidden on the mount, because they sought after him to make him king. And again, our Lord Jesus, knowing all things that were coming upon him, said to his disciples, "My brethren, behold, the devil hath mingled for himself a cup of guile, that I should be crucified. Now, therefore, let all my mysteries sink into your ears. I have not left you lacking any of all the mysteries of my kingdom. I have given unto you all authority in heaven and on earth.

have set the power of serpents and scorpions under your authority. Now, therefore, arise, let us go hence, for Herod seeketh me to kill me."

And our Lord Jesus came down from the mount with his disciples. And, behold, the devil met them; and he took the form of a fisherman, many demons following him, carrying many nets and drag-nets and hooks, and casting nets and hooks on the mount. Now the apostles, when they saw them casting nets hither and thither, and hooks, wondered exceedingly. And they said to Jesus, "O Lord, what manner of one is this, doing these things in this desert?" Jesus said to them, "Peter, this is he of whom I spake to thee, saying, Behold, Satan asked for you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not."

(John said to him, "What do these find in this desert?" Jesus said to him, "My beloved John, he who seeketh him, behold, he hath caught him already. This is the fisherman that catcheth every bad fish. This is the snarer of every foul beast and of every one that is bad."

Philip said to him, "My Lord, who shall be taken by the hook of this one or by his nets?" Jesus said to him, "Many shall be taken by the hook of this one and by his nets." Andrew said to him, "My Lord, what is the use of this one making men to transgress?" Jesus said to him, "Did I not come to take those who are mine for my

kingdom? This one also seeketh those who are his for punishment. I suffered this great humiliation, and I came down to the world, that I might pluck out this talon of death, even this one."

John said to him, "My Lord, command me to go unto him, that I may know what he hath done." Jesus said to him, "Go, my beloved John, for I have sanctified thee from the time that thou didst receive suck from thy mother." And the holy John went to the devil. He said to him, "What dost thou with these nets? or what dost thou catch here?" The devil said to him, "I have heard concerning thee and thy brethren, that ye are fishermen that catch fish. I have come hither to see your mastery to-day. Behold, I and my servants and my nets are here. Do thou also call thy brethren; and let them come unto thee hither with their nets, that we may cast them here. He who catcheth fish here, he is the master. It is not a wonder to catch fish in the waters; the wonder is in this desert, to catch fish therein." John said to him, "I have already heard of thy mastery, before I came unto thee hither. But cast thy nets, that we may see what thou wilt catch." Straightway he cast them. He caught every kind of foul fish which was in the waters some taken by their eyes, some caught by their entrails, others taken by their lips. Jesus was afar off with his apostles, beholding them. He said to them, "See how Satan catcheth the sinners by their members."

Now it came to pass in those days when Jesus had wrought many and extraordinary miracles in Judaea, and had raised Lazarus, that there was a chief of Galilee with Herod, for the care of the countries of Philip, over which he was appointed; who was accused before the king that he was laying them waste for the sake of his wife, because Herod took her from him. And Carius, the chief the king, when he heard the mighty works which Jesus was doing, went unto him that he might see him. Then Carius brought the report of Jesus, and sent it to Herod, saying, "This man is worthy to be made king over all Judaea and the countries of Philip."

And the authorities of Tiberius prevailed the second time concerning Jesus, and indeed Pilate also, that they might commend Jesus, to make him king. And Pilate praised them exceedingly, saying, "Truly, according to the signs and wonders which that man doeth, he is worthy. We will make him king over all the countries of Judaea. And as for those things that I hear concerning that man, he is a good man, and he is fit to be made king."

When Herod heard these things concerning Jesus, that he was worthy to be made king, he was greatly distressed, and brought great accusations against Jesus. And as Pilate was saying these things before the authorities of Tiberius the king, Herod could not refrain from setting Pilate at nought, saying, "Thou art a Galilaeen, foreign, Egyptian Pontus. Thou dost not know any law at all; and indeed, thou hast not long been governor of this city, that thou shouldest know the works of that man." Herod

said to him, "Everyone that opposeth the command of the king angereth the king; for it is no care to me that Jesus should reign over Judaea." And straightway there was enmity between Herod and Pilate, because of Jesus, from that day. This saying was spread abroad in all Judaea, "Jesus the king of the Jews."

Now when Herod heard these things, he still continued in his madness against Jesus, saying, "My father died at the occasion of this man in his youth; but I suffer not myself to die, whilst this man liveth." And he gave much money to the authorities; and he brought them on their way to the king. And he spread abroad great guile in all Judaea. And so, he gathered together all the chiefs of the Jews, and spake to them that which Carus thought concerning Jesus, that he should be made king. And straightway Herod commanded them, saying, "He who is found consenting unto this matter shall come under the destruction of the sword, and they that are in his house shall be seized."

Now Annas and Caiaphas and the chiefs of the Jews were gathered together unto Carus, the chief of Tiberius the king; and they agreed upon lying words and false testimonies, which did not agree together, concerning Jesus, from his birth unto his death; some saying, "He is a magician;" others, "He was born of fornication;" some, "He breaketh the Sabbath;" others, "He hath abolished the synagogue of the Jews." And straightway they sent for Joseph and Nicodemus, and brought them; who also were chiefs of the Jews; and they consented not with them unto their lying accusations, but spake blessed words concerning Jesus. And Jesus being hated by the Hebrews on account of the miracles he did, there came of the Jews to the chief priests Annas and Caiaphas, Judas, Levi, Nephthalim, Alexander, Syrus, Semes, Dathaes, Gamaliel, Jairus, and many others, speaking against Christ. And the chief priests sent them away to say these things to Pilate also.

Now seven days before Christ suffered, two condemned robbers were sent from Jericho to the procurator Pilate, and their case was as followeth: The first, his name Gestas, put travellers to death, murdering them with the sword, and others he exposed naked. And he hung up women by the heels, head down, and cut off their breasts, and drank the blood of infants limbs, never having known God, not obeying the laws, being violent from the beginning, and doing such deeds.

The case of the other was as followeth: He was called Dismas, and was by birth a Galilaean, and kept an inn. He made attacks upon the rich, but was good to the poor a thief like Tobit; for he buried the bodies of the poor. And he set his hands to robbing the multitude of the Jews, and stole the law itself in Jerusalem, and stripped naked the daughter of Caiaphas, who was priestess of the sanctuary, and took away from its place the mysterious deposit itself placed there by Solomon. Such were his doings. And to Caiaphas and the multitude of the Jews it was not a passover; but it was a great mourning to them, on account of the plundering of the sanctuary by the

robber. And they summoned Judas Iscariot, and spake to him, for he was son of the brother of Caiaphas the priest. He was not a disciple before the face of Jesus, but all the multitude of the Jews craftily supported him, that he might follow Jesus, not that he might be obedient to the miracles done by him, nor that he might confess him; but that he might betray him to them, wishing to catch up some lying word of him, giving him gifts for such brave, honest conduct to the amount of a half shekel of gold each day. And he did this for two years with Jesus, as saith one of his disciples called John.

And through this great matter the disciples remained hidden, and were not able to go out for a great while for fear of the Jews, lest they should put them to death; until the Lord Jesus Christ came unto them, and showed them the way wherein they should go.\* And Mary the mother of the Lord

Jesus Christ was with them in the house, and the women also that followed her from Jerusalem, (for they were going with them until the Lord Jesus was crucified) ; even Salome and Joanna and all the rest of the virgins who went with her. And their father Peter sanctified an altar in the house in which they were, even as the Lord taught them before he suffered.

And on the third day before Jesus was laid hold of, Judas saith to the Jews, "Come, let us hold a council; for perhaps it was not the robber that stole the law, but Jesus himself, and I accuse him." And when these words had been spoken, Nicodemus, who kept the keys of the sanctuary, came in and said to all, "Do not do such a deed." For Nicodemus was true, more than all the multitude of the Jews. And the daughter of Caiaphas, Sarah by name, cried out, and said, "He himself said before all, against this holy place, I am able to destroy this temple, and in three days to raise it." The Jews say to her, "Thou hast credit with all of us." For they regarded her as a prophetess. And, assuredly, after the council had been held, Jesus was laid hold of.

And on the following day, the fourth day of the week, they brought him at the ninth hour into the hall of Caiaphas. And he remained in keeping in the house of the high priest during that day; and the rulers of the people were troubled, and counselled together concerning him. And Annas and Caiaphas say to him, "Tell us, why hast thou stolen our law, and renounced the ordinances of Moses and the prophets?"

And Jesus answered nothing. And again a second time, the multitude being present, they say to him, "The sanctuary which Solomon built in forty and six years, why dost thou wish to destroy in one moment?" And to these things Jesus answered nothing. For the sanctuary of the synagogue had been plundered by the robber.

And the different ones present at the council spake as followeth :

Simon the Leper: By what right do ye condemn a man for insurrection?

Rabam: I know not why the laws were made, if they are not kept.

Achias: We must first have well-founded information and knowledge, and the ground for an accusation, before we condemn him to death.

Subath: We cannot, according to divine and human law, condemn anyone unless he hath deserved it. Therefore, what hath this man done?

Rosnophin: Why are the laws enacted, if we are not willing to keep them?

Phutiphares: A deceiver, through whom a tumult is made among the common folk, is not good for the country.

Ryphar: The laws punish none but the guilty, therefore, if he is a transgressor, let him first acknowledge his own deed; but wish ye not hastily to condemn him.

Joseph of Arimathea: O how shameful and ridiculous it is, that there cannot be found one in a city to be a defender of the innocent man!

Joram: Why do we let the righteous man die on account of his righteousness?

Ehiberis: Although he were righteous, yet should he be put to death; because the common folk, through his teachings, have become rebellious.

Nicodemus: Doth our law, then, judge a man before he hath been heard and it is known what he hath done?

Diarabias: Because he is accused of such things before a council, so is he worthy of death.

Sereas: A rebellious man is harmful to the country; therefore, must he be taken away from the people.

Rabinth: Be he righteous or unrighteous, so long as he is opposed to the laws customary from of old, we can by no means bear with or suffer him.

Josaphat: Let him forever be bound in prison with iron chains.

Ptolomaeus: Is he then neither righteous nor unrighteous? Why do we so long delay, ere we condemn him to death, or banish him out of the land?

Jeras: It is much better and wiser that he be put out of the country, or that he be sent to the Emperor.

Mesa: Is he righteous, we ourselves will turn unto him; is he unrighteous, we will thrust him away from us.

Samech: Let us use peaceful means, in order that he be not stubborn towards us; and will he not afterwards do our will, so shall he be punished for it.

Caiaphas: Ye all know not what ye say to one another. It is better for us that one man die, than that the whole people should perish.

And from then on they thought only on how they might put him to death. But they were afraid, and said, "Not on the feast day, lest there be an uproar amongst the people."

And the evening of the fourth day being ended, all the multitude sought to burn the daughter of Caiaphas, on account of the loss of the law; for they did not know how they were to keep the passover. And she said to them, "Wait, my children, and let us destroy this Jesus, and the law will be found, and the holy feast will be fully accomplished."

And secretly Annas and Caiaphas gave considerable money to Judas Iscariot, saying, "Say as thou saidst to us before, I know that the law hath been stolen by Jesus/ that the accusation may be turned against him, and not against this maiden, who is free from blame." And Judas, having received this command, said to them, "Let not all the multitude know that I have been instructed by you to do this against Jesus; but release Jesus, and I persuade the multitude that it is so." And craftily they released Jesus.

And Judas, going into the sanctuary at the dawn of the fifth day, saith to all the people, "What will ye give me, and I will give up to you the overthrower of the law, and the plunderer of the prophets?" The Jews say to him, "If thou wilt give him up to us, we will give thee thirty pieces of gold." And the people did not know that Judas was speaking about Jesus; for many of them confessed that he was the Son of God. And Judas received the thirty pieces of gold. Now these were the same which the Magi brought among the presents for Jesus. They were lost during the flight into Egypt, and a herdsman finding them, offered them in the temple, so that they came into the hands of the high priest, who with them purchased the treachery of Judas.\*

Now Judas had been unfortunate in regard to his lust for the three hundred pence for the ointment of Mary. Thirty pence, as the tenth part which he was accustomed to appropriate to himself, was thus lost to him, and this persuaded him to compensate himself for the sum lost, by the basest treachery.

Now Jesus abode that day at the house of Simon the Or, "taker away." this money with the gold

leper, the disciples being with him; and he told unto them the things which were about to happen to him. And Judas going out at the fourth hour, and at the fifth, found

Jesus walking in the street. And as evening was coming on, Judas said to the Jews, "Give me the aid of soldiers with swords and staves, and I will give him up to you." They therefore gave him officers for the purpose of seizing him. And as they were going along, Judas said to them, "Lay hold of the man whom I shall kiss, for he hath stolen the law and the prophets."

Now they say that on this day they served up to the Lord a roasted cock. And when Judas had gone out to make the bargain about the Saviour, he ordered the roasted cock to rise up and follow the traitor. The cock did so, and reported to the Lord that Judas had sold him. And for this, that cock shall enter paradise.

Now the disciples said unto Jesus, "Where wishest thou that we should prepare for thee to eat the passover?" And he said to them, "Have I earnestly desired to eat this flesh, the passover, with you? And when they had eaten the passover with him, and when Judas had dipped his hand into the dish, and received the sop, and was gone out by night, the Lord said to them, "The hour is come that ye shall be dispersed, and shall leave me alone." And everyone vehemently affirming that they would not forsake him, Peter adding the promise that he would die with him, the Lord said, "Verily, I say unto thee, before the cock croweth, thou shalt thrice deny that thou knowest me."

And he delivered to his disciples the representative mysteries of his precious body and blood, Judas not being present with them. And he said, "For as often as ye eat this bread and drink this cup, ye do show my death and confess my resurrection till I come." Again he said, "Let no man deceive himself; if any be not within the altar, he is deprived of the bread of God." If anyone taketh the body of the Lord, and rinseth [the mouth], he shall be accursed."

And lifting up his hands, Jesus said to his disciples, "Behold, the hour is come to drink the cup, which the Father hath given me to drink. I go again to my Father who hath sent me; and I say to you again: I send you; keep my commandments. Teach

what I have taught you, that the world may know it. Therefore, receive the Holy Ghost; and whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained; ye have heard what I said unto you: I am not of this world, the Comforter is among you; teach through the Comforter. As the Father hath sent me, so do I send you. Verily, I say unto you, I am not of this world; but John shall be your father, till he shall go with me into the paradise." And he anointed them with the Holy Ghost.

Now before he was taken by the lawless Jews, who also were governed by the lawless serpent, he gathered the disciples all together, and said, "Before I am delivered up to them, let us sing an hymn to the Father, and so go forth to what lieth before us." So he commanded them to make as it were a ring, holding one another's hands; and himself standing in the middle, he said, Respond amen to me." He began, then, to sing an hymn, and to say: Glory to Thee, Father.

And the disciples, going about in a ring, said, "Amen."

Glory to Thee, Word; glory to Thee, Grace. Amen.

Glory to Thee, Holy Ghost; glory to Thy glory. Amen.

We praise Thee, O Father; we give thanks to Thee, O Light wherein dwelleth not darkness. Amen.

Now whereas we give thanks, I say:

I would be saved and I would save. Amen.

I would be loosed and I would loose. Amen.

I would be pierced and I would pierce. Amen.

I would be born and I would bear. Amen.

I would eat and I would be eaten. Amen.

I would hear and I would be heard. Amen.

I would be understood, being wholly understanding.  
Amen.

I would wash myself, and I would wash others. Amen.



Grace is dancing, I would pipe; dance, all of you. Amen.

I would mourn; lament, all of you. Amen.

One Ogdoad is singing praise with us. Amen.

The Twelfth number is dancing above. Amen.

Also the Whole, that can dance. Amen.

He that danceth not, knoweth not what is being done.  
Amen.

I would flee and I would stay. Amen.  
I would deck and I would be decked. Amen.

I would be united and I would unite. Amen.  
I have no house and I have houses. Amen.

I have no place and I have places. Amen.

I have no temple and I have temples. Amen.

I am a lamp to thee who beholdest me. Amen.

I am a mirror to thee who perceivest me. Amen.

I am a door to thee who knockest at me. Amen.

I am a way to thee, a wayfarer.

Now respond to my dancing.

See thyself in me who speak; and when thou hast seen what I do, keep silence  
about my mysteries.

Thou that dancest, perceive what I do; for thine is this passion of the manhood which  
I am to suffer.

For thou couldst not at all have apprehended what thou sufferest, if I had not been  
sent unto thee as the Word by the Father.

Thou that hast seen what I suffer, thou hast seen me as suffering; and seeing that, thou hast not stood firm, but wast moved wholly, yea, moved to make wise.

Thou hast me for a bed, rest upon me.

Who am I? Thou shalt know when I go away.

What I am now seen to be, that am I not; but what I am, thou shalt see when thou comest.

If thou hadst known how to suffer, thou wouldst have had the power not so suffer.

That which thou knowest not, I myself will teach thee.

Thy God am I, not the God of the betrayer.

I would keep time with holy souls.

In me know thou the word of wisdom.

Say thou again with me, "Glory to Thee, Father; glory to Thee, Word; glory to Thee, Holy Ghost."

Now concerning me, if thou wouldst know what I was.

With a word did I once deceive all things, and was not put to shame in any wise.

I have leaped; but do thou understand the whole, and having understood it, say,

"Glory to Thee, Father. Amen."

And the Lord went out to the Mount of Olives, near the brook Cedron, where there was a garden; and the disciples were with him. And he said to them:

The tree will be known by its fruit, so that men will praise it on account of its fruit; for it is more excellent than many fruits of the garden.

Amen. Give me then Thy power, my Father, wherewith I may lead them that love Thy words.

Amen. I have taken unto me the crown of lordship, namely, the crown of those who live, since they are despised in their humility, whilst yet no one hath become like unto

them. I have become king through Thee, my Father. Thou makest the enemy to be subject unto me.

Amen. Through whom shall the enemy be dashed in pieces? Through the Anointed One.

Amen. Through whom shall the talons of death be destroyed? Through the Only-begotten.

Amen. To whom belongeth the lordship? It belongeth to the Son.

Amen. Through whom have all things been? Through the First-born.

And when the Lord had completed the whole story of his life, he turned to the apostles, and said, "The hour is come when I must be taken away from you. The spirit truly is willing, but the flesh is weak. Tarry, then, and watch with me." But the apostles wept, whilst they said to him, "Blame us not, O Son of God; what is then our end?" Jesus answered, and said unto them, "Fear ye not lest I should be destroyed, but yet the more take courage. Fear ye not before the presence of the power of death. Remember all that I have said unto you. Know that they have persecuted me, as they have persecuted you. Rejoice ye, then, that I have overcome the world."

And being separated not far from the disciples, the Lord prayed to his Father, saying, "Father, remove this cup away from me, yet not my will, but Thine be done." And when he had done this thrice, while the disciples out of despondency of mind were fallen asleep, he came, and said, "The hour is come, and the son of man is betrayed into the hands of sinners." And behold, Judas, and with him a multitude of ungodly men, to whom he showeth the signal by which he was to betray him a deceitful kiss. Going up to Jesus, therefore, he kissed him, saying, "Hail, Rabbi!" And having laid hold of the Lord, and bound him, they led him to the house of Caiaphas the high priest, wherein were assembled many, not the people, but a great rout, not an holy council, but an assembly of the wicked and council of the ungodly. And when they gave him up to Caiaphas and the chief priests, Judas said, "This is he who stole the law and the prophets." And the Jews gave Jesus an unjust trial, saying, "Why hast thou done these things?" And he answered nothing. And they did many things against him, and left no kind of injury untried, spitting upon him, cavilling at him, beating him, smiting him on the face, reviling him, tempting him, seeking vain divination instead of true prophecies from him; calling him a deceiver, a blasphemer, a transgressor of Moses, a destroyer of the temple, a taker away of sacrifices, an enemy to the Romans, and adversary to Caesar. And these reproaches did these bulls and dogs in their madness cast upon him, till it was very

early in the morning; and then they led him away to Annas, who was father-in-law to Caiaphas; and they did the like things to him there, it being the day of the preparation. But Nicodemus and Joseph of Arimathaea, seeing the seat of the plagues, stood off from them, not wishing to perish along with the counsel of the ungodly.

Having therefore done many and dreadful things against Jesus that night, the Jews wished to give him up to Pilate the procurator, at the dawn of the preparation, that he might crucify him. And for this purpose they all came together, and accused Jesus before Pilate, saying, "A man walketh about in this city whose father is called Joseph the carpenter, and his mother Mary; and he calleth himself king and Son of God; and being a Jew, he overturneth the scriptures, and doeth away with the Sabbath, and wisheth to do away with the law of our fathers."

Pilate, then, asked, in order to learn from them in what manner he did away with the Sabbath, "What is it that he doeth, and wisheth to destroy the law?" And the Jews answered, saying, "He cureth the sick on the Sabbath. We have a law not to heal any one on the Sabbath, but he, by evil arts, healeth on the Sabbath the lame and the hunch backed, the blind, the palsied, the lepers, the demoniacs, the withered, and the dumb." Pilate saith to them, "If he maketh the sick whole, he doeth no evil. By what evil arts?" They say to him, "He is a magician. If he effected the cures roperly, small would be the evil; but by using magic he doeth these things, and by having the demons on his side. By Beelzebub, prince of the demons, he casteth out demons, and they are all subject to him." Pilate saith, "To cure a person that is ill is not a diabolic work, but a grace from God. It is not in an unclean spirit to cast out demons, but in the god Aesculapius."

And the Jews said, "We beseech your highness to summon him before your tribunal, in order that thou mayest make accurate inquiry into what we say And Pilate, having called them, saith, "Tell me how I, being a procurator, can try a king?" They say to him, "We do not say that he is a king, but he himself saith that he is." And Pilate, calling one of his officers, Rahab, threw off his cloak, and gave it to him, saying, "Go away, and show this to Jesus, and say to him, Pilate the governor calleth thee to come before him. And let Jesus be brought in with respect." And the runner going out, and recognizing him, adored him, and took the cloak, and spread it on the ground; and urged him to walk upon it, and summoned him, saying, "My lord, walk upon this, and come in, because the governor calleth thee." And the Jews, seeing what the runner had done, were greatly enraged, and came to Pilate murmuring against him that he had deemed Jesus worthy of so great honour. And they cried out, saying, "Why hast thou ordered him to come in by a runner, and not by a crier? for the runner too, seeing him, hath adored him; and hath spread out before him on the ground the cloak which he held in his hand, and made him walk like a king; and hath said to him, My lord, the governor calleth thee. :

And Pilate, having called the runner, saith to him, "Why hast thou done this, and spread out the cloak upon the earth, and made Jesus walk upon it?" The runner saith to him, "My lord procurator, when thou didst send me to Jerusalem to the Jew Alexander, I came upon Jesus entering the gate of the city, sitting upon an ass ; and the sons of the Hebrews held branches in their hands, others cut branches from the trees, strewing them in the way; others spread their garments in the way under him, saying, Hosanna, thou who art in the highest ; blessed is he that cometh in the name of the Lord And the ass walked upon the garments, and they went forth to meet him, and cried. Thus, therefore, it was necessary for me also to do."

The Jews, hearing these words, cried out and said to the runner, "The children of the Hebrews, indeed, cried out in Hebrew. How canst thou, a Gentile, know what was said by the Hebrews?" The runner saith to them, "I asked one of the Jews, and said, What is it they are shouting in Hebrew? and he interpreted it for me." Pilate saith to them, "And what did they shout in Hebrew?" The Jews say to him, "HOSANNA MEMBROME BARUCHAMMA ADONAI." Pilate saith to them, "And this hosanna, etc., how is it interpreted?" The Jews say to him, "Save now in the highest; blessed is he that cometh in the name of the Lord." Pilate saith to them, "If ye bear witness to the words spoken by your children, in what hath the runner done wrong? How now do ye bring charges, and say against Jesus what ye say?" And they were silent, having nothing to answer. And the procurator saith to the runner, "Go out, and bring him in what way thou wilt." And the runner going out, did in the same manner as before, and saith to Jesus, "My lord, come in, the procurator calleth thee."

Now as Jesus was coming to Pilate, the soldiers of Pilate adored him. And others also were standing before Pilate holding standards. And the tops of the standards were bent down, and adored Jesus as he was coming in. As Pilate, therefore, was wondering at what had happened, the Jews seeing the standards, how they bowed themselves and adored Jesus, cried out the more vehemently against the standard-bearers. And Pilate saith to the Jews, "Do ye not wonder how the tops of the standards were bent down, and adored Jesus?" The Jews say to Pilate, "We see how the standard bearers bent them down, and adored him; it was not the standards that adored Jesus, but the soldiers who were holding them carelessly." And the governor, calling the standard-bearers, saith to them, "Why have ye done so?" They say to Pilate, "We are Greeks and temple-slaves, and how could we adore him? and assuredly, as we were holding them up, the tops bent down of their own accord, and adored him."

Pilate saith to the chiefs of the synagogue and the elders of the people, "Choose ye twelve men, strong and powerful, and let them hold up the standards firmly; and let

us see whether they will bend down with them of themselves." And the elders of the Jews, taking twelve men very powerful and strong, made them hold the standards, six and six; and they stood before the governor's tribunal. And Pilate saith to the runner, "Take Jesus outside of the praetorium, and bring him in again in whatever way thou wilt!" And Jesus and the runner went out of the praetorium. And Pilate, calling those who had formerly held the standards, said to them, "I have sworn by the health of Caesar, and if the standards do not bow themselves when Jesus cometh in, I will cut off your heads." And the procurator ordered Jesus to come in the second time. And the runner did in the same manner as before, and made many entreaties to Jesus that he would go up to walk on the cloak. And he walked on it, and went in. And as he went in, the standards were again bent down, and adored Jesus.

And Pilate, seeing this, wondered greatly and was afraid; and immediately he sought to go away from the tribunal; but the Jews said, "He is a magician, and through that he doeth these things." And when he was still thinking of going away, his wife Procla sent to him, saying, "Have nothing to do with this just man; for many things have I suffered on his account this night." And Pilate, calling the Jews, said to them, "Ye know that my wife is a worshipper of God, and preferreth to adhere to the Jewish religion along with you." The Jews say to him, "So it is, and we know." Pilate saith to them, "Lo, my wife hath sent to me, saying, Have nothing to do with this just man; for I have suffered many things on account of him this night/ And the Jews, answering, said to Pilate, "Did we not say to thee, that he is a magician? Lo, he hath sent a vision of dreams to thy wife."

#### CHRIST BEFORE PILATE.

And Pilate, having summoned Jesus, saith to him, "Hearest thou what these testify against thee? Sayest thou nothing to them?" And Jesus said, "Unless they had the power, they would say nothing; for everyone hath the power over his own mouth to speak both good and evil as he wisheth. Let them see to it." And the elders of the Jews answered, and said to Jesus, "What shall we see. First, that thou wast born of fornication secondly, that thy birth in Bethlehem was the cause of the murder of the infants; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence in the people."

Some of the bystanders, God-fearing men of the Jews, say, "We deny that he was born of fornication; for we know that Joseph espoused Mary, and he was not born of fornication." Pilate saith to the Jews who said that he was born of fornication, "This story of yours is not true, because they were betrothed, as also these fellow countrymen of yours say." Annas and Caiaphas say to Pilate, "We, with all the multitude, cry out that he was born of fornication, and that he is a magician, and are

not believed; these are proselytes and his disciples." And Pilate, calling Annas and Caiaphas, saith to them, "What are proselytes?" They say to him, "They are by birth children of the Gentiles, and have now

become Jews." And those that knew of his daily life and said that he was not born of fornication, and was no magician, were: Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippa, and Judas. And they said, "We were not born proselytes, but are sons of the Jews, and we speak the truth; for we were present at the betrothal of Joseph and Mary."

And Pilate, calling these twelve men, saith to them, " adjure you by the health of Caesar, to tell me whether it be true that ye say, that he was not born of fornication." They say to Pilate, "We have a law against taking oaths, because it is a sin; but let them swear by the health of Caesar that it is not as we say, and we are worthy of death." Pilate saith to Annas and Caiaphas, "Have ye nothing to answer to this which these testify?" Annas and Caiaphas say to Pilate, "These twelve are believed when they say that he was not born of fornication ; and all of us cry out and know for certain that he was born of fornication, and that he is a magician, and a blasphemer, and that he saith that he is the Son of God and a king, and we are not believed." And Pilate ordereth all the multitude to go out, except the said twelve men alone; and he ordereth Jesus to be separated from them. And Pilate saith to them privately, "For what reason do they wish to put him to death?" They say to him, "They are angry because he healeth on the Sabbath." Pilate saith, "For a good work do they wish to put him to death?" They say to him, "Yes, my lord."

And Pilate went outside the praetorium, being rilled with and said to Annas, Caiaphas, and the crowd who brought Jesus, "I take the sun to witness that I find no fault in this man." The Jews answered, and said to the procurator, "If he were not a magician and blasphemer, we would not have delivered him to your highness." And Pilate said, "Take ye him, and judge him according to your law." The Jews said to Pilate, "It is not lawful for us to put any one to death." Pilate said, "Hath God said that ye are not to put to death, but that I am? If ye are unwilling to put him to death, how much more am I."

And Pilate went again into the praetorium, and spake to Jesus privately, and said to him, "Tell me, art thou the king of the Jews?" Jesus answered Pilate, "Dost thou say this of thyself, or have others said it to thee of me?" Pilate answered Jesus, "Am I also a Jew? Thy nation and the chief priests have given thee up to me. What hast thou done?" Jesus answered, "My kingdom is not of this world; for if my kingdom were of this world, my servants would fight in order that I should not be given up to the Jews; but now my kingdom is not from thence." Pilate said to him, "Art thou, then, a king?" Jesus answered him, "Thou sayest that I am a king. Because for this I

have been born, and for this I have come, that I should bear witness to the truth; and everyone who is of the truth heareth my voice." Pilate saith to him, "What is truth?" Jesus saith to him, "Truth is from heaven." Pilate saith, "Is truth not upon earth?" Jesus said to Pilate, "Thou seest how those who speak the truth are judged by those that have the power upon earth."

And leaving Jesus within the praetorium, Pilate went out to the Jews, and said to them, "I find no fault in him." The Jews answered, "Let us tell your highness what he said. He said, I can destroy this temple, and in three days build it." Pilate saith, "What temple?" The Jews say, "The one that Solomon built in forty-six years; and this man speaketh of pulling it down and building it in three days." Pilate saith privately to the chief priests, and the scribes, and Pharisees, "I entreat you, do nothing evil against this man. For if ye do evil against him, ye will do unjustly. It is not just that such a man should die, who hath done great good to many men. For though ye accuse him, I do not find him worthy of death, not even about the healing and the breaking of the Sabbath." The priests and elders say, Tell us, if any one blaspheme Caesar, is he deserving of death, or not?" Pilate saith to them, "He deserveth to die." They say to Pilate, "If, my lord, he who dishonoureth Caesar is worthy of death, how much more this man who dishonoureth God?"

And the procurator ordered the Jews to go outside of the praetorium; and summoning Jesus, he saith to him, "What shall I do to thee?" Jesus saith to Pilate, "As it hath been given to thee." Pilate saith, "How given?" Jesus saith, "Moses and the prophets have proclaimed beforehand of my death and resurrection." And the Jews, noticing this, and hearing it, say to Pilate, "What more wilt thou hear of this blasphemy?" Pilate saith to the Jews, "These words are not an insult against God, since they are written in the books of the prophets. But if these words be blasphemous, do ye take him for the blasphemy, and lead him away to your synagogue, and judge him according to your law." The Jews say to Pilate, "Our law beareth that a man who wronged his fellow-men is worthy to receive forty strokes with a rod, save one; but he that blasphemeth God is to be stoned with stones." Pilate saith to them, "Do ye take him, and punish him in whatever way ye please." The Jews say to Pilate, "We wish that he be crucified." Pilate saith, "He is not deserving of crucifixion."

And the procurator, looking round upon the crowd of the standing: seeth many of the Jews weeping, and tive here, and so perpetrated a

saith, "To me it seemeth that it is not the wish of all the people that this man should die." The elders of the Jews say, "For this reason have all the multitude of us come



together, that he should die." Pilate saith, "Why should he die?" The Jews say, "Because he calleth himself Son of God and king."

But a God-fearing Jew, one Nicodemus, stood before the procurator, and said, "I beseech your highness to let me say a few words." "Say on," saith Pilate. Nicodemus saith, "I being present in the synagogue, said to the priests, and the elders, and the Levites, and to all the multitude, What have ye to say against this man? This man doeth many miracles, such as man hath never yet done, nor will do. Let him go, therefore, and do not devise any evil against him. If the miracles which he doeth are of God, they will stand; but if of man they will come to nothing. For assuredly, Moses being sent by God into Egypt, did many miracles which the Lord commanded him to do before Pharaoh king of Egypt. And there were there Jannes and Jambres, Other legends regarding Nicodemus will be found in following chapters.

vants of Pharaoh; and they also did by magic art not a few of the miracles which Moses did, but not all; and the Egyptians took them to be gods this Jannes and this Jambres. But since the miracles which they did were not of God, what they did perished; and both they and those who believed in them were destroyed. This Jesus, then, raised up Lazarus, and he is alive. On this account I entreat thee, my lord, by no means to allow this man to be put to death; for he is not deserving of it."

The Jews said to Nicodemus, "Thou hast become his disciple, and therefore thou defendest him." Nicodemus saith to them, "Hath the governor also become his disciple, and doth he take his part? Hath the Emperor not appointed him to his place of dignity?" And the Jews were vehemently enraged, and gnashed their teeth against Nicodemus. Pilate saith to them, "Why do ye gnash your teeth against him when ye hear the truth?" The Jews say to Nicodemus, "Mayest thou receive his truth and have a portion with him." Nicodemus saith, "Amen, amen; may I receive it as ye have said."

And when Nicodemus had thus spoken, another Jew rose up, and said to Pilate, "I beg of thee, my lord Pilate, hear me also." Pilate answered, "Say what thou wishest." And the Jew said, "Thirty-eight years I lay in my bed in great agony. And when Jesus came, many demoniacs, and many lying ill of various diseases were cured by him. And some young men taking pity on me, carried me, bed and all, and took me to him. And when Jesus saw me, he had compassion on me, and said to me, Take up thy couch and walk And immediately I was made whole, and took up my couch and walked." The Jews say to Pilate, "Ask him on what day it was that he was cured." He that had been cured said, "On a Sabbath." The Jews say, "Is not this the very thing that we said, that on a Sabbath he cureth and casteth out demons."

And another Jew, standing in the midst, said, "I was born blind ; and as Jesus was going along the road, I cried to; him, saying, Have mercy upon me, Lord, thou son of David And he pitied me, and took clay and anointed mine eyes ; and straightway I received my sight And another Jew, starting up, said, "I was hunch-backed, and seeing him, I cried, Have mercy upon me, O Lord And he took me by the hand, and I was immediately straightened." And another said, "I was a leper, and he cured me with a word."

And also a certain woman, Veronica by name, from afar off cried out to the governor, "I was flowing with blood for; twelve years; and I touched the fringe of his garment, and immediately the flowing of my blood stopped." The Jews say, "We have a law that a woman s evidence is not to be received."\*

And a Jew spake among others, "I saw that Jesus with his disciples was bidden to a wedding at Cana of Galilee; and the wine failed. And when the wine failed, he commanded the servants that they should fill the six water-pots which stood there, with water; and they filled them to the brim. And he blessed them, and turned the water into wine; and all the people drank, and wondered at the sign." And another Jew arose, and said, "I saw Jesus when he taught in Capernaum in the synagogue. And in the synagogue was a man who was possessed by a demon, and cried out, saying, Let me be. What have we to do with thee, O Jesus of Nazareth? Art thou come to destroy us? I know that thou art the holy one of God/ And Jesus rebuked him, and said, Be silent, unclean spirit, and come out of this man And immediately he came out of him, and did not injure him."

And a Pharisee said this, "I saw how a great multitude came to Jesus out of Galilee and Judaea, and from the sea, and from many places on the Jordan; and many sick came to him, and he healed them all. And I heard the unclean spirits call, and cry, thou art the Son of God And he rebuked them severely, that they should not make him manifest."

And thereupon said another named Centurio, "I saw Jesus at Capernaum, and besought him, and said, Lord, my servant lieth at home sick of the palsy/ And Jesus said to me, Go, and be it unto thee as thou hast believed/ And at the same hour was the servant healed

And after that a nobleman said, "I had a son in Capernaum who was dying ; and when I heard that Jesus came to Galilee, I went to him and besought him that he would come down to my house and heal my son; for he was about to die. And he said to me, Go, thy son liveth And he was healed at the same hour."

And others, a multitude both of men and women, cried out, saying, "This man is a prophet, and the demons are subject to him." Pilate said to them who said that the demons were subject to him, "Why, then, were not your teachers also subject to him? and how were the demons thus not at all afraid of your parents also?" They say to Pilate, "We do not know." And others said to Pilate, "He raised up dead Lazarus from the tomb, after four days, by a single word." And the procurator, hearing of the raising of Lazarus, was afraid, and said to the people, "Why do ye wish to shed the innocent blood of a just man?"

And having summoned Nicodemus and the twelve God-fearing Jews, Pilate said to them, "What do ye say that I should do? because there is insurrection among the people." They say to him, "We do not know; do as thou wilt; but what the people do, they do unjustly, in order to kill him. Let them see to it."

Pilate again going outside, and summoning all the multitude of the people, said to them, "Ye know that it is customary at the feast of unleavened bread, to release one prisoner to you of the criminals kept in custody. I have one condemned prisoner in the prison, a murderer named Barabbas, and this man standing in your presence, Jesus, in whom I find no fault. Which of them do ye wish me to release to you?" And they cry out, "Barabbas." Pilate saith, "What, then, shall we do to Jesus who is called Christ?" The Jews say, "Let him be crucified." Again, others of them cried out, "If thou release Jesus, thou art no friend of Caesar; because he calleth himself Son of God and king. And if thou dost free him, he becometh a king, and will take Caesar's kingdom, Thou wishest, then, perhaps, this man to be a king, and not Caesar."

Pilate, therefore, was enraged, and said, "Always hath P I your nation been devilish, unbelieving, and rebellious; and always have ye been adversaries to your benefactors, and spoken against them." The Jews say, "And who were our benefactors?" He saith to them, "Your God freed you out of the hand of Pharaoh, from bitter slavery in Egypt, and brought you safe through the sea as upon dry land. In the desert He fed you with manna, and gave you quails, and gave you water to drink out of the dry rock, and gave you a law, which denying God, ye broke. Ye provoked Him to anger, and sought a molten calf; ye exasperated your God, and He sought to slay you; and if Moses had not stood and entreated Him, ye would have perished by a bitter death. All these things, then, ye have forgotten. Thus, also, even now, ye say that I do not at all love Caesar, but hate him, and wish to plot against his kingdom."

And having thus spoken, Pilate rose up from the throne with anger, wishing to flee from them. The Jews, therefore, cried out, saying, "We wish Caesar to be king over

us, not Jesus, because Jesus received gifts from the Magi. And Herod also heard this that there was going to be a king and wished to put him to death, and for this purpose sent and put to death all the infants that were in Bethlehem. And on this account also, his father Joseph and his mother fled from fear of him into Egypt."

So then, Pilate, hearing this, was afraid, and ordered the crowd to keep silence, because they were crying out; and he said to them, "So this, then, is the Jesus whom Herod sought, that he might put him to death?" They say to him, "Yes, it is he." Pilate, therefore, having ascertained that he was of the jurisdiction of Herod, as being derived of the race of the Jews, sent Jesus to him.

And Herod, seeing him, rejoiced greatly, because he had; been long desiring to see him, hearing of the miracles which he did. He put on him, therefore, white garments. Then he began to question him. But Jesus did not give him an answer. And Herod, wishing to see also some miracle or other done by Jesus, and not seeing it, and also because he did not answer him a single word, sent him back again to Pilate.

Now when Pilate saw that Herod had sent Jesus back to him, he ordered his officers to bring water. Washing, then, his hands with water in the face of the sun. he said to the people, "I am innocent of the blood of this good man. See ye to it, that he is unjustly put to death, since neither have I found a fault in him, nor Herod; for because of this he hath sent him back again to me." The Jews said, "His blood be upon us, and upon our children." But of the Jews none washed his hands, neither Herod nor any of his judges. And when they had refused to wash them, Pilate rose up. And thereupon Herod the king commanded that the Lord be taken off, saying to them, "What things soever I commanded you to do unto him, do."

Then Pilate sat down upon his throne to pass sentence. And he ordered the curtain of the tribunal, where he was sitting, to be drawn. He gave order, therefore, and Jesus came before him. Then Pilate passed sentence, and said unto him, "Thy nation saith, and testifieth against thee, that thou wishest to be a king. On this account I sentence thee, first to be scourged, according to the enactment of venerable kings, with forty strokes, and that they shall mock thee, and then shalt thou be fastened on the cross in the garden where thou wast seized. And let Dismas and Gestas, the two malefactors, be crucified with thee."

Emperor and invincible monarch of the whole world ; in the 202d olmypiad, or Greek reckoning of time by periods of five years, and in the 24th Iliad; in the 3996th year after the creation of the world according to the common reckoning; in the 73d year of the Roman Empire, and in the 794th after the founding of the city of Rome ; in the 440th year after the return from the Babylonian captivity, and the after the reestablishment of the holy dominion; under the civil administration of Furius

Camillus, Aruntius Scribonianus, Lucius Pisanus, Cn. Domitius Aenobarbus, and Marcus Isauricus, consuls or chief councillors of the Roman people ; under the government of Lucius Balena, pro-consul in Palestine ; of Quintus Flaccus as governor-general in Judaea ; of Pontius Pilate, the beloved president of the city of Jerusalem ; and of Herod Herodiades Antipatriades, regent in lower Galilee; under the high priest Annas Caiaphas Alexander, and the assistant-priest, Raban Achabel; finally, when the Roman mayors and overseers of the city of Jerusalem were Quintus Cornelius Sublinia, and Sextus Pompilius Ruffus; in the midst of March, have I, Pontius Pilate, President of alleged golden plates were history of the placing of the date found in 1827. Justin Martyr of Christmas, the Annunciation, says, that after the death of and the Crucifixion is curious.

Christ, information of this was All three, from early times, were sent to the Jews throughout the felt to be closely related; and world, as does also Eusebius. The tradition is prevalent that For accounts of some of these Christ was crucified on the an alleged documents among the niversary of the Annunciation.

the Roman Empire, in the city of Jerusalem, in the palace of the arch-resident, after notice taken of a penal matter, convicted, condemned, and sentenced to death; and I also do hereby again convict, condemn, and sentence to death Jesus of Nazareth, who by the people is called the Christ and Messiah and the anointed one of Nazareth; that he, as a malefactor, be affixed, raised up, stretched out, set up, and hanged upon a cross.

And this I ordain, because he hath been a man seditious against the law of the Jews, which they call that of Moses, and a rebel against the priesthood of the same, as well as against the power and majesty of the mighty Emperor Tiberius. Also, the people have not ceased to adhere to him, making for him a faction composed of persons coming from everywhere both in the city and in the country, by which, meanwhile, things dangerous to this city, to the temple of the Jews, and to our most gracious Lord and Master the Roman Emperor, are instigated and undertaken. In particular, in consideration that unceasingly he hath threatened the destruction and ruin of the city of Jerusalem and its holy temple, together with their polity, and hath forbidden to give tribute or taxes to the Emperor. Yea, in consideration that he hath also, against the teachings of the Mosaic law of the Jews, given himself out to be a Son of God; and against Roman law hath called himself a king, namely, king of the Jews, and a king in Israel. Whence also, in consequence of his once having a little power, as a triumphant conqueror he insolently went into Jerusalem and the temple with palms and acclamations, stirred up the people, and addressed to them seditious words and speeches.

Accordingly, then, in consideration of all such high and punishable crimes and misdemeanours, I determine and will, in the name of the illustrious Roman government, that for the due performance and execution of the above sentence, my centurion, Cornelius Francinus, after he shall have caused the said Jesus of Nazareth to be scourged according to Roman custom, shall next lead him forth between two murderers already sentenced, through the gate Zagarola, now called Antoniana, to the place of execution, otherwise called the place of a skull, and there inflict upon him his doom and gibbet of the cross; and for a terror to all evil doers, according to the sentence passed, shall he draw up, nail, and hang his body, waiting our order as to whatsoever further is to be done therewith.

He shall, also, for a terror to all rebels, and for an explanation of this deserved punishment, set up upon the cross the following inscription in those languages that are to-day commonest and best understood, namely:

Hebrew: JESU ATIOU OLISANDIN.

Greek: Jesous Nazarenos Basileus ton Joudaion.

Latin: Jesus Nazarenus Rex Judaeorum.

It is hereby strictly interdicted and forbidden to any, of whatsoever rank or condition, and of whichsoever nation, Roman or Jewish, they be, to presume to prejudice our centurion or captain of the guard in the execution and fulfilment of the aforesaid sentence, or to offer any hindrance thereto, under penalty of certain and unavoidable punishment as insurrectionaries and rebels against the Roman Empire, and as disobedient to our most gracious lord, the Emperor, in respect both to the Roman and Jewish laws, in such cases ordained and established.

By counsel and command of the great council of the Jews, witnesses of this our sentence:

For the priests: Rabani the Chief. Judas. Boncassado.

Notaries of public penal justice for the Jews: Natani. Bertoch. Rabani the Hebrew. Daniel. Rabani the Chaldaean. Joan. Bouian. Barbas Jusabe. Bercalan.

Of the Pharisees: Kolcan. Simeon. Bonol. Rabani the Egyptian. Mandagra. Bemonforchi.

The sentence to this effect, then, having been passed by Pilate, he had Christ scourged, being bound to a marble

Then he delivered Jesus and the two robbers with him, to the Jews, to be crucified. And the Jews began to strike Jesus, some with rods, others with their hands, others with their feet; some also spat in his face. And they clothed him with purple, and set him on the seat of judgment, saying, "Judge righteously, O king of Israel." And one of them brought a crown of thorns, and put it on the head of the Lord, and put a reed

into his right hand. Others also stood and spat in his eyes, and others smote his cheeks; others pricked him with a reed, whilst some scourged him, saying, "With this honour, let us honour the Son of God." And Jesus went forth out of the praetorium, the two malefactors also being with him.

Immediately, therefore, the Jews got ready the cross, and (so) giving it to Jesus, flew to take the road. Now the cross had the form of a T, and was fifteen feet high, its transverse beam being eight feet long. It was composed of four pieces of wood; the upright beam, the cross beam, the tablet above the Saviour's head, on which was the superscription, as Pilate had commanded, and the socket in which the cross was fastened, or, as some say, the fourth piece was the wooden shelf upon which the Saviour's feet rested. And these four pieces were of as many kinds of wood, that is, of palm, cypress, olive, and cedar.

The Jews had formed the upright beam of a piece of timber which they found floating upon the pool of Bethesda. Now this beam had grown from the branch of the tree of life which the angel Michael gave to Seth, son of Adam, in I Tertullian, Jerome, etc. declare in favour of this form, whilst Justin Martyr, Irenaeus, and others testify in favour of the Latin cross, which seems to be the more probable tradition. See Baring-Gould's *Curious Myths of the Middle Ages*, art "Leg end of the Cross," for many curious details on the subject of the cross.

paradise. For when Adam felt death approaching, he sent Seth to the gates of paradise, to ask for the oil of the tree of mercy, which had once been promised him, wherewith he might be healed. Then Seth followed a verdant path, along which were traces of the footsteps of Adam and Eve as they fled from paradise; for their feet scorched the grass as they went along; and he saw at last a great light, and flames which reached even unto the clouds. These were the walls of paradise. Then did the angel Michael appear unto him, and say, "Weep not, nor supplicate for this oil of mercy, which ye shall not have until five thousand, five hundred years be past."- But the angel told him to look three times at paradise. The first time, Seth saw it filled with brightness, happiness, and fragrance; from the midst of it went forth four streams, and it was overshadowed by a tree of wonderful beauty, covered with foliage and fruits. The second time, Seth saw the tree despoiled of its fruits, of its leaves, and of its bark; a serpent enfolded it in its hideous coils. The third time, Seth saw the tree raised to heaven, and at its summit was a child, marvellously beautiful; then the serpent fled. The angel explained that the serpent was the demon vanquished by the Son of God; and that the dried-up tree was a symbol of the condition of man fallen into sin. Then he gave Seth a branch of the tree of life, telling him to plant it on Lebanon, and promising that when it bare fruit, his father should be healed.

But when Seth returned, he found his father Adam dead, and planted the branch on his tomb. This branch flourished and became a great and beautiful tree. Some say that from it Moses cut the rod with which he performed wonders for the children of Israel, as well as the branches with which he sweetened the bitter waters of Marah, and that to its trunk he attached the serpent which was lifted up in the wilderness. Solomon, seeing this tree, ordered that it be cut and used in building the temple of the Lord. But the workmen could find no place where it could be used; always was it found too long or too short, even when they had carefully prepared it for a place. So, the workmen angrily cast it aside. Next, it was placed across a pool of water, where it served as a bridge for those who passed over. When the queen of Sheba was about to cross the pool, she saw in the spirit that the Saviour of the world should be suspended upon that beam, and through respect, she adored, instead of walking over it. She told Solomon, that he who should be suspended upon this beam, should, by his death, occasion the destruction of the Jewish kingdom. Solomon therefore ordered that it should be buried in the bowels of the earth. Now at the place where it was interred, they afterwards dug the pool of Bethesda; and not alone on account of the descent of the angel, but also on account of the virtue of this wood, the moving of these waters gave healing to the sick. And when the time of the Saviour's passion approached, this beam swam upon the surface of the pool, so that the Jews found it ready for their purpose.

Some say, however, that the angel gave to Seth, instead of a branch from the tree of life, three grains taken from the fruit borne by this tree. And when Adam was dead, Seth placed these in his mouth, from which grew three trees, the palm, the cypress, and the cedar, of which the parts of the holy cross were afterwards made. The upright beam was cedar, the transverse, cypress, and the tablet upon it was of the wood of the palm. They say, likewise, that David had these three trees transported to Jerusalem amidst grand ceremonies, and with the sound of instruments. They exhaled a wondrous perfume, and all the sick who came to honour them were cured immediately. They say, further, that Solomon had the cedar tree placed in the temple, and covered with plates of silver, that it might be honoured and held in reverence. But when one day a woman came, and, in mockery, seated herself upon it, behold, all at once her clothing was set on fire. Seized with fear, she said these words, "God is a prophet, and Jesus Christ is my God." Therefore, the Jews, accusing her of blasphemy, stoned her, and cast the beam out, so that it came to be in the pool. Moreover, before the cross was erected, Satan was eager that it should be so. And he wrought for this end in the children of disobedience. He wrought in Judas, in the Pharisees, in the Sadducees, in the old, in the young, and in the priests. But when it was about to be erected, he was troubled, and infused repentance into the traitor, and pointed him a rope to hang himself with, and taught him to die of strangulation.



For when Judas saw how Jesus was brought before Pilate, fear and trembling came upon him, and he condemned himself for his shameful treachery. And in his despair, he repented, and wished to return the thirty pieces of money to the high priests and elders of the Jews. But these evil-doers and traitors, knowing what he wished to do, together with the people, with one voice spake against him, insolently denouncing him, and placing on him all the blame for the crucifixion. And they all cried out against him, calling him the traitor, the transgressor of the law, the faithless, the ingrate, the one who sold his master and caused him to be put to death, the one whose feet had been washed by him, the one who kept his purse and gave such things from it as he wished, who gave to his wife and hid away what he desired. Now Judas was not able to bear these reproaches, and going into the temple and finding the high priests, the scribes, and the Pharisees, he said, "I have sinned in betraying innocent blood. I know well that I have done evil. Take ye the money which ye have given me for the betrayal of Jesus to his death." But they said, "What is that to us?

Look thou to that."

And when the Jews refused to receive again from Judas the thirty pieces of silver for which he had betrayed his master, he threw them in their midst, and went away. And he came home to make a halter out of a cord, to hang himself with. There he found his wife sitting and roasting a cock upon the coals. And he said unto her, "Rise, wife, and get a rope ready for me, because I mean to hang myself as I deserve." But his wife said unto him, "Why speakest thou like that?" And Judas replied, "Know, then, that I have unjustly betrayed my master Jesus to the evil-doers, who have taken him before Pilate, to put him to death. But he will rise again on the third day, and then woe to us." But his wife said unto him, "Speak not so, and believe it not. For it is just as likely as that this cock roasting on the coals will crow, that Jesus will rise as thou sayest." And whilst she was thus speaking, the cock flapped his wings, and crew thrice. Then was Judas yet the more convicted, and immediately made the halter out of the rope. And going out, he hung himself upon a fig tree, and was strangled. But there are some who say that for a short time Judas walked about in this world a sad example of impiety. His eyes were so swollen that they could not see the light; they were so sunken that they could not be seen, even by the optical instruments of the physicians; and the rest of his body was covered by runnings and worms. His body having swollen to such an extent that he could not pass where a chariot could pass easily, he was crushed by the chariot, so that his bowels gushed out. Thus, he died in a solitary spot, which was left desolate long, and no one could pass the place without stopping his nose with his hands.

But the Jews took the Lord, and pushed him along bearing the cross. And as they ran, they said, "Let us drag along the Son of God, having obtained power over him." And thus, bearing the cross, Jesus came as far as the gate of the city of Jerusalem.

But as he from the many blows and the weight of the cross was unable to walk, the Jews, out of the eager desire they had to crucify him as quickly as possible, took the cross from him, and gave it to a man that met them, Simon by name, who had also two sons, Alexander and Rufus. And he was from the city of Cyrene. They gave the cross, then, to him, not because they pitied Jesus, and wished to lighten him of the weight, but because they eagerly desired, as hath been said, to put him to death more speedily.

Of his disciples, therefore, John followed him there. Then he came fleeing to the mother of the Lord, and said to her, "Where hast thou been, that thou hast not come to see what hath happened?" She answered, "What is it that hath happened?" John said, "Know that the Jews have laid hold of my master, and are taking him away to crucify him." Hearing this, his mother cried out with a loud voice, saying, "My son, my son, what evil hast thou done, that they are taking thee away to crucify thee?" And she rose up as if blinded, and goeth along the road weeping. And women followed her Martha, and Mary Magdalene, and Salome, and other virgins. And John also was with her. When, therefore, they came to the multitude of the crowd, the mother of the Lord saith to John, "Where is my son?" John saith, "Seest thou him bearing the crown of thorns and having his hands bound?"

And the mother of the Lord, hearing this, and seeing him, fainted, and fell backwards to the ground, and lay a considerable time. And the women, as many as followed her, stood round her, and wept. And as soon as she revived and rose up, she cried out with a loud voice, "My Lord, my son, where hath the beauty of thy form sunk? How shall I endure to see thee suffering such things?" And thus saying, she tore her face with her nails, and beat her breast. "Where are they gone," said she, "the good deeds which thou didst in Judaea? What evil hast thou done to the Jews?" The Jews, then, seeing her thus lamenting and crying, came and drove her from the road; yet she would not flee, but remained, saying, "Kill me first, ye lawless Jews."

And the holy woman Veronica saw Christ passing on his way to Calvary, bending under the heavy cross. And as he fell, she, moved with compassion, went to him, and gently wiped the sweat and blood from his face with her veil. Then the impression of the sacred countenance remained on the veil, which she ever preserved with veneration.

And there was also a certain Jew, Ahasuerus by name and a shoemaker by trade, who had helped to secure the condemnation of Jesus. When, then, judgment had been pronounced by Pilate, and Christ was about to be dragged past his house, he ran home, and called his household together to have a look at him who was condemned. And so he stood, "with a little child in his arms, as Christ was led by, weary and fainting. The Saviour tried to rest, and stood still a moment; but the

shoemaker, in zeal and rage, and for the sake of obtaining credit with the Jews, drove the Lord forward, and told him to hasten on his way. Jesus obeyed, looked at him, and said, "I shall stand and rest, but thou shalt go to the last day." At these words, Ahasuerus set down the child, and followed Christ. Others say that this man's name was Cartaphilus, and that he was a porter of the hall in Pilate's service. And as the Jews were dragging Jesus forth, having reached the door, this man struck him on the back, saying, "Go quicker, Jesus, go quicker; why dost thou loiter?" And Jesus, looking back at him with severe countenance, said, "I am going, and thou shalt wait until I return." But in any case, this unhappy man wandereth ever until the judgment day. And when he attaineth the age of a hundred years, he returneth again to the age of thirty, as he was when he smote the Lord.

Now the Jews and the Roman soldiers, leading Jesus, with those that followed, got safe to the place called Cranium, which was paved with stone. Now the skull of Adam had been found there, and that it was his, Solomon loiew by his great wisdom. And because it was the place of Adams skull, therefore the hill was called Golgotha, or Calvary.

And there the Jews set up the cross. Then they stripped Jesus of his garments, whilst the soldiers, taking and setting

them before him, divided them among themselves by casting of lots. Now the coat was seamless from the top throughout. For Mary had woven it for Christ when they were in Egypt, and it had increased in size as the Lord had grown. The soldiers, therefore, said to one another, "Let us not rend it, but cast lots for it, whose it shall be." Now all this came to pass that the scripture might be fulfilled, which saith, "They parted my raiment among them, and for my vesture they did cast lots." And they girt Jesus about with a linen cloth, putting on him, also, the crown of thorns and a tattered robe of scarlet; and about the sixth hour of the day, they raised him, and drew him upon the cross. Likewise also, they hanged the two robbers with him, Dismas on the right, and Gestas on the left. And Jesus cried out with a loud voice, saying, "Father, let not this sin stand against them, for they know not what they do." And the people stood looking at him, and laughed at him. Their chief priests and rulers with them, also, mocked him, saying, "If thou sayest truly that thou art the Son of God, come down from the cross immediately that we may believe in thee." Others said, mocking, "He saved others, others he cured, and he healed the sick, the paralytic, the lepers, the demoniacs, the blind, the lame, the dead, yet himself he cannot cure." And the soldiers made sport of him, coming near and offering him vinegar mixed with gall. And they put it on a reed, and gave Jesus to drink. But

having tasted it, he would not drink it. And they said, "Thou art the king of the Jews; save thyself." But Jesus held his peace as though having no pain.

And the robber that was on his left hand began to cry out, saying to Jesus, "See how many evil deeds I have done in the earth; and if I had known that thou wast the king, I should have cut off thee also. Why dost thou call thyself Son of God, and canst not help thyself in necessity? How canst thou afford it to another one praying for help? If thou art the Christ, come down from the cross, that I may believe in thee. But now I see thee perishing along with me, not like a man, but like a wild beast." And many other things he began to say against Jesus, blaspheming and gnashing his teeth upon him. For the robber was taken alive in the snare of the devil.

But Dismas, the robber on the right hand, seeing the god like grace of Jesus, rebuked the other, and cried out, saying, "O wretched and miserable man, who art in this condemnation, dost thou not fear God? We suffer the just punishment of what we have done; but this man hath committed no evil." And he reproached the executioners, saying, "We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you?" And they, being angered at him, commanded that his legs should not be broken, that he might die in torment. Then turning to the Lord, he said, "I know thee Jesus Christ, that thou art the Son of God. I see thee, Christ, adored by myriads of myriads of angels. Pardon me my sins which I have committed. In my trial, make not the stars to come against me, or the moon, when thou shalt judge all the world; because in the night I have accomplished my wicked purposes. Urge not the sun, which is now darkened on account of thee, to tell the evils of my heart, for no gift can I give to thee for the remission of my sins. Already death cometh upon me because of my sins; but thine is the propitiation. Deliver me, O Lord of all, from thy fearful judgment. Give not the enemy power to swallow me up, and to become heir of my soul, as of that of him who hangeth on the left; for I see how the devil joyfully taketh his soul, and his body disappeared. Order me not, even to go away unto the portion of the Jews; for I see Moses and the patriarchs in great weeping, and the devil rejoicing over them. Before, then, O Lord, my spirit departeth, order my sins to be washed away, and remember me the sinner in thy kingdom, when upon the great most lofty throne thou shalt judge the twelve tribes of Israel. For thou hast prepared great punishment for thy world on account of thyself."

And the robber having thus spoken, Jesus saith unto him, "Amen, amen, I say unto thee, Dismas, that today thou shalt be with me in paradise. And the sons of the kingdom, the children of Abraham, and Isaac, and Jacob, and Moses, shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And thou alone shalt dwell in paradise until my second appearing, when I am to judge those who confess not my name." And he said to the robber, "Go away, and tell the

cherubim and the powers that turn the flaming sword, that guard paradise from the time that Adam, the first created, was in paradise and sinned, and kept not my commandments, and I cast him out thence. And none of the first shall see paradise, until I am to come the second time to judge the living and the dead." And he wrote thus:

"Jesus Christ the Son of God, who have come down from the heights of the heavens, who have come forth out of the bosom of the invisible Father without being separated from Him, and who have come down into the world to be made flesh, and to be nailed to a cross, in order that I might save Adam, whom I fashioned, to my angelic powers, the gate keepers of paradise, to the officers of my Father : I will and order that he who hath been crucified along with me should go in, should receive remission of sins through me ; and that he, having put on our incorruptible body, should go into paradise, and dwell there where no one hath ever been able to dwell."

Now the Lord saw about the cross his mother standing, and John the evangelist, whom he particularly loved above the rest of the apostles, because he alone of them was a virgin in the body. And the Lord's mother, standing and looking, cried out with a loud voice, saying, "My son! my son!" And Jesus turning to her, and seeing John near her weeping with the rest of the women, said, "Behold thy son." And he gave John the charge of holy Mary, saying unto him, "Behold thy mother." From that hour, the holy mother of the Lord remained specially in the care of John, as long as she had her habitation in this life.

In the name of God my Father, and of the Holy Spirit. Amen.

I, Jesus of Nazareth, son of my sweet, precious, and blessed mother Mary, knowing that there is nothing more certain than that I have descended and come from heaven to this world to suffer and endure a painful, harsh, and agonizing death to redeem poor sinners from the fire of hell and eternal damnation ; wishing to die testate, whilst extended in great torment upon the bed of my most cruel cross, amidst sufferings mortal and terrible, in the fulness of my divine consciousness, and in the plenitude of eternal wisdom, make, establish, and ordain my last perpetual will and testament, in form and manner following:

First. I commend my soul to God my Father, praying and beseeching Him, that when it leaveth and issueth from my body, it may go and descend into the places where the souls of the righteous await my coming to deliver and take them out of the said places.

Item. I commend my greatly afflicted, sorrowful, and bereaved mother, the most beloved among all creatures, to God my said Father, and also to my loyal and singular friend, John Zebedee, now near my bed on which I die in terrible torment; and also, forasmuch as except my said mother, I have the said Zebedee beyond all other human creatures, most lovingly and tenderly in my heart and true affection, I commend him to my said mother.

Item. I pardon my death to all my enemies, praying to God my Father that it may please Him to hold them excused, and that He may be willing not to do justice or take vengeance upon them, because they neither knew nor realized what they did.

Item. To my companion Dismas, hanging near me, seeing and considering the cordial goodness, good will, and true affection which he hath towards me from this present, I give and leave the eternal kingdom now, henceforth, and forever; and from this time forth, I give him seisin of it, and will that his soul, leaving his body, shall proceed and come to me wheresoever I be.

Item. And as it hath been so that amongst other virtues, there hath been a particular one which I have always possessed, that is, patience in tribulation; considering also, that many for love of me shall have much to suffer; to all my good and loyal friends, to all my devotees and loyal daughters in all their afflictions, adversities, and tribulations, I leave my treasure of patience; and, because the said treasure is great, plentiful, and abundant, I will that part of it be distributed to all poor orphans, to the sick, the languishing, to prisoners, to impotent folk, to the aged and decrepit, and to widows.

Item. I will that on the day of my decease, this, my present testament, last and perpetual will, be read before and in the presence of my Christian people, for whom I endure the said death, and that my obsequies be made with piteous weeping, mournful tears, and agonizing sighs; and in recognition of all those who shall be present at my said obsequies, weeping and lamenting my said death and dolorous passion an true contrition for their sins, and in memory of my said agonizing death, I give my kingdom of paradise.

Item. To all those who heartily forgive one another for

love of me, who am their God, their Father, and Creator, being willing henceforth to live in peace, love, and charity; from this time forth, I pardon all their offences, crimes, and all sins, by which so often they have offended me; protesting, nevertheless, that if hereafter they return to their grudges, hatreds, and dissensions against one another, I revoke this present article, and will that it be of no value and force, until they return and seek pardon of one another.

Item. To all poor sinners who are contrite, have confessed, and are repentant, protesting heartily and of good will that henceforth they will not offend us, wishing to be and abide in our service, I will and ordain, that if they are willing to persevere in my said service, in keeping and obeying both my commandments and those of my most loyal spouse, my Church, that at the end of their lives, when their souls go forth from their bodies, they shall go home to me in my; kingdom of paradise; and I promise to them my eternal kingdom with me, in glory everlasting, forever, without end. Amen.

And in token of this, I will that this present, my said testament, be written by four notaries of our said court, Matthew, Mark, Luke, John. And I have made this present testament in the presence of my well-beloved mother, she being near the bed of my said dolorous cross, upon Mount Calvary, in the midst of the earth.

Signed with our blood, sealed with the seal of our dolorous cross. Thus signed.

Jesus of Nazareth, Paradise street. The Comfort of sinners returning to his mercy.

But Mary wept much, saying, For this I weep, my son, because thou sufferest unjustly, because the lawless Jews have delivered thee to a bitter death. Without thee, my son, what will become of me? How shall I live without thee? Where are thy disciples, who boasted that they would die with thee? Where are those healed by thee? How hath no one been found to help thee?" And looking to the cross, she said, "Bend down, O cross, that I may embrace and kiss my son, whom I suckled at these breasts after a strange manner, as not having known man. Bend down, O cross; I wish to throw my arms around my son. Bend down, O cross, that I may bid farewell to my son like a mother." But the Jews, hearing these words, came forward, and drove to a distance both Mary and the women and John.

Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. The sun was darkened, his fiery blaze was checked, and his heat became moderate the moon became blood, and the stars fell down from heaven. Many, also, went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying, "My power, my power, thou hast forsaken me. And again he said, "I thirst." Then one of them said, "Give him to drink gall with vinegar." And they mixed and gave him to drink, fulfilling all things, and accomplishing their sin against their own head. Then Jesus, crying out with a loud voice, "Father, into Thy hands I shall commit my spirit," gave up the ghost, and was taken up.

And immediately the veil of the temple was rent in twain. For in that hour the twelve virgins who ministered in the temple saw all things created change. And fearing, they

fled into the tabernacle, into the holy of holies, and shut the door of the temple. Straightway, then, they saw a great and strong angel come down from heaven, being in great anger, with a sharp sword drawn in his right hand. And when they saw him, they fled into the shrine, being afraid, and exceedingly troubled, fearing that he would smite them with the sword that was in his hand. But the angel said to them, "Be not afraid, I will not slay you, neither shall evil befall you. Surely those who are dead, also, shall arise and come forth from the tomb to enter into the city, and appear unto many men, reprovng and convicting the folly of the cursed Jews, and their shamelessness which they wrought against the Lord of the inhabitants of heaven and of earth." Straightway, then, the angel stretched forth the sword which was in his hand; and he brought it down upon the veil of the temple, rending it in the midst, and dividing it from the top to the bottom.

And the virgins heard a great voice from the horns of the altar, saying, "Woe to thee, Jerusalem, which killest the prophets, and stonest them which are sent unto thee. Often would I have gathered thy children, even as a bird gathereth its eggs together under its wings, but ye would not. Be hold your house, I have left it unto you." They looked again, and saw the angel assigned to the altar fly up on the canopy of the altar, and the angel also having the sword, both being in great mourning and anger. And when they saw all these things come to pass, they knew that the Lord was angry with His people, and had left them. So, they hasted, and came unto Mary, and were with her, in order that they might not come to be under the curse, which they had heard from the mouth of the angel of the Lord, who rent the veil.

And in that hour, there was a very great and violent earthquake over all the earth. The rocks also were rent, and the tombs of the dead were opened; the sanctuary fell down with the wings of the temple, a lintel of which was broken asunder. Many places in Judaea and other districts were thrown down, and all the elements of the universe, bewildered by the strange events, were thrown into confusion. And when the philosophers at Athens were not able to explain these events by natural causes, they concluded that the God of nature was suffering, so that the people raised an altar to this God, and put on it the inscription, "To the Unknown God." And from all these things that had happened, the Jews were afraid; and said; "Certainly this was a just man." And

Longinus, the centurion, who stood by, glorified God, and said, "Truly, this was a Son of God." And all the crowds who were present at the spectacle, seeing what had happened, beat their breasts with fear, and turned and went away. Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament, and to say, "Woe for our sins; the judgment hath drawn nigh, and the end of Jerusalem."



And the centurion, having perceived all these so great miracles; went away and reported them to Pilate. Now when the procurator and his wife heard them, wondering and astonished, they were greatly grieved. And from their fear and grief, they would neither eat nor drink, that day. And Pilate sending notice, all the Sanhedrin came to him, as soon as the darkness was past. Then he said to the people, "Ye know how the sun hath been darkened, ye know how the curtain hath been rent. Certainly, I did well in being by no means willing to put to death this good man." But the malefactors said to Pilate, "This darkness is an eclipse of the sun, such as hath also happened at other times." And Pilate said to them, "Ye scoundrels! is this the way ye tell the truth about everything? I know that never happeneth but at new moon. Now, ye ate your passover yesterday, the fourteenth of the month, and ye say that it was an eclipse of the sun. And what say ye that the other disastrous signs were?" And they could say nothing in reply. For it was not an eclipse of the sun, because the moon was then in the fifteenth day of its course, and far from the sun. Moreover, an eclipse doth not deprive all parts of the world of light, and cannot endure three hours. But this eclipse was seen at Heliopolis, in Egypt, in Rome, in Greece, and Asia Minor.

Now the Jews were troubled lest the sun set whilst Jesus was yet alive. For it is written for them, that the sun set not on him that hath been put to death. So, they said to Pilate, "We hold the feast of unleavened bread tomorrow; and we entreat thee, since the crucified are still breathing, that their bones be broken, and that they be brought down." And Pilate said, "It shall be so." He therefore sent soldiers, and they found the two robbers yet breathing, and brake their legs; but finding Jesus dead, they did not touch him at all, except Longinus, a soldier, speared him in the right side with a lance, and immediately there came forth blood and water. Now this soldier, who was one of those who buffeted and spit upon Jesus, had for thirty-eight years been troubled with sore eyes. Yet when the drops of Christ's blood, coming from the wound, fell upon him, immediately he was healed. And the kinsfolk and acquaintances of Jesus, together with the women who had followed him from Galilee, stood afar off, beholding these things.

Now Mary, by means of John, had asked of Joseph, who was of Arimathaea, a city of the Jews, that he might care for and bury the body of Jesus. This man was well-born, rich, and the holder of office, a friend of Jesus, and also of Pilate. He was, moreover, a God-fearing Jew, waiting for the kingdom of God, who did not consent to the counsels or deeds of the wicked. And he finding Nicodemus, whose sentiments his foregoing speech had shown, since he had seen what good deeds Jesus had done, saith to him, "I know that thou didst love Jesus when living, and didst gladly hear his words; and I saw thee righting with the Jews on his account. If, then, it seemeth good to thee, let us go to Pilate, and beg the body of Jesus for burial, because it is a great sin for him to lie unburied." Nicodemus said, however, "I

am afraid lest Pilate should be enraged, and some evil should befall me. But if thou wilt go alone, and beg the dead, and take him, then will I also go with thee, and help thee to do everything necessary for the burial." Nicodemus, having thus spoken, Joseph directed his eyes to heaven, and prayed that he might not fail in his request. Then Joseph went away to Pilate, and having saluted him, sat down. And he saith unto him, "I entreat thee, my lord, not to be angry with me, if I shall ask anything contrary to what seemeth good to your highness." Then saith Pilate, "And what is it that thou askest?" Joseph saith, "Jesus, the good man whom through hatred the Jews have taken away to crucify, him I entreat that thou give me for burial." Pilate saith, "And what hath happened, that we should deliver to be honoured again, the dead body of him against whom evidence of sorcery was brought by his nation; and who was in suspicion of taking the kingdom of Caesar, and so was given up by us to death?" Then Joseph, weeping, and in great grief, fell at the feet of Pilate, saying, "My lord, let no hatred fall upon a dead man, for all the evil that a man hath done should perish with him in his death. And I know, your highness, how eager thou wast that Jesus should not be crucified; and how much thou saidst to the Jews on his behalf, now in entreaty, and again in anger, and at last how thou didst wash thy hands, and declare that thou wouldst by no means take part with those who wished him to be put to death; for all which reasons, I entreat thee not to refuse my request." Pilate, therefore, seeing Joseph thus lying, supplicating and weeping, raised him up, and said, "Go, I grant thee this dead man; take him, and do whatsoever thou wilt."

Then Pilate sent to Herod and asked the body of Jesus. And Herod said, "Brother Pilate, even if no one had asked for him, we purposed to bury him, especially as the Sabbath draweth on; for it is written in the law, that the sun set not upon one that hath been put to death." Then Joseph, having thanked Pilate, and kissed his hands, and his garments, went forth", rejoicing indeed in his heart, as having obtained his desire; but carrying tears in his eyes. Accordingly, he goeth away to Nicodemus, and discloseth to him all that had happened. Then having bought myrrh and aloes, a hundred pounds, they, along with the mother of the Lord and Mary Magdalene and Salome and the rest of the women and John, went to do what was customary for the body of the Lord.

And Joseph and Nicodemus prepared to take the Lords body down from the cross. Now the body of the robber on the right was not found; but of him on the left, as the form of a dragon, so was his body. And they set two ladders against the arms of the cross. Then Joseph, with a hammer and a pair of pincers, ascended one of the ladders, and drew out the nail from the right hand of the Lord. Very fast it held, for it was long, and so deeply imbedded in the cross that it pressed the hand of the Lord very close. But in good time, Joseph got it out. Then did John make to him a sign that he should deliver it to him secretly, lest Mary seeing it, her heart should burst.

Likewise, Nicodemus went up the ladder on the left side, and with great difficulty drew out the nail from the other hand, giving it to John secretly. Then Nicodemus descended, to draw the nail from the feet, and whilst he did so, Joseph supported the body of Jesus upon his shoulders. Mary, seeing this, raised herself upon her feet so that she was able to touch the hands of her son, for the arms hung down from the shoulders of Joseph. And she kissed them gladly, weeping and moaning bitterly.

When, then, the nail of the feet was drawn out, Joseph descended from the ladder, supporting on his shoulders the body of the Lord, whilst Nicodemus aided him. And they extended the body upon a white cloth that they had placed upon the earth. And when they did so, the whole earth quaked and great fear arose. Then Mary received in her lap the head and shoulders of the Lord, taking the crown of thorns from his head, and Mary Magdalene took him by the feet before which she had found the forgiveness of her sins; and all the others gathered round the body.

The poor bereaved mother held upon her knees the sacred head, and could not cease kissing it or watering it with the abundance of her tears. Sighing dolorously, she said to her son, "Alas, dearest son, what hast thou done? Why have they thus put thee to death? Alas, sorrowing mother, what shalt thou do? How is that joy which I received of thee when I conceived thee turned into great sorrow " Then she began again to kiss the visage of her son, and to water it with her tears, so that it even seemed then as if she were about to die. And she remembered how she had conceived without sin, and brought forth without sorrow. How, when he lived, nothing was wanting to her, since she had in him God, Lord, father, and husband. Now she saw him dead, which was an evil so great that it was not possible for it to be. And in great sorrow, she said, "Alas, my son, the life of my soul, my joy, why hast thou gone away from me? My God, have mercy upon me. Alas, my sweet son, and who shall comfort me now?" The other women, her companions, mourned with her for the pity they had to see their master dead before them, as well as in pity for the sorrow of the glorious virgin Mary. And she was surrounded by angels from paradise, who mourned with her for love of their Lord and for pity for their lady.

Now Joseph of Arimathaea, seeing that the day rapidly declined and night was near, went to Mary, and began pityingly to say to her, "Dolorous lady, be content at last to suffer that the body of thy son, our master, be shrouded in these beautiful linens; so shall we bury him in the sepulchre." But Mary, greatly troubled, replied, "Alas! haste not in taking away from me the sight of my son, or bury me with him." And they knew not what to say to that, save to beseech her. Incessantly she looked upon the countenance of her son, which she held in her lap; tenderly, she regarded the wounds which the thorns had made. She looked at that face from which they had torn the beard and the hair, at that countenance divine soiled with spittle and blood. And looking at these things, she was not able to leave off lamenting.

And John, seeing that night approached, said to Mary, "Lady, see what hour it is; the night beginneth to overcome the day. Consent to Joseph, and suffer the body of Jesus to be shrouded and buried." Then Mary remembered how the Lord had given her into the keeping of John, and to him she consented. So, Joseph and Nicodemus began to envelope the body at the middle. And when they had come to the feet, Mary Magdalene said unto them, "I pray you, leave this part to me. I wish to put in the shroud the feet before which my sins were forgiven." Then she looked at the feet very attentively, beholding how they were pierced by the nails, torn, and bruised, and smeared with blood. And she washed with pitying and compassionate tears those feet which formerly she had washed with tears of contrition.

And Mary, putting her face upon that of her son, said to him very sadly, "My dearly beloved son, now art thou dead upon my bosom. It must be that I, thy sorrowing mother, bury thee. But how am I able to live without thee? Most gladly would I be buried with thee, but since bodily I cannot be, I leave thee my soul, and recommend it to thee. Dearest son, how full of anguish is this separation!" When, now, she had bathed his visage with her tears, she kissed him on the mouth, then shrouded and enveloped the head.

Now when they had done what was customary for the body of the Lord, and washed him, it remained but to put him in the sepulchre. Joseph also had collected, in the vessel which the Lord had used to drink and break the bread at the last supper, the drops of blood that fell from the wounds, after the body was taken down from the cross.

For as soon as he knew that the Lord was dead, he had gone to the house and carried away the vessel for this purpose. And he preserved it always with veneration, for it gave to its possessor the privilege of being in direct communication with God. Nicodemus, also, preserved the linen cloth upon which the body of the Lord lay, and upon which its image was imprinted. Then they placed the body in Josephs own tomb, hewn out of the rock, in which no one ever had lain, in what was called the Garden of Joseph. And this tomb was once prepared for Joshua the son of Nun. And they say that in the place where Joseph and Nicodemus washed the body of Jesus, the Lord once placed his finger, saying, "This is the middle of the earth."

And in carrying the body of Jesus to the sepulchre, Mary supported the head, Mary Magdalene, the feet, and the others, the body, weeping tenderly. The bereaved mother, also, when it was in the tomb, so looked at it, and to touch it bent so low, that almost she fell in, so that Joseph and Nicodemus raised her up. And they rolled before the sepulchre a stone so great that scarcely could three men move it. Now this stone was the same out of which water once flowed forth in the desert for the children of Israel. And Mary, in great grief, said, "O friends, have pity upon me, and help me to take away this stone, putting me in with my son."

And the mother of the Lord said, weeping, "How am I not to lament thee, my son? How should I not tear my face with my nails? This is that, my son, which Simeon the elder foretold to me when I brought thee, an infant of forty days old, into the temple. This is the sword which now goeth through my soul. Who shall put a stop to my tears, my sweetest son? No one at all except thyself alone, if, as thou saidst, thou shalt rise again in three days."

Mary Magdalene also, said, weeping, "Hear, O peoples, tribes, and tongues; and learn to what death the lawless Jews have delivered him who did them ten thousand good deeds. Hear, and be astonished. Who will let these things be heard by all the world? I shall go alone to Rome, to the Caesar. I shall show him what evil Pilate hath done in obeying the lawless Jews." Likewise, Joseph also lamented, saying, "Ah me, sweetest Jesus, most excellent of men, if indeed it be proper to call thee man, who hast wrought such miracles as no man hath ever done. How shall I enshroud thee? How shall I entomb thee? There should have been here those whom thou feddst with a few loaves, for thus should I not have seemed to fail in what is due."

And the hearts of all who were weeping there were moved by the piteous lamentations of the blessed virgin Mary, so that they knew not what to do or say; and they seated themselves against the sepulchre, and Joseph said, "Dear lady, if it please thee, let us go to Jerusalem, for there is nothing that we can do here." Then the glorious lady thanked him, saying, "That which John wisheth, I will gladly do; for my son hath given me into his keeping." And John said, "Lady, it would be a shame for us to remain here during the night, wherefore, it will be better for us to go to Mount Zion, to the house where our master supped." So the virgin Mary and John went together, along with the women and Joseph and Nicodemus returned to their homes. And from that time the holy virgin Mary abode in Jerusalem, in the house of saint John the evangelist, near the

Mount of Olives; and John took care of her as of his own mother.

And the apostles, with their companions, were grieved, and being wounded in mind they hid themselves; for they were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things they fasted and sat mourning and weeping night and day, until the Sabbath.

But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts, saying, "If by his death these most mighty signs have come to pass, see how just he is," were afraid. And they went away to Pilate, beseeching him, and saying, "My lord, that

deceiver said, that after three days he should rise again. Give us soldiers, and order his tomb to be guarded for three days, lest his disciples come, and steal him away by night, and the people, led astray by such deceit, suppose that he is risen from the dead, and do us evil." And Pilate gave them Petronius the centurion, with five hundred soldiers to guard the tomb, who also sat round the sepulchre so as to guard it, after having put seals upon the stone of the tomb. This also they fastened with iron clamps, so that it was impossible to open it by ordinary means. And with them came the elders and scribes to the sepulchre. These watchers were Isaachar, Gad, Matthias, Barnabas, and Simeon. They, too, affixed seven seals to the tomb, and pitching a tent, together with the centurion and soldiers, they guarded it.

Now at the time when Jesus was crucified, there were not only many other signs over the whole world, but in that terror dead men were seen that had risen, as the Jews themselves testified. And they said that it was Abraham, and Isaac, and Jacob, and the twelve patriarchs, and Moses, and Job, and Noah, that had died, as they say, three thousand, five hundred years before. And there were very many of them appearing in the body, who were making lamentations about the Jews, on account of the wickedness that had come to pass through them, and the destruction of the Jews and their law; and many others of the dead were raised up, and were seen by many in Jerusalem.

And among those that arose were Charinus and Leucius, full brothers, the two sons of the blessed Simeon, the great high priest who took up with his hands Jesus when an infant in the temple. And they were alive and dwelt in Arimathaea, living in prayer. And these two left behind the account of the descent of our Lord Jesus Christ into hell, each of them first writing: "O Lord Jesus Christ, the resurrection and the life of the dead, permit us to speak mysteries through the death of thy cross, because we have been adjured by thee. Grant us grace that we may give an account of thy resurrection, and thy miracles which thou didst in Hades. For thou didst order thy servants to relate to no one the secrets of thy divine majesty, which thou didst in the lower world."

Now when Christ descended for the purpose of breaking in pieces the strong bolts of Hades, and destroying the brazen bars, Hades said unto the devil, "I see as it were God descending into the earth." And the angels called out

to the adverse powers, saying, "Lift up your gates, ye princes, and be ye lifted up ye everlasting doors, for the King of glory is entering." And Hades said, "Who is this King of glory that descended! to us from heaven?" And when the Lord had descended five hundred steps, Hades being troubled, said, "Now do I perceive that it is the Most High who liveth, nor can I submit to Him." The devil said to him in reply,

"Consent not to submit to Him, O Hades, but be of good cheer; for God Himself will by no means descend into the earth."

When, then, the Lord had descended other five hundred steps, the angels and powers cried out, "Lift up the gates, let them be removed; for, behold, the King of glory is descending." And Hades said, "Woe to me; for I perceive that it is a spirit divine." And the devil said to Hades, "Why dost thou seek to terrify me, O Hades? This is a prophet who hath been made like unto God; we will seize this prophet, and take him thence to those who hope that they shall ascend into heaven." And Hades said, "Tell me which of the prophets it is. Is it Enoch who wrote concerning righteousness? God suffereth him not to descend into the earth before the six thousand years be fulfilled. Or dost thou say it is Elijah the avenger? Neither shall he sooner descend. What shall I do, because destruction cometh from God? Now is our departure close at hand; for I have a number in my hands." Then the devil, when he perceived that the Word of the Father was descending into the earth, said to him, "Fear not, O Hades, let us defend the gates. We will strengthen our bolts; for God Himself will never come into the earth." And Hades said, "Where shall we hide ourselves from the face of God the great King? Thou shalt permit me to yield, nor shalt thou resist; for I was created before thee."

Now when all those who had fallen asleep since the beginning of the world were lying in Hades, in the blackness of darkness and shadow of death, suddenly there appeared at the hour of midnight, a golden light as of the sun, and a purple, royal light shone upon them. And this shining into these dark regions, those who dwelt there were all lighted up, and saw each other; and Hades and the gates of death trembled. And then was heard the voice of the Son of the Father Most High, as if the voice of a great thunder; and loudly proclaiming, he thus charged them, "Lift up your gates, ye princes; lift up the everlasting gates; the King of glory, Christ the Lord, will come up to enter in."

And straightway Abraham was united with the father of all the human race, and with all the patriarchs and prophets; and at the same time they were rilled with joy, and said to each other, "That light is the source of eternal light, which hath promised to transmit to us co-eternal light." And the prophet Isaiah who was there, said, "This light is from the Father, and from the Son, and from the Holy Ghost, about whom I prophesied when yet alive, saying, The land of Zabulon and the land of Nephthalim across Jordan, Galilee of the nations, the people who sat in darkness, have seen a great light; and light was shining among those who are in the region of the shadow of death. And now it hath come and shone upon us sitting in death."

And when they were all exulting in the light which shone over them, there came up to them Simeon; and he said, exulting, "Glorify the Lord Jesus Christ, the Son of

God; because I took him up when born, an infant, in my hands in the temple, and instigated by the Holy Spirit, I said to him, confessing, Now mine eyes have seen thy salvation, which thou hast prepared in the sight of all peoples, a light for the revealing of the nations, and the glory of thy people Israel " When they heard this, all the multitude of the saints exulted more.

Then there came into the midst another, as it were an ascetic from the desert; and the patriarchs said to him, "Who art thou?" And he said, "I am John the last of the prophets, who made the paths of the Son of God straight, and proclaimed to the people repentance for the remission of sins. And the Son of God came to me; and I, seeing him a long way off, said to the people, instigated by the Holy Spirit, Behold the Lamb of God who taketh away the sin of the world. And with my hand I baptized him in the river Jordan, and I saw the Holy Ghost descending upon him in the form of a dove ; and I heard a voice from heaven, even from God the Father, saying, This is my beloved Son, in whom I am well pleased. And on this account He sent me also to you, to proclaim how the rising Son of God is close at hand, and is coming here to visit us, that whosoever of us sitting in darkness shall believe in him shall be saved, and whosoever shall not believe in him shall be condemned. On this account I say to you all, in order that when ye see him, ye may all adore him, that now only is for you the time of repentance for having adored idols in the vain upper world, and for the sins ye have committed; and that this is impossible at any other time."

While John was thus teaching those in Hades, the first created and forefather Adam heard that Jesus was baptized in Jordan. And gazing on all that multitude, he wondered greatly whether all of them had been begotten from him into this world. And he embraced those who were standing around everywhere, and shedding tears, said to his son Seth, "Tell my sons the patriarchs and prophets all that thou heardest from Michael the archangel, when I sent thee to the gates of paradise to implore God that He might send thee His angels to give thee oil from the tree of mercy, with which to anoint my body when I was sick, and it fell to my lot to die."

Then Seth, coming near to the holy patriarchs and prophets, said, "When I, Seth, was praying to the Lord at the gates of paradise, behold, Michael the angel of the Lord appeared to me, saying, I have been sent to thee by the Lord. I am set over the human race. What, Seth, dost thou ask? Dost thou ask oil which raiseth up the sick, or the tree from which this oil floweth, on account of the sickness of thy father? This is not to be found now. Go, therefore, and tell thy father, that after the accomplishing of five thousand, five hundred years from the creation of the world, then shall come into the earth the only-begotten Son of God, being made man; and shall raise him up, and shall wash clean with water and with the Holy Spirit, both him and those out of him ; and then shall he be healed of every disease. But now, this is impossible. And when he cometh, he will be baptized in



Jordan. And when he shall have come out of the water of Jordan, then, with the oil of his mercy shall he anoint all that believe on him ; and that oil of mercy shall be for the generation of those who shall be born out of water and the Holy Spirit into life eternal. Then descending upon earth, Christ Jesus, the most beloved Son of God, will lead our father Abraham into paradise, to the tree of mercy." And when they heard all these things from Seth, all the patriarchs and prophets exulted with great exultation.

And when all were in such joy, came Satan, the heir of darkness and prince and leader of death, and said to Hades, "O all-devouring and insatiable, hear my words. There is one of the race of the Jews, one named Jesus, who boasteth himself to be the Son of God. But I know him to be a man; for I heard him say, My soul is exceeding sorrowful even unto death. And being a man, by our working with them, the Jews have crucified him; and now when he is dead, be ready that we may secure him here. And he hath withstood me much, doing me evil; for wherever he found my servants, he persecuted them; and many whom I made blind, lame, deaf, leprous, and demoniac, he healed with a word; and those whom I have brought to thee dead, he hath dragged away from thee."

Hades, answering, said to Prince Satan, "Who is he that is so powerful as to do such things by a single word, when he is a man afraid of death? For all the powerful of the earth are kept in subjection by my power, whom thou hast brought into subjection by thy power. If, then, thou art powerful, what is that man Jesus like, who, though fearing death, withstandeth thy power? If he is so powerful in humanity, verily I say unto thee, he is all-powerful in divinity, and his power no one can resist. And when he saith that he feareth death, he said this mocking and laughing, wishing to seize thee with the strong hand; and woe to thee to all eternity

And Satan, Prince of Tartarus, said, "O all-devouring and insatiable Hades, art thou so afraid of hearing of our common enemy? Why hast thou doubted and feared to receive this Jesus, thy adversary and mine? For I have tempted him, and I have raised up my ancient people the Jews with hatred and anger against him ; I have sharpened a lance to strike him ; I have mixed gall and vinegar\* to give him to drink; and I have prepared wood to crucify him, and nails to pierce him ; and his death is near at hand, that I may bring him to thee, subject to thee and me. Make ready, then, in order that thou mayest lay fast hold upon him when he cometh."

Hades answered, "Heir of darkness, son of destruction, devil, thou hast just now told me that many whom thou hadst made ready to be buried, he brought to life again by a single word; that it is he himself who hath dragged away the dead from me. And if he hath delivered others from the tomb, how and with what power shall he be laid hold of by us? Now there are many who are here kept by me, who, while they lived

on earth, took the dead from me, not by their own powers, but by godly prayers; and their almighty God dragged them away from me. Who is that Jesus, who by his word hath withdrawn the dead from me without prayers? For I not long ago swallowed down one dead, Lazarus by name ; and not long after, one of the living by a single word dragged him up by force out of my bowels after he had been four days in stench and corruption; and I think it was he of whom thou speakest." Satan answered, and said, "That Jesus is the same." And when Hades heard this, he said to him, "If, therefore, we receive him- here, I am afraid lest perchance we be in danger even about the rest. For lo, all those that I have swallowed from eternity, I perceive to be in commotion, and I am pained in my belly. And the snatching away of Lazarus beforehand seemeth to me to be no good sign; for, not like a dead body, but like an eagle, he flew out of me, so suddenly did the earth throw him out. Wherefore I also adjure even thee, for thy benefit and for mine, not to bring him here. For I, at the time when I heard the command of his voice, trembled with terror and dismay; and my officers at the same time were confounded along with me. And I think that he is coming here to raise all the dead. And this I tell thee by the darkness in which we live; if thou bring him here, not one of the dead will be left behind in it to me. For I know that that man who could do these things is God, strong in authority, powerful in humanity, and he is the Saviour of the human race. But if thou bring him to me, all who are here shut up in the cruelty of the prison, and bound by their sins in chains that cannot be loosened, he will let loose, and will bring to the life of his divinity forever

While Satan and Hades were thus speaking to each other, all the saints of God heard their wranglings. They, however, though as yet not at all recognizing each other, were, notwithstanding, in the possession of their faculties. But our holy father Adam thus replied to Satan at once, "O captain of death, why dost thou fear and tremble? Behold, the Lord cometh, who will now destroy all thy inventions; and thou shalt be taken by him, and be bound through all eternity." And all the saints, hearing the voice of our father Adam, how boldly he replied to Satan in all points, were strengthened in joy; and all running together to father Adam, were crowded in one place.

And suddenly there was a great voice as of thunders, and a shouting of spirits, "Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors, and the King of glory, Christ the Lord, shall come in." Then Satan the leader of death came up, fleeing in terror. And Hades, hearing this, said to Prince Satan, "Retire from me. and go outside of my realms; if thou art a powerful warrior, fight against the King of glory. But what hast thou to do with him?" And Hades thrust Satan outside of his realms. And Hades said to his impious officers, "My officers and all the powers below, run together, shut your cruel gates of brass, secure well and strongly the iron bars, and attend to the bolts; fight bravely and resist, lest they lay hold of us, and keep us

captive in chains, that he holding captivity may not be taken captive. For if he cometh here, woe will seize us." Then all his impious officers were perplexed, and began to shut the gates of death with all diligence, and by little and little to fasten the locks and the iron bars, and to hold all their weapons grasped in their hands, and to utter howlings in a direful and most hideous voice. And the forefathers, with all the multitude of the saints, having heard this, began all to revile Hades, saying with the voice of reproach, "O all-devouring and insatiable, open thy gates that the King of glory may come in."

After that, another standing there, preeminent as it were, with a certain mark of an emperor, David by name, thus cried out, and said, "When I was upon earth, I made revelations to the people, of the mercy of God and His visitation, prophesying future joys, saying through all ages, Let us make confession to the Lord of His tender mercy, and His wonderful works to the sons of men; because He hath shattered the gates of brass, and broken the bars of iron. He hath taken them up out of the way of their iniquity" Then the holy patriarchs and prophets began mutually to recognize each other, and each to quote his prophecies. Then holy Jeremiah, examining his prophecies, said to the patriarchs and prophets, "When I was upon earth, I prophesied of the Son of God, that he was seen upon earth, and dwelt with men." And after this, in like manner Isaiah said, "Did not I when I was alive upon earth, prophesy to you, The dead shall rise up, and all those who are in their tombs shall rise again, and those who are upon earth shall exult; because the dew which is from the Lord is their health? And again I said, Where, O death, is thy sting? Where, O Hades, is thy victory?" And, behold, suddenly Hades trembled, and the brazen gates of death were destroyed; the bolts were shattered, the iron bars were broken, falling to the ground, and the indissoluble chains were burst asunder. Everything was laid open, and all the dark places of Hades were lighted up. And, behold, the Lord Jesus Christ, coming in the form of a man, in the brightness of light from on high, compassionate, great, and lowly, carrying a chain in his hand. And the aid of unconquered power visited those sitting in the profound darkness of transgressions, and in the shadow of death of sins. And all the dead who had been bound came out of the prisons.

When this was seen by Hades and Death, and their impious officers, along with their cruel servants, they trembled at perceiving in their own dominions the clearness of so great a light when they saw Christ so suddenly in their abodes; and they cried out, saying, "We have been overcome by thee. Woe to us! Who art thou that to the Lord directest our confusion? Who art thou, that, undestroyed by corruption, the uncorrupted proof of thy majesty, with fury condemnest our power? Who art thou, so great and little, lowly and exalted, soldier and commander, wonderful warrior in the form of a slave, and the King of glory, dead and alive, whom slain the cross hath carried? Thou who wast nailed to the cross, and didst lie dead in the sepulchre,

hast come down to us alive; and in thy death every creature trembled, and the stars in a body were moved; and now thou hast been made free among the dead, and destroyest our legions. Who art thou that comest here without sin, that settest free those who are held captive, bound by original sin, and recallest them to their former liberty? Who art thou, who sheddest a divine and splendid, and illuminating light upon those who have been blinded by the darkness of their sins, and hast destroyed all our power? Art thou, then, that Jesus about whom the chief satrap Satan told us, that through cross and death thou art to inherit the whole world?"

In like manner, also, all the legions of the demons, terror-stricken with like fear from their frightful overthrow, cried out, saying, "Whence art thou, O Jesus, a man so powerful and splendid in majesty, so excellent, without spot, "Possibly the meaning is, "Who. The idea that the saints

and free from guilt? For that world of earth which hath always been subject to us until now, which used to pay tribute for our uses, hath never sent us such a dead man; hath never destined such gifts for the man below. Who, therefore, art thou, that hast so intrepidly entered our bounds, and who hast not only no fear of our punishments, but, moreover, attemptest to take all away from our chains?"

Then the King of glory, trampling on Death by his majesty, seized the chief satrap Satan by the head, and tormented him with a hundred wounds. And binding him by the neck with the great chain that cannot be loosed, and again tying his hands behind him, he dashed him on his back into Tartarus, and placed his holy foot on his throat, saying, "Through all ages thou hast done many evils; thou hast not in any wise rested; to-day, I deliver thee to everlasting fire." And Hades being suddenly summoned, he commanded him, and said, "Take this most wicked and impious one, and have him in thy keeping, even to that day which I shall command thee, my second appearing. Satan the prince will be in thy power for ever, in place of Adam and his sons, my just ones." And Hades, as soon as he received Satan, was plunged under the feet of the Lord along with him into the depth of the abyss.

Then Hades, having received Prince Satan, said to him with vehement revilings, "O prince of perdition, and leader of extermination, Beelzebub, derision of angels, to be spit upon by the just; why didst thou wish to do this? Didst thou wish to crucify the King of glory, in whose death thou didst promise so great spoils? Like a fool, thou didst not know what thou wast doing. For, behold, that Jesus by the splendour of his death, is putting to flight all the darkness of death, and He hath broken into the strong lowest depths of our dungeons, and hath brought out all the captives, and released those who were bound. And all who used to groan under our torments, insult us; and by their prayers our dominions are taken by storm, and our realms conquered; and no race of men hath now any respect for us. Moreover, also, we are grievously threatened by the dead, who have never been haughty to us, and who have not at any time been joyful as captives. O Prince Satan, father of all impious

wretches and renegades, why didst thou wish to do this? Of those who from the beginning, even until now, have despaired of salvation and light, no bellowing after the usual fashion is now heard here; and no groaning of theirs resoundeth, nor in any of their faces is a trace of tears found.

O Prince Satan, possessor of the keys of the lower regions, all the riches which thou hast acquired by the tree of transgression and the loss of paradise, thou hast now lost by the tree of the cross, and all thy joy hath perished. When thou didst hang up that Christ Jesus the King of glory, thou wast acting against thyself and against me. Thou hast put thyself to death. Henceforth, thou shalt know what eternal torments and infinite punishments thou art to endure in my everlasting keeping. O Prince Satan, author of death, and source of all pride, thou oughtest first to have inquired into the bad cause of that Jesus. Him in whom thou perceivedst no fault, why, without reason, didst thou dare unjustly to crucify? And why hast thou brought to our regions one innocent and just, and lost the guilty, the impious, and the unjust of the whole world? For since I have received thee to keep thee safe, by experience thou shalt learn how many evils I shall do thee." And when Hades had thus spoken to Prince Satan, the King of glory, the Saviour of all, affectionate and most mild, stretched out his right hand, and said, "Come to me, all my saints, who have my image and likeness. Do ye, who have been condemned through the tree and the devil and death, now see the devil and death condemned through the tree. Immediately, then, all the saints were brought together under the hand of the Lord. And he took hold of our fore father Adam by the right hand, and saluting him, kindly raised him up, saying, "Peace be to thee, Adam, with thy children, through immeasurable ages of ages. Amen." Then father Adam, falling forward at the feet of the Lord, and being raised erect, kissed his hands, and shed many tears, testifying to all, "Behold the hands which fashioned me!" And he said to the Lord, "Thou hast come, O King of glory, delivering men, and bringing them into thy everlasting kingdom. I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought out my soul from the powers below. Thou hast saved me from them that go down into the pit. Sing praises to the Lord, all His saints, and confess to the memory of His holiness; since there is anger in His indignation, and life in His good-will."

Then also our mother Eve in like manner fell forward at the feet of our Lord, and was raised erect, and kissed his hands, and poured forth tears in abundance, and said, testifying to all, "Behold the hands which made me."

In like manner also, all the saints of God, falling on their knees at the feet of the Lord, said with one voice, "Thou hast come, O Redeemer of the world. As thou hast foretold by thy law and thy prophets, so hast thou fulfilled by thy deeds. Thou hast redeemed the living by thy cross; and by the death of thy cross thou hast come down

to us, to rescue us from the powers below, and from death, by thy majesty, O Lord. As thou hast set the title of thy glory in heaven, and hast erected as the title of redemption thy cross upon earth, so, O Lord, set in Hades the sign of the victory of thy cross, that death may no more have dominion; that its most impious officers might not retain as an offender anyone whom the Lord hath absolved."

And so, it was done. And the Lord set his cross in the midst of Hades, which is the sign of victory, and which will remain even to eternity. And the Lord, stretching forth his hand, made the sign of the cross upon Adam upon his forehead, and upon all his saints, the patriarchs, prophets, martyrs, and forefathers; and holding Adam by the right hand, he went up from the powers below, and all the saints followed him. And while he was going, holy David cried out aloud, saying, "Sing unto the Lord a new song, for He hath done wonderful things. His right hand and His holy arm have brought salvation to Himself. The Lord hath made known His salvation; His righteousness hath He revealed in the sight of the heathen."

And all the holy fathers, accompanying the King of glory, sang praises, saying, "Blessed is he that cometh in the name of the Lord. Alleluia, to Him be the glory of all the saints. The Lord God hath shone upon us through all ages. Amen. Alleluia for ever and ever. Praise, honour, power, glory; because thou hast come from on high to visit us." And after this, the prophet Habakkuk cried out, saying, "Thou wentest forth for the salvation of thy people, to deliver thine elect." And all the saints answered, saying, "Blessed is he who cometh in the name of the Lord; and He hath shone upon us. Amen, alleluia,"

In like manner after this, the prophet Micah also cried out, saying, "Who is God like unto thee, O Lord, taking away iniquities, and passing by sins? And now thou dost withhold thine anger for a testimony against us, because thou delightest in mercy. And thou turnest again, and hast compassion upon us, and pardonest all our iniquities; and all our sins hast thou sunk in the multitude of death, as thou hast sworn unto our fathers in the days of old." And all the saints answered, saying, "This is our God to eternity, and for ever and ever; and he will direct us for evermore. Amen, alleluia/ So also all the prophets, quoting the sacred writings concerning his praises, and all the saints, crying, "Amen, alleluia," followed the Lord.

And setting out to paradise, the Lord holding the hand of Adam our forefather, delivered him and all the just to the archangel Michael; and all the saints followed Michael, and he led them all into the glorious grace of paradise. And as they were going into the door of paradise, there met them two old men, ancient of days, to whom the holy fathers said, "Who are ye, that have not yet been dead with us in the regions below, and have been placed in paradise in your bodies and souls?" One of them answered, and said, "I am Enoch, who by the word of the Lord have been

translated hither by Him; and he who is with me is Elijah the Tishbite, who was taken up by a fiery chariot. Here also even until now we have not tasted death, and we are also to live until the end of the world ; and then we are to be sent by God to with stand Antichrist, by divine signs and wonders to do battle with him, and, being killed by him in Jerusalem, after three days and half a day to be taken up alive, and to be snatched up in the clouds to meet the Lord."

While they were thus speaking, there came another, a most lowly wretched man, carrying also upon his shoulders a cross; and his appearance was also that of a robber. And seeing him, all the saints said to him, "Who art thou? be cause thy appearance is that of a robber; and what is the cross which thou bearest upon thy shoulder?" In answer to them, he said, "Truly have ye said that I was a robber and a thief in the world, doing all sorts of evil upon the earth. And for all these things the Jews crucified me along with Jesus; and I saw the miracles in created things which were done through the cross of Jesus crucified; and I believed him to be the Creator of all created things, and the King omnipotent. And I entreated him, saying, Be mindful of me, Lord, when thou shalt have come into thy kingdom Immediately, he accepted my entreaty, and said to me, Amen; I say unto thee; to-day shalt thou be with me in paradise. And he gave me this sign of the cross, saying, Walk into paradise carrying this ; and if the guardian angel of paradise will not let you go in, show him the sign of the cross, and thou shalt say to him, Jesus Christ, the Son of God who hath now been crucified, hath sent me/ Having done so, I said all this to the archangel Michael, the guardian of paradise. And when he heard this, he immediately opened, and led me in, and placed me at the right of paradise, saying, Lo, hold a little, and there will come in the father of the whole human race, Adam, with all his children, holy and just, after the triumph and glory of the ascension of Christ the crucified Lord/ And now seeing you, I come to meet you." Hearing all these words of the robber, all the holy patriarchs and prophets with one voice, said, "Great is our Lord, and great is His strength. Blessed art thou, O Lord Al mighty, Father of everlasting benefits, and Father of mercies, who hast given such grace to thy sinners, and hast brought them back into the grace of paradise, and into thy rich pastures; for this is spiritual life most sure. Amen, amen."

and Leucius heard. More, they were not allowed to tell of the other mysteries of God, since Michael the archangel adjured them, and said, "Ye shall go into Jerusalem with your brethren, and continue in prayers; and ye shall cry out and glorify the resurrection of the Lord Jesus Christ, who hath raised you up from the dead with himself. And with none of men shall ye speak. And ye shall sit as dumb, until the hour shall come when the Lord himself shall permit you to relate the mysteries of his divinity." And Michael the archangel ordered them to walk across Jordan into a place rich and fertile, where there were many who rose again along with them for an evidence of the resurrection of Christ the Lord; because only three

days were allowed to those who had risen from the dead to celebrate in Jerusalem the passover of the Lord, with their living relations, for an evidence of the resurrection of Christ the Lord. And they were told to go first to Jordan to be baptized, and then to remain in the city of Arimathaea in prayers.

But the twelve disciples of the Lord mourned, and were grieved, and each one, being grieved for that which was come to pass, departed to his home. Now it was the last day of unleavened bread, and many were going forth, returning to their homes as the feast was ended. And Simon Peter and Andrew his brother took their nets, and went to the sea, and there was with them Levi the son of Alphaeus.

And of all those that were hid, Nicodemus alone was seen by them, because he was a ruler of the Jews. And Nicodemus saith to them, "How have ye come into the synagogue?" The Jews say unto him, how hast thou come into the synagogue? for thou art a confederate of his, and his portion is with thee in the world to come." Nicodemus saith, "Amen, amen."

And the chief priests Annas and Caiaphas sent for Joseph, and said, "Why hast thou done this service to Jesus?" Joseph saith, "I know that Jesus was a man just and true, and good in all respects; I know also that ye through hatred managed to murder him; and therefore, I buried him. Why are ye angry against me because I begged the body of Jesus? Behold, I have put him in my new tomb, wrapped him in clean linen; and I have rolled a stone to the door of the tomb. And ye have acted not well against the just man, because ye have not repented of crucifying him, but have also pierced him with a spear."

Then the high priests were enraged, and laid hold of Joseph. And carried away by hatred and rage, they ordered him to be shut up in prison where evil-doers were kept under restraint, until the first day of the week, saying unto him, "Know that the time doth not allow us to do anything against thee, because the Sabbath is dawning, but early in the morning of the first day of the week thou shalt be given up to death. Know, also, that thou shalt not be deemed worthy of burial, but we shall give thy flesh to the birds of the air." Joseph saith to them, "These be the words of the arrogant Goliath, who reproached the living God and holy David. For God hath said by the prophet, Vengeance is mine, and I will repay, saith the Lord. And now he that is uncircumcised in flesh, but circumcised in heart, hath taken water, and washed his hands in the face of the sun, saying, I am innocent of the blood of this just man; see ye to it. And ye answered, and said unto Pilate, His blood be upon us, and upon our children. And now I am afraid lest the wrath of God come upon you, and upon your children, as ye have said."



And the Jews, hearing these words, were embittered in their souls, and seized Joseph, and locked him into a room where there was no window; and guards were stationed at the door. Also, they sealed the door where Joseph was locked in, having secured it by fastenings of all sorts. Then the rulers of the synagogue, and the priests, and the Levites, made a decree that all should be found in the synagogue on the first day of the week. Now this happened on the evening of the Sabbath, about the tenth hour, whereby the Jews transgressed the law. And, behold, that same nation endured fearful tribulations on the Sabbath day.

as the soldiers kept guard two by two in a watch, there was a great voice in the heavens. And they saw the heavens opened, and two men descend from thence with great light, and approach the tomb. And that stone which was put at the door rolled of itself, and made way in part; and the tomb was opened, and both the young men entered it.

When, therefore, these soldiers saw it, they awakened the centurion and the elders, for they too were hard by keeping guard; and as they declared what things they had seen, again they see three men coming forth from the tomb, and two of them supporting one, and a cross following them. And of the two, the head reached unto the heavens, but the head of him that was led by them overpassed the heavens. And they heard a voice from the heavens, saying, "Hast thou preached to them that sleep?" And a response was heard from the cross, "Yea." But those who were guarding the sepulchre saw not how he came forth from it.

They therefore considered one with another whether to go away and show these things to Pilate. And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre.

When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed, and saying, "Truly he was the Son of God." Pilate answered, and said, "I am pure from the blood of the Son of God; but ye determined this." Then they all drew near and besought him, and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen. "For it is better," say they, "for us to incur the greatest sin before God, and not to fall into the hands of the people of the Jews and be stoned." Pilate therefore commanded the centurion and the soldiers to say nothing.

Now very early upon the Lord's Day, Mary, Martha, and Mary Magdalene, their friends also being with them, went to the sepulchre to anoint the body. For out of fear of the Jews, since they were burning with wrath, they had not done at the Lord's sepulchre all the things which the women are wont to do for those that die and are

beloved of them. And they feared lest the Jews should see them, saying, "Although on the day on which he was crucified we could not weep and lament, yet let us now do these things at his sepulchre. But who shall roll away for us the stone that was laid As told by, in the ac- A bitterly hostile feeling to-

at the door of the sepulchre? For the stone was great, and we fear lest someone see us. And if we cannot, yet if we but set at the door the things which we bring for a memorial of him, we will weep and lament, until we come into our home."

Then they went away and found the tomb opened, and coming near, they looked in, and see a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright, who also said to them, "Wherefore are ye come? Whom seek ye? Him that was crucified?

He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not here; for he is risen and gone away thither, whence he was sent." Then the women feared and fled.

But they grieved and wept since they had found the sepulchre empty. Then the Lord appeared to them, and saith, "Why do ye weep? Cease to weep, for I am he whom ye seek. But let one of you go to your brethren, and say, Come, the master hath risen from the dead/ Then Martha went and told them. But they said to her, "What hast thou to do with us, O woman? He who died is buried, and it is not possible that he should be living." For they did not believe her that the Saviour was risen from the dead. Then she went to the Lord, and said to him, "No one among them hath believed me that thou livest." And he said, "Let another of you go to them and say it to them again." So, Mary went and told them again, and they did not believe. She came back to the Lord, and told him. Then the Lord said to Mary and her other sisters, "Let us go to them."

And the Lord went and found the disciples within, and called to them. But they thought that it was a phantom, and believed not that it was the Lord. And he said to them, "Come. And thou, O Peter, who hast thrice denied him, dost thou still deny?" But they approached him whilst they still doubted in their hearts whether it were he. Then did he say to them, "Why doubt ye yet, and are unbelieving? Why are ye disturbed, and thoughts ascend into your hearts? I am he that hath told you, so that on account of my flesh and my death and my resurrection ye should know that it is I. Peter, lay thy finger in the nail prints of my hands. And thou, Thomas, lay thy finger in the lance wound in my side. And do thou, Andrew, touch my feet, and thou wilt see that they are like those of earth. Take hold, handle me; and see that I am not an incorporeal spirit." And straightway they touched him, and believed, being convinced by his flesh and by his spirit. And they answered him, "We have indeed come to

know that it is thee, in the flesh." And they cast themselves on their faces, confessing their sins that they had been unbelieving.

And the Lord, after he had given his grave clothes to the servant of the priest, appeared to James. For James had sworn that he would not eat bread from that hour in which he drank the cup of the Lord, until he should see him rising again from among those that sleep. And the Lord said, "Bring a table and bread." He brought bread, and blessed, and brake, and gave to James the Just, and said to him, "My brother, eat thy bread; for the son of man is risen from among those that sleep."

Afterwards, he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they had not believed them which had seen him arising. And they excused themselves to him, saying, "This age of iniquity and unbelief is under the power of Satan, who by means of unclean spirits permitteth not the power of God to be perceived. For that reason, reveal now thy righteousness."

Now Joseph fell a-praying in the prison throughout the whole night of the preparation and the whole day of the Sabbath. And at midnight, as he was standing and praying, the room where he was kept was hung up by the four corners, whilst he saw a light like lightning to his eyes. And he was afraid, falling to the ground. Then one took him by the hand, and removed him from the place where he had fallen; and moisture of water was poured from his head even to his feet, whilst a smell of perfumes came about his nostrils. And one, embracing him, wiped his face and kissed him, saying unto him, Tear not, Joseph, open thine eyes, and see who it is that speaketh unto thee." And looking up, Joseph saw Jesus. But thinking it was a phantom, Joseph trembled and said the commandments; then said he them with him. Even so, none is ignorant that a phantom, if it meet anybody and hear the commandments, taketh to flight. And seeing that he repeated them with him, Joseph said unto him, "Rabbi Elias." And he said unto Joseph, "I am not Elias." Then Joseph said unto him, "Who art thou, my Lord?" And he said unto Joseph, "I am Jesus, whose body thou didst beg from Pilate; and thou didst clothe me with clean linen, and didst put a napkin on my face, and didst lay me in thy new tomb, and didst roll a great stone to the door of the tomb."

Now there was along with Jesus the robber who had been crucified with him on the right, whom he sent into paradise. And Joseph first recognized Jesus when he came out of the prison, and saw with him the robber, bringing a letter to

Jesus. And there was also with the robber a great fragrance out of paradise. And Joseph said to Jesus, "Show me the place where I laid thee." Then he carried

Joseph away, and showed him the place where he laid him, and the linen cloth lying in it, and the napkin for his face. Then Joseph knew that it was Jesus.

And Jesus, having sat down in a certain place, thus read the letter borne by the robber : "We, the cherubim and the six-winged, who have been ordered by Thy Godhead to watch the garden of paradise, make the following statement through the robber, who was crucified along with Thee, by Thy arrangement: When we saw the print of the nails of the robber crucified along with Thee, and the shining light of the letter of Thy Godhead, the fire indeed was extinguished, not being able to bear the splendour of the print; and we crouched down, being in great fear. For we heard that the Maker of heaven and earth, and of the whole creation, had come down from on high to dwell in the lower parts of the earth, on account of Adam, the first-created. And when we beheld the undefiled cross shining like lightning from the robber, gleaming with sevenfold the light of the sun, trembling fell upon us. We felt a violent shaking of the world below; and with a loud voice, the ministers of Hades, said, along with us, Holy, holy holy, is He who in the beginning was in the highest/ And the powers sent up a cry, O Lord, Thou hast been made manifest in heaven and in earth, bringing joy to the world; and a greater gift than this, Thou hast freed Thine own image from death by the invisible purpose of the ages. "

After Joseph had beheld these things, as he was going into Galilee with Jesus and the robber, Jesus was transfigured, and was not as formerly, before he was crucified, but was altogether light. And the angels always ministered to him, Jesus speaking with them. But no one of his disciples

was with him, except the robber alone. And Joseph remained with him three days.

And in the middle of the feast of unleavened bread, his disciple John cometh, and they no longer beheld the robber as to what took place. And John asked Jesus, "Who is this, that thou hast not made me to be seen by him?" But Jesus answered him nothing. And falling down before him, John said, "Lord, I know that thou hast loved me from the beginning, and why dost thou not reveal to me that man?" Jesus saith unto him, "Why dost thou seek what is hidden? Art thou still without understanding? Dost thou not perceive the fragrance of paradise filling the place? Dost thou not know who it is? The robber on the cross hath become heir of paradise. Amen, amen, I say unto thee, that it shall belong to him alone until that the great day shall come."

And John said, "Make me worthy to behold him." Now, while John was yet speaking, the robber suddenly appeared and John, struck with astonishment, fell to the earth. And the robber was not in his first form, as before John came; but he was like a king in great power, having on him the cross. And the voice of a great multitude was sent forth, "Thou hast come to the place prepared for thee in paradise. We have been

commanded by Him that hath sent thee, to serve thee until the great day." And after this voice, the robber vanished. Then Jesus took Joseph by the hand, and placed him, though the doors were locked, in the middle of his own house; and leading him away to his bed, he said unto him, "Peace to thee." And he kissed Joseph, and said

to him, "For forty days go not forth out of thy house; for, behold, I go to my brethren unto Galilee."

Now rising up early all the multitude in the synagogue had consulted by what death they should slay Joseph. And when the Sanhedrin was sitting, they ordered him to be brought in with much indignity. But having opened the door of the prison, they found him not. Then were all the people surprised, and struck with dismay, because they found the seals unbroken and the door shut and the bolts safe, whilst Caiaphas had the key. Then they no longer dared to lay hands upon those who had spoken before Pilate in Jesus behalf.

And while they were still sitting in the synagogue, recriminating about Joseph, there came some of the guard whom the Jews had begged of Pilate to watch the tomb of Jesus, that his disciples might not come and steal him. And they reported to the rulers of the synagogue, and the priests, and the Levites, what had happened. And they said, "Learn that Jesus hath risen." The Jews say, "How?" And they said, "First there was a great earthquake, then we saw an angel of the Lord, clothed with lightning and in raiment white as snow, come from heaven; and he rolled away the stone from the mouth of the tomb and sat upon it; his countenance also shone like lightning. And from fear of him, all of us soldiers were greatly afraid; for we lay like dead men, and were able neither to flee nor speak. And we heard the voice of the angel saying to the women who remained beside the tomb, Be not afraid, for I know that ye seek Jesus who was crucified. He is not here. He is risen, as he said. Bend down and see the place where the Lord lay; and go quickly, telling his disciples that he hath risen from the dead, and is in Galilee. And let them go into

Galilee, for there shall they find him. For this reason, I tell you this first. "

Then say the Jews unto the soldiers, To what women did he speak What sort of women were they who came to the tomb?" Then men of the guard say, "We know not who they were." The Jews say, "At what time was this?" The men of the guard reply, "At midnight." The Jews say, "And wherefore did ye not lay hold of them?" The men of the guard reply, "From the mere sight of the angel, we were like dead men from fear, and were not able to speak or move, not expecting to see the light of day. How then could we lay hold of them?" The Jews say, "As the Lord liveth, we believe not a word that ye say." The men of the guard reply to the Jews, "If ye have seen so great miracles in the case of this man, and have not believed, how then can ye believe us? Assuredly, ye have done well to swear as the Lord liveth, for indeed he

whom ye crucified doth live." And again, the men of the guard say, "We have heard that ye have locked up the body of the man that begged the body of Jesus, sealing the door with your rings, and that opening it ye have not found him. Do ye then give us the man whom ye were guarding, and we shall give you Jesus." The Jews say, "Joseph hath gone away to his own city; ye will find him in Arimathaea." The men of the guard say to the Jews, "Jesus hath risen, as we heard from the angel, and is in Galilee; go ye too into Galilee, and ye will find Jesus, as the angel said to the women."

And when the Jews heard these words, they were very afraid say in & " We must take care lest this story be heard, and all will believe in Jesus." So they called a council, and consulting among themselves, brought forth a considerable sum of money in silver pieces. And they gave this to the soldiers, saying, "See that ye tell this story to nobody. But say that while ye slept his disciples came and stole him from the tomb." But the soldiers said, "We are

afraid lest by any means Pilate hear that we have taken money, and kill us." But the Jews said, "Take it, and we pledge ourselves to keep you out of trouble. For if this come to the ears of the procurator, we shall speak to Pilate in your defence, and persuading him, make you secure." So, the soldiers took it, and said as they had been instructed. Their saying, also, was spread abroad among all, so that up to this day, this same lying tale is told among the Jews. But when those watchers were questioned before Pilate, they confessed before him how large a bribe the chief priests of the Jews had given them, so that they might say that his disciples had stolen the body of Christ.

Now when, after Christ s burial, he arose from the dead, no one dared to question him; because his mortal body, in deed, was not seen, but his divinity only. And Bartholomew, coming to him, said, "I have a word which I would fain speak unto thee, O Lord." And Jesus said unto him, "I know what thou wouldest ask me; speak it, then; for even what thou hast not in mind, I will reveal unto thee." And Bartholomew said, "Lord, when thou didst will to be fixed to the cross, I, following afar off, saw thee suspended from the cross; and I saw the angels descending from heaven to hail thy passion, and the darkness; and looking again, I saw not thee hanging upon the cross, but I heard only shoutings in the under-world, and groanings, and grievous gnashing of teeth. Tell me, I beseech thee, O

Lord, whither thou didst go from the cross." And the Lord said, "Happy art thou, Bartholomew my servant, because thou hast seen this mystery; on this account, I will tell thee all that thou askest me. When I disappeared from the cross, I descended to the lower world with my angels, whence I led forth Adam and all the patriarchs, Abraham, Isaac, and Jacob, and ascended upon the cross."

And Bartholomew said, "I saw, O Lord, all the angelic powers ascending into heaven and praising thee before the Father, but one angel, pre-eminent amongst them all, wished not to seek heaven; in his hand, moreover, he held a fiery lance, and he looked toward thee alone; and all the angels asked that they might ascend into heaven, but he wished not to enter except thou shouldst command him; and I saw a flame of fire which went forth from his hand, reaching out toward the city." And Jesus said, "Happy art thou, Bartholomew my beloved, because thou hast seen these mysteries; he was one of the avenging angels who stand around the throne of my Father, whom my Father sent me. For this reason, he was unwilling to enter heaven, because he wished to destroy the power of the world. When, moreover, I commanded him to ascend, a flame went forth from his hand, dividing and cleaving into two parts the veil of the temple, in testimony of suffering upon the children of Israel because they crucified me."

And having said these things, the Lord said to the apostles, "Wait for me in this place, that I being present may receive the sacrifice which is offered to me today in paradise." Bartholomew, answering, said to Jesus, "Lord, what sacrifice is being offered in paradise?" Jesus saith, "The souls of the just, departing to-day from the body, come into paradise; and if I be not present, they do not enter in." Bartholomew said, "How many souls are there, Lord, that enter into paradise?" Jesus, replying, said to him, "There are three." Bartholomew saith to him, "Lord, when thou didst teach the word with us, didst thou receive sacrifices in paradise?" Jesus, answering, saith to him, "Verily, I say unto thee, my beloved, that I both taught the word with you, and without sorrow was sitting down with the Father, and each day received sacrifices in paradise." Bartholomew, answering, saith to him, "Lord, have only three souls come out each day?" Jesus saith to him, "Scarcely fifty- three, my beloved." Again Bartholomew saith, "And how do only three enter into paradise?" Jesus saith to him, "Certainly they are set down in Abraham's bosom; but the rest are in the place of resurrection, because they are not the same as the fifty." Bartholomew saith to him, "How many souls are there, Lord, in the world? Are they very numerous?" Jesus saith to him, "One soul only of those coming out is superfluous, and is born." And whilst they were saying these things, he gave to them peace, and disappeared from them.

And the apostles were in the Cherubim with Mary. And Bartholomew, drawing near, saith to Peter and Andrew and John, "Let us ask the highly-favoured Mary how she conceived the boundless, or how she carried the insupportable, or how she brought forth such greatness." But they hesitated to ask her. Therefore Bartholomew saith to Peter, "Father Peter, thou as leader, having requested, ask her." But Peter saith to John, "Thou as a virgin like her, oughtest to ask her." And while they were all hesitating and disputing, Bartholomew, drawing near, looked into her face, and lifting

up his voice, said to her, "O tabernacle which hast obtained favour, who didst cherish unpolluted, we would question thee. O mother more spacious than a city! O mother broader than the unfolding of the heavens! O mother having contained r Him whom the seven heavens could not contain, and who having contained Him painlessly, didst hold Him sacredly in thy bosom! O mother who lying in secret places didst give birth to the very manifest Christ! O mother more extensive than all the creation, having become little I All the apostles sent me to thee, that I might say to thee, how didst thou conceive the boundless, or how didst thou carry the insupportable, or how didst thou bring forth such greatness? "

Mary saith to them, "Do ye ask concerning this mystery? If I should begin to tell you, fire would proceed from my mouth, and consume all the world." But they were the more united in asking her. And she, not wishing to disregard the apostles, said, "Let us stand in prayer." And the apostles stood behind Mary. But she saith to Peter, "Peter, chief and greatest pillar, didst thou stand behind us? Did not our Lord say that the head of the man is Christ? Wherefore, now, pray standing before me." But they say to her, "In thee the Lord fixed his tabernacle, and was well pleased that thou shouldst carry him; and thou

the rather oughtest to gather us together for prayer." But she said to them, "Ye are shining stars. Even as the prophet said, I will lift up mine eyes to the hills whence cometh my help. Wherefore, ye are the mountains, and ye ought to pray." The apostles say to her, "It behoveth the mother of the heavenly king to pray." Mary saith to them, "According to your image, God fashioned the sparrows, and sent them to the four corners of the world." They say to her, "He who is scarcely contained in the seven heavens was well pleased to be contained in thee."

And Mary stood before them, and began to say, as followeth: "Elphoue, Zarethra, Charboum, Nemiouth, Melitho, Thrabouta, Mophnoumoe, Chemiath, Aroura, Maridon, Elison, Marmiadon, Sephon, Esabouta, Ennouna, Saktinos Athour, Belelam, Opheoth, Abio, Chrasar." Which is, in the Greek tongue, "God, the very great and all-wise and King of the ages, the undeclarable and unspeakable; who by a word didst sustain all the magnitude of the heavens; who out of concordant darkness didst establish and join together the heavenly poles; who didst linger at the creation of matter until the third day; who didst bring the disordered into system; who didst separate the gloomy darkness from the light; who didst establish the foundations of

the waters upon Himself who being the course of the celestial, also didst appear as the terror of the terrestrial; who didst establish the earth, and wert not pleased to destroy it, when for food for all who pleased the Father thou didst fill the earth with showers! Thou whom the seven heavens scarcely contained wert well pleased to be contained by me without pain, thus becoming the complete Word of the Father; and



by thee all things come to pass. Give glory to thy very great name, and bid me speak in the presence of thy holy apostles."

And having completed the prayer, Mary began to say to the apostles, "Let us sit upon the ground. And do thou, O Peter, the chief, come and sit on my right hand, and place thy left hand under my armpit. And do thou, Andrew, do in like manner. And do thou, John, virgin, support my breast. And do thou, Bartholomew, apply thy knees to my shoulders and squeeze my shoulders together, lest when I have begun to speak, my bones give way." And when they did so, she began to speak, "When I was in the temple of God, having received food from the hand of an angel, on one of the days an angel appeared to me. As for the appearance of the angel, his face was gigantic, and he did not have in his hand bread or cup like the angel that came to me before. And immediately the veil of the temple was rent, and there was a very great earthquake; and I fell upon the earth, and could not bear his presence. And he put his hand under me and raised me up; and I looked toward heaven, and there came a cloud of dew upon my face and sprinkled me from head to foot; and he wiped me with his robe, and said to me, Hail! highly-favoured, chosen vessel and unceasing grace! And he struck the right side of his robe, and it became a very large piece of bread; and he placed it upon the altar of the temple; and he himself

ate first, and gave to me. And I looked and saw a cup of wine. And he placed it upon the altar of the temple, and himself drank first and gave to me; and I looked and saw the fulness of the bread and cup. And he said to me, Yet three years, and I will send to thee my Word. And thou shalt conceive my Son; and through him all my creation shall be saved. Peace be to thee, highly-favoured one; and in thee shall be my peace forever. And having said these things to me, he disappeared from mine eyes, and the temple became as it was before."

Now when Mary said these things, fire came out of her mouth, and was about to finish the world. Jesus came running, and saith to her, "Fear not this, since all my creation is perfected to-day." And the apostles were affected with fear lest God were angry with them. And the Lord departed with them into the mountain, and seated himself in the midst of them. And they were in doubt, fearing to see him. And Jesus, answering, saith to them, "Ask me what ye wish that I may teach you and show you; for yet seven days and I will go to my Father, and I will not any longer be seen by you in this form." They doubting, say to him, "Lord, show us the abyss, according to thy promise." And he said, "It is not well for you to see the abyss; but if according to my promise ye wish it, come, accompany me, and see."

And the Lord led them away to a place called Cherubim because it is the place of truth. And he beckoned to two angels; and the earth was rolled up as a book, and the abyss was revealed to them. Seeing it, the apostles fell on their faces upon the

earth. And Jesus raised them up, saying, "Did I not tell you that it is not good to see the abyss?" And again, he nodded to the angels, and the abyss was concealed. And taking them, he went away to the Mount of Olives. But Peter said to Mary, "Highly-favoured one, pray the Lord that he may reveal to us all things that are in the heavens." And Mary said to Peter, "Peter the cornerstone, did he not make thee the foundation upon which he built the Church? Do thou, therefore, go first and ask him." Again, Peter saith, "Do thou, the tabernacle in which he was carried about, ask him." Mary saith, "Thou art the image of Adam. Was he not formed thus, and Eve thus? Behold the sun, because according to the likeness of Adam is its brightness; but on account of the transgression of Eve, behold the moon, because clay hath been supplied to it. For God placed Adam at the east, but Eve at the west, and ordained the stars that they should shine upon the earth; the sun to shine upon Adam from the east with fiery chariots, but the moon from the west to give to Eve a milky-appearing light. And the command of the Lord remained firm. On this account, the moon was turned into clay, and doth not make bright her light. Wherefore, since thou art the image of Adam, thou oughtest to ask; but in me he had space on account of my being called the strength of the females."

And when the master went to the summit of the mountain, and went on a little from them, Peter saith to Mary, "If thou hast abolished the power of Eve, and changed it from disgrace to grace, to thee it is lawful to ask." Jesus again appearing, Bartholomew saith to him, "Lord, show us the adversary of men, that we may see of what sort he is, or what is his work, or whence he rusheth forth, or what power Something appears to have curious lore of the kind. I judge

he hath; because he did not even spare thee thyself, but caused thee to be suspended upon the tree." Jesus, looking upon him, saith to him, "O stern heart! thou askest things which thou art not able to behold." Bartholomew being in terror, fell at the feet of Jesus, and began to speak in this manner, "Unquenchable light, Lord Jesus Christ, the one without end, who givest grace through all the world to those who love thee, who givest the eternal light through thy presence in the world, who didst finish the work of the creation which is above, by the Word of the Father, who didst change the gloomy visage of Adam into cheerfulness, who didst change the grief of Eve to a pleasing countenance through the birth from a virgin mother, who forgetting injuries yieldest to me the word of interrogation!" And when he said these things, Jesus raised him up, and saith to him, "Bartholomew, dost thou wish to see the antagonist of men? But I say that looking upon him, not thou only, but the apostles with thee, and Mary will fall upon your faces, and become as dead."

But they all said to him, "Lord, we would see him together with the infernal angels." But he beckoned to Michael to sound the trumpet in the height of the heavens; and the earth was shaken; and Beliar came forth held in check, being bound under six

hundred and sixty-three fiery chains. His length was a thousand and six hundred cubits, and his breadth forty cubits; his countenance was as the flash of fire, and his eyes gloomy; and from his nostrils there went out an ill-smelling smoke. And his mouth was as a chasm of ice; one of his wings was eighty cubits. And straight-

way, when all the apostles saw him, they fell upon their faces to the earth, and were as dead. But Jesus, coming near, raised up the apostles, and gave them the spirit of power, and saith to Bartholomew, Come near, Bartholomew, and trample with thy feet upon his neck. And I will tell thee his work, what it is, and how he deceiveth men." But Jesus stood afar off with the apostles. And Bartholomew being afraid, saith, "Lord Jesus, grant me the hem of thy garments that I may be bold towards him." Jesus saith to him, "Thou canst not take the hem of my garments, for these are not the garments which I wore before my crucifixion." Bartholomew saith, "I was afraid, Lord, since one like the angels was not spared, lest he might also devour me." Christ saith to him, "Is it not by my word that all things exist, and by the will of my Father are subject to the spirit which was in Solomon? Do thou, therefore, having given him commandment in my name, go and ask him whatsoever thou wishest." And Bartholomew, having trodden on his neck, averted his face to the earth, even to his hearing. And Bartholomew saith to him, "Tell me who thou art, and what thy name is." But he saith to him, "Lighten me a little, and I will tell thee who I am, and how I came here, and what my work is, and what my power is."

And Bartholomew, having lightened him, saith to him, "Tell me all things which thou hast done and what thou doest." Beliar, answering, saith, "If thou

wishest to learn my name, I was at first called Satan ael, which is, being interpreted, a traitor to God. But then, not knowing the antitype to God, my name was also called Satan, which is an infernal angel." And again Bartholomew saith to him, "Reveal all things to me, and conceal nothing from me." But he said to him, "I swear to thee by the power of the glory of God, that if I wished to conceal, I could not; for He that refuteth me standeth by. For if I were able, I would destroy you like one of those before you. For I was the first angel who was deceived. For when God made the heavens, He took a handful of fire and formed me first, next Michael; for He wished that we should be His first son as to the heavens and the earth. For when He purposed the creation of all things, He spake the word. His Son was created, and we by the will of the Son and by the counsel of the Father. He formed me first; second, Michael the chief leader of the powers above; third, Gabriel; fourth, Uriel; fifth, Raphael; sixth, Nathaniel; and the other angels whose names I cannot tell. For they are the lictors of God, and pursue me with rods seven times during the night, and seven times during the day, and do not let me alone at any time, and conceal all my power. These are the angels of vengeance who stand near the throne of God.

These were the first angels formed, and after them all the angels were formed. In the first heaven there are an hundred myriads, and in the second an hundred myriads, and in the third an hundred myriads, and in the fourth an hundred myriads, and in the fifth an hundred myriads, and in the sixth an hundred myriads, and in the seventh, where are the powers that work among men, is the first petalon. For there are other angels over the winds. One angel who is called

Chairoum is over the north wind, and holdeth in his hand a fiery rod, and restrained! its excessive moisture, that the earth may not be dried up. And the angel which is over Aparpsetos is called Ertha. He holdeth a lamp of fire, and placeth it to his sides and warmeth his coldness, lest he might congeal the world. And the angel over the south wind is called Kerkoutha, and he moderateth its violence so as not to shake the earth. And the angel over Liba is called Naoutha, and he hath a snowy rod in his hand; and he placeth it to his mouth, and quencheth the fire coming out of his mouth. And if it were not for the angel over his mouth, he would consume all the world. And another angel is over the sea, who maketh it bold by means of the waves. The rest, I will not tell thee, for the one who standeth by doth not permit me."

Bartholomew saith to him, "How dost thou train the souls of men?" Beliar saith to him, "If thou wishest, I will announce to thee the knowledge of hypocrites, of slanderers and robbers, of idolaters, of the avaricious, of adulterers, of enchanters, of soothsayers, of those who believe on us, and of all of whom I may think." Bartholomew saith to him, "I would fain learn briefly about these things And Beliar gnashed his teeth; and there came a wheel out from the abyss, having a sword shining like fire; and the sword had pipes in it. And Bartholomew asked him, saying, "What is this sword?" And he said, "This is the sword of the gluttonous; for into this pipe they are sent, because they discover every sin through gluttony. Into the second pipe are sent the slanderers, who calumniate their neighbours secretly. Into the third pipe are sent the hypocrites and the

rest whom I overthrow by my designs." But Bartholomew saith, "Dost thou do these things by thyself, then?" Satan saith, "If I were able to go out of myself, I would utterly destroy the whole earth in three days; but neither I, nor one of the six hundred can go out. For we have other swift servants whom we command, and invest with many hooks, and we send them a-hunting, and they ensnare for us the souls of men, soothing them with different sweets, that is with drunkenness, and frivolity, with slander, with counter feits of pleasures, with fornication, or with the other offences of our treasury. But I will tell you the remaining names of the angels. The angel of hail is called Mermeoth, and he holdeth the hail upon his head. And my ministers bind him with an oath, and send him wherever they wish. And there are other angels over hail, and other angels over thunder, and other angels over

lightning. And when a spirit wisheth to go out from us, either through the earth or through the sea, these angels send out fiery stones, and they kindle our limbs."

Bartholomew saith, "Be silent, dragon of the deep " But Beliar said, "I can tell you many things concerning the angels. Those who run about over the regions of heaven and earth, are these: Mermeoth, Onomatath, Douth, Melioth, Charouth, Graphathas, Oethra, Nephonos, Chalkatoura. By these flights are made over heaven and earth, and the regions under the earth." Bartholomew saith, "Be silent, and pay no attention to these things for a little, that I may sift them through our Lord."

And Bartholomew having fallen on his face, and throwing earth upon his head, began thus to speak, "Lord Jesus Christ, the great and glorious name, even all the choirs of angels praise thee, master! And I, an unworthy one, having moved the instrument with my lips, praise thee, master! Hearken to me, thy servant, that I may be delivered from the seat of the publican; and mayest thou grant me not to be turned back to my former deeds until the end. Lord Jesus Christ, hear me, and have mercy on sinners!"

Upon his saying these things, the Lord saith to him, "Arise, turn to the one who is groaning, and I will tell unto thee the rest." And Bartholomew raised up Satan, and said to him, "Go to thine own place with thy prizes, but the Lord hath

pity on all the world." But the devil said, "Suffer that I tell thee how I was cast down here, and how God made man. I was going about in the world, and God said to Michael, Bring me a clod from each of the four extremities of the earth, and water from the four rivers of paradise. And when Michael brought these, He made Adam in the regions of the East, shaping the shapeless clod, stretching the sinews and veins; and bringing them together in harmony, He worshipped him; and He, on His own account first, because he was His image, worshipped him. And Michael said to me, as I was coming from the remotest parts, Worship the image of God, which He formed according to His own likeness. But I said, I was made of fire, I was the first angel made; and shall I worship clay and moisture? And Michael saith to me, Worship, lest God be angry with thee/ But I said to him, God shall not be angry with me, but I will place my throne over against His throne, and will be even like Him. Then God, being angry with me, cast me down, having commanded the gates of heaven to be opened. And when I was thrown out, He also asked the six hundred who were under me if they were willing to worship. They said, Even as we saw the first, neither will we worship one inferior to s. Then also the six hundred under me were stupefied for forty years; and the sun shining seven-fold brighter than fire, suddenly I awoke from sleep. And looking about, I saw

the six hundred under me stupefied, and they awoke my son Salpsa. And having counselled with them as to how I might seduce the man, on whose account I was cast down from heaven, I decided it in my mind in this manner. I took a vial in my hand, and poured out the sweat of my breast and of my hair, and washed myself at the goings out of the waters whence the four rivers flow; and Eve, having drunken, entertained a longing. For if she had not drunken this water, she could not have been led astray."

Then Bartholomew commanded Beliar to enter into Hades. And Bartholomew came, and falling at the feet of Jesus, began with tears thus to speak, "O my Father! O Word of the Father, which cannot be investigated by us! Thou whom the seven heavens hardly contained, rejoicing within the dwelling of the virgin, wast pleased to be born painlessly; whom the virgin bearing thee did not perceive, but thou by thy understanding didst appoint all things which exist! Thou didst give us free will offerings before thou wast entreated! Thou didst wear a crown of thorns, that thou mightest prepare for us who repent a very precious crown from heaven! Upon the tree wert thou suspended, that thou mightest drink for us the wine of affliction; and thy side was pierced with a spear, that thou mightest fill us with thy body and with thy blood! Thou didst give names to the four rivers; to the first, Pheson, on account of the

faith which thou didst preach, being manifest in the world; to the second, Geon, on account of the man's being earthy; to the third, Tigris, on account of thy disclosure to us of the three-fold essence which existeth in the heavens; to the fourth, Euphrates, because thou being present in the world dost gladden every soul through the word of cleansing. My God and greatest Father and King, save, Lord, the sinful!" When he had thus prayed, Jesus saith to him, "Bartholomew, the Father called me Christ, in order that I might come to earth and anoint every man who came, with the oil of life. And he called me Jesus, in order that I might heal every sin of the ignorant by means of God, or else might grant divine prayer to men." And again, Bartholomew saith to him, "Lord, may one reveal these mysteries to every man?" Jesus saith to him, "Bartholomew my beloved, it is proper to reveal them to as many as are faithful and able to keep these things to themselves; believe these things. For, indeed, there are those who are unworthy of them, and others who are not able to do them. For there are boasters, drunkards, haughty, merciless, partakers in idolatry, fathers of fornication, slanderers, teachers of vain boasting, and those doing all such things, which are works of the devil; and on this account they are not worthy to believe these things. For they are concealed so that these should not comprehend them. For as many as comprehend these things, have part in them. Wherefore, in this, my beloved,

I have told thee that thou art blessed, and all thy kindred who through praise believe in this word; because all who receive these things are blessed. But those who wish not to believe in them shall be taken of my judgment."

Then Bartholomew, having written these things in his heart, and having seized the hand of the benefactor, began to leap for joy, and to say thus, "Glory to thee, Lord Jesus Christ, who hast given to all thy grace which we all beheld. Hallelujah! Glory to thee, Lord, the life of sinners! Glory to thee, Lord, death is put to shame! Glory to thee, Lord, the treasury of righteousness, for thou art celebrated as God!" And Bartholomew having said these things, Jesus again putting off his cloak and having taken the orarium from the neck of Bartholomew, he began to rejoice and to say, "Thou didst substitute thyself for us. Hallelujah! Thou didst become meek for us. Hallelujah! Glory to thee, Lord, for I give to all those that desire of me. Hallelujah!"

And when he ceased, the apostles loved him, and gave him the peace of charity.

And Bartholomew saith to him, "Show us, Lord, what sins are more grievous than all sins." Christ saith to him, "Very grievous are hypocrisy and evil speaking. For the prophet, singing psalms, saith in them that the wicked shall

not stand in judgment, or sinners in the counsel of the just, or the wicked in the judgment of my Father. Verily, verily, I say unto you, that every sin shall be remitted to every man, but the sin against the Holy Spirit shall not be remitted."

Bartholomew saith to him, "What is the sin against the Holy Spirit?" Jesus saith to him, "Everyone who shall prophesy that every man shall serve my Father by the Holy Spirit, hath blasphemed against the Holy Spirit. Because every man who serveth God reverently is worthy of the Holy Spirit, and will not give assent to one who saith any wicked thing against Him." Woe to him who sweareth by the head of God, or committed! perjury against Him; for there are twelve heads of the Highest God. For He is the truth, and in Him is no falsehood or perjury. Wherefore, go ye, preach to all the world the word of truth; but do thou, O Bartholomew, preach this word to everyone who is willing, and as many as believe on Him shall have eternal life."

Bartholomew saith, "O Lord, if any one shall offend through carnal sin, what is the punishment?" Jesus saith, "It is well that one who is baptized should keep his baptism blameless. But pleasure will make one a lover of the flesh; for a single marriage is most honourable. But verily I say unto thee, that he who sinneth after the third wife, is unworthy of God. But preach ye to every man to observe these things; for I am unrequited by you, and give unto you the Holy Spirit." And Bartholomew, with the apostles, glorified God to him, saying fervently, "Glory to Thee, holy Father, unquenchable Sun, the incomprehensible One, to Thee be glory, honour, and worship unto the ages of the ages. Amen."

And the Lord said, "Let us go into the mountain; let us pray." And going with him, the twelve disciples begged that he would show them one of their brethren, the righteous who are gone forth out of the world, in order that they might see of what manner of form they are, and having taken courage, might also encourage the men who hear them.

And as they prayed, suddenly there appeared two men standing before the Lord toward the East, on whom they were not able to look; for there came forth from their countenance a ray as of the sun, and their raiment was shining, such as eye of man never saw; for no mouth is able to express or heart to conceive the glory with which they were endued, and the beauty of their appearance. And as the disciples looked upon them, they were astounded; for their bodies were whiter than any snow, and ruddier than any rose; and the red thereof was mingled with the white, and it is utterly impossible to express their beauty; for their hair was curly and bright and seemly, both on their face and shoulders, as it were a wreath woven of spikenard and divers-coloured flowers, or like a rainbow in the sky, such was their seemliness. Seeing, therefore, their beauty, the

disciples became astounded at them, since they appeared suddenly. And Peter approached the Lord and said, "Who are these?" He saith to Peter, "These are your brethren the righteous, whose forms ye desired to see." And Peter said to him, "And where are all the righteous ones, and what is the aeon in which they are and have their glory?"

And the Lord showed them a very great country outside of this world, exceeding bright with light, and the air there lighted with the rays of the sun, and the earth itself blooming with unfading flowers and full of spices and plants, fair-flowering and incorruptible and bearing blessed fruit. And so great was the perfume that it was borne thence even unto them. And the dwellers in that place were clad in the raiment of shining angels, and their raiment was like unto their country; and angels hovered about them there. And the glory of the dwellers there was equal, and with one voice they sang praises alternately to the Lord God, rejoicing in that place. The Lord saith to the disciples, "This is the place of your high priests, the righteous men."

And over against that place Peter saw another, squalid, and it was the place of punishment; and those who were punished there and the punishing angels had their raiment dark like the air of the place. And there were certain ther hanging by the tongue; and these were the blasphemers of

the way of righteousness; and under them lay fire, burning and punishing them. And there was a great lake, full of flaming fire, in which were certain that pervert righteousness, and tormenting angels afflicted them. And there were also others,



women, hanged by their hair over that mire that bubbled up; and these were they who adorned themselves for adultery; and the men who mingled with them in the defilement of adultery, were hanging by the feet and their heads in that mire. And Peter said, "I did not believe that I should come into this place." And he saw the murderers and those who conspired with them, cast into a certain strait place, full of evil snakes, and smitten by those beasts, and thus turning to and fro in that punishment; and worms, as it were clouds of darkness, afflicted them. And the souls of the murdered stood and looked upon the punishment of those murderers and said, "O God, thy judgment is just

And near that place Peter saw another strait place into which the gore and filth of those who were being punished ran down and became there as it were a lake ; and there sat women having the gore up to their necks, and over against them sat many children who were born to them out of due time, crying ; and there came forth from them sparks of fire and smote the women in the eyes; and these were the accursed who conceived and caused abortion. And other men and

women were burning up to the middle, and were cast into a dark place and were beaten by evil spirits, and their inwards were eaten by restless worms; and these were they who persecuted the righteous and delivered them up. And near those were again women and men gnawing their own lips, and being punished and receiving a red-hot iron in their eyes; and these were they who blasphemed and slandered the way of righteousness. And over against these again were other men and women gnawing their tongues and having flaming fire in their mouths; and these were the false witnesses. And in a certain other place there were pebbles sharper than swords or any spit, red-hot, and women and men in tattered and filthy raiment rolled about on them in punishment; and these were the rich who trusted in their riches and had no pity for orphans and widows, and despised the commandment of God.

And in another great lake, full of pitch and blood and mire bubbling up, there stood men and women up to their knees; and these were the usurers and those who take interest on interest. And other men and women were being hurled down from a great cliff and reached the bottom, and again were driven by those who were set over them to climb up upon the cliff, and these were hurled down again, and had no rest from this punishment; and these were they who defiled their bodies acting as women; and the women who were with them were those who lay with one another as a man with a woman. And alongside of that cliff there was a place full of much fire, and there stood men who with their own hands had made for themselves carven images instead of God. And alongside of these were other men and women, having rods and striking each other and never ceasing from such punishment. And others again near them, women and men, were burning and turning themselves and roasting; and these were they that left the way of God.

And it came to pass after the resurrection of our Lord Jesus Christ from the dead, that he appeared unto the holy apostles, and said to them, "The peace of my Father be with you all ; what He gave me, I give you ; gather together, and part the world among yourselves into twelve portions, and go ye, every one of you my holy disciples, to the portion allotted to them. And fear not, for I will be with you, and I know what will come upon you, suffering and afflictions from the men of the world; but endure them patiently that ye may bring men back from their errors to the truth which is in me. Remember the sufferings that came upon me, and all that was done to me for the sake of mankind."

He was seen of all his apostles, and manifested his glory through forty days, teaching them to preach in his name repentance and remission of sins. And he said, "I chose out you twelve disciples, having judged you worthy of me." He revealed to them that the same was the Father, the Son, and the Holy Ghost. He commanded them to make disciples of all nations, and to baptize into his death. And Jesus and his disciples' abode upon the mountain in Galilee. And the disciples continued to speak to him, saying, "When is it that thou hast effected the remission of the sins that we have committed, and that thou wilt render us worthy of the kingdom of thy Father?" And Jesus said to them, "Verily, I say unto you, not alone am I able to give a ransom for your sins, but also to render you worthy of the kingdom of my Father, and to give you the mystery of the remission of sins upon earth, so that to whomsoever ye shall have remitted his sins on earth, they shall be remitted to him in heaven, and whatsoever ye shall have bound upon earth, shall be bound in heaven. I will give to you the mystery of the kingdom of heaven, so that ye also shall make it known unto men." And Jesus said to them, "Bring me fire and palm branches." And they brought him what he asked.

And presenting the offering, he placed two vessels of wine, the one on the right, the other on the left. He placed the offering before them; and he put the chalice of water before the vessel of wine which was on the right; also, he put the chalice of wine before the vessel of wine which was on the left; and he put the loaves of bread, ranged in order, in the midst of the chalices. He placed the chalice of water near the loaves. And Jesus, standing before the offering, stationed his disciples behind him, being all clothed in linen vestments, and having in their hands the seal of the name of the Father of the treasures of light.

And he cried aloud, saying, "Hear me, my Father, Father of all paternities, lao; louo; lao; Aoi; Oai; Psinoth; Theropsin; Opsither Nephthumaoth ; MarachachtRa ; Par-

marachtha; leana Menaman; Amanei of heaven; Israi, Amen, Amen; Soubaibai Appaap, Amen, Amen; Deraarai; Apaeu ; Amen ; Amen ; Sasarsartou, Amen ;

Amen; Derarai Apaou, Amen ; Amen, Koukiamin Miai ; Amen ; Amen, lai ; lai ; Tonap, Amen, Amen, Amen ; Mainmari ; Marie ; Marei ; Amen, Amen, Amen! I have chosen you to remit the sins and to purify from all faults. Remit the sins of these disciples who follow me, and purify them of their faults, so that they may be able to enter into the kingdom of my Father. Father of the treasure of light, be propitious unto them, because they have followed me and observed my commandments. Now, my Father, Father of all paternity, let those come who remit sins, whose names I shall speak: Siphirepsnichieu, Zenei, Berimou, Sochabricher, Euthari, Nanai, Dieisbalmerich, Meunipos, Chirie, Entair, Mouthiour, Srnou, Peucher, Ouschous, Minionor, Isochobortha ! Hear me, remit the sins of these souls, and extinguish their faults.

Let them be worthy to be admitted to the kingdom of my Father, the Father of the light; for I know Thy great powers, and I invoke them: Auer, Bebro, Athroni, Heoureph, Heone, Souphen, Knitousochreoph, Mauonbi, Mneur, Souoni, Choqueteoph, Choche, Anemph! Remit the sins of these souls, extinguish the faults which knowingly or ignorantly they have committed, even though they be committed in debauchery and adultery ; even unto this day .remit unto them their faults, and let them be worthy to enter into the kingdom of my Father, O my holy Father ! If, then, my Father, Thou hearest me, and dost remit the sins of these souls and efface their faults, and dost render them worthy of entrance into Thy kingdom, show me a sign in this offering

And the sign was given as Jesus asked. And Jesus said to

his disciples, "Rejoice ye, and be glad, because your sins are remitted, and your faults are effaced, and ye are worthy of being admitted to the kingdom of my Father. 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. Verily I say unto you, whosoever hath quickened one soul, and hath preserved her apart from his light in the kingdom of light, will receive another glory in place of the soul which he hath preserved. Therefore, I once said unto you, Ye shall sit upon thrones in my kingdom, to my right and to my left, and reign with me. " And when he had thus spoken, the disciples experienced great joy.

happened in many of the famous heathen wonder-working temples; and, I might add, at saintly shrines in later times.

J I have after this long extract added below three short ones from Pistis Sophia, which seem to be especially significant. Besides the rest of this book, which might have been included in the account of Christ's Words after the Resurrection, there are also other Gnostic remains, very fragmentary, which pretend to give discourses during the eleven

or twelve years which He is alleged to have spent here before the last Ascension. There are also numerous accounts in the various Apocryphal Acts of discourses of Christ with the apostles on His return to earth after the first Ascension. The Testament of Our Lord, which I have not seen, see Apocrypha Anecdota, II, p. probably covers this ground, and there are other fragments. But I do not imagine that any of this literature has much interest or value.

And at the end of forty days came Christ's holy assumption. He took his disciples up into the Mount of Olives. He lifted up his eyes to heaven, and blessed them, and gave them oneness of heart and his holy laws. Then he said to Peter, "Peter, my bishop, dost thou not remember that I once called thee Simon Bar-Jona? which is, I made thee son

of the dove, which is my blessed mother. Now continue with her, until she die and bless thee." Then again, he said to John, "John, my beloved, remember that I love thee. Therefore, have I sanctified thee, and I have taken from thee the poison of the serpent. Now continue with my mother, as thou dost continue with me, until she die, and thou obtain her blessing. Remember that I gave her to thee, as I was hanging on the cross, that thou shouldst be to her a son in my stead."

And at that time Christ was taken up to his Father, in the year three hundred and thirty-nine of the kingdom of the Greeks, in the month Heziran, on the fourth day of the same, which is the first day of the week and the end of Pentecost, on the selfsame day came the disciples from Nazareth of Galilee, where the conception of our Lord was announced, to the mount which is called Beth Zaithe, our Lord being with them, but not being visible to them. And at the time of early dawn our Lord lifted up his hands, and laid them upon the heads of the eleven disciples, and gave to them the gift of the priesthood. And suddenly a bright cloud received him. And they saw him as he was going up to heaven. And he sat down on the right hand of the Father. And they praised God because they saw his ascension according as he had told them; and they rejoiced because they had received the right-hand conferring on them the priesthood of the house of Moses and Aaron. And they returned to Jerusalem, giving thanks for all those things that he spake to them.

And a few days after, there came from Galilee to Jerusalem, three men. One of them was a priest, by name Phinees; the second a Levite, by name Haggai; and the third a teacher, by name Adas. These came to the chief priests and said to them and to the people, "We saw Jesus whom ye crucified, and his eleven disciples, sitting on the Mount of Olives in Galilee, which is called Mambre, or Mamilch; and teaching

them, he said to his disciples, Go into all the world, and proclaim the good news to every creature; he that believeth and is baptized, shall be saved, and he that believeth not, shall be condemned. And these signs shall attend those who have believed; in my name they shall cast out demons, speak new tongues, take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall be well. And while Jesus was speaking to his disciples, we saw him taken up into heaven. And both we and many others of the five hundred who were there besides, were looking on."

The elders and priests and Levites say to the three when they heard these things, "Give glory to the God of Israel, and confess to Him whether ye have heard and seen these things of which ye have given us an account; and repent of these lies which ye have told." And those who had given the account said, "As the Lord liveth, the God of our fathers, Abraham, Isaac, and Jacob, we heard these things, and saw him taken up into heaven; we do not lie, but tell the truth."

The elders and the priests and the Levites say to them, "Have ye come to give us this announcement, or to offer prayer to God?" And they say, "To offer prayer to God." The elders and the chief priests and the Levites say to them, "If ye have come to offer prayer to God, why then have ye told these idle tales in the presence of all the people?" Phinees the priest, and Haggai the Levite, and Adas the teacher say to the rulers of the synagogues, and the priests, and the Levites, "If what we have said and seen be sinful, behold, we are before you; do to us as seemeth good in your eyes." And they took the law, the old covenant of the Hebrews, and made them swear upon it not to give any more an account of these matters to anyone. And they gave them to eat and drink, and sent them out of the city, having also given them money, and three men with them who should conduct them to Galilee, in order that they might not proclaim in Jerusalem the resurrection of Christ.

And when these stories had been heard by all the people, the three men having gone into Galilee, the crowd came together into the temple, and there was a great commotion. For many said, "Jesus hath risen from the dead, as we hear, and why did ye crucify him?" And the chief priests, and the rulers of the synagogue, and the elders came together into the synagogue, and locked the door, and lamented with a great lamentation, saying, "Is this a miracle that hath happened in Israel?" And Annas and Caiaphas said, "Why are ye so much moved? why do ye weep? Do not believe, ye Jews, what the soldiers say. Do ye not know that his disciples have given a sum of money to the guards of the tomb, and have instructed them to say that an angel came down and rolled away the stone from the door of the tomb? For we have given money to the soldiers, in order that they should not tell such tales to any one, and thus, also, have the disciples of Jesus given them money, in order that they should say that Jesus hath risen from the dead." And the priests and elders said, "Be

it that his disciples have stolen his body; how is it that the life hath come into his body, and that he hath been going about in Galilee?" And they, being unable to give an answer to these things, said, after great hesitation, "It is not lawful for us to believe the uncircumcised in a single word, knowing that these same who received sufficient gold from us have said as we taught them."

And Nicodemus rose up, and stood before the Sanhedrin, saying, "Ye say well. Ye are not ignorant, ye people of the Lord, of these men that came down from Galilee, that they fear God, and are men of substance, haters of covetousness, men of peace; and they have declared with an oath, We saw Jesus upon the mountain Mamilch with his disciples; and he taught what we heard from him, and we saw him taken up into heaven And no one asked them in what form he went up. For, assuredly, as the book of the holy scripture hath taught us, Elijah also was taken up into the height of heaven with a fiery chariot; and Elisha cried out with a loud voice, and Elijah threw his sheepskin upon Elisha, and Elisha threw his sheepskin upon the Jordan, and crossed, and came into Jericho. And the children of the prophets met him, and said, O Elisha, where is thy master Elijah? And he said, He hath been taken up into heaven And they said to Elijah, Hath not a spirit seized him, and thrown him upon one of the mountains? But let us take our servants with us, and seek him/ And they persuaded Elisha; and he went away with them. And they sought him three days, and did not find him; and they knew he had been taken up. And it is nothing incredible if Jesus too hath risen; for the prophet Elijah was a prototype of Jesus, in order that ye, hearing that Jesus hath risen, might not disbelieve. I therefore say and advise, that it is befitting

that we send soldiers into Galilee, to that place where these men testify that they saw him with his disciples, in order that they may go round about and find him; and let us send into every district of Israel, and see lest perchance Christ hath been taken up by a spirit, and thrown upon one of the mountains. And that thus we may ask pardon of him for the evil which we have done to him." And this proposal pleased them all. And they sent into every district of Israel, and sought Jesus; and they sent soldiers away into Galilee. And Jesus, indeed, they did not find; but they found Joseph in Arimathaea, and no one dared to lay hands on him. And they reported to the elders and the priests and the Levites, "We have gone round to every district of Israel, and have not found Jesus; but Joseph we have found in Arimathaea." And hearing about Joseph, they were glad, and gave glory to the God of Israel. And the rulers of the synagogue, and the priests, and the Levites, having held a council as to the manner in which they should meet with Joseph, and get him to come with them, took a piece of paper, and wrote to him, as followeth :

"O father Joseph, peace be to thee and all thy house, and I thy friends! We know that we have offended against God, and against thee His servant. And we have

prayed to the God of Israel on account of this, that thou shouldest deign to come to thy fathers, and to thy children, because we have all been grieved; and we entreat thee to come. For having opened the door, we did not find thee; and we have wondered much how thou didst escape from the prison; and we say in truth that we had counselled an evil design against thee. But God, seeing that our designs against thee were unjust, hath delivered thee out of our hands; the Lord hath defended thee, and the Lord Himself hath scattered to the winds our counsel against thee. But come to us; for thou art the honour of our people, O honourable father Joseph!" And they chose from all Israel seven soldiers, friends of Joseph; and the rulers of the synagogue, and the priests, mentions that the men were soldiers.

and the Levites say to them, "Take notice; if, after receiving our letter, he read it, know that he will come with you to us; but if he doth not read it, know that he is ill-disposed toward us. And having saluted him in peace, return to us." And having blessed the men, they dismissed them to Arimathaea. And the men came to Joseph, and did reverence to him, and said to him, "Peace to thee !" And he said, "Peace to you, and to all the people of Israel!" And they gave him the roll of the letter. And Joseph having received it, read the letter and rolled it up, and blessed God, and said, "Blessed be the Lord God, who hath delivered Israel that they should not shed innocent blood; and blessed be the Lord, who sent out His angel, and covered me under his wings." And he set a table for them, and they ate and drank and slept there.

And they rose up early, and prayed. And Joseph saddled his ass, and set out with the men; and they came to the holy city Jerusalem. And all the people came forth to meet him, and embraced him, and cried out, "Peace to thee in thy coming in!" And he said to all the people, "Peace to you "and he kissed them. And the people prayed with Joseph, and they were astonished at the sight of him. And Nicodemus received him into his house, and made a great feast; and called Annas and Caiaphas, and the elders, and the priests, and the Levites to his house. And they rejoiced, eating and drinking with Joseph; and after singing hymns, each proceeded to his own house. But Joseph remained in the house of Nicodemus.

And on the following day, which was the preparation, the rulers of the synagogue, and the priests, and the Levites went early to the house of Nicodemus; and Nicodemus met them, and said, "Peace to you!" And they said, "Peace to thee, and to Joseph, and to all thy house, and to all the house of Joseph!" And he brought them into his house. And all

the Sanhedrin sat down, and Joseph sat down between Annas and Caiaphas; and no one dared to say a word to him. And Joseph said, "Why have ye called me?" And they signalled to Nicodemus to speak to Joseph. And Nicodemus, opening his mouth, said to Joseph, "Father, thoti knowest that the honourable teachers, and the priests, and the Levites seek to learn a word from thee." And Joseph said, "Ask." And Annas and Caiaphas, having taken the law, made Joseph swear, saying, "Give glory to the God of Israel, and give Him confession ; for Achan being made to swear by the prophet Joshua did not forswear himself, but declared unto him all, and did not hide a word from him. Do thou also, accordingly, not hide from us to the extent of a word." And Joseph said, "I shall not hide from you one word." And they said to him, "With grief were we grieved, because thou didst beg the body of Jesus, and wrap it in clean linen, and lay it in a tomb. And on account of this we secured thee in a room where there were no windows; and we put locks and seals upon the doors, and guards kept watching where thou wast locked in. And on the first day of the week we opened, and found thee not, and were grieved exceedingly; and astonishment fell upon all the people of the Lord until yesterday. And now relate to us what hath happened to thee."

Then Joseph related to them all that had happened to him. And when the rulers of the synagogue, and the priests, and the Levites heard these words from Joseph, they became as dead, and fell to the ground, and fasted until the ninth hour. And Nicodemus, along with Joseph, exhorted Annas and Caiaphas, the priests, and the Levites, saying "Rise up, and stand upon your feet, and taste bread, and strengthen your souls, because to-morrow is the Sabbath of the Lord." And they rose up, and prayed to God, and ate and drank, and departed every man to his own house.

And on the Sabbath, the teachers and the priests and the Levites sat questioning each other, and saying, "What is this wrath that hath come upon us? For we know his father and mother; how can we believe that he is the Christ?" Levi, a teacher, saith, "I know the family of Jesus, noble-minded men, great servants of God. I know that his parents fear God, and do not withdraw themselves from the prayers, and give the tithes thrice a year. And when Jesus was born, his parents brought him to this place, and gave sacrifices and burnt offerings to God. And when the great teacher Simeon took him into his arms, he said, Now Thou sendest away Thy servant, Lord, according to Thy word, in peace ; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all the peoples ; a light for the revelation of the Gentiles, and the glory of Thy people Israel. And Simeon blessed them, and said to Mary his mother, T give thee good news about this child/ And Mary said, "It is well, my Lord/ And Simeon said to her, Tt is well ; behold, he lieth for the fall and rising again of many in Isreal, and for a sign spoken against; and of thee thyself, a sword shall go through thy soul, in order that the reasonings of many hearts may be revealed.



They say to the teacher Levi, "How knowest thou these things?" Levi saith to them, "Do ye not know that from him, I learned the law?" The Sanhedrin say to him, "We wish to see thy father." And they sent for his father. And they asked him, and he said to them, "Why have ye not believed my son? The blessed and just Simeon himself taught him the law." The Sanhedrin say to Rabbi Levi, "Is the word that thou hast said, true?" And he said, "It is true." And the rulers of the synagogue, and the priests, and the Levites said to themselves, "Come, let us send into Galilee to the three men that came and told about his teaching and his taking up, and let them tell us how they saw him taken up." And this saying pleased all. And they sent away the three men who had already gone away into Galilee with them; and they say to them, "Say to Rabbi Phinees, and Rabbi Haggai, and Rabbi Adas, Teace to you, and all who are with you! A great inquiry having taken place in the Sanhedrin, we have been sent to you to call you to the holy place, Jerusalem J:

And the men set out into Galilee, and found them sitting? and considering the law; and they saluted them in peace. And the men who were in Galilee said to those who had come to them, "Peace upon all Israel!" And they said to them again, "Why have ye come?" And those who had been sent, said, "The Sanhedrin calleth you to the holy city Jerusalem." And when the men heard that they were sought by the Sanhedrin, they prayed to God, and reclined with the men, and ate and drank, and rose up, and set out in peace to Jerusalem.

Now on the following day the Sanhedrin sat in the synagogue, and asked the three men from Galilee, saying, "Did ye plainly see Jesus sitting on the mountain Mamilch teaching his eleven disciples, and did ye see him taken up?" And the men answered them, and said, "As we saw him taken up, so also we said, as the God of Israel liveth." Annas saith, "Take them away from one another, and let us see whether their account agreeth." And they took them away from one another. And first they call Adas, and say to him, "How didst thou see Jesus taken up?" Adas saith, "While he was yet sitting on the mountain Mamilch, and teaching his disciples, we saw a shining cloud overshadowing both him and his disciples. And the cloud took him up into heaven, and his disciples lay upon their face upon the earth and prayed." And calling Phinees the priest, they questioned him also, saying, "How didst thou see Jesus taken up?" And he said the same as the other. And again they called the third, Rabbi Haggai, and questioned him; and he said the same as the first and second. And those who were in the council said, "The law of Moses holdeth, At the mouth of two or three witnesses every word shall be established. " Buthem, one of the doctors, saith, "It is written in the law, And Enoch walked with God, and is not, because God took him. " Jairus, one of the teachers, said, "And the death of holy Moses we have heard of, and have not seen it ; for it is written in the law of the Lord, And Moses died from the mouth of the Lord, and no man know- eth of his sepulchre

unto this day " And Rabbi Levi said, "Why did Rabbi Simeon say, when he saw Jesus, Behold, he lieth for the fall and rising again of many in Israel, and for

a sign spoken against? " And Rabbi Isaac said, "It is written in the law, "Behold, I send my messenger before thy face, who shall go before thee to keep thee in every good way, because my name hath been called upon him."

Then Annas and Caiaphas said, "Rightly have ye said what is written in the law of Moses, that no one saw the death of Enoch, and no one hath named the burying of holy Moses; but Jesus was tried before Pilate, and we saw him receiving blows and spittings on his face, and the soldiers put about him a crown of thorns; and he was scourged, and received sentence from Pilate, and was crucified upon the Cranium, and two robbers with him ; and they gave him to drink vinegar with gall, and Longinus the soldier pierced his side with a spear; and Joseph, our honourable father, begged his body, and hath confessed that he, along with Nicodemus, attended to his body and buried him ; and as he saith, He is risen ; and as these teachers say, We saw him taken up into heaven ; and Rabbi Levi hath given evidence of what was said by Rabbi Simeon, and that he said, "Behold, he lieth for the fall and rising again of many in Israel, and for a sign spoken against"

And all the teachers said to all the people of the Lord, "If this is from the Lord, and is wonderful in your eyes, knowing ye shall know, O house of Jacob, that it is written, Cursed is every one that hangeth upon a tree. And another scripture teacheth, The gods which have not made the heaven and the earth, shall be destroyed And the priests and the Levites said to each other, "If his memorial be until the year that is called Jubel, know that it shall

endure forever, and he hath raised for himself a new people." Then the rulers of the synagogue, and the priests, and the Levites announced to all Israel, saying, "Cursed is that man who shall worship the works of man s hand, and cursed is the man who shall worship the creature more than the creator." And all the people said, "Amen, amen." And the chiefs of the synagogue, and the priests, and the Levites said to each other how the law holdeth, saying, "His name shall be blessed forever. His place endureth before the sun, and His seat before the moon; and all the tribes of Israel shall be blessed in Him, and all the nations shall serve Him; and kings shall come from far, adoring and magnifying Him."

And all the people praised the Lord, and said, "Blessed is the Lord who hath given rest to His people Israel, according to all that He hath spoken; there hath not failed one word of every good word of His that He spake to Moses His servant. May the Lord our God be with us, as He was with our fathers; let Him not destroy us, that we

may incline our hearts to Him, that we may walk in all His ways, that we may keep His commandments and His judgments which He commanded our fathers. And the Lord shall be for a king over all the earth in that day; and there shall be one Lord, and His name one. The Lord is our king; He shall save us. There is none like Thee, O Lord. Great art Thou, O Lord, and great is Thy name. By Thy power, heal us, O Lord, and we shall be healed; save us, O Lord, and we shall be saved; because we are Thy lot and heritage. And the Lord will not leave His people, for His great names sake; for the Lord hath begun to make us into His people."

And Joseph rose up and said to Annas and Caiaphas, "Truly and well do ye wonder, since ye heard that Jesus hath been seen alive from the dead, ascending up into heaven. But it is more wonderful that he hath not risen alone; he is not the only one who hath risen from the dead, but he hath also raised up alive out of the tombs many others of the dead, who have appeared in Jerusalem to many. And if ye do not know the others, the blessed Simeon, the great high priest who took Jesus up in his hands when an infant in the temple, him, at least, we all know. And Simeon himself had two sons, full brothers; and we were at their falling asleep and at their burial. Go, therefore, and see their tombs; for they are open and empty, because they have risen; and, behold, they are in the city of Arimathaea, living together in prayers. And indeed, they are heard crying out, but speaking with nobody; and they are silent as the dead. But come, let us go to Arimathaea and find them; let us conduct them to us with all honour and respect; and if we adjure them, perhaps they will speak to us of the mystery of their resurrection."

Then Rabbi Adas, Rabbi Phinees, and Rabbi Haggai, the three men who had come from Galilee testifying that they had seen Jesus taken up into heaven, rose up in the midst of the multitude of the chiefs of the Jews, and said before the priests and the Levites, who had been called together to the council of the Lord, "When we were coming from Galilee, we met at the Jordan a very great multitude of men, fathers who had been some time dead. And present among

them we saw Charinus and Leucius. And they came up to us, and we kissed each other, because they were dear friends of ours; and we asked them, Tell us, friends and brothers, what is this breath of life and flesh? and who are those with whom ye are going, and how do ye, who have been some time dead, remain in the body? And they said in answer, We have risen again along with Christ from the lower world; and he hath raised us again from the dead. And from this ye may know that the gates of death and darkness have been destroyed, and the souls of the saints have been brought out thence, and have ascended into heaven along with Christ the Lord. And, indeed, to us it hath been commanded by the Lord Himself, that for an appointed time we should walk over the banks of Jordan and the mountains; not, however, appearing to everyone, nor speaking to everyone, except to those to whom

He hath permitted us. And just now we neither could have spoken nor appeared to you, unless it had been allowed to us by the Holy Spirit"

And when they heard this, all the multitude who were present in the council were struck with fear and trembling, and wondered whether these things had really happened, which these Galilaeans testified. Then Annas and Caiaphas said to the council, what these have testified, first and last, must shortly be altogether made clear. If it shall be found to be true that Charinus and Leucius remain alive in the body, and if we shall be able to behold them with our own eyes, then what they testify is altogether true; and if we find them, they will inform us of everything; but if not, ye may know that it is all lies."

Then the council having suddenly risen, it pleased them to choose men fit for the duty, fearing God and who knew when they died and where they were buried, to inquire diligently, and to see whether it was as they had heard.

The men therefore proceeded to the same place, fifteen in number, who through all were present at their falling asleep, and had stood at their feet when they were buried, and had beheld their tombs. And they came and found their tombs open, and very many others besides, and found a sign neither of their bones nor of their dust. And they returned in all haste, and reported what they had seen.

Then all their synagogue was in great grief and perplexity; and they said to each other, "What shall we do?" Annas and Caiaphas said, "Let us turn to where we have heard that they are, and let us send to them men of rank, asking and entreating them; perhaps they will deign to come to us." Then they sent to them Nicodemus and Joseph, and the three men, the Galilaeen rabbis who had seen them, asking that they should deign to come to them. And they went and walked round all the region of Jordan and of the mountains, and they were coming back without finding them. And, behold, suddenly there appeared coming down from Mount Mamilch a very great number, as it were twelve thousand men, who had risen with the Lord. And though they recognized very many there, they were not able to say anything to them for fear and the angelic vision; and they stood at a distance, gazing, and hearing them, how they walked along, singing praises, and saying, "The Lord hath risen again from the dead, as He had said; let us all exult and be glad, since He reigneth forever." Then those who had been sent were astonished, and fell to the ground for fear, and received the answer from them, that they should see Charinus and Leucius at their own houses.

And they rose up and went to their houses in Arimathaea, and found them on their bended knees, spending their time

in prayer. And going to them, they fell on their faces to the ground, saluting and kissing them ; and being raised up, they said, "O friends of God, all the multitude of the Jews have directed us to you, hearing that ye have risen from the dead, asking and beseeching you to come to them, that we all may know the great things of God which have happened around us in our times." And they immediately, at a sign from God, rose, up, and came with them. And they conducted them to Jerusalem with all veneration and fear of God, and entered the synagogue.

Then the multitude of the Jews with the priests secured the doors, and lifting up the books of the law of the Lord, they put them in their hands, and adjured them by the God Heloi, and the God Adonai, the God of Israel who by the law and prophets spake to the fathers, saying, "Tell us how ye have risen from the dead. Do ye believe that it was Jesus who raised you from the dead? And what are these wonderful things which have happened in our times, such as we have never heard to have happened at any other time? Because already for fear all our bones have been benumbed, and have dried up, and the earth moveth itself under our feet; for we have joined all our hearts to shed righteous and holy blood."

Then Charinus and Leucius, hearing this adjuration, trembled in their body, and groaned, being disturbed in heart. And together they looked toward heaven, and with their fingers made the sign of the cross on their tongues. And they signed to them with their hands to give them sheets of paper, and ink. And this they did because the

Holy Spirit did not allow them to speak to them. And they gave each of them paper, and put them apart, the one from the other in separate cells. And they, making with their fingers the sign of the cross of Christ, began to write on the separate sheets. And they wrote the account of the Lord's descent into hell. And after they had finished, as if out of one mouth, from the separate cells they cried out, "Amen." And rising up, Charinus gave his paper to Annas, and Leucius his to Caiaphas; and suddenly becoming transfigured, they became exceeding white; and saluting each other, they went out, and returned to their sepulchres, and were seen no more. Then Annas and Caiaphas, opening the sheets of paper, began each to read them in secret. But all the people took it ill, and so all cried out, "Read these writings to us openly; and after they have been read through we shall keep them, lest perchance the truth of God be turned through wilful blindness, by unclean and deceitful men, into falsehood." At this, Annas and Caiaphas fell a-trembling, and delivered the sheets of paper to Rabbi Adas, and Rabbi Phinees, and Rabbi Haggai, who had come from Galilee, and announced that Jesus had been taken up into heaven. All the multitude of the Jews trusted to them to read the writing. And they read the paper of Charinus.

And when the paper was read through and finished, all

the synagogue of the Jews, having heard these wonderful words, fell on their faces, weeping bitterly, and cruelly beating their breasts, crying out and saying through all, "Woe to us! Why hath this happened to us wretched? Pilate fleeth! Annas and Caiaphas flee! The priests and Levites flee! Moreover, also the people of Jerusalem, the Jews, are weeping and saying, Woe to us wretched! We have shed sacred blood upon the earth! Truly all these things have been done by the Lord, and blessed be the Lord forever and ever. Amen."

And they went away each to his own house. For three days, therefore, and three nights, they did not taste bread and water at all; nor did any of them return to the synagogue. But on the third day again the council was assembled, and the other paper of Leucius was read through; and it was found neither more nor less to a single letter, than that which the writing of Charinus contained. Then the synagogue was perplexed; and they all lamented forty days and forty nights, looking for destruction from God, and the vengeance of God. But He, pitier, affectionate and most high, did not immediately destroy them, bountifully giving them a place of repentance. But they were not found worthy to be turned to the Lord.

Now there had also been great malice in the hearts of the Jews who crucified the Lord, against the wood of the cross, wishing to hide it. And after the Lord was risen, the cross was fixed in the place in which it was nailed. And when the tumult was a little abated, for the disciples were hidden for fear of the Jews, Joseph of Arimathaea arose and came unto Nicodemus, saying unto him, "Behold, the chief priests and the rest of the Jews take counsel, saying, Let us burn the wood on which Jesus was crucified So Joseph, with Nicodemus, arose by night, and they both went to the place of the skull without the city, where they crucified Jesus. And they took away the cross of Jesus and the title of Pilate which was nailed to it. There they found the nails

also which were nailed to his hands and his feet, nailed to the cross. And thus, they took them away and those also of the robbers. They could not go with them into the city for fear of the Jews. Joseph, therefore, said to Nicodemus, "Let us take them into the tomb in which Jesus was laid; for also it is mine, and a body I never laid in it." So they arose thence, and took them into the tomb, for it was nigh to the place where Jesus was crucified. And having taken them into the tomb, they rolled the stone to the door of the tomb, and went their way. And no one knew for a great while that which they did.

Now the disciples and the multitude of the faithful were going forth secretly to the tomb by night, praying; so that

many who were troubled by unclean spirits came, that they might but touch the stone that was at the door of the tomb. And they would cry out straightway, saying, "O Jesus, thou didst rebuke us when thou wert in the flesh. And also when thou wast crucified, behold, the wood on which thou wast crucified, and the tomb in which thou wast laid, were made manifest; troubling us and casting us out of the bodies which were yielded to us."

And at that time there was a great Jew in Jerusalem, abounding much in great wealth, whose name was Cleopas. He was diseased in the feet, and had not walked for a great while; neither could he ride on an animal, but he used to be placed on a litter and taken to be bathed. Now that man, even Cleopas, did not indeed go in the counsel of the lawless Jews, at the time they crucified the Lord; but he gave command also to his kinsmen and to his servants, saying, "Consent not with the Jews who will kill this righteous man; for they will kill him for jealousy. For also he is the son of Mary, the daughter of Cleopas the brother of my father; and according to the prophecies which the prophets spake, he is the Son of God." Moreover, Rufus, the only son of Cleopas, was sick. And he said to his servants, "Go, take a pick, and hew the tomb of my son near the tomb of the Son of God; and when I also die, place me in it."

Now after two days, Rufus the son of Cleopas died. Now that day was the Sabbath, and they could not take him out to bury him. But in the morning, on the first day of the week, they gave diligence to take him out, that he might not stink. And they took him up and Cleopas his father, and they went with him. And when they came to the tomb, they set him down by the tomb of Jesus, until they opened the door of the tomb. And they placed his father by him,

his back being stayed up by the stone, which was at the door of the tomb of Jesus. And Cleopas was weeping, saying, "Would, O my beloved son, that Jesus were yet alive; for I would have gone unto him and besought him to come and raise thee. For also he brought back many that were dead. He raised one, even Lazarus, who had been four days already in the tomb, and behold, he is in the body to-day. And he raised the daughter of Jairus the ruler of the synagogue. Nevertheless, Jesus will receive thee." Now as he was yet saying these things, a great and sweet savour was given forth from the tomb of Jesus. Cleopas saw with his eyes a figure of the cross come forth from the tomb of Jesus. It rested upon him that was dead; and straightway he arose and sat. Now when Cleopas saw his son sitting, he leaped up straightway and stood, as though his feet were not at all diseased.

Now all these things which were said by the Jews in their synagogues, Joseph and Nicodemus had immediately reported to the pro-consul. And Pilate himself wrote all which had been done and said concerning Jesus, by the Jews; and he placed all the words in the public records of his praetorium.

After this, Pilate, going into the temple of the Jews, assembled all the chief priests, and learned men, and scribes, and teachers of the law, and went in with them into the sanctuary of the temple; and ordered that all the gates should be shut, and said to them, "We have heard that ye have a certain great collection of books in this temple; therefore I ask you that it be presented before us." And when four officers brought in that collection of books, adorned with gold and precious stones, Pilate said to all, "I adjure you by the God of your fathers, who ordered you to build this temple in the place of His sanctuary, not to conceal the truth from me. Ye all know what is written in that collection of books; but now say whether ye have found in the writings that Jesus, whom ye have crucified, to be the Son of God that was to come for the salvation of the human race; and in how many revolutions of the seasons he ought to come. Declare to me whether ye in ignorance of this crucified him, or knowing it." Being thus adjured, Annas and Caiaphas ordered all others who were with them to go out of the sanctuary; and themselves shut all the gates of the temple and the sanctuary, and said to Pilate, "We have been adjured by thee, O good judge, by the building of this temple, to give thee the truth, and a clear account of this matter. After we had crucified Jesus, not knowing him to be the Son of God, thinking that he did miracles by some charm, we made a great synagogue in this temple. And conferring with each other of the signs and miracles which Jesus had done, we found many witnesses of our nation who said that they had seen Jesus alive after suffering death, and that he had penetrated into the height of heaven. And we have seen two witnesses, whom Jesus raised up again from the dead, who told us many wonderful things that Jesus did among the dead, which we have in our hands, written out. And our custom is, every year before our synagogue, to open that holy collection of books, and seek out the testimony of God. And we have found in the first book of the LXX., where the archangel Michael spake to the third son of Adam the first man, of five thousand and five hundred years, in which the Christ, the most beloved Son of God, was to come from the heavens; and upon this we have considered that perhaps He was the God of Israel who said to Moses, Make to thee the ark of the covenant, two cubits and a half in length, one cubit and a half in breadth, one cubit and a half in height. In these five and a half cubits we have understood and recognized from the structure of the ark of the old covenant, that in five and a half thousands of years, Jesus Christ was to come in the ark of the body; and we have found Him to be the God of Israel, the Son of God. Because after his passion, we, the chief priests, wondering at the signs which happened on account of him, opened the collection of books, searching out all the generations, even to the generation of Joseph, and reckoning that Mary the mother of Christ was of the seed of David; and we have found that from the time that God made the heaven and the earth and the first man, to the deluge, are two thousand, two hundred, and twelve years; x and from the deluge to the building of the tower, five hundred and thirty-one years; and from the building of the tower to Abraham, six hundred and six



years; and from Abraham to the arrival of the children of Israel from Egypt, four hundred and seventy years ; from the coming of the children of Israel out of Egypt to the building of the temple, five hundred and eleven years ; and from the building of the temple to the destruction of the same temple, four hundred and sixty-four years.

Thus far have we found in the book of Esdras. After searching, we find that from the burning of the temple to the advent of Christ, and His birth, there are six hundred and thirty-six years, which together were five thousand five hundred years, as we have found written in the book that Michael the archangel foretold to Seth, the third son

of Adam, that in five and a half thousands of years, Christ, the Son of God, would come. Even until now we have told no one, that there might be no dissension in our synagogues. And now thou hast adjured us, O good judge, by this holy book of the testimonies of God; and we make it manifest to thee. And now we adjure thee, by thy life and safety, to make manifest these words to no one in Jerusalem."

Pilate hearing these words of Annas and Caiaphas, laid them all up in the acts of our Lord and Saviour, in the public records of his praetorium; and along with his private report wrote a letter to Claudius, king of the city of Rome, saying:

To the most mighty, venerable, most divine and most terrible &gt; the august Emperor Tiberius Caesar, Pontius Pilate the Governor of the East sendeth greeting:

I have, O most mighty Emperor, a narrative to report to thy reverence, on account of which I am seized with fear and trembling. For whilst, according to the commandment of thy clemency, I was discharging the duties of my government in one of its cities which is called Jerusalem, in which is built the temple of the Jewish nation; all the people of the Jews came together, and delivered to me a man named Jesus upon whose case I had clearly set forth

to thee in my last, through envy bringing many groundless charges against him, which they were not able to convict him of by the consistency of their evidence. In short, when their fathers had a promise that their God would send them from heaven his holy one, who should deservedly be called their king, and promised that He would send him by a virgin on earth ; when, therefore, I was procurator, he had come into Judaea. And the people have punished themselves and their posterity by a cruel condemnation of him to a bitter death, I, myself, being in a sort unwilling and rather afraid.

And one of the heresies they had against him was that Jesus had said that their Sabbath should not be a day of leisure, and should not be observed. For he performed many cures on that day, in addition to good works; he made the blind

receive their sight, the lame walk ; he cleansed the lepers, he raised up the dead ; he healed paralytics that were not at all able to make any movement of their body, or to keep the nerves steady, but who had only speech and the modulation of their voice, and the joining of their bones; and he gave them the power of walking and running, removing their illness by a single word. Commanding the winds, he walked dry-shod upon the waves of the sea, and did many other signs and miracles. Another thing, again, more powerful still, which is strange, even with our gods; he raised up one Lazarus that had been dead four days, summoning him by a single word, when the dead man had his blood corrupted, and when his body was destroyed by the worms produced in wounds, and when it had the stink of a dog. And seeing him lying in the tomb, he ordered that ill-smelling body to run. Nor had he anything of a dead body about him at all; but as a bridegroom from the bridal chamber, so he came forth from the tomb, filled with very great fragrance.

And strangers that were manifestly demoniac, and that had their dwellings in deserts, and ate the flesh of their own

limbs, living like beasts and creeping things, even these he made to be dwellers in cities and their own houses, and by his word restored them to soundness of mind, and rendered them wise and able and reputable, eating with all the enemies of the unclean spirits that dwelt in them for their destruction; and sending away the demons in them into a herd of swine, he cast them down into the depths of the sea, and suffocated them. And again, there was another having a withered hand, and living in sorrow; and not the hand only, but rather the half of the body of the man was petrified, so that he had not the form of a man, or the power of moving his body. And him, by a word he healed, and made sound. And there was a woman that had an issue of blood for many years, and whose arteries and veins were drained by the flowing of the blood, so that she did not present the appearance of a human being, but was like a corpse, all the joinings of her bones appearing and being transparent like glass ; and she was speechless every day, so that all the physicians of the district could not cure her, and left her without hope of life. And when Jesus passed by, she mysteriously received strength through his overshadowing her; and she took hold of his fringe behind, and immediately in the same hour power filled up what in her was empty, so that, no longer suffering any pain, she began to run swiftly to her own city Paneas, so as to accomplish the journey in six days.

And these things indeed were so. A man, by Hercules, so pious, no age hath ever had nor will have. But wonderful were the efforts of the people themselves, and the unanimity of all the scribes and chief men and elders to crucify this ambassador of truth, notwithstanding that their own prophets, and after our manner the Sibyls, warned them

against it. And these are the things which I lately had in my mind to report; and the Jews gave information that Jesus accomplished them on the Sabbath. And other signs greater than these he did, so that I perceived that the wonderful works done by him are greater than can be done by the gods whom we worship.

And when all the people of the Jews said that he was the Son of God, the chief priests felt envy against him. And him, Herod and Archelaus and Philip, Annas and Caiaphas, with all the people delivered to me, making a great uproar against me that I should try him. Urged more by fidelity to thy dignity than induced by my own wishes, I did not according to my strength resist that innocent blood free from the whole charges brought against it, but which unjustly, through the malignity of men, should be sold and suffer, yet, as the scriptures signify, to the Jews own destruction. But as many were exciting an insurrection against me, which was just on the point of breaking out, I delivered him to be scourged according to their will, having found against him no cause of evil accusations or deeds. And they crucified him, and set guards over him when buried; but had I not been afraid of this insurrection, perhaps this man would still have been alive to us.

And at the time he was crucified there was darkness over all the world, as I suppose your reverence is not ignorant of, the sun being darkened at mid-day and the stars appearing, but in them there appeared no lustre; and the moon, which

happened to be at the full, as if turned into blood, failed in her light. In all the world, they lighted lamps from the sixth to the ninth hour, and the world was swallowed up by the lower regions, so that the very statuary of the temple, as they call it, could not be seen by the Jews in their fall; and they saw below them a chasm of the earth, with the roar of the thunder that fell upon it. And the stars also and Orion made a lament about the Jews, on account of the wickedness that had been done by them; and the whole world was shaken by unspeakable miracles. And in that terror dead men were seen that had risen, as the Jews themselves testified; and they said that it was Abraham, and Isaac, and Jacob, and the twelve patriarchs, and Moses, and Job, that had died three thousand, five hundred years before; and they said that they had seen Noah manifestly in the body. And there were very many whom I also saw appearing in the body. And all the multitude walked about and sang praises to God with a loud voice, saying, "The Lord our God hath risen from the dead, hath brought to life all the dead, and hath plundered Hades and put him to death." And they were making a lamentation about the Jews, on account of the wickedness that had come to pass through them, and the destruction of the Jews, and of their law. And there began to be earthquakes in the hour in which the nails were fixed in Jesus hands and feet, until evening.

And the fear of the earthquake remained from the sixth hour of the preparation until the ninth hour. And on the evening of the first day of the week, there was a sound

out of the heaven, so that the heaven became enlightened seven-fold more than all the days. And at the third hour of the night, also, the sun was seen brighter than it had ever shone before, lighting up all the heaven. And as lightnings come suddenly in winter, so majestic men appeared in glorious robes of indescribable splendour, and an innumerable multitude of angels whose voice was heard as that of a very great thunder, crying out, "Glory in the highest to God, and on earth peace; among men, good will! Jesus that was crucified is risen; come up out of Hades, ye that have been enslaved in the underground regions of Hades!" And at their voice, all the mountains and hills were shaken, and the rocks were burst asunder, and the chasm of the earth was as if it had no bottom, so that what was in the abyss appeared; but it was as if the very foundations of the earth appeared along with those that cried out in the heavens, and walked about in the body in the midst of the dead that had arisen. And he that raised up all the dead and bound Hades, said, "Say to my disciples, He goeth before you into Galilee; there shall ye see him" For he rose again on the third day, while my soldiers were keeping guard. But so flagrant was the iniquity of the Jews, that they gave money to my soldiers, saying, "Say that his disciples have stolen his body." But after receiving the money, they could not keep secret what had been done; for they bare witness, both that he had risen again, and that they had seen him, and that they had received money from the Jews. And all that night the light did not cease shining. And many of the Jews died, swallowed up in the chasm of the earth, so that on the following day most of those who had been against Jesus could not be found. Others saw the appearing of those that had arisen, whom no one of us had ever seen. And only one synagogue of the Jews was left in this Jerusalem, since all disappeared in that fall.

With that terror, being in perplexity, and seized with a most frightful trembling, I have written what I saw at that time, and have reported to thy majesty, lest anyone should

give a different and false account of it, and thou shouldest think that the lies of the Jews are to be believed. His disciples are flourishing in their work and the regulation of their lives, not belying their master, yea, in his name most beneficent. Having set in order, also, what was done by the Jews against Jesus, I have sent it, my lord, to thy divinity. Farewell. 28th March.

And Theodorus wrote to Pilate the governor, "Who was the man, against whom there was a complaint before thee, that he was crucified by the men of Palestine? If the many demanded this righteously, why didst thou not consent to their righteousness? And if they demanded this unrighteously, how didst thou transgress the law, and command what was far from righteousness?" Pilate sent to him, "Because he wrought signs, I did not wish to crucify him; and since his accusers said, He called himself a king I crucified him."

Now Abgar the king of Edessa, with his people, had by this time received the preaching of the Gospel by the mouth of Thaddaeus the apostle. Abgar the king, moreover, because he was not able to pass over the territory of the Romans, and go to Palestine to slay the Jews for having crucified Christ, wrote a letter, and sent it to Tiberius Caesar, writing in it thus:

Abgar, King of the city of Edessa, to my Lord Tiberius Caesar, Emperor of the Romans, greeting: Although I know that nothing is hidden from thy majesty, but as thy friend, I write to inform thy dread and mighty sovereignty that the Jews who are under thy dominion and dwell in the country of Palestine, have assembled themselves together and crucified Christ Jesus, without any fault worthy of death, after he had done before them signs and wonders, and had shown them powerful mighty works, so that he even raised the dead. Be assured that these are not the effects of the power of a simple mortal, but of God. And at the time that they crucified him, the sun became darkened, and the earth also quaked, and all created things trembled and quaked; and, as if of themselves, at this dread the whole creation and the inhabitants of the creation shrank away. Jesus himself, three days afterwards, rose from the dead and appeared to many. Now, everywhere, his name alone, invoked by his disciples, produceth the greatest miracles. What hath happened to myself is the most evident proof of this. And now thy majesty knoweth what is meet for thee to command concerning the people of the Jews who have committed this crime. In order that thy majesty may not be offended with me, I have not passed over the river Euphrates; for I have been wishing to go up against Jerusalem and lay her waste, forasmuch as she hath slain Christ. But do thou as a great sovereign, who hath authority over all the earth and over us, send and do me judgment on the people of Jerusalem. Thy majesty knoweth whether a command should not be published throughout the universe to worship Christ as the true God. Safety and health!

Teaching of Addaeus the Apostle.

Epistle of Tiberius to Pilate.

Giving Up of Pontius Pilate.

Death of Pilate, who condemned Jesus.

Avenging of the Saviour.

Now Tiberius Caesar, the Emperor of the Romans, was ill and full of ulcers and fevers; and he had nine kinds of leprosy, labouring under a grievous disease. And having understood that there was at Jerusalem a certain physician, Jesus by name, who by a single word cured all infirmities, he, not yet knowing that the Jews and Pilate had put him to death, ordered a certain friend of his, Volusianus, Take

all that is necessary for thee, and go as quickly as possible across the seas to Judaea; and there shalt thou tell Pilate my servant and friend, to send me this physician, that he may restore me to my former health; for I am daily exceedingly burdened, and of my wounds I am ill at ease. And if thou shalt find there a man such as may be able to free me from this infirmity of mine, I will believe in Christ the Son of God, and will baptize myself in his name." And Volusianus said, "My Lord Emperor, if I find such a man as may be able to help and free us, what reward shall I promise him?" Tiberius said to him, "The half of my kingdom, without fail, to be in his hand."

Then Volusianus, having heard the Emperor's command, immediately went forth, and went on board the ship, and hoisted the sail in the vessel, and went on sailing through the sea. And he sailed a year and seven days, after which he arrived at Jerusalem. And Volusianus came to Pilate. And he related to the same Pilate what had been entrusted to him by Tiberius Caesar, saying, "Tiberius Caesar, the Emperor of the Romans, thy master, having heard that in this city there is a physician who by his word alone healeth infirmities, earnestly prayeth thee to send him to him for the cure of his infirmity." Pilate, hearing this, was very much afraid, knowing that through envy he had caused him to be put to death. He answered the same messenger thus, saying, "This man was a malefactor, and a man who drew to himself all the people; so a council of the wise men of the city was held, and I caused him to be crucified." Then Volusianus said to Pilate, "Thou Pilate, impious and cruel, why hast thou slain the Son of God?" And Pilate answered, "His own nation, and the chief priests Annas and Caiaphas, gave him to me." Volusianus said, "Impious and cruel, thou art worthy of death and cruel punishment." And Volusianus immediately ordered some of the Jews to come to his power, and began carefully to ask what had been the acts of Christ. Then Joseph, of the city of Arimathaea, and Nicodemus came at the same time. And Nicodemus said, "I saw him, and I know indeed that he is the Saviour of the world." And Joseph said to him, "And I took him down from the cross, and laid him in a new tomb which had been cut out of the rock. And the Jews kept me shut up on the day of the preparation, at evening; and while I was standing at prayer on the Sabbath day, the house was hung up by the four corners, and I saw the Lord Jesus Christ like a gleam of light, and for fear, I fell to the ground. And he said to me, Look upon me, for I am Jesus, whose body thou didst lay in thy tomb And I said

to him, Show me the sepulchre where I laid thee/ And Jesus, holding my hand in his right hand, led me to the place where I buried him."

And Volusianus, returning to his inn, met the woman named Veronica, who had been a friend of Jesus; and he said, "O woman, a certain physician who was in this city, who cured the sick by a word alone, why have the Jews put him to death?" And she

began to weep, saying, "Ah me! my lord, my God and my Lord, whom Pilate for envy delivered, condemned, and ordered to be crucified." Then he, being exceedingly grieved, said, "I am vehemently grieved, that I am unable to accomplish that for which my lord hath sent me." And Veronica said to him, "When my Lord was going about preaching, and I, much against my will, was deprived of his presence, I wished his picture to be painted for me, in order that, while I was deprived of his presence, the figure of his presence might at least afford me consolation. And when I was carrying the canvas to the painter to be painted, my Lord met me, and asked me whither I was going. And when I had disclosed to him the cause of my journey, he asked of me the cloth, and gave it back to me impressed with the image of his venerable face. Therefore, if my lord will devoutly gaze upon his face, he shall obtain forthwith the benefit of health." And he said to her, "Is a picture of this sort procurable by gold or silver?" She said to him, "No, but by the pious influence

of devotion. I shall therefore set out with thee, and shall carry the picture to be seen by Caesar, and shall come back again. I have it in clean linen, my lord, and daily adore it." Volusianus said, "Show it to me." Then she showed the portrait of the Lord. When Volusianus saw it, he prostrated himself on the ground; and with a ready heart and true faith he took hold of it, and wrapped it in cloth of gold, and placed it in a casket, and sealed it with his ring. And he swore with an oath, and said, "As the Lord God liveth, and by the health of Caesar, no man shall anymore see it, until I see the face of my lord Tiberius."

And Volusianus took the portrait of the Lord, with all his disciples, and all in his pay, and they went on board the ship the same day. Then the woman Veronica, for the love of Christ, left all that she possessed, and followed Volusianus. And he said to her, "What dost thou wish, woman, or what dost thou seek?" And she answered, "I am seeking the portrait of our Lord Jesus Christ, who enlightened me, not for mine own merits, but through his own holy affections. Give back to me the portrait of my Lord Jesus Christ; for because of this I die with a righteous longing. But if thou do not give it back to me, I will not leave it, until I see where thou wilt put it, because I, most miserable woman that I am, will serve him all the days of my life; because I believe that he, my Redeemer, liveth for everlasting." Then Volusianus ordered the woman Veronica to be taken down with him into the ship. And the sails being hoisted, they began to go in the vessel in the name of the Lord, and they sailed through the sea.

Now after the ascension of Christ, Mary Magdalene hastened to Rome, crying out vehemently against the things which had been done to Christ unlawfully. And there

Galen, the physician, met her, and was told by her about the healing of the man born blind. And he said to her that Christ must have been well acquainted with the metals of the earth, in order to give eyes to the blind man. And the anger of Tiberius was

greatly stirred up by Mary, that he should take vengeance upon the priests, and the scribes, and Pilate himself. And the writings of Pilate and Abgar having come to the city of Rome, and having been read to Caesar, with not a few standings by, all were astounded, because through the wickedness of Pilate the darkness and the earthquake had come upon the whole world. And the Caesar, filled with rage, sent soldiers, and ordered them to bring Pilate a prisoner, and sent a letter, as followeth:

The things written by Caesar Augustus, and sent to Pontius Pilate, holding the eastern magistracy. He both wrote the declaration, and sent it along with the runner Rahab, also giving him soldiers to the number of two thousand.

Seeing that thou didst vote against the violent and in just-ice-filled death of Jesus of Nazareth, yet before condemnation didst deliver him up to death at the hands of the insatiable and frenzied Jews, and didst not have compassion on this just man, but having dipped a pen and delivered a very unhappy decision, and having scourged him, didst give him up to be crucified without cause, and didst receive gifts on account of his death, and didst sympathize with him in word, but in heart betrayed him to the lawless Jews; thou shalt be brought bound to me, in order that thou mayest plead thy cause, and give to me an account concerning the life which thou without cause didst give over unto death. But, O, thy shamelessness and callousness! I who have heard of him by report, am greatly agitated in mind and harassed in my feelings. For a certain woman said to be his disciple, who is Mary Magdalene, from whom they testify that he cast out seven demons, came to me bearing witness that he performed the most wonderful healings. He made the blind to see, the lame to walk, and the deaf to hear, and cleansed lepers; and simply spake, as she herself testifieth that he performed the healings by word only. How couldst thou yield that this one should be crucified without cause? And if ye did not receive him as a god, ye might have sympathized with him as a physician. But even according to thy deceitful account which came to me, thou didst vote against the punishment, having written that he was greater than the gods whom we worship. How couldst thou condemn him to death? But just as thou didst condemn him unjustly, and give him over to death, so will I give thee over to death justly; and not alone thee, but also all thy fellow counsellors and associates, from whom thou also didst receive the gifts on account of his death.

And having given the writings to the letter carriers, by written order the sentence of Augustus was given to these, that they should put to death with the sword all the race of the Jews; and that Pilate, bound and condemned, be brought to Rome, and the chief men of the Jews, those then rulers, Archelaus son of the most detestable Herod, and Philip his companion, and their high priests, both Caiaphas and his father-in-law Annas, and all the chiefs of the Jews.



And Tiberius Caesar wrote and sent to King Abgar; and thus, did he write to him:

The letter of thy fidelity towards me, I have received, and it hath been read before me. I wish that thanks should be given to thee from me. Concerning what the Jews have dared to do in the matter of the cross, Pilate the governor also hath written and informed Aulbinus my pro-consul,

concerning these selfsame things of which thou hast written me Though we have already heard several persons relate these facts, Pilate hath officially informed us of the miracles of Jesus. He hath certified to us that after his resurrection from the dead, he was acknowledged by many to be God. Therefore, I myself also wished to do what thou proposest; but, as it is the custom of the Romans not to admit a god merely by the command of the sovereign, but only when the admission hath been discussed and examined in full senate, I proposed the affair to the senate, and they rejected it with contempt, doubtless because it had not been considered by them first. But we have commanded all those whom Jesus suiteth, to receive him among the gods. We have threatened with death anyone who shall speak evil of the Christians. As to the Jewish nation which hath dared to crucify Jesus, when I am free from the war with rebellious Spain, I will examine into the matter, and will treat the Jews as they deserve. And on this account, as regardeth Pilate also, who was appointed by me governor there I have sent another in his stead, and dismissed him in disgrace, because he departed from the law, and did the will of the Jews; and for the gratification of the Jews crucified Christ, who, according to what I hear concerning him, instead of suffering the cross of death, deserved to be honoured and worshipped by them; and more especially, because with their own eyes they saw everything that he did. Yet thou, in accordance with thy fidelity towards me, and thy faithful covenant entered into by thyself and by thy fathers, hast done well in writing to me thus.

And Abgar the king received Aristides, who had been sent by Tiberius Caesar to him; and in reply he sent him back with presents of honour suitable for him who had been sent to him. And Abgar wrote another letter to Tiberius:

Abgar, King of the Armenians, to my Lord Tiberius, Emperor of the Romans, greeting:

have received the letter written from thy august majesty, and I have applauded the commands which have emanated from thy wisdom. If thou wilt not be angry with me, I will say that the conduct of the senate is extremely ridiculous and absurd. For, according to the senators, it is after the examination and by the suffrages of men that divinity may be ascribed. Thus, then, if God doth not suit man, He cannot be God,

since God is to be judged and justified by man. It will no doubt seem just to my lord and master to send another governor to Jerusalem in the place of Pilate, who ought to be ignominiously driven from the powerful post in which thou didst place him; for he hath done the will of the Jews; he hath crucified Christ unjustly, without thy order. That thou mayest enjoy health, is my desire.

Abgar, having written the letter, placed a copy of it, with copies of the other letters, in his archives.

And at the end of a year, Volusianus came to the city of Rome, brought his vessel into the river which is called Tiberis, or Tiber, and entered the city which is called Rome.

And he sent his messengers to his lord Tiberius the Emperor about his prosperous arrival. Then Tiberius the Emperor, when he heard the message of Volusianus, rejoiced greatly, and ordered him to come before his face. And when he had come, he called him, saying, "Volusianus, how hast thou come, and what hast thou seen in the region of Judaea, of Christ the Lord, and his disciples? Tell me, I beseech thee, that I may be at once cleansed from that leprosy which I have over my body, and I give up my whole kingdom into thy power and his." And Volusianus said, "My lord Emperor, I have found out about Jesus whom thou hast been longing for, whom Pilate and the Jews most wickedly crucified, and about the wonders which he did. And I found a woman named Veronica, who had the portrait of the Lord, and she hath come with me. And if thou wilt devoutly look upon it, thou shalt immediately obtain the benefit of thy health." Then the Emperor Tiberius said to Volusianus, "How hast thou it?" And he answered, "I have it in clean cloth of gold, rolled up in a shawl." And the Emperor Tiberius said, "Bring it to me and spread it before my face, that I, falling to the ground and bending my knees, may adore it on the ground."

Volusianus also tells here in to prison in Damascus, etc. But the narrative of, how he I omit these details here, to prefound Titus and Vespasian in serve a semblance of consist- Jerusalem, cleansed from their ency in the narrative. They will infirmities and taking vengeance appear later, on the Jews; how he sent Pilate

Caesar therefore ordered the way to be strewn with silk cloth, and the picture to be presented to him. Then Volusianus spread out his shawl, with the cloth of gold on which the portrait of the Lord had been imprinted; and the Emperor Tiberius saw it. And he immediately adored the image of the Lord with a pure heart. And as soon as he looked upon it, he regained his former health, and his flesh was cleansed as the flesh of a little child. And all the blind, the lepers, the lame, the dumb, the deaf, and those possessed by various diseases who were there present, were healed, and cured, and cleansed. And the Emperor Tiberius bowed his head and bent his knees,

considering that saying, "Blessed is the womb that bare thee, and the beasts which thou hast sucked." And he groaned to the Lord, saying with tears, "God of heaven and earth, do not permit me to sin; but confirm my soul and my body, and place me in Thy kingdom, because in Thy name do I trust always. Free me from all evils, as Thou deliveredst the three children from the furnace of burning fire."

Then said the Emperor Tiberius to Volusianus, "Volusianus, hast thou seen any of these men who saw Christ?" Volusianus answered, "I have." He said, "Didst thou ask how they baptized those who believed in Christ?" Volusianus said, "Here, my lord, we have one of the disciples of Christ himself." Then he ordered Nathan to be summoned to come to him. Nathan, therefore, came and baptized him in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Immediately, the Emperor Tiberius, made whole from all his diseases, ascended upon his throne, and said, "Blessed art Thou, O Lord God Almighty, and worthy to be praised, who hast freed me from all mine iniquities;

because I have greatly sinned before Thee, O Lord my God, and I am not worthy to see Thy face." And then the Emperor Tiberius was instructed in all the articles of the faithfully, and with strong faith.

Now regarding this Nathan, who was a disciple of the Lord and baptized the Emperor Tiberius, the story is as followeth: He was a man from Judaea, an Ishmaelite, the son of Nahum, who went from land to land, and from sea to sea, and in all the ends of the earth. Now Nathan was sent from Judaea to the Emperor Tiberius to carry their treaty to the city of Rome. And Nathan wished to go to the city of Rome, but the north wind blew and hindered his sailing, and carried him down to the harbour of a city of Libia, Burgidalla, in the region of Equitania.

And in those days, Titus was a prince under Tiberius in that region. And he, seeing the ship coming, knew that it was from Judaea; and they all wondered, and said that they had never seen any vessel so coming from that quarter. And Titus ordered the captain to come to him, and asked him who he was. And he said, "I am Nathan the son of Nahum, of the race of the Ishmaelites; and I am a subject of Pontius Pilate, in Judaea. And I have been sent to go to Tiberius the Roman Emperor, to carry a treaty from Judaea. And a strong wind came down upon the sea, and hath brought me to a country that I do not know." And Titus saith, "If thou couldest at any time find anything either of cosmetics or herbs which would cure the wound that I have in my face, as thou seest, so that I should become whole, and regain my former health, I would bestow upon thee many good things." For Titus had a sore in his right nostril, on account of a cancer; and he had his face torn even to the eye. And Nathan said to him, "I do not know, nor have I ever known, of such things as thou speakest to me

about. But for all that, if thou hadst been some time ago in Jerusalem, there thou wouldest have found a choice prophet, whose name was Emmanuel; for he will save his people from their sins. He did many wonderful deeds and miracles before his passion. After his resurrection, we saw him in the flesh as he had been before." And Titus said to him, "How did he rise again from the dead, seeing that he was dead?" And Nathan answered, and said, "He was manifestly dead, and hung up on the cross, and again taken down from the cross, and for three days he lay in the tomb; there with the statement that the ship Burgidalla, he rejects as an in-

after, he rose from the dead, and went down to Hades, and freed the patriarchs and prophets, and the whole human race; thereafter, he appeared to his disciples, and ate with them; thereafter, they saw him going up into heaven. And so it is the truth, all this that I tell thee; for I saw it with my own eyes, and all the house of Israel."

And Titus said in his own words, Woe to thee, O Emperor Tiberius, full of ulcers and enveloped in leprosy, that such a scandal hath been committed in thy kingdom; because thou hast made such kings in Judaea, in the land of the birth of our Lord Jesus Christ, and they have seized the king, and put to death the ruler of the peoples; and they have not made him come to us to cure thee of thy leprosy, and cleanse me from mine infirmity; on which account, if they had been before my face, with my own hands I should have slain the carcasses of those Jews, and hung them up on the cruel tree, because they have destroyed my Lord, and mine eyes have not been worthy to see his face."

And when he had spoken thus, immediately the wound fell from the face of Titus, and his face and his flesh were restored to health. And all the sick who were in the same place were made whole in that hour. And Titus cried out, and all the rest with him, in a loud voice, saying, "My king and my God, because I have never seen thee, and thou hast made me whole, bid me go with the ship over the waters to the land of thy birth, to take vengeance on thine enemies; and help me, O Lord, that I may be able to destroy them, and avenge thy death. Do thou, Lord, deliver them into my hand." And having thus spoken he ordered that he should be baptized. And he called Nathan to him, and said to him, "How hast thou seen those baptized who believe in

Christ? Come to me, and baptize me in the name of the Father, and of the Son, and of the Holy Ghost. Amen. I also firmly believe in the Lord Jesus Christ with all my heart, and with all my soul; because nowhere in the whole world is there another who hath created me, and made me whole from my wounds."

And having thus spoken, Titus sent messengers to Vespasian to come with all haste with his bravest men, so prepared as if for war. Then Vespasian brought with him five thousand armed men, and they went to meet Titus. And when they had come to the city of Libia, he said to Titus, "Why is it that thou hast made me come hither?" And he said, "Know that Jesus hath come into this world, and hath been born in

Judaea, in a place which is called Bethlehem, and hath been given up by the Jews, and scourged and crucified on Mount Calvary, and hath risen again from the dead on the third day. And his disciples have seen him. in the same flesh in which he was born; and he hath shown, himself to his disciples, and they have believed in him. And we indeed wish to become his disciples. Now let us go and destroy his enemies from the earth, that they may now know that there is none like the Lord our God on the face of the earth." With this design, then, they went forth from the city of Libia, which is called Burgidalla, and went on board a ship, and proceeded to Jerusalem, and surrounded the kingdom of the Jews, and began to send them to destruction.

And when the kings of the Jews heard of their doings, and the wasting of their land, fear came upon them, and they were in great perplexity. And Pilate, the governor of Jerusalem, wrote a letter to Herod the Tetrarch, sending greeting, and saying

I did nothing good on that day on which the Jews brought forward Jesus called Christ, when, under thy persuasion, I did on him thy pleasure, joining with thee in crucifying him. But I had compassion on myself, and testified by washing of my hands, that I was free from his blood, who rose from the grave after three days. But I now learn this from the Jews, and from the executioners, and from the centurion, and the soldiers who watched his sepulchre. And I myself also have been persuaded to send to Galilee, and I have especially confirmed what was told me, that he appeared there bodily, in his own flesh, in the same form, and with the same voice, and with the same doctrine, and with the same disciples, not having changed in anything; he showed himself to more than five hundred devout men, preaching with boldness his resurrection and an everlasting kingdom. And, behold, for his holy doctrines, the heavens and earth seem to leap for joy.

And my wife Procla, having believed on account of the visions which appeared to her while I was hesitating to deliver Jesus up through thy counsel, when thou sentest that I should deliver him to the people of Israel, because of the ill-will they had she having heard that Jesus was risen, and had appeared in Galilee, left me; and took with her Longinus the faithful centurion, and twelve soldiers, the same that had watched at the sepulchre; and went forth to greet the face of the Messiah, as if to a great spectacle ; and she saw him with his disciples, seated in a cultivated field, a great crowd standing by, and teaching the mighty works of the fathers, so that all wondered and were amazed whether the one having suffered and been crucified were raised from the dead. And whilst they were standing and wondering and gazing at him, he, conscious of it, looked at them, and

talked to them, and said, "What is it? Do ye still not believe me, Procla and Longinus? Art thou not he who watched my sufferings and my tomb? And didst not thou, O woman, send to thy husband concerning me? Procla, dost thou not believe

the covenant of God, which the fathers gave? For in that it is said, that everybody which hath perished should live by means of my death, which ye have seen. And now, ye see that I live, whom ye crucified. And I suffered many things, till that I was laid in the sepulchre. Wherefore, I, having been raised up, will make alive all lost flesh through my death which ye saw. Wherefore, hear now, that all flesh believing upon the Father, God, and upon me, is not lost. For I loosed the pains of death, and brake the gates of Sheol, and pierced the many-headed dragon and my coming shall be hereafter. And as each one possesseth in my future presence, being raised up in body and mind, he will thank my Father for my being crucified by Pontius Pilate."

And my wife Procla, having heard him say these things, and the centurion Longinus who was trusted to watch over the sufferings of Jesus, and the soldiers who journeyed with her, weeping and groaning came and announced to me these things. For they also were against him, when they devised the evils which they had done unto him. And when I heard them, I announced them to the army leaders and to their fellow soldiers. And they, grieving and weeping daily, reflected upon the evil which they did to him, as I also myself, in the anguish of my life, was on the couch of my bed in affliction and fasting, and put on a garment of mourning, and took unto me fifty Romans with my wife, and went into Galilee. And when I was going on the way, I testified these things, that Herod did these things by me; that he took counsel with me, and constrained me to arm my hands against him, and to judge him that judgeth all, and to

scourge the just one, lord of the just. And when we drew nigh to him, O Herod, a great voice was heard from heaven, and dreadful thunder; and the earth trembled, and gave forth a sweet smell, like unto which was never perceived, even in the temple of Jerusalem. Now while I stood in the way, our Lord saw me as he stood and talked with his disciples. But I prayed in my heart, for I knew that it was he whom ye delivered unto me, that he was Lord of created things and Creator of all. But we, when we saw him, all of us fell upon our faces before his feet. And I said with a loud voice, "I have sinned, O Lord, in that I sat and judged thee, who avengest all in truth. And lo, I know that thou art God, the Son of God, and I beheld thy humanity and not thy divinity. But Herod, with the children of Israel, constrained me to do evil unto thee. Have pity, therefore, upon me, O God of Israel." And my wife in great anguish, said, "God of heaven and earth, God of Israel, reward me not according to the deeds of Pontius Pilate, nor according to the will of the children of Israel, nor according to the thoughts of the sons of the priests; but remember my husband in thy glory!" And the Lord drew near and raised me up, and my wife, and the Romans, from the earth. And I, gazing intently upon him, saw his body still having the wounds of scourging and the scars of his cross. And he placed his hands upon my shoulders, saying, "All generations and tribes will bless thee, because in thy time was that which all the righteous fathers hoped to receive and saw not, that the son

of man, the Son of the Most High, who is forever, died and rose again from the dead, and will ascend to the heavens, and will sit down among the highest; Gospel of Peter in like manner monest adornments introduced represents Herod as the leader in apocryphal literature.

and is glorified on high by all that he created, and established forever. And all the tribes of the earth shall know that I am he who shall come to judge the living and dead at the last day."

And Herod, Tetrarch of Galilee, wrote to Pontius Pilate, governor of the Jews, sending greeting, and saying:

Being in no little grief on account of the divine retribution, I write thee, that when thou hearest it, thou mayest likewise be grieved for me. For I keep longing for my daughter Herodias, who was dear to me, who lost her life upon the water when playing, the river being full to the bank and having ice upon it. For suddenly the water was increased even to her neck, and the ice brake under her, and all her body went down; and her mother grasped her by the head in order that she might not be taken under the water ; and the child s head was cut off and remained upon the surface of the ice, so that my wife could hold only the head, and the water took her whole body. And my wife is holding the head upon her knees in her lap and weeping, and the whole household is in indescribable grief.

And I suffer a great multitude of ills, because having heard concerning the man Jesus, I treated him contemptuously. And I wish to go and see him alone, and to fall before him, and to hear his word whether it is like that of the sons of men, since I did many evil things against him, and mocked the Messiah, the reward of righteousness, and John the Baptist; and behold, I receive justly the things I deserve. For my father made much flowing of blood upon the earth, of other people s children, on account of Jesus. And I again beheaded John, who baptized him. Therefore, the judgments of God are righteous, for every man receiveth according to his thought. But since thou wast worthy to see that God-man, therefore it becometh thee to pray for me, and when thou canst again see the man Jesus, then struggle in my behalf, and be an ambassador for me. For to you, the Gentiles, was the kingdom given according to the prophets and the Messiah.

And Lesbonax, my son, is of necessity at the last of life, and in the agony of death, being afflicted with a withering fever many days. And I, indeed, myself am lying greatly enfeebled, in affliction and great trial with a dropsical complaint; and I am in great distress because I persecuted the introducer of baptism by water, which was John. Therefore, my brother, the judgments of God are righteous. And my wife also, through all her grief for the household, is become blind in her left eye, because we

desired to blind the eye of righteousness. There is no peace to the doers of evil, saith the Lord. For already great affliction cometh upon the priests, and the assembly of the elders of the sons of Israel, and the writers of the law; and death will take hold of them, because they unjustly laid hands upon the just Jesus, and delivered him unto thee. These things were to be fulfilled in the consummation of the ages, so that the Gentiles are the heirs of the kingdom of God, and the sons of light shall be cast out, because we have not kept the things preached in regard to the Lord, nor the things preached in regard to His Son. Therefore, gird up thy loins, and seek again thy righteousness, thou with thy wife remembering Jesus night and day; and the kingdom shall belong to you Gentiles; for we the chosen people of God have mocked the righteous one.

Now if there is any place for our request, O Pilate, since we have been contemporaries in power, bury my household with care; for it is more proper that we should be buried by thee than by the priests, whom, shortly after, according to the scriptures, at the coming of Jesus Christ, vengeance shall overtake. I send thee the ear-rings of my wife and my own signet ring, that they may be unto thee a memorial of me after my death. For already worms begin to issue from my mouth, and lo, I am receiving temporal judgment; and I am afraid of the judgment to come; for I shall doubly receive the judgments of the living God. We may escape in this life, being of short duration here, but there the condemnation and the retribution for our deeds is everlasting. Fare thee well with Procla thy wife!

And when Herod was sitting down, the head of Herodias was brought; and he took it upon his knees, and began to weep and say "O righteous water, more cutting than unrighteous death! O tomb of the holy ones, prepared in the holy temple! O righteous tomb, not having received unrighteous bodies, but having sent them forth to the fowls of heaven and the wild beasts of the earth!" When Herod died, the earth did not receive his body, but spewed it out. And the fowls of the heaven came and took away his flesh.

Now in the same hour, the angel of the Lord, having laid hold of the head of Longinus who pierced the side of Jesus with a spear, took him beyond the Jordan to a desert place; and bringing him further to a cave, stretched him on the ground on his face. And a lion was so stationed as to come forth at evening and to consume the body until morning. And in the morning the lion goeth away, and again his Body groweth again. And he suffereth this punishment until the coming of the Lord Jesus Christ.

And Rahab, having come to Jerusalem, did as he was commanded, and overcame with the sword all the male race of the Jews. But the Gentiles mingled with their



women, who were unchaste; and the abominable seed of their father Satan rose up and grew again.

And the runner Rahab having taken Pilate, Archelaus and Philip, Annas and Caiaphas, and all the chiefs of the Jews, started to bring them bound to Rome. And Archelaus was perplexed in his words, and said to his son, "My son, take the kingdom and judge it, and take counsel with the other kings who are in the land of Judaea, that ye may be able to escape from our enemies." And having said this, he unsheathed his sword, and thrust it into his breast, and died. And it chanced that while they were going to Rome, Caiaphas severed his life violently and wretchedly in an island called Crete. And having taken him that they might bury him, the earth did not receive the whole of him, but threw him out. The whole multitude, seeing this, having taken up stones, with friendly hands they cast them upon him; and thus, they buried him.

The rest were brought to harbour in Rome, Pilate having first for a time been confined in prison in Damascus, guarded by four quaternions of soldiers. And Caesar, hearing that Pilate had arrived at Rome, was filled with exceeding fury against him, and sat in the temple of the gods, in the presence of all the senate, and with all the army and all the multitude of his power; and he caused him to be brought to him, and ordered him to stand forward. But Pilate had brought down with him the seamless tunic of Jesus; and he wore it on him in the presence of the Emperor. And as soon as the Emperor saw him, he laid aside all his anger, and forthwith rose up to meet him; nor was he able to speak torts with alleged proof that the\* known.

harshly to him in anything; and he who seemed so terrible and fierce in his absence, now in his presence was somehow found to be mild. And Pilate said, "O almighty king, I am innocent of these things, but the multitude of the Jews are violent and guilty." And the Caesar said, "And who are they?" Pilate saith, "Herod, Archelaus, Philip, Annas and Caiaphas, and all the multitude of the Jews." The Caesar saith, "For what reason didst thou follow out their counsel?" And Pilate saith, "Their nation is rebellious and insubmissive, not submitting themselves to thy power." And the Caesar said, "When they delivered him to thee, thou oughtest to have made him secure, and to have sent him to me, and not to have obeyed them in crucifying such a man, righteous as he was, and one that did such good miracles, as thou hast said in thy report. For from such miracles, Jesus was manifestly the Christ, the king of the Jews." And as Caesar was thus speaking, when he named the name of Christ, all the multitude of the gods fell down in a body, and became as dust, when the Caesar was sitting" with the senate. And the people standing beside the Caesar all began to tremble, on account of the speaking of the word, and the fall of their gods; and being seized with terror, they all went away, each to his own house, wondering at what had happened.

And when Caesar had sent Pilate away, immediately he blazed out against him terribly, crying out that he was a wretch, inasmuch as he had not at all shown him the fury of his heart. And immediately he made him to be called back, swearing and declaring that he was the son of death, and that it was infamous that he should live upon the earth. And as soon as he saw him, he forthwith saluted him, and threw away all the ferocity of his mind. All wondered; and he himself wondered that he should thus blaze out against Pilate when he was absent, and that while he was present, he could say nothing to him roughly. Then by a

divine impulse, or perhaps by the advice of some Christian, he caused him to be stripped of that tunic, and immediately resumed against him his former ferocity of mind. And when at this the Emperor wondered very much, it was told him that that tunic had belonged to the Lord Jesus. Then the Emperor ordered him to be kept in prison, until he should deliberate in a council of the wise men what ought to be done with him.

And on the following day, Caesar, sitting in the Capitol with the senate, tried again to question Pilate. And Caesar saith, "Tell the truth, O most impious, because through thy impious action which thou hast perpetrated against Jesus, even here the doing of thy wicked deeds hath been shown by the gods having been cast down. Say, then, who is he that hath been crucified; because even his name hath destroyed all the gods?" Pilate said, "Indeed the records of him are true; for assuredly I myself was persuaded from his works that he was greater than all the gods whom we worship." And the Caesar said, "For what reason, then, didst thou bring against him such audacity, and such doings, If thou wert not ignorant of him, and altogether devising mischief against my kingdom?" Pilate said, "On account of the wickedness and rebellion of the lawless and ungodly Jews, I did this." And Caesar, being filled with rage, held a council with all his senate and his power, and ordered a decree to be written against the Jews, as followed:

To Licianus, the governor of the chief places of the East, greeting. The reckless deed which hath been done at the present time by the inhabitants of Jerusalem and the cities of the Jews round about, and their wicked action, hath come to my knowledge, that they have forced Pilate to crucify

a certain god named Jesus, and on account of this great fault of theirs the world hath been darkened and dragged to destruction. Do thou, then, speedily, with a multitude of soldiers, go to them there, and make them prisoners, in accordance with this decree. Be obedient, and take action against them, and scatter them, and make them slaves among all the nations. And having driven them out of all Judaea, make

them the smallest of nations, so that it may not any longer be seen at all, because they are full of wickedness.

And this decree having come into the regions of the East, Licianus, obeying from fear of the decree, seized all the nation of the Jews; and those that were left in Judaea he scattered among the nations, and sold for slaves, so that it was known to Caesar that these things had been done by Licianus against the Jews in the region of the East; and it pleased him.

And again, a few days after, the Caesar set himself to question Pilate; and sentence was passed upon him, that he should be condemned to the most disgraceful death. And Caesar ordered a captain named Albius to cut off Pilates head, saying, "Just as he laid hands upon the just man named Christ, in like manner also shall he fall, and not find safety." And Pilate, going away to the place, prayed in silence, saying, "Lord, do not destroy me along with the wicked Hebrews, because I would not have laid hands upon thee except for the nation of the lawless Jews, because they were exciting rebellion against me. But Thou knowest that I did it in ignorance. Do not then destroy me for this my sin; but remember not evil against me, O Lord, and against Thy servant Procla, who is standing with me in the hour of my death, whom Thou didst appoint to prophesy that Thou shouldest be nailed to the cross. Do not condemn her also

in my sin; but pardon us, and make us to be numbered in the portion of Thy righteous."

And, behold, when Pilate had finished his prayer, there came a voice out of the heaven, saying, "All the generations and families of the nations shall count thee blessed, because under thee have been fulfilled all those things said about me by the prophets; and thou thyself shalt be seen as my witness at my second appearing, when I shall judge the twelve tribes of Israel, and those that have not owned my name." And the prefect struck off the head of Pilate; and, behold, the angel of the Lord received it. And his wife Procla, seeing the angel coming and receiving his head, being filled with joy herself also, immediately gave up the ghost, and was buried along with her husband.

But others say that Pilate was killed by the hands of Caesar himself. For they relate that it was customary with the ancient kings, that if any one condemned to death saw their face, he was rescued from the sentence. Wherefore Caesar ordered that Pilate should not see him, in order that he might not be rescued from death. By his command, they placed Pilate in a certain cave, and left him there. But on a certain day, Caesar having gone to the chase, was pursuing an antelope, and the antelope coming to the opening of the cave, stopped. And in order that destiny might be

fulfilled, that Pilate was to be killed by Caesar, Pilate cleared the way to see the king. And the antelope standing opposite him, Caesar hurled a dart with the bow to kill the antelope. And the dart entering through the opening killed Pilate.

And still others say that when Pilate heard that he had been condemned, he killed himself with his own knife, and by such a death ended his life. When Caesar knew of the death of Pilate, he said, "Truly, he hath died by a most disgraceful death, whom his own hand hath not spared." Pilate was therefore bound to a great mass, and sunk into the river Tiber. But malignant and filthy spirits in his malignant and filthy body, all rejoicing together, kept moving themselves in the waters, and in a terrible manner brought lightnings and tempests, thunders and hailstorms, in the air, so that all men were kept in horrible fear.

Wherefore the Romans, drawing him out of the river Tiber, in derision carried him down to Vienna, and sunk him in the river Rhone. For Vienna is called, as it were Via Gehennae, the way of Gehenna, because it was then a place of cursing. But their evil spirits were present, working the same things in the same place. These men, therefore, not enduring such a visitation of demons, removed from themselves that vessel of malediction, and sent him to be buried in the territory of Losania. And they, seeing that they were troubled by the aforesaid visitations, removed him from themselves, and sunk him in a certain pit surrounded by mountains, where to this day, according to the account of some, certain diabolical machinations are said to bubble up.

But they wrapped up Annas in the skin of an ox. And the hide becoming dried by the sun, and Annas being squeezed in it, his bowels came out of his mouth, and forcibly ended his wretched life. And all the rest of the Jews given up, Caesar gave over to death, and they killed them with swords. And Philip, the associate of Archelaus, Caesar commanded to be impaled.

And the son of Archelaus allied himself with the other kings who were under him, and they took counsel among themselves, and went into Jerusalem, with their chief men who were in their counsel, and stood in the same place seven years. And Titus and Vespasian took counsel to surround their city. And they did so. And the seven years being fulfilled, there was a very sore famine, and for want of bread they began to eat earth.

Then all the soldiers who were of the four kings took counsel among themselves, and said, "Now we are sure to die ; what will God do to us? or of what good is our life to us? because the Romans have come to take away our place and nation. It is better for us to kill each other, than that the Romans should say that they have slain us and gained the victory over us." And they drew their swords and smote themselves, and died, to the number of twelve thousand of them.

Then there was a great stench in the city from the corpses of those dead men. And their kings feared with a very great fear, even unto death; and they could not bear the stench of them, nor bury them, nor throw them forth out of the city. And they said to each other, "What shall we do? We indeed gave up Christ to death, and now we are given up to death ourselves. Let us bow our heads, and give up the keys of the city to the Romans, because God hath already given us up to death." And immediately they went up upon the walls of the city, and all cried out with a loud voice, saying, "Titus and Vespasian, take the keys of the city, which have been given to you by Messiah, who is called Christ."

Then they gave themselves up into the hands of Titus and Vespasian, and said, "Judge us, seeing that we ought to die, because we judged Christ; and he was given up without cause." Titus and Vespasian seized them; and some they stoned, and some they hanged on a tree, feet up and head down, and struck them through with lances; and others they gave up to be sold, and others they divided among themselves. And having done so, they seized all the lands of Judaea and Jerusalem. And Vespasian afterwards said, "What shall we do about those who shall re-

shall not further note them, absurdity of the setting given to but once for all remark on his facts.

main?" Titus answered, "They hanged our Lord on a green tree, and struck him with a lance; now let us hang them on a dry tree, and pierce their bodies through and through with the lance." And they did so. And Vespasian said, "What about those who are left?" Titus answered, "They seized the tunic of our Lord Jesus Christ, and of it made four parts; now let us seize them, and divide them into four parts, to thee one, to me one, to thy men another, and to my servants the fourth part." And they did so. And Vespasian said, "But what shall we do about those who are left?" Titus answered him, "The Jews sold our Lord for thirty pieces of silver; now let us sell thirty of them for one piece of silver." And they did so.

And all who believed in Christ the true God, our Saviour, gave glory and majesty to Him. Because glory is becoming to Him, and honour and adoration, together with His Father without beginning, and His Spirit of the same substance, now, and always, and unto the ages. Amen!