69 BOOKS

by Misc. Apocrypha

A collection of apocryphal and deuterocanonical books including additions to Esther, the Wisdom of Solomon, Tobit, Judith, Baruch, the Prayer of Manasseh, 1-4 Maccabees, and other texts found in various ancient biblical canons but not included in the standard Protestant Old Testament.

69 Chapters

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Acts of John the Thelogian

ABOUT HIS EXILE AND DEPARTURE.

WHEN Agrippa, whom, on account of his plotting against Peace, they stoned and put to death, was king of the Jews, Vespasian Caesar, coming with a great army, invested Jerusalem; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

And when Vespasian was dead, his son Domitian, having got possession of the kingdom. along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Jews, remembering the orders given by his father about them, he purposed casting them all out of the city of the Romans. And some of the Jews took courage, and gave Domitian a book, in which was written as follows:--

O Domitian, Caesar and king of all the world, as many of us as are Jews entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant countenance; for we are obedient to thee, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together (1) under a strange name, that of Christian. These men reject God, paying no heed to the law given by Him, and proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and, more than this, they falsely assert that he has been taken up by (2) clouds into the heavens.

At all this the king, being affected with rage. ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize John, and bring him. And having gone to Ephesus, they asked where John lived. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where John lived. And he answered and said:

I am he. And they, despising his common, and low, and poor appearance, were filled with threats, and said: Tell us the truth. And when he declared again that he was the man they sought, the neighbours moreover bearing witness to it, they said that he was to go with them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they

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entreated him to be of good courage, and to take bread, and eat with them. And John said: I rejoice in soul indeed, but in the meantime I do not wish to take any food. And they started, and were carried along quickly. And when it was

evening they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers being most kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And as he did this each day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food. And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.

And when they had ridden a long time they came to the end of their journey, John thus fasting. And they brought him before the king, and said: Worshipful king, we bring to thee John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread. At this Domitian being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head, and kissed his breast. And Domitian said: Why hast thou done this? Didst thou not think me worthy to kiss thee? And John said to him: It is right to adore the hand of God first of all, and in this way to kiss the mouth of the king; for it is written in the holy books, The heart of a king is in the hand of God. (1)

And the king said to him: Art thou John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Lord and King of everything that hath breath and flesh, (2) the Word and Son of the living One, who is Jesus Christ.

At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. (3) What canst thou show in earth or heaven by the power of him who is destined to reign, as thou

sayest? For he will do it, if he is the Son of God. And immediately John asked for a deadly poison. And the king having ordered poison to be given to him,

they brought it on the instant. John therefore, having taken it. put it into a large cup, and filled it with water, and mixed it, and cried out with a loud

voice, and said: In Thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten; and the poison in it do Thou mingle with Thy Holy Spirit, and make it become a draught of life and salvation, for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of

thanksgiving. (4) And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John. But they swore by the fortune and health of the king, and said that there could not be a stronger poison than this. And John, understanding what they were whispering to one another, said to the king: Do not take it ill, O king, but let a trial be made, (5) and thou shalt learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

And when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, John said to him: O Domitian, king of the Romans, didst thou contrive this, that, thou being present and bearing witness, I might to-day become a murderer? What is to be done about the dead body which is lying? And he ordered it to be taken and thrown away. But John, going up to the dead body, said: O God, Maker of the heavens, Lord and Master of angels, of glories, of powers, in the name of Jesus Christ, Thine only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his soul, that Domitian may learn that the Word is much more powerful than poison, and is the ruler of life. And having taken him by the hand, he raised him up alive.

And when all were glorifying God, and wondering at the faith of John, Domitian said to him: I have put forth a decree of the senate, that all such persons should be summarily dealt with, without trial; but since I find from thee

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that they are innocent, and that their religion is rather beneficial, I banish thee to an island, that I may not seem myself to do away with my own decrees. He asked then that the condemned criminal should be let go; and when he was let go, John said: Depart, give thanks to God, who has this day delivered thee from prison and from death.

And while they were standing, a certain home-born slave of Domitian's, of those in the bed-chamber, was suddenly seized by the unclean demon, and lay dead; and word was brought to the king. And the king was moved, and entreated John to help her. And John said: It is not in man to do this; but since thou knowest how to reign, but dost not know from whom thou hast received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O Lord, the God of every kingdom, and master of every creature, give to this maiden the breath of life. And having prayed, he raised her up. And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time.

And straightway John sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And when Domitian was dead, Nerva succeeded to the kingdom, and recalled all who had been banished; and having kept the kingdom for a year, he made Trajan his successor in the kingdom. And when he was king over the Romans, John went to Ephesus, and regulated all the teaching of the church, holding many conferences, anti reminding them of what the Lord had said to them, and what duty he had assigned to each. And when he was old and changed, he ordered Polycarp to be bishop over the church.

And what like his end was, or his departure from men, who cannot give an account of? For on the following day, which was the Lord's day, and in the presence of the brethren, he began to say to them: Brethren, and fellow-servants, and co-heirs, and copartners of the kingdom of the Lord, know the Lord what miracles He hath shown you through me, what wonders, what cures, what signs, what gracious gifts, teachings, rulings, rests, services, glories, graces, gifts, faiths, communions; how many things you have seen with your eyes, that ear hath not heard. Be strong, therefore, in Him, remembering Him in all your doings, knowing the mystery of the dispensation that has come to men, for the sake of which the Lord has worked. He then, through me, exhorts you: Brethren, I wish to remain without grief, without insult, without treachery, without punishment. For He also knows insult from you, He knows also dishonour, He knows also treachery, He knows also punishment from those that disobey His commandments. Let not therefore our God be grieved, the good, the compassionate, the merciful, the holy, the pure, the undefiled, the only, the one, the immutable, the sincere, the guileless, the slow to anger, He that is higher and more exalted than every name that we speak or think of--our God, Jesus Christ. Let Him rejoice along with us because we conduct ourselves well; let Him be glad because we live in purity; let Him rest because we behave reverently; let Him be pleased because we live in fellowship; let Him smile because we are sober-minded; let Him be delighted because we love. These things, brethren, I communicate to you, pressing on to the work set before me, already perfected for me by the Lord. For what else have I to say to you? Keep the sureties of your God; keep His presence, that shall not be taken away from you. And if then ye sin no more, He will forgive you what ye have done in ignorance; but if, after ye have known Him, and He has had compassion upon you, you return to the like courses, even your former offences will be laid to your charge, and ye shall have no portion or compassion before His face. (1)

And when he had said this to them, he thus prayed: Jesus, who didst wreathe this crown by Thy twining, who hast inserted these many flowers into the everlasting flower of Thy countenance, who hast sown these words among them, be Thou Thyself the protector and healer of Thy people. Thou alone art benignant and not haughty, alone merciful and kind, alone a Saviour, and just; Thou who always seest what belongs to all, and art in all, and everywhere present, God Lord Jesus Christ; who with Thy gifts and Thy compassion coverest those that hope in Thee; who knowest intimately those that everywhere speak against us, and blaspheme Thy holy name, do Thou alone, O Lord, help Thy servants with Thy watchful care. So be it, Lord.

And having asked bread, he gave thanks thus, saying: What praise, or what sort of offering, or what thanksgiving, shall we, breaking the bread, invoke, but Thee only? We glorify the name by which Thou hast been called by the Father; we glorify the name by which Thou hast been called through the Son; we glorify the resurrection which has been manifested to us through Thee; of Thee we glorify the seed, (2) the word, the grace, the true pearl, the treasure, the plough, the net,

(3) the majesty, the diadem, Him called Son of man for our sakes, the truth, the rest, the knowledge, the freedom, the place of refuge in Thee. For Thou alone art Lord, the root of immortality, and the fountain of incorruption,

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and the seat of the ages; Thou who hast been called all these for our sakes, that now we, calling upon Thee through these, may recognise Thine illimitable majesty, presented to us by Thy presence, that can be seen only by the pure, seen in Thine only Son.

And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the Eucharist of the Lord. He also therefore, having likewise tasted it, said: To me also let there be a portion with you, and peace, O beloved. And having thus spoken, and confirmed the brethren, he said to Eutyches, also named Verus: Behold, I appoint thee a minister (1) of the Church of Christ, and I entrust to thee the flock of Christ. Be mindful, therefore, of the commandments of the Lord; and if thou shouldst fall into trails or dangers, he not afraid: for thou shall fall under many troubles, and thou shalt be shown to be an eminent witness (2) of the Lord. Thus, then, Verus, attend to the flock as a servant of God, until the time appointed for thy testimony.

And when John had spoken this, and more than this, having entrusted to him the flock of Christ, he says to him: Take some brethren, with baskets and vessels, and follow me. And Eutyches, without considering, (3) did what he was bid. And the blessed John having gone forth from the house, went outside of the gates, having told the multitude to stand off from him. And having come to the tomb of one of our brethren, he told them to dig. And they dug. And he says: Let the trench he deeper. And as they dug, he conversed with those who bad come out of the house with him, building them up, and furnishing them thoroughly into the majesty of the Lord. And when the young men had finished the trench, as he had wished, while we knew (4) nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depth of the trench; and, standing in only his drawers, (5) stretched forth his hands, and prayed.

O God, who hast chosen us for the mission (6) of the Gentiles, whet hast sent us out into the world, who hast declared Thyself through the apostles; who hast never rested, but always savest from the foundation of the world; who hast made Thyself known through all nature; who hast made our wild and savage nature quiet and peaceable; who hast given Thyself to it when thirsting after knowledge; (7) who hast put to death its adversary, when it took refuge in Thee; who hast given it Thy hand, and raised it from the things done in Hades; who hast shown it its own enemy; who hast in purity turned its thoughts upon Thee, O Christ Jesus, Lord of things in heaven, and law of things on earth, the course of things aerial, and guardian of things etherial, the fear of those under the earth, and grace of Thine own people, receive also the soul of Thy John, which has been certainly deemed worthy by Thee, Thou who hast preserved me also till the present hour pure to Thyself, and free from intercourse with woman; who, when I wished in my youth to marry, didst appear to me, and say, I am in need of thee, John; who didst strengthen for me beforehand my bodily weakness; who, when a third time I wished to marry, didst say to me at the third hour, in the sea, John, if thou wert not mine, I would let thee marry; who hast opened up the sight of my mind, and hast favoured my bodily (8) eyes; who, when I was looking about me, didst call even the gazing upon a woman hateful; who didst deliver me from temporary show, and preserve me for that which

endureth for ever; who didst separate me from the filthy madness of the flesh; who didst stop up (9) the secret disease of the soul, and cut out its open actions; who didst afflict and banish him who rebelled in me; who didst establish my love to Thee spotless and unimpaired; who didst give me undoubting faith in Thee; who hast drawn out for me pure thoughts towards Thee; who hast given me the due reward of my works; who bast set it in my soul to have no other possession than Thee alone: for what is more precious than Thou? Now, O Lord, when I have accomplished Thy stewardship with which I was entrusted, make me worthy of Thy repose, having wrought that which is perfect in Thee, which is ineffable salvation. And as I go to Thee, let the fire withdraw, let darkness be overcome, let the furnace be slackened, let Gehenna be extinguished, let the angels follow, let the demons be afraid let the princes be broken in pieces, let the powers of darkness fall, let the places on the right hand stand firm, let those on the left abide not, let the devil be muzzled, let Satan be laughed to scorn, let his madness be tamed, let his wrath be broken, let his children be trodden under foot, and let all his root he uprooted; and grant to me to accomplish the journey to Thee, not insulted, not despitefully treated, and to receive what Thou hast promised to those that live in purity, and that have loved a holy life.

And gazing towards heaven, he glorified God; and having sealed himself altogether, he stood and said to us, Peace and grace be with you,

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brethren! and sent the brethren away. And when they went on the morrow they did not find him, but his sandals, and a fountain welling up. And after that they remembered what had been said to Peter by the Lord about him: For what does it concern thee if I should wish him to remain until I come? (1) And they glorified God for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant God; because to Him is due glory now and ever, and to ages of ages. Amen.

■

Chapter 2

Additions to the Book of Esther

Additions to the Book of Esther

AddEsth.10

[1] And Mordecai said, "These things have come from God.

[2] For I remember the dream that I had concerning these matters, and none of them has failed to be fulfilled.

[3] The tiny spring which became a river, and there was light and the sun and abundant water -- the river is Esther, whom the king married and made queen.

[4] The two dragons are Haman and myself.

[5] The nations are those that gathered to destroy the name of the Jews.

[6] And my nation, this is Israel, who cried out to God and were saved. The Lord has saved his people; the Lord has delivered us from all these evils; God has done great signs and wonders, which have not occurred among the nations.

[7] For this purpose he made two lots, one for the people of God and one for all the nations.

[8] And these two lots came to the hour and moment and day of decision before God and among all the nations.

[9] And God remembered his people and vindicated his inheritance.

[10] So they will observe these days in the month of Adar, on the fourteenth and fifteenth of that month, with an assembly and joy and gladness before God, from generation to generation for ever among his people Israel."

AddEsth.11

[1]

In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and Ptolemy his son brought to Egypt the preceeding Letter of Purim, which they said was genuine and had been translated by Lysimachus the son of Ptolemy, one of the residents of Jerusalem.

[2] In the second year of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin, had a dream.

[3] He was a Jew, dwelling in the city of Susa, a great man, serving in the court of the king.

[4] He was one of the captives whom Nebuchadnezzar king of Babylon had brought from Jerusalem with Jeconiah king of Judea. And this was his dream:

[5] Behold, noise and confusion, thunders and earthquake, tumult upon the earth!

[6] And behold, two great dragons came forward, both ready to fight, and they roared terribly.

[7] And at their roaring every nation prepared for war, to fight against the nation of the righteous.

[8] And behold, a day of darkness and gloom, tribulation and distress, affliction and great tumult upon the earth!

[9] And the whole righteous nation was troubled; they feared the evils that threatened them, and were ready to perish.

[10] Then they cried to God; and from their cry, as though from a tiny spring, there came a great river, with abundant water;

[11] light came, and the sun rose, and the lowly were exalted and consumed those held in honor.

[12]

Mordecai saw in this dream what God had determined to do, and after he awoke he had it on his mind and sought all day to understand it in every detail.

AddEsth.12

[1]

Now Mordecai took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who kept watch in the courtyard.

[2] He overheard their conversation and inquired into their purposes, and learned that they were preparing to lay hands upon Artaxerxes the king; and he informed the king concerning them.

[3] Then the king examined the two eunuchs, and when they confessed they were led to execution.

[4] The king made a permanent record of these things, and Mordecai wrote an account of them.

[5] And the king ordered Mordecai to serve in the court and rewarded him for these things.

[6] But Haman, the son of Hammedatha, a Bougaean, was in great honor with the king, and he sought to injure Mordecai and his people because of the two eunuchs of the king.

AddEsth.13

[1]

This is a copy of the letter: "The Great King, Artaxerxes, to the rulers of the hundred and twenty-seven provinces from India to Ethiopia and to the governors under them, writes thus:

[2]

"Having become ruler of many nations and master of the whole world, not elated with presumption of authority but always acting reasonably and with kindness, I have determined to settle the lives of my subjects in lasting tranquillity and, in order to make my kingdom peaceable and open to

travel throughout all its extent, to re-establish the peace which all men desire.

[3]

"When I asked my counselors how this might be accomplished, Haman, who excels among us in sound judgment, and is distinguished for his unchanging good will and steadfast fidelity, and has attained the second place in the kingdom,

[4] pointed out to us that among all the nations in the world there is scattered a certain hostile people, who have laws contrary to those of every nation and continually disregard the ordinances of the kings, so that the unifying of the kingdom which we honorably intend cannot be brought about.

[5] We understand that this people, and it alone, stands constantly in opposition to all men, perversely following a strange manner of life and laws, and is ill-disposed to our government, doing all the harm they can so that our kingdom may not attain stability.

[6]

"Therefore we have decreed that those indicated to you in the letters of Haman, who is in charge of affairs and is our second father, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without pity or mercy, on the fourteenth day of the twelfth month, Adar, of this present year,

[7] so that those who have long been and are now hostile may in one day go down in violence to Hades, and leave our government completely secure and untroubled hereafter."

[8]

Then Mordecai prayed to the Lord, calling to remembrance all the works of the Lord. He said:

[9]

"O Lord, Lord, King who rulest over all things, for the universe is in thy power and there is no one who can oppose thee if it is thy will to save Israel.

[10] For thou hast made heaven and earth and every wonderful thing under heaven,

[11] and thou art Lord of all, and there is no one who can resist thee, who art the Lord.

[12] Thou knowest all things; thou knowest, O Lord, that it was not in insolence or pride or for any love of glory that I did this, and refused to bow down to this proud Haman.

[13] For I would have been willing to kiss the soles of his feet, to save Israel!

[14] But I did this, that I might not set the glory of man above the glory of God, and I will not bow down to any one but to thee, who art my Lord; and I will not do these things in pride.

[15] And now, O Lord God and King, God of Abraham, spare thy people; for the eyes of our foes are upon us to annihilate us, and they desire to destroy the inheritance that has been thine from the beginning.

[16] Do not neglect thy portion, which thou didst redeem for thyself out of the land of Egypt.

[17] Hear my prayer, and have mercy upon thy inheritance turn our mourning into feasting, that we may live and sing praise to thy name, O Lord; do not destroy the mouth of those who praise thee."

[18]

And all Israel cried out mightily, for their death was before their eyes.

AddEsth.14

[1]

And Esther the queen, seized with deathly anxiety, fled to the Lord;

[2] she took off her splendid apparel and put on the garments of distress and mourning, and instead of costly perfumes she covered her head with ashes and dung, and she utterly humbled her body, and every part that she loved to adorn she covered with her tangled hair.

[3] And she prayed to the Lord God of Israel, and said:

Lord, thou only art our King; help me, who am alone and have no helper but thee,

[4] for my danger is in my hand.

[5] Ever since I was born I have heard in the tribe of my family that thou, O Lord, didst take Israel out of all the nations, and our fathers from among all their ancestors, for an everlasting inheritance, and that thou didst do for them all that thou didst promise.

[6] And now we have sinned before thee, and thou hast given us into the hands of our enemies,

[7] because we glorified their gods. Thou art righteous, O Lord!

[8] And now they are not satisfied that we are in bitter slavery, but they have covenanted with their idols

[9] to abolish what thy mouth has ordained and to destroy thy inheritance, to stop the mouths of those who praise thee and to quench thy altar and the glory of thy house,

[10] to open the mouths of the nations for the praise of vain idols, and to magnify for ever a mortal king.

[11] O Lord, do not surrender thy scepter to what has no being; and do not let them mock at our downfall; but turn their plan against themselves, and make an example of the man who began this against us.

[12] Remember, O Lord; make thyself known in this time of our affliction, and give me courage, O King of the gods and Master of all dominion!

[13] Put eloquent speech in my mouth before the lion, and turn his heart to hate the man who is fighting against us, so that there may be an end of him and those who agree with him.

[14] But save us by thy hand, and help me, who am alone and have no helper but thee, O Lord.

[15] Thou hast knowledge of all things; and thou knowest that I hate the splendor of the wicked and abhor the bed of the uncircumcised and of any alien.

[16] Thou knowest my necessity -- that I abhor the sign of my proud position, which is upon my head on the days when I appear in public. I abhor it like a menstruous rag, and I do not wear it on the days when I am at leisure.

[17] And thy servant has not eaten at Haman's table, and I have not honored the king's feast or drunk the wine of the libations.

[18] Thy servant has had no joy since the day that I was brought here until now, except in thee, O Lord God of Abraham.

[19] O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evildoers. And save me from my fear!"

AddEsth.15

[1]

On the third day, when she ended her prayer, she took off the garments in which she had worshiped, and arrayed herself in splendid attire.

[2] Then, majestically adorned, after invoking the aid of the all-seeing God and Savior, she took her two maids with her,

[3] leaning daintily on one,

[4] while the other followed carrying her train.

[5] She was radiant with perfect beauty, and she looked happy, as if beloved, but her heart was frozen with fear.

[6] When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clothed in the full array of his majesty, all covered with gold and precious stones. And he was most terrifying.

[7]

Lifting his face, flushed with splendor, he looked at her in fierce anger. And the queen faltered, and turned pale and faint, and collapsed upon the head of the maid who went before her.

[8] Then God changed the spirit of the king to gentleness, and in alarm he sprang from his throne and took her in his arms until she came to herself. And he comforted her with soothing words, and said to her,

[9] "What is it, Esther? I am your brother. Take courage;

[10] you shall not die, for our law applies only to the people. Come near."

[11]

Then he raised the golden scepter and touched it to her neck;

[12] and he embraced her, and said, "Speak to me."

[13] And she said to him, "I saw you, my lord, like an angel of God and my heart was shaken with fear at your glory.

[14] For you are wonderful, my lord, and your countenance is full of grace."

[15] But as she was speaking, she fell fainting.

[16] And the king was agitated, and all his servants sought to comfort her.

AddEsth.16

[1]

The following is a copy of this letter:

"The Great King, Artaxerxes, to the rulers of the provinces from India to Ethiopia, one hundred and twenty-seven satrapies, and to those who are loyal to our government, greeting.

[2]

"The more often they are honored by the too great kindness of their benefactors, the more proud do many men become.

[3] They not only seek to injure our subjects, but in their inability to stand prosperity they even undertake to scheme against their own benefactors.

[4] They not only take away thankfulness from among men, but, carried away by the boasts of those who know nothing of goodness, they suppose that they will escape the evil-hating justice of God, who always sees everything.

[5] And often many of those who are set in places of authority have been made in part responsible for the shedding of innocent blood, and have been involved in irremediable calamities, by the persuasion of friends who have been entrusted with the administration of public affairs,

[6] when these men by the false trickery of their evil natures beguile the sincere good will of their sovereigns.

[7]

"What has been wickedly accomplished through the pestilent behavior of those who exercise authority unworthily, can be seen not so much from the more ancient records which we hand on as from investigation of matters close at hand.

[8] For the future we will take care to render our kingdom quiet and peaceable for all men,

[9] by changing our methods and always judging what comes before our eyes with more equitable consideration.

[10] For Haman, the son of Hammedatha, a Macedonian (really an alien to the Persian blood, and quite devoid of our kindliness), having become our guest,

[11] so far enjoyed the good will that we have for every nation that he was called our father and was continually bowed down to by all as the person second to the royal throne.

[12] But, unable to restrain his arrogance, he undertook to deprive us of our kingdom and our life,

[13] and with intricate craft and deceit asked for the destruction of Mordecai, our savior and perpetual benefactor, and of Esther, the blameless partner of our kingdom, together with their whole nation.

[14] He thought that in this way he would find us undefended and would transfer the kingdom of the Persians to the Macedonians.

[15]

"But we find that the Jews, who were consigned to annihilation by this thrice accursed man, are not evildoers but are governed by most righteous laws

[16] and are sons of the Most High, the most mighty living God, who has directed the kingdom both for us and for our fathers in the most excellent order.

[17]

"You will therefore do well not to put in execution the letters sent by Haman the son of Hammedatha,

[18] because the man himself who did these things has been hanged at the gate of Susa, with all his household. For God, who rules over all things, has speedily inflicted on him the punishment he deserved.

[19]

"Therefore post a copy of this letter publicly in every place, and permit the Jews to live under their own laws.

[20] And give them reinforcements, so that on the thirteenth day of the twelfth month, Adar, on that very day they may defend themselves against those who attack them at the time of their affliction.

[21] For God, who rules over all things, has made this day to be a joy to his chosen people instead of a day of destruction for them.

[22]

"Therefore you shall observe this with all good cheer as a notable day among your commemorative festivals,

[23] so that both now and hereafter it may mean salvation for us and the loyal Persians, but that for those who plot against us it may be a reminder of destruction.

[24]

"Every city and country, without exception, which does not act accordingly, shall be destroyed in wrath with spear and fire. It shall be made not only impassable for men, but also most hateful for all time to beasts and birds."

■

Baruch

Bar.1

[1] These are the words of the book which Baruch the son of Neraiah, son of Mahseiah, son of Zedekiah, son of Hasadiah, son of Hilkiah, wrote in Babylon,

[2] in the fifth year, on the seventh day of the month, at the time when the Chaldeans took Jerusalem and burned it with fire.

[3] And Baruch read the words of this book in the hearing of Jeconiah the son of Jehoiakim, king of Judah, and in the hearing of all the people who came to hear the book,

[4] and in the hearing of the mighty men and the princes, and in the hearing of the elders, and in the hearing of all the people, small and great, all who dwelt in Babylon by the river Sud.

[5]

Then they wept, and fasted, and prayed before the Lord;

[6] and they collected money, each giving what he could;

[7] and they sent it to Jerusalem to Jehoiakim the high priest, the son of Hilkiah, son of Shallum, and to the priests, and to all the people who were present with him in Jerusalem.

[8] At the same time, on the tenth day of Sivan, Baruch took the vessels of the house of the Lord, which had been carried away from the temple, to return them to the land of Judah -- the silver vessels which Zedekiah the son of Josiah, king of Judah, had made,

[9] after Nebuchadnezzar king of Babylon had carried away from Jerusalem Jeconiah and the princes and the prisoners and the mighty men and the people of the land, and brought them to Babylon.

[10]

And they said: "Herewith we send you money; so buy with the money burnt offerings and sin offerings and incense, and prepare a cereal offering, and offer them upon the altar of the Lord our God;

[11] and pray for the life of Nebuchadnezzar king of Babylon, and for the life of Belshazzar his son, that their days on earth may be like the days of heaven.

[12] And the Lord will give us strength, and he will give light to our eyes, and we shall live under the protection of Nebuchadnezzar king of Babylon, and under the protection of Belshazzar his son, and we shall serve them many days and find favor in their sight.

[13] And pray for us to the Lord our God, for we have sinned against the Lord our God, and to this day the anger of the Lord and his wrath have not turned away from us.

[14] And you shall read this book which we are sending you, to make your confession in the house of the Lord on the days of the feasts and at appointed seasons.

[15]

"And you shall say: `Righteousness belongs to the Lord our God, but confusion of face, as at this day, to us, to the men of Judah, to the inhabitants of Jerusalem,

[16] and to our kings and our princes and our priests and our prophets and our fathers,

[17] because we have sinned before the Lord,

[18] and have disobeyed him, and have not heeded the voice of the Lord our God, to walk in the statutes of the Lord which he set before us.

[19] From the day when the Lord brought our fathers out of the land of Egypt until today, we have been disobedient to the Lord our God, and we have been negligent, in not heeding his voice.

[20] So to this day there have clung to us the calamities and the curse which the Lord declared through Moses his servant at the time when he brought our fathers out of the land of Egypt to give to us a land flowing with milk and honey.

[21] We did not heed the voice of the Lord our God in all the words of the prophets whom he sent to us, but we each followed the intent of his own wicked heart by serving other gods and doing what is evil in the sight of the Lord our God.

Bar.2

[1]

"`So the Lord confirmed his word, which he spoke against us, and against our judges who judged Israel, and against our kings and against our princes and against the men of Israel and Judah.

[2] Under the whole heaven there has not been done the like of what he has done in Jerusalem, in accordance with what is written in the law of Moses,

[3] that we should eat, one the flesh of his son and another the flesh of his daughter.

[4] And he gave them into subjection to all the kingdoms around us, to be a reproach and a desolation among all the surrounding peoples, where the Lord has scattered them.

[5] They were brought low and not raised up, because we sinned against the Lord our God, in not heeding his voice.

[6]

"`Righteousness belongs to the Lord our God, but confusion of face to us and our fathers, as at this day.

[7] All those calamities with which the Lord threatened us have come upon us.

[8] Yet we have not entreated the favor of the Lord by turning away, each of us, from the thoughts of his wicked heart.

[9] And the Lord has kept the calamities ready, and the Lord has brought them upon us, for the Lord is righteous in all his works which he has commanded us to do.

[10] Yet we have not obeyed his voice, to walk in the statutes of the Lord which he set before us.

[11]

"`And now, O Lord God of Israel, who didst bring thy people out of the land of Egypt with a mighty hand and with signs and wonders and with great power and outstretched arm, and hast made thee a name, as at this day,

[12] we have sinned, we have been ungodly, we have done wrong, O Lord our God, against all thy ordinances.

[13] Let thy anger turn away from us, for we are left, few in number, among the nations where thou hast scattered us.

[14] Hear, O Lord, our prayer and our supplication, and for thy own sake deliver us, and grant us favor in the sight of those who have carried us into exile;

[15] that all the earth may know that thou art the Lord our God, for Israel and his descendants are called by thy name.

[16] O Lord, look down from thy holy habitation, and consider us. Incline thy ear, O Lord, and hear;

[17] open thy eyes, O Lord, and see; for the dead who are in Hades, whose spirit has been taken from their bodies, will not ascribe glory or justice to the Lord,

[18] but the person that is greatly distressed, that goes about bent over and feeble, and the eyes that are failing, and the person that hungers, will ascribe to thee glory and righteousness, O Lord.

[19] For it is not because of any righteous deeds of our fathers or our kings that we bring before thee our prayer for mercy, O Lord our God.

[20] For thou hast sent thy anger and thy wrath upon us, as thou didst declare by thy servants the prophets, saying:

[21] "Thus says the Lord: Bend your shoulders and serve the king of Babylon, and you will remain in the land which I gave to your fathers.

[22] But if you will not obey the voice of the Lord and will not serve the king of Babylon,

[23] I will make to cease from the cities of Judah and from the region about Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, and the whole land will be a desolation without inhabitants."

[24]

"`But we did not obey thy voice, to serve the king of Babylon; and thou hast confirmed thy words, which thou didst speak by thy servants the prophets, that the bones of our kings and the bones of our fathers would be brought out of their graves;

[25] and behold, they have been cast out to the heat of day and the frost of night. They perished in great misery, by famine and sword and pestilence.

[26] And the house which is called by thy name thou hast made as it is today, because of the wickedness of the house of Israel and the house of Judah.

[27]

"`Yet thou hast dealt with us, O Lord our God, in all thy kindness and in all thy great compassion,

[28] as thou didst speak by thy servant Moses on the day when thou didst command him to write thy law in the presence of the people of Israel, saying,

[29] "If you will not obey my voice, this very great multitude will surely turn into a small number among the nations, where I will scatter them.

[30] For I know that they will not obey me, for they are a stiff-necked people. But in the land of their exile they will come to themselves,

[31] and they will know that I am the Lord their God. I will give them a heart that obeys and ears that hear;

[32] and they will praise me in the land of their exile, and will remember my name,

[33] and will turn from their stubbornness and their wicked deeds; for they will remember the ways of their fathers, who sinned before the Lord.

[34] I will bring them again into the land which I swore to give to their fathers, to Abraham and to Isaac and to Jacob, and they will rule over it; and I will increase them, and they will not be diminished.

[35] I will make an everlasting covenant with them to be their God and they shall be my people; and I will never again remove my people Israel from the land which I have given them."

Bar.3

[1]

"`O Lord Almighty, God of Israel, the soul in anguish and the wearied spirit cry out to thee.

[2] Hear, O Lord, and have mercy, for we have sinned before thee.

[3] For thou art enthroned for ever, and we are perishing for ever.

[4] O Lord Almighty, God of Israel, hear now the prayer of the dead of Israel and of the sons of those who sinned before thee, who did not heed the voice of the Lord their God, so that calamities have clung to us.

[5] Remember not the iniquities of our fathers, but in this crisis remember thy power and thy name.

[6] For thou art the Lord our God, and thee, O Lord, will we praise.

[7] For thou hast put the fear of thee in our hearts in order that we should call upon thy name; and we will praise thee in our exile, for we have put away from our hearts all the iniquity of our fathers

who sinned before thee.

[8] Behold, we are today in our exile where thou hast scattered us, to be reproached and cursed and punished for all the iniquities of our fathers who forsook the Lord our God.'"

[9] Hear the commandments of life, O Israel;

give ear, and learn wisdom!

[10] Why is it, O Israel, why is it that you are

in the land of your enemies,

that you are growing old in a foreign country,

that you are defiled with the dead,

[11] that you are counted among those in Hades?

[12] You have forsaken the fountain of wisdom.

[13] If you had walked in the way of God,

you would be dwelling in peace for ever.

[14] Learn where there is wisdom,

where there is strength,

where there is understanding,

that you may at the same time discern

where there is length of days, and life,

where there is light for the eyes, and peace.

[15] Who has found her place?

And who has entered her storehouses?

[16] Where are the princes of the nations,

and those who rule over the beasts on earth;

[17] those who have sport with the birds of the air,

and who hoard up silver and gold,

in which men trust,

and there is no end to their getting;

[18] those who scheme to get silver, and are anxious,

whose labors are beyond measure?

[19] They have vanished and gone down to Hades,

and others have arisen in their place.

[20] Young men have seen the light of day,

and have dwelt upon the earth;

but they have not learned the way to knowledge,

nor understood her paths,

nor laid hold of her.

[21] Their sons have strayed far from her way.

[22] She has not been heard of in Canaan,

nor seen in Teman;

[23] the sons of Hagar, who seek for understanding on the earth,

the merchants of Merran and Teman,

the story-tellers and the seekers for understanding,

have not learned the way to wisdom,

nor given thought to her paths.

[24] O Israel, how great is the house of God!

And how vast the territory that he possesses!

[25] It is great and has no bounds;

it is high and immeasurable.

[26] The giants were born there, who were famous of old,

great in stature, expert in war.

[27] God did not choose them,

nor give them the way to knowledge;

[28] so they perished because they had no wisdom,

they perished through their folly.

[29] Who has gone up into heaven, and taken her,

and brought her down from the clouds?

[30] Who has gone over the sea, and found her,

and will buy her for pure gold?

[31] No one knows the way to her,

or is concerned about the path to her.

[32] But he who knows all things knows her,

he found her by his understanding.

He who prepared the earth for all time

filled it with four-footed creatures;

[33] he who sends forth the light, and it goes,

called it, and it obeyed him in fear;

[34] the stars shone in their watches, and were glad;

he called them, and they said, "Here we are!"

They shone with gladness for him who made them.

[35] This is our God;

no other can be compared to him!

[36] He found the whole way to knowledge,

and gave her to Jacob his servant

and to Israel whom he loved.

[37] Afterward she appeared upon earth

and lived among men.

Bar.4

[1] She is the book of the commandments of God,

and the law that endures for ever.

All who hold her fast will live,

and those who forsake her will die.

[2] Turn, O Jacob, and take her;

walk toward the shining of her light.

[3] Do not give your glory to another,

or your advantages to an alien people.

[4] Happy are we, O Israel,

for we know what is pleasing to God.

[5] Take courage, my people,

O memorial of Israel!

[6] It was not for destruction

that you were sold to the nations,

but you were handed over to your enemies

because you angered God.

[7] For you provoked him who made you,

by sacrificing to demons and not to God.

[8] You forgot the everlasting God, who brought you up,

and you grieved Jerusalem, who reared you.

[9] For she saw the wrath that came upon you from God,

and she said:

"Hearken, you neighbors of Zion,

God has brought great sorrow upon me;

[10] for I have seen the captivity of my sons and daughters,

which the Everlasting brought upon them.

[11] With joy I nurtured them,

but I sent them away with weeping and sorrow.

[12] Let no one rejoice over me, a widow

and bereaved of many;

I was left desolate because of the sins of my children,

because they turned away from the law of God.

[13] They had no regard for his statutes;

they did not walk in the ways of God's commandments,

nor tread the paths of discipline in his righteousness.

[14] Let the neighbors of Zion come;

remember the capture of my sons and daughters,

which the Everlasting brought upon them.

[15] For he brought against them a nation from afar,

a shameless nation, of a strange language,

who had no respect for an old man,

and had no pity for a child.

[16] They led away the widow's beloved sons,

and bereaved the lonely woman of her daughters.

[17] "But I, how can I help you?

[18] For he who brought these calamities upon you

will deliver you from the hand of your enemies.

[19] Go, my children, go;

for I have been left desolate.

[20] I have taken off the robe of peace

and put on the sackcloth of my supplication;

I will cry to the Everlasting all my days.

[21] "Take courage, my children, cry to God,

and he will deliver you from the power and hand of the enemy.

[22] For I have put my hope in the Everlasting to save you,

and joy has come to me from the Holy One,

because of the mercy which soon will come to you

from your everlasting Savior.

[23] For I sent you out with sorrow and weeping,

but God will give you back to me with joy

and gladness for ever.

[24] For as the neighbors of Zion have now seen your capture,

so they soon will see your salvation by God,

which will come to you with great glory

and with the splendor of the Everlasting.

[25] My children, endure with patience the wrath

that has come upon you from God.

Your enemy has overtaken you,

but you will soon see their destruction

and will tread upon their necks.

[26] My tender sons have traveled rough roads;

they were taken away like a flock carried off by the enemy.

[27] "Take courage, my children, and cry to God,

for you will be remembered by him who brought this upon you.

[28] For just as you purposed to go astray from God,

return with tenfold zeal to seek him.

[29] For he who brought these calamities upon you

will bring you everlasting joy with your salvation."

[30] Take courage, O Jerusalem,

for he who named you will comfort you.

[31] Wretched will be those who afflicted you

and rejoiced at your fall.

[32] Wretched will be the cities which your children

served as slaves;

wretched will be the city which received your sons.

[33] For just as she rejoiced at your fall

and was glad for your ruin,

so she will be grieved at her own desolation.

[34] And I will take away her pride in her great population,

and her insolence will be turned to grief.

[35] For fire will come upon her from the Everlasting for many days,

and for a long time she will be inhabited by demons.

[36] Look toward the east, O Jerusalem,

and see the joy that is coming to you from God!

[37] Behold, your sons are coming, whom you sent away;

they are coming, gathered from east and west,

at the word of the Holy One,

rejoicing in the glory of God.

Bar.5

[1] Take off the garment of your sorrow and affliction,

O Jerusalem,

and put on for ever the beauty of the glory from God.

[2] Put on the robe of the righteousness from God;

put on your head the diadem of the glory of the Everlasting.

[3] For God will show your splendor everywhere under heaven.

[4] For your name will for ever be called by God,

"Peace of righteousness and glory of godliness."

[5] Arise, O Jerusalem, stand upon the height

and look toward the east,

and see your children gathered from west and east,

at the word of the Holy One,

rejoicing that God has remembered them.

[6] For they went forth from you on foot,

led away by their enemies;

but God will bring them back to you,

carried in glory, as on a royal throne.

[7] For God has ordered that every high mountain

and the everlasting hills be made low

and the valleys filled up, to make level ground,

so that Israel may walk safely in the glory of God.

[8] The woods and every fragrant tree

have shaded Israel at God's command.

[9] For God will lead Israel with joy,

in the light of his glory,

with the mercy and righteousness that come from him.

■

Chapter 4

Bel and the Dragon

Bel and the Dragon

[1] When King Astyages was laid with his fathers, Cyrus the Persian received his kingdom.

[2] And Daniel was a companion of the king, and was the most honored of his friends.

[3] Now the Babylonians had an idol called Bel, and every day they spent on it twelve bushels of fine flour and forty sheep and fifty gallons of wine.

[4] The king revered it and went every day to worship it. But Daniel worshiped his own God.

[5] And the king said to him, "Why do you not worship Bel?" He answered, "Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh."

[6] The king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"

[7] Then Daniel laughed, and said, "Do not be deceived, O king; for this is but clay inside and brass outside, and it never ate or drank anything."

[8] Then the king was angry, and he called his priests and said to them, "If you do not tell me who is eating these provisions, you shall die.

[9] But if you prove that Bel is eating them, Daniel shall die, because he blasphemed against Bel." And Daniel said to the king, "Let it be done as you have said."

[10] Now there were seventy priests of Bel, besides their wives and children. And the king went with Daniel into the temple of Bel.

[11] And the priests of Bel said, "Behold, we are going outside; you yourself, O king, shall set forth the food and mix and place the wine, and shut the door and seal it with your signet.

[12] And when you return in the morning, if you do not find that Bel has eaten it all, we will die; or else Daniel will, who is telling lies about us."

[13] They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.

[14] When they had gone out, the king set forth the food for Bel. Then Daniel ordered his servants to bring ashes and they sifted them throughout the whole temple in the presence of the king alone. Then they went out, shut the door and sealed it with the king's signet, and departed.

[15] In the night the priests came with their wives and children, as they were accustomed to do, and ate and drank everything.

[16] Early in the morning the king rose and came, and Daniel with him.

[17] And the king said, "Are the seals unbroken, Daniel?" He answered, "They are unbroken, O king."

[18] As soon as the doors were opened, the king looked at the table, and shouted in a loud voice, "You are great, O Bel; and with you there is no deceit, none at all."

[19] Then Daniel laughed, and restrained the king from going in, and said, "Look at the floor, and notice whose footsteps these are."

[20] The king said, "I see the footsteps of men and women and children."

[21] Then the king was enraged, and he seized the priests and their wives and children; and they showed him the secret doors through which they were accustomed to enter and devour what was on the table.

[22] Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple.

[23] There was also a great dragon, which the Babylonians revered.

[24] And the king said to Daniel, "You cannot deny that this is a living god; so worship him."

[25] Daniel said, "I will worship the Lord my God, for he is the living God.

[26] But if you, O king, will give me permission, I will slay the dragon without sword or club." The king said, "I give you permission."

[27] Then Daniel took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. And Daniel said, "See what you have been worshiping!"

[28] When the Babylonians heard it, they were very indignant and conspired against the king, saying, "The king has become a Jew; he has destroyed Bel, and slain the dragon, and slaughtered the priests."

[29] Going to the king, they said, "Hand Daniel over to us, or else we will kill you and your household."

[30] The king saw that they were pressing him hard, and under compulsion he handed Daniel over to them.

[31] They threw Daniel into the lions' den, and he was there for six days.

[32] There were seven lions in the den, and every day they had been given two human bodies and two sheep; but these were not given to them now, so that they might devour Daniel.

[33] Now the prophet Habakkuk was in Judea. He had boiled pottage and had broken bread into a bowl, and was going into the field to take it to the reapers.

[34] But the angel of the Lord said to Habakkuk, "Take the dinner which you have to Babylon, to Daniel, in the lions' den."

[35] Habakkuk said, "Sir, I have never seen Babylon, and I know nothing about the den."

[36] Then the angel of the Lord took him by the crown of his head, and lifted him by his hair and set him down in Babylon, right over the den, with the rushing sound of the wind itself.

[37] Then Habakkuk shouted, "Daniel, Daniel! Take the dinner which God has sent you."

[38] And Daniel said, "Thou hast remembered me, O God, and hast not forsaken those who love thee."

[39] So Daniel arose and ate. And the angel of God immediately returned Habakkuk to his own place.

[40]

On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel.

[41] And the king shouted with a loud voice, "Thou art great, O Lord God of Daniel, and there is no other besides thee."

[42] And he pulled Daniel out, and threw into the den the men who had attempted his destruction, and they were devoured immediately before his eyes.

■

Esdras 1-5

1Esdr.1

[1] Josiah kept the passover to his Lord in Jerusalem; he killed the passover lamb on the fourteenth day of the first month,

[2] having placed the priests according to their divisions, arrayed in their garments, in the temple of the Lord.

[3] And he told the Levites, the temple servants of Israel, that they should sanctify themselves to the Lord and put the holy ark of the Lord in the house which Solomon the king, the son of David, had built;

[4] and he said, "You need no longer carry it upon your shoulders. Now worship the Lord your God and serve his people Israel; and prepare yourselves by your families and kindred,

[5] in accordance with the directions of David king of Israel and the magnificence of Solomon his son. Stand in order in the temple according to the groupings of the fathers' houses of you Levites, who minister before your brethren the people of Israel,

[6] and kill the passover lamb and prepare the sacrifices for your brethren, and keep the passover according to the commandment of the Lord which was given to Moses."

[7]

And Josiah gave to the people who were present thirty thousand lambs and kids, and three thousand calves; these were given from the king's possessions, as he promised, to the people and the priests and Levites.

[8] And Hilkiah, Zechariah, and Jehiel, the chief officers of the temple, gave to the priests for the passover two thousand six hundred sheep and three hundred calves.

[9] And Jeconiah and Shemaiah and Nethanel his brother, and Hashabiah and Ochiel and Joram, captains over thousands, gave the Levites for the passover five thousand sheep and seven hundred calves.

[10]

And this is what took place. The priests and the Levites, properly arrayed and having the unleavened bread, stood according to kindred

[11] and the grouping of the fathers' houses, before the people, to make the offering to the Lord as it is written in the book of Moses; this they did in the morning.

[12] They roasted the passover lamb with fire, as required; and they boiled the sacrifices in brass pots and caldrons, with a pleasing odor,

[13] and carried them to all the people. Afterward they prepared the passover for themselves and for their brethren the priests, the sons of Aaron,

[14] because the priests were offering the fat until night; so the Levites prepared it for themselves and for their brethren the priests, the sons of Aaron.

[15] And the temple singers, the sons of Asaph, were in their place according to the arrangement made by David, and also Asaph, Zechariah, and Eddinus, who represented the king.

[16] The gatekeepers were at each gate; no one needed to depart from his duties, for their brethren the Levites prepared the passover for them.

[17]

So the things that had to do with the sacrifices to the Lord were accomplished that day: the passover was kept

[18] and the sacrifices were offered on the altar of the Lord, according to the command of King Josiah.

[19] And the people of Israel who were present at that time kept the passover and the feast of unleavened bread seven days.

[20] No passover like it had been kept in Israel since the times of Samuel the prophet;

[21] none of the kings of Israel had kept such a passover as was kept by Josiah and the priests and Levites and the men of Judah and all of Israel who were dwelling in Jerusalem.

[22] In the eighteenth year of the reign of Josiah this passover was kept.

[23] And the deeds of Josiah were upright in the sight of the Lord, for his heart was full of godliness.

[24] The events of his reign have been recorded in the past, concerning those who sinned and acted wickedly toward the Lord beyond any other people or kingdom, and how they grieved the Lord deeply, so that the words of the Lord rose up against Israel.

[25]

After all these acts of Josiah, it happened that Pharaoh, king of Egypt, went to make war at Carchemish on the Euphrates, and Josiah went out against him.

[26] And the king of Egypt sent word to him saying, "What have we to do with each other, king of Judea?

[27] I was not sent against you by the Lord God, for my war is at the Euphrates. And now the Lord is with me! The Lord is with me, urging me on! Stand aside, and do not oppose the Lord."

[28]

But Josiah did not turn back to his chariot, but tried to fight with him, and did not heed the words of Jeremiah the prophet from the mouth of the Lord.

[29] He joined battle with him in the plain of Megiddo, and the commanders came down against King Josiah.

[30] And the king said to his servants, "Take me away from the battle, for I am very weak." And immediately his servants took him out of the line of battle.

[31] And he got into his second chariot; and after he was brought back to Jerusalem he died, and was buried in the tomb of his fathers.

[32] And in all Judea they mourned for Josiah. Jeremiah the prophet lamented for Josiah, and the principal men, with the women, have made lamentation for him to this day; it was ordained that this should always be done throughout the whole nation of Israel.

[33] These things are written in the book of the histories of the kings of Judea; and every one of the acts of Josiah, and his splendor, and his understanding of the law of the Lord, and the things that he had done before and these that are now told, are recorded in the book of the kings of Israel and Judah.

[34]

And the men of the nation took Jeconiah the son of Josiah, who was twenty-three years old, and made him king in succession to Josiah his father.

[35] And he reigned three months in Judah and Jerusalem. Then the king of Egypt deposed him from reigning in Jerusalem,

[36] and fined the nation a hundred talents of silver and a talent of gold.

[37] And the king of Egypt made Jehoiakim his brother king of Judea and Jerusalem.

[38] Jehoiakim put the nobles in prison, and seized his brother Zarius and brought him up out of Egypt.

[39]

Jehoiakim was twenty-five years old when he began to reign in Judea and Jerusalem, and he did what was evil in the sight of the Lord.

[40] And Nebuchadnezzar king of Babylon came up against him, and bound him with a chain of brass and took him away to Babylon.

[41] Nebuchadnezzar also took some holy vessels of the Lord, and carried them away, and stored them in his temple in Babylon.

[42] But the things that are reported about Jehoiakim and his uncleanness and impiety are written in the chronicles of the kings.

[43]

Jehoiachin his son became king in his stead; when he was made king he was eighteen years old,

[44] and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord.

[45] So after a year Nebuchadnezzar sent and removed him to Babylon, with the holy vessels of the Lord,

[46] and made Zedekiah king of Judea and Jerusalem.

Zedekiah was twenty-one years old, and he reigned eleven years.

[47] He also did what was evil in the sight of the Lord, and did not heed the words that were spoken by Jeremiah the prophet from the mouth of the Lord.

[48] And though King Nebuchadnezzar had made him swear by the name of the Lord, he broke his oath and rebelled; and he stiffened his neck and hardened his heart and transgressed the laws of the Lord, the God of Israel.

[49] Even the leaders of the people and of the priests committed many acts of sacrilege and lawlessness beyond all the unclean deeds of all the nations, and polluted the temple of the Lord which had been hallowed in Jerusalem.

[50] So the God of their fathers sent by his messenger to call them back, because he would have spared them and his dwelling place.

[51] But they mocked his messengers, and whenever the Lord spoke, they scoffed at his prophets,

[52] until in his anger against his people because of their ungodly acts he gave command to bring against them the kings of the Chaldeans.

[53] These slew their young men with the sword around their holy temple, and did not spare young man or virgin, old man or child, for he gave them all into their hands.

[54] And all the holy vessels of the Lord, great and small, and the treasure chests of the Lord, and the royal stores, they took and carried away to Babylon.

[55] And they burned the house of the Lord and broke down the walls of Jerusalem and burned their towers with fire,

[56] and utterly destroyed all its glorious things. The survivors he led away to Babylon with the sword,

[57] and they were servants to him and to his sons until the Persians began to reign, in fulfilment of the word of the Lord by the mouth of Jeremiah:

[58] "Until the land has enjoyed its sabbaths, it shall keep sabbath all the time of its desolation until the completion of seventy years."

1Esdr.2

[1]

In the first year of Cyrus as king of the Persians, that the word of the Lord by the mouth of Jeremiah might be accomplished,

[2] the Lord stirred up the spirit of Cyrus king of the Persians, and he made a proclamation throughout all his kingdom and also put it in writing:

[3]

"Thus says Cyrus king of the Persians: The Lord of Israel, the Lord Most High, has made me king of the world,

[4] and he has commanded me to build him a house at Jerusalem, which is in Judea.

[5] If any one of you, therefore, is of his people, may his Lord be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord of Israel -- he is the Lord who dwells in Jerusalem,

[6] and let each man, wherever he may live, be helped by the men of his place with gold and silver,

[7] with gifts and with horses and cattle, besides the other things added as votive offerings for the temple of the Lord which is in Jerusalem."

[8]

Then arose the heads of families of the tribes of Judah and Benjamin, and the priests and the Levites, and all whose spirit the Lord had stirred to go up to build the house in Jerusalem for the Lord;

[9] and their neighbors helped them with everything, with silver and gold, with horses and cattle, and with a very great number of votive offerings from many whose hearts were stirred.

[10]

Cyrus the king also brought out the holy vessels of the Lord which Nebuchadnezzar had carried away from Jerusalem and stored in his temple of idols.

[11] When Cyrus king of the Perians brought these out, he gave them to Mithridates his treasurer,

[12] and by him they were given to Sheshbazzar the governor of Judea.

[13] The number of these was: a thousand gold cups, a thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand four hundred and ten silver bowls, and a thousand other vessels.

[14] All the vessels were handed over, gold and silver, five thousand four hundred and sixty-nine,

[15] and they were carried back by Sheshbazzar with the returning exiles from Babylon to Jerusalem.

[16]

But in the time of Artaxerxes king of the Persians, Bishlam, Mithridates, Tabeel, Rehum, Beltethmus, Shimshai the scribe, and the rest of their associates, living in Samaria and other places, wrote him the following letter, against those who were living in Judea and Jerusalem:

[17]

"To King Artaxerxes our lord, Your servants Rehum the recorder and Shimshai the scribe and the other judges of their council in Coelesyria and Phoenicia:

[18] Now be it known to our lord the king that the Jews who came up from you to us have gone to Jerusalem and are building that rebellious and wicked city, repairing its market places and walls and laying the foundations for a temple.

[19] Now if this city is built and the walls finished, they will not only refuse to pay tribute but will even resist kings.

[20] And since the building of the temple is now going on, we think it best not to neglect such a matter,

[21] but to speak to our lord the king, in order that, if it seems good to you, search may be made in the records of your fathers.

[22] You will find in the chronicles what has been written about them, and will learn that this city was rebellious, troubling both kings and other cities,

[23] and that the Jews were rebels and kept setting up blockades in it from of old. That is why this city was laid waste.

[24] Therefore we now make known to you, O lord and king, that if this city is built and its walls finished, you will no longer have access to Coelesyria and Phoenicia."

[25]

Then the king, in reply to Rehum the recorder and Beltethmus and Shimshai the scribe and the others associated with them and living in Samaria and Syria and Phoenicia, wrote as follows:

[26]

"I have read the letter which you sent me. So I ordered search to be made, and it has been found that this city from of old has fought against kings,

[27] and that the men in it were given to rebellion and war, and that mighty and cruel kings ruled in Jerusalem and exacted tribute from Coelesyria and Phoenicia.

[28] Therefore I have now issued orders to prevent these men from building the city and to take care that nothing more be done

[29] and that such wicked proceedings go no further to the annoyance of kings."

[30]

Then, when the letter from King Artaxerxes was read, Rehum and Shimshai the scribe and their associates went in haste to Jerusalem, with horsemen and a multitude in battle array, and began to hinder the builders. And the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

1Esdr.3

[1]

Now King Darius gave a great banquet for all that were under him and all that were born in his house and all the nobles of Media and Persia

[2] and all the satraps and generals and governors that were under him in the hundred and twenty-seven satrapies from India to Ethiopia.

[3] They ate and drank, and when they were satisfied they departed; and Darius the king went to his bedroom, and went to sleep, and then awoke.

[4]

Then the three young men of the bodyguard, who kept guard over the person of the king, said to one another,

[5] "Let each of us state what one thing is strongest; and to him whose statement seems wisest, Darius the king will give rich gifts and great honors of victory.

[6] He shall be clothed in purple, and drink from gold cups, and sleep on a gold bed, and have a chariot with gold bridles, and a turban of fine linen, and a necklace about his neck;

[7] and because of his wisdom he shall sit next to Darius and shall be called kinsman of Darius."

[8]

Then each wrote his own statement, and they sealed them and put them under the pillow of Darius the king,

[9] and said, "When the king wakes, they will give him the writing; and to the one whose statement the king and the three nobles of Persia judge to be wisest the victory shall be given according to what is written."

[10] The first wrote, "Wine is strongest."

[11] The second wrote, "The king is strongest."

[12] The third wrote, "Women are strongest, but truth is victor over all things."

[13]

When the king awoke, they took the writing and gave it to him, and he read it.

[14] Then he sent and summoned all the nobles of Persia and Media and the satraps and generals and governors and prefects,

[15] and he took his seat in the council chamber, and the writing was read in their presence.

[16] And he said, "Call the young men, and they shall explain their statements." So they were summoned, and came in.

[17] And they said to them, "Explain to us what you have written."

Then the first, who had spoken of the strength of wine, began and said:

[18] "Gentlemen, how is wine the strongest? It leads astray the minds of all who drink it.

[19] It makes equal the mind of the king and the orphan, of the slave and the free, of the poor and the rich.

[20] It turns every thought to feasting and mirth, and forgets all sorrow and debt.

[21] It makes all hearts feel rich, forgets kings and satraps, and makes every one talk in millions.

[22] When men drink they forget to be friendly with friends and brothers, and before long they draw their swords.

[23] And when they recover from the wine, they do not remember what they have done.

[24] Gentlemen, is not wine the strongest, since it forces men to do these things?" When he had said this, he stopped speaking.

1Esdr.4

[1]

Then the second, who had spoken of the strength of the king, began to speak:

[2] "Gentlemen, are not men strongest, who rule over land and sea and all that is in them?

[3] But the king is stronger; he is their lord and master, and whatever he says to them they obey.

[4] If he tells them to make war on one another, they do it; and if he sends them out against the enemy, they go, and conquer mountains, walls, and towers.

[5] They kill and are killed, and do not disobey the king's command; if they win the victory, they bring everything to the king -- whatever spoil they take and everything else.

[6] Likewise those who do not serve in the army or make war but till the soil, whenever they sow, reap the harvest and bring some to the king; and they compel one another to pay taxes to the king.

[7] And yet he is only one man! If he tells them to kill, they kill; if he tells them to release, they release;

[8] if he tells them to attack, they attack; if he tells them to lay waste, they lay waste; if he tells them to build, they build;

[9] if he tells them to cut down, they cut down; if he tells them to plant, they plant.

[10] All his people and his armies obey him. Moreover, he reclines, he eats and drinks and sleeps,

[11] but they keep watch around him and no one may go away to attend to his own affairs, nor do they disobey him.

[12] Gentlemen, why is not the king the strongest, since he is to be obeyed in this fashion?" And he stopped speaking.

[13]

Then the third, that is Zerubbabel, who had spoken of women and truth, began to speak:

[14] Gentlemen, is not the king great, and are not men many, and is not wine strong? Who then is their master, or who is their lord? Is it not women?

[15] Women gave birth to the king and to every people that rules over sea and land.

[16] From women they came; and women brought up the very men who plant the vineyards from which comes wine.

[17] Women make men's clothes; they bring men glory; men cannot exist without women.

[18] If men gather gold and silver or any other beautiful thing, and then see a woman lovely in appearance and beauty,

[19] they let all those things go, and gape at her, and with open mouths stare at her, and all prefer her to gold or silver or any other beautiful thing.

[20] A man leaves his own father, who brought him up, and his own country, and cleaves to his wife.

[21] With his wife he ends his days, with no thought of his father or his mother or his country.

[22] Hence you must realize that women rule over you!

"Do you not labor and toil, and bring everything and give it to women?

[23] A man takes his sword, and goes out to travel and rob and steal and to sail the sea and rivers;

[24] he faces lions, and he walks in darkness, and when he steals and robs and plunders, he brings it back to the woman he loves.

[25] A man loves his wife more than his father or his mother.

[26] Many men have lost their minds because of women, and have become slaves because of them.

[27] Many have perished, or stumbled, or sinned, because of women.

[28] And now do you not believe me?

"Is not the king great in his power? Do not all lands fear to touch him?

[29] Yet I have seen him with Apame, the king's concubine, the daughter of the illustrious Bartacus; she would sit at the king's right hand

[30] and take the crown from the king's head and put it on her own, and slap the king with her left hand.

[31] At this the king would gaze at her with mouth agape. If she smiles at him, he laughs; if she loses her temper with him, he flatters her, that she may be reconciled to him.

[32] Gentlemen, why are not women strong, since they do such things?"

[33]

Then the king and the nobles looked at one another; and he began to speak about truth:

[34] "Gentlemen, are not women strong? The earth is vast, and heaven is high, and the sun is swift in its course, for it makes the circuit of the heavens and returns to its place in one day.

[35] Is he not great who does these things? But truth is great, and stronger than all things.

[36] The whole earth calls upon truth, and heaven blesses her. All God's works quake and tremble, and with him there is nothing unrighteous.

[37] Wine is unrighteous, the king is unrighteous, women are unrighteous, all the sons of men are unrighteous, all their works are unrighteous, and all such things. There is no truth in them and in their unrighteousness they will perish.

[38] But truth endures and is strong for ever, and lives and prevails for ever and ever.

[39] With her there is no partiality or preference, but she does what is righteous instead of anything that is unrighteous or wicked. All men approve her deeds,

[40] and there is nothing unrighteous in her judgment. To her belongs the strength and the kingship and the power and the majesty of all the ages. Blessed be the God of truth!"

[41] He ceased speaking; then all the people shouted, and said, "Great is truth, and strongest of all!"

[42]

Then the king said to him, "Ask what you wish, even beyond what is written, and we will give it to you, for you have been found to be the wisest. And you shall sit next to me, and be called my kinsman."

[43] Then he said to the king, "Remember the vow which you made to build Jerusalem, in the day when you became king,

[44] and to send back all the vessels that were taken from Jerusalem, which Cyrus set apart when he began to destroy Babylon, and vowed to send them back there.

[45] You also vowed to build the temple, which the Edomites burned when Judea was laid waste by the Chaldeans.

[46] And now, O lord the king, this is what I ask and request of you, and this befits your greatness. I pray therefore that you fulfil the vow whose fulfilment you vowed to the King of heaven with your own lips."

[47]

Then Darius the king rose, and kissed him, and wrote letters for him to all the treasurers and governors and generals and satraps, that they should give escort to him and all who were going up with him to build Jerusalem.

[48] And he wrote letters to all the governors in Coelesyria and Phoenicia and to those in Lebanon, to bring cedar timber from Lebanon to Jerusalem, and to help him build the city.

[49] And he wrote for all the Jews who were going up from his kingdom to Judea, in the interest of their freedom, that no officer or satrap or governor or treasurer should forcibly enter their doors;

[50] that all the country which they would occupy should be theirs without tribute; that the Idumeans should give up the villages of the Jews which they held;

[51] that twenty talents a year should be given for the building of the temple until it was completed,

[52] and an additional ten talents a year for burnt offerings to be offered on the altar every day, in accordance with the commandment to make seventeen offerings;

[53] and that all who came from Babylonia to build the city should have their freedom, they and their children and all the priests who came.

[54] He wrote also concerning their support and the priests' garments in which they were to minister.

[55] He wrote that the support for the Levites should be provided until the day when the temple should be finished and Jerusalem built.

[56] He wrote that land and wages should be provided for all who guarded the city.

[57] And he sent back from Babylon all the vessels which Cyrus had set apart; everything that Cyrus had ordered to be done, he also commanded to be done and to be sent to Jerusalem.

[58]

When the young man went out, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, saying,

[59] "From thee is the victory; from thee is wisdom, and thine is the glory. I am thy servant.

[60] Blessed art thou, who hast given me wisdom; I give thee thanks, O Lord of our fathers."

[61]

So he took the letters, and went to Babylon and told this to all his brethren.

[62] And they praised the God of their fathers, because he had given them release and permission

[63] to go up and build Jerusalem and the temple which is called by his name; and they feasted, with music and rejoicing, for seven days.

1Esdr.5

[1]

After this the heads of fathers' houses were chosen to go up, according to their tribes, with their wives and sons and daughters, and their menservants and maidservants, and their cattle.

[2] And Darius sent with them a thousand horsemen to take them back to Jerusalem in safety, with the music of drums and flutes;

[3] and all their brethren were making merry. And he made them go up with them.

[4]

These are the names of the men who went up, according to their fathers' houses in the tribes, over their groups:

[5] the priests, the sons of Phinehas, son of Aaron; Jeshua the son of Jozadak, son of Seraiah, and Joakim the son of Zerubbabel, son of Shealtiel, of the house of David, of the lineage of Phares, of the tribe of Judah,

[6] who spoke wise words before Darius the king of the Persians, in the second year of his reign, in the month of Nisan, the first month.

[7]

These are the men of Judea who came up out of their sojourn in captivity, whom Nebuchadnezzar king of Babylon had carried away to Babylon

[8] and who returned to Jerusalem and the rest of Judea, each to his own town. They came with Zerubbabel and Jeshua, Nehemiah, Seraiah, Resaiah, Bigvai, Mordecai, Bilshan, Mispar, Reeliah, Rehum, and Baanah, their leaders.

[9]

The number of the men of the nation and their leaders: the sons of Parosh, two thousand one hundred and seventy-two. The sons of Shephatiah, four hundred and seventy-two.

[10] The sons of Arah, seven hundred and fifty-six.

[11] The sons of Pahathmoab, of the sons of Jeshua and Joab, two thousand eight hundred and twelve.

[12] The sons of Elam, one thousand two hundred and fifty-four. The sons of Zattu, nine hundred and forty-five. The sons of Chorbe, seven hundred and five. The sons of Bani, six hundred and forty-eight.

[13] The sons of Bebai, six hundred and twenty-three. The sons of Azgad, one thousand three hundred and twenty-two.

[14] The sons of Adonikam, six hundred and sixty-seven. The sons of Bigvai, two thousand and sixty-six. The sons of Adin, four hundred and fifty-four.

[15] The sons of Ater, namely of Hezekiah, ninety-two. The sons of Kilan and Azetas, sixty-seven. The sons of Azaru, four hundred and thirty-two.

[16] The sons of Annias, one hundred and one. The sons of Arom. The sons of Bezai, three hundred and twenty-three. The sons of Jorah, one hundred and twelve.

[17] The sons of Baiterus, three thousand and five. The sons of Bethlehem, one hundred and twenty-three.

[18] The men of Netophah, fifty-five. The men of Anathoth, one hundred and fifty-eight. The men of Bethasmoth, forty-two.

[19] The men of Kiriatharim, twenty-five. The men of Chephirah and Beeroth, seven hundred and forty-three.

[20] The Chadiasans and Ammidians, four hundred and twenty-two. The men of Ramah and Geba, six hundred and twenty-one.

[21] The men of Michmas, one hundred and twenty-two. The men of Bethel, fifty-two. The sons of Magbish, one hundred and fifty-six.

[22] The sons of the other Elam and Ono, seven hundred and twenty-five. The sons of Jericho, three hundred and forty-five.

[23] The sons of Senaah, three thousand three hundred and thirty.

[24]

The priests: the sons of Jedaiah the son of Jeshua, of the sons of Anasib, nine hundred and seventy-two. The sons of Immer, one thousand and fifty-two.

[25] The sons of Pashhur, one thousand two hundred and forty-seven. The sons of Harim, one thousand and seventeen.

[26]

The Levites: the sons of Jeshua and Kadmiel and Bannas and Sudias, seventy-four.

[27] The temple singers: the sons of Asaph, one hundred and twenty-eight.

[28] The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all one hundred and thirty-nine.

[29]

The temple servants: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, the sons of Keros, the sons of Siaha, the sons of Padon, the sons of Lebanah, the sons of Hagabah,

[30] the sons of Akkub, the sons of Uthai, the sons of Ketab, the sons of Hagab, the sons of Shamlai, the sons of Hana, the sons of Cathua, the sons of Gahar,

[31] The sons of Reaiah, the sons of Rezin, the sons of Nekoda, the sons of Chezib, the sons of Gazzam, the sons of Uzza, the sons of Paseah, the sons of Hasrah, the sons of Besai, the sons of Asnah, the sons of the Meunites, the sons of Nephisim, the sons of Bakbuk, the sons of Hakupha, the sons of Asur, the sons of Pharakim, the sons of Bazluth,

[32] the sons of Mehida, the sons of Cutha, the sons of Charea, the sons of Barkos, the sons of Sisera, the sons of Temah, the sons of Neziah, the sons of Hatipha.

[33]

The sons of Solomon's servants: the sons of Hassophereth, the sons of Peruda, the sons of Jaalah, the sons of Lozon, the sons of Giddel, the sons of Shephatiah,

[34] the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Sarothie, the sons of Masiah, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Shaphat, the sons of Ami.

[35]

All the temple servants and the sons of Solomon's servants were three hundred and seventy-two.

[36]

The following are those who came up from Telmelah and Telharsha, under the leadership of Cherub, Addan, and Immer,

[37] though they could not prove by their fathers' houses or lineage that they belonged to Israel: the sons of Delaiah the son of Tobiah, the sons of Nekoda, six hundred and fifty-two.

[38]

Of the priests the following had assumed the priesthood but were not found registered: the sons of Habaiah, the sons of Hakkoz, the sons of Jaddus who had married Agia, one of the daughters of Barzillai, and was called by his name.

[39] And when the genealogy of these men was sought in the register and was not found, they were excluded from serving as priests.

[40] And Nehemiah and Attharias told them not to share in the holy things until a high priest should appear wearing Urim and Thummim.

[41]

All those of Israel, twelve or more years of age, besides menservants and maidservants, were forty-two thousand three hundred and sixty;

[42] their menservants and maidservants were seven thousand three hundred and thirty-seven; there were two hundred and forty-five musicians and singers.

[43] There were four hundred and thirty-five camels, and seven thousand and thirty-six horses, two hundred and forty-five mules, and five thousand five hundred and twenty-five asses.

[44]

Some of the heads of families, when they came to the temple of God which is in Jerusalem, vowed that they would erect the house on its site, to the best of their ability,

[45] and that they would give to the sacred treasury for the work a thousand minas of gold, five thousand minas of silver, and one hundred priests' garments.

[46]

The priests, the Levites, and some of the people settled in Jerusalem and its vicinity; and the temple singers, the gatekeepers, and all Israel in their towns.

[47]

When the seventh month came, and the sons of Israel were each in his own home, they gathered as one man in the square before the first gate toward the east.

[48] Then Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel, with his kinsmen, took their places and prepared the altar of the God of Israel,

[49] to offer burnt offerings upon it, in accordance with the directions in the book of Moses the man of God.

[50] And some joined them from the other peoples of the land. And they erected the altar in its place, for all the peoples of the land were hostile to them and were stronger than they; and they offered sacrifices at the proper times and burnt offerings to the Lord morning and evening.

[51] They kept the feast of booths, as it is commanded in the law, and offered the proper sacrifices every day,

[52] and thereafter the continual offerings and sacrifices on sabbaths and at new moons and at all the consecrated feasts.

[53] And all who had made any vow to God began to offer sacrifices to God, from the new moon of the seventh month, though the temple of God was not yet built.

[54] And they gave money to the masons and the carpenters, and food and drink

[55] and carts to the Sidonians and the Tyrians, to bring cedar logs from Lebanon and convey them in rafts to the harbor of Joppa, according to the decree which they had in writing from Cyrus king of the Persians.

[56]

In the second year after their coming to the temple of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak made a beginning, together with their brethren and the Levitical priests and all who had come to Jerusalem from the captivity;

[57] and they laid the foundation of the temple of God on the new moon of the second month in the second year after they came to Judea and Jerusalem.

[58] And they appointed the Levites who were twenty or more years of age to have charge of the work of the Lord. And Jeshua arose, and his sons and brethren and Kadmiel his brother and the sons of Jeshua Emadabun and the sons of Joda son of Iliadun, with their sons and brethren, all the Levites, as one man pressing forward the work on the house of God.

So the builders built the temple of the Lord.

[59] And the priests stood arrayed in their garments, with musical instruments and trumpets, and the Levites, the sons of Asaph, with cymbals,

[60] praising the Lord and blessing him, according to the directions of David king of Israel;

[61] and they sang hymns, giving thanks to the Lord, because his goodness and his glory are for ever upon all Israel.

[62] And all the people sounded trumpets and shouted with a great shout, praising the Lord for the erection of the house of the Lord.

[63] Some of the Levitical priests and heads of fathers' houses, old men who had seen the former house, came to the building of this one with outcries and loud weeping,

[64] while many came with trumpets and a joyful noise,

[65] so that the people could not hear the trumpets because of the weeping of the people.

For the multitude sounded the trumpets loudly, so that the sound was heard afar;

[66] and when the enemies of the tribe of Judah and Benjamin heard it, they came to find out what the sound of the trumpets meant.

[67] And they learned that those who had returned from captivity were building the temple for the Lord God of Israel.

[68] So they approached Zerubbabel and Jeshua and the heads of the fathers' houses and said to them, "We will build with you.

[69] For we obey your Lord just as you do and we have been sacrificing to him ever since the days of Esarhaddon king of the Assyrians, who brought us here."

[70] But Zerubbabel and Jeshua and the heads of the fathers' houses in Israel said to them, "You have nothing to do with us in building the house for the Lord our God,

[71] for we alone will build it for the Lord of Israel, as Cyrus the king of the Persians has commanded us."

[72] But the peoples of the land pressed hard upon those in Judea, cut off their supplies, and hindered their building;

[73] and by plots and demagoguery and uprisings they prevented the completion of the building as long as King Cyrus lived. And they were kept from building for two years, until the reign of Darius.

■

Esdras 6-9

1Esdr.6

[1]

Now in the second year of the reign of Darius, the prophets Haggai and Zechariah the son of Iddo prophesied to the Jews who were in Judea and Jerusalem, they prophesied to them in the name of the Lord God of Israel.

[2] Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to build the house of the Lord which is in Jerusalem, with the help of the prophets of the Lord who were with them.

[3]

At the same time Sisinnes the governor of Syria and Phoenicia and Sathrabuzanes and their associates came to them and said,

[4] "By whose order are you building this house and this roof and finishing all the other things? And who are the builders that are finishing these things?"

[5] Yet the elders of the Jews were dealt with kindly, for the providence of the Lord was over the captives;

[6] and they were not prevented from building until word could be sent to Darius concerning them and a report made.

[7]

A copy of the letter which Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates the local rulers in Syria and Phoenicia, wrote and sent to Darius:

[8]

"To King Darius, greeting. Let it be fully known to our lord the king that, when we went to the country of Judea and entered the city of Jerusalem, we found the elders of the Jews, who had been in captivity,

[9] building in the city of Jerusalem a great new house for the Lord, of hewn stone, with costly timber laid in the walls.

[10] These operations are going on rapidly, and the work is prospering in their hands and being completed with all splendor and care.

[11] Then we asked these elders, `At whose command are you building this house and laying the foundations of this structure?'

[12] And in order that we might inform you in writing who the leaders are, we questioned them and asked them for a list of the names of those who are at their head.

[13] They answered us, `We are the servants of the Lord who created the heaven and the earth.

[14] And the house was built many years ago by a king of Israel who was great and strong, and it was finished.

[15] But when our fathers sinned against the Lord of Israel who is in heaven, and provoked him, he gave them over into the hands of Nebuchadnezzar king of Babylon, king of the Chaldeans;

[16] and they pulled down the house, and burned it, and carried the people away captive to Babylon.

[17] But in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that this house should be rebuilt.

[18] And the holy vessels of gold and of silver, which Nebuchadnezzar had taken out of the house in Jerusalem and stored in his own temple, these Cyrus the king took out again from the temple in Babylon, and they were delivered to Zerubbabel and Sheshbazzar the governor

[19] with the command that he should take all these vessels back and put them in the temple at Jerusalem, and that this temple of the Lord should be rebuilt on its site.

[20] Then this Sheshbazzar, after coming here, laid the foundations of the house of the Lord which is in Jerusalem, and although it has been in process of construction from that time until now, it has not yet reached completion.'

[21] Now therefore, if it seems wise, O king, let search be made in the royal archives of our lord the king that are in Babylon;

[22] and if it is found that the building of the house of the Lord in Jerusalem was done with the consent of King Cyrus, and if it is approved by our lord the king, let him send us directions concerning these things."

[23]

Then Darius commanded that search be made in the royal archives that were deposited in Babylon. And in Ecbatana, the fortress which is in the country of Media, a scroll was found in which this was recorded:

[24] "In the first year of the reign of Cyrus, King Cyrus ordered the building of the house of the Lord in Jerusalem, where they sacrifice with perpetual fire;

[25] its height to be sixty cubits and its breadth sixty cubits, with three courses of hewn stone and one course of new native timber; the cost to be paid from the treasury of Cyrus the king;

[26] and that the holy vessels of the house of the Lord, both of gold and of silver, which Nebuchadnezzar took out of the house in Jerusalem and carried away to Babylon, should be restored to the house in Jerusalem, to be placed where they had been."

[27]

So Darius commanded Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates, and those who were appointed as local rulers in Syria and Phoenicia, to keep away from the place, and to permit Zerubbabel, the servant of the Lord and governor of Judea, and the elders of the Jews to build this house of the Lord on its site.

[28] "And I command that it be built completely, and that full effort be made to help the men who have returned from the captivity of Judea, until the house of the Lord is finished;

[29] and that out of the tribute of Coelesyria and Phoenicia a portion be scrupulously given to these men, that is, to Zerubbabel the governor, for sacrifices to the Lord, for bulls and rams and lambs,

[30] and likewise wheat and salt and wine and oil, regularly every year, without quibbling, for daily use as the priests in Jerusalem may indicate,

[31] in order that libations may be made to the Most High God for the king and his children, and prayers be offered for their life."

[32]

And he commanded that if any should transgress or nullify any of the things herein written, a beam should be taken out of his house and he should be hanged upon it, and his property should be forfeited to the king.

[33]

"Therefore may the Lord, whose name is there called upon, destroy every king and nation that shall stretch out their hands to hinder or damage that house of the Lord in Jerusalem.

[34]

"I, King Darius, have decreed that it be done with all diligence as here prescribed."

1Esdr.7

[1]

Then Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes, and their associates, following the orders of King Darius,

[2] supervised the holy work with very great care, assisting the elders of the Jews and the chief officers of the temple.

[3] And the holy work prospered, while the prophets Haggai and Zechariah prophesied;

[4] and they completed it by the command of the Lord God of Israel. So with the consent of Cyrus and Darius and Artaxerxes, kings of the Persians,

[5] the holy house was finished by the twenty-third day of the month of Adar, in the sixth year of King Darius.

[6] And the people of Israel, the priests, the Levites, and the rest of those from the captivity who joined them, did according to what was written in the book of Moses.

[7] They offered at the dedication of the temple of the Lord one hundred bulls, two hundred rams, four hundred lambs,

[8] and twelve he-goats for the sin of all Israel, according to the number of the twelve leaders of the tribes of Israel;

[9] and the priests and the Levites stood arrayed in their garments, according to kindred, for the services of the Lord God of Israel in accordance with the book of Moses; and the gatekeepers were at each gate.

[10]

The people of Israel who came from the captivity kept the passover on the fourteenth day of the first month, after the priests and the Levites were purified together.

[11] Not all of the returned captives were purified, but the Levites were all purified together,

[12] and they sacrificed the passover lamb for all the returned captives and for their brethren the priests and for themselves.

[13] And the people of Israel who came from the captivity ate it, all those who had separated themselves from the abominations of the peoples of the land and sought the Lord.

[14] And they kept the feast of unleavened bread seven days, rejoicing before the Lord,

[15] Because he had changed the will of the king of the Assyrians concerning them, to strengthen their hands for the service of the Lord God of Israel.

1Esdr.8

[1]

After these things, when Artaxerxes the king of the Persians was reigning, Ezra came, the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum,

[2] son of Zadok, son of Ahitub, son of Amariah, son of Uzzi, son of Bukki, son of Abishua, son of Phineas, son of Eleazar, son of Aaron the chief priest.

[3] This Ezra came up from Babylon as a scribe skilled in the law of Moses, which was given by the God of Israel;

[4] and the king showed him honor, for he found favor before the king in all his requests.

[5] There came up with him to Jerusalem some of the people of Israel and some of the priests and Levites and temple singers and gatekeepers and temple servants,

[6] in the seventh year of the reign of Artaxerxes, in the fifth month (this was the king's seventh year); for they left Babylon on the new moon of the first month and arrived in Jerusalem on the new moon of the fifth month, by the prosperous journey which the Lord gave them.

[7] For Ezra possessed great knowledge, so that he omitted nothing from the law of the Lord or the commandments, but taught all Israel all the ordinances and judgments.

[8]

The following is a copy of the written commission from Artaxerxes the king which was delivered to Ezra the priest and reader of the law of the Lord:

[9]

"King Artaxerxes to Ezra the priest and reader of the law of the Lord, greeting.

[10] In accordance with my gracious decision, I have given orders that those of the Jewish nation and of the priests and Levites and others in our realm, who freely choose to do so, may go with you to Jerusalem.

[11] Let as many as are so disposed, therefore, depart with you as I and the seven friends who are my counselors have decided,

[12] in order to look into matters in Judea and Jerusalem, in accordance with what is in the law of the Lord,

[13] and to carry to Jerusalem the gifts for the Lord of Israel which I and my friends have vowed, and to collect for the Lord in Jerusalem all the gold and silver that may be found in the country of Babylonia,

[14] together with what is given by the nation for the temple of their Lord which is in Jerusalem, both gold and silver for bulls and rams and lambs and what goes with them,

[15] so as to offer sacrifices upon the altar of their Lord which is in Jerusalem.

[16] And whatever you and your brethren are minded to do with the gold and silver, perform it in accordance with the will of your God;

[17] and deliver the holy vessels of the Lord which are given you for the use of the temple of your God which is in Jerusalem.

[18] And whatever else occurs to you as necessary for the temple of your God, you may provide out of the royal treasury.

[19]

"And I, Artaxerxes the king, have commanded the treasurers of Syria and Phoenicia that whatever Ezra the priest and reader of the law of the Most High God sends for, they shall take care to give him,

[20] up to a hundred talents of silver, and likewise up to a hundred cors of wheat, a hundred baths of wine, and salt in abundance.

[21] Let all things prescribed in the law of God be scrupulously fulfilled for the Most High God, so that wrath may not come upon the kingdom of the king and his sons.

[22] You are also informed that no tribute or any other tax is to be laid on any of the priests or Levites or temple singers or gatekeepers or temple servants or persons employed in this temple, and that no one has authority to impose any tax upon them.

[23]

"And you, Ezra, according to the wisdom of God, appoint judges and justices to judge all those who know the law of your God, throughout all Syria and Phoenicia; and those who do not know it you shall teach.

[24] And all who transgress the law of your God or the law of the kingdom shall be strictly punished, whether by death or some other punishment, either fine or imprisonment."

[25]

Blessed be the Lord alone, who put this into the heart of the king, to glorify his house which is in Jerusalem,

[26] and who honored me in the sight of the king and his counselors and all his friends and nobles.

[27] I was encouraged by the help of the Lord my God, and I gathered men from Israel to go up with me.

[28]

These are the principal men, according to their fathers' houses and their groups, who went up with me from Babylon, in the reign of Artaxerxes the king:

[29] Of the sons of Phineas, Gershom. Of the sons of Ithamar, Gamael. Of the sons of David, Hattush the son of Shecaniah.

[30] Of the sons of Parosh, Zechariah, and with him a hundred and fifty men enrolled.

[31] Of the sons of Pahathmoab, Eliehoenai the son of Zerahiah, and with him two hundred men.

[32] Of the sons of Zattu, Shecaniah the son of Jahaziel, and with him three hundred men. Of the sons of Adin, Obed the son of Jonathan, and with him two hundred and fifty men.

[33] Of the sons of Elam, Jeshaiah the son of Gotholiah, and with him seventy men.

[34] Of the sons of Shephatiah, Zeraiah the son of Michael, and with him seventy men,

[35] Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and twelve men.

[36] Of the sons of Bani, Shelomith the son of Josiphiah, and with him a hundred and sixty men.

[37] Of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight men.

[38] Of the sons of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten men.

[39] Of the sons of Adonikam, the last ones, their names being Eliphelet, Jeuel, and Shemaiah, and with them seventy men.

[40] Of the sons of Bigvai, Uthai the son of Istalcurus, and with him seventy men.

[41]

I assembled them at the river called Theras, and we encamped there three days, and I inspected them.

[42] When I found there none of the sons of the priests or of the Levites,

[43] I sent word to Eliezar, Iduel, Maasmas,

[44] Elnathan, Shemaiah, Jarib, Nathan, Elnathan, Zechariah, and Meshullam, who were leaders and men of understanding;

[45] and I told them to go to Iddo, who was the leading man at the place of the treasury,

[46] and ordered them to tell Iddo and his brethren and the treasurers at that place to send us men to serve as priests in the house of our Lord.

[47] And by the mighty hand of our Lord they brought us competent men of the sons of Mahli the son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, eighteen;

[48] also Hashabiah and Annunus and Jeshaiah his brother, of the sons of Hananiah, and their sons, twenty men;

[49] and of the temple servants, whom David and the leaders had given for the service of the Levites, two hundred and twenty temple servants; the list of all their names was reported.

[50]

There I proclaimed a fast for the young men before our Lord, to seek from him a prosperous journey for ourselves and for our children and the cattle that were with us.

[51] For I was ashamed to ask the king for foot soldiers and horsemen and an escort to keep us safe from our adversaries;

[52] for we had said to the king, "The power of our Lord will be with those who seek him, and will support them in every way."

[53] And again we prayed to our Lord about these things, and we found him very merciful.

[54]

Then I set apart twelve of the leaders of the priests, Sherebiah and Hashabiah, and ten of their kinsmen with them;

[55] and I weighed out to them the silver and the gold and the holy vessels of the house of our Lord, which the king himself and his counselors and the nobles and all Israel had given.

[56] I weighed and gave to them six hundred and fifty talents of silver, and silver vessels worth a hundred talents, and a hundred talents of gold,

[57] and twenty golden bowls, and twelve bronze vessels of fine bronze that glittered like gold.

[58] And I said to them, "You are holy to the Lord, and the vessels are holy, and the silver and the gold are vowed to the Lord, the Lord of our fathers.

[59] Be watchful and on guard until you deliver them to the leaders of the priests and the Levites, and to the heads of the fathers' houses of Israel, in Jerusalem, in the chambers of the house of our Lord."

[60] So the priests and the Levites who took the silver and the gold and the vessels which had been in Jerusalem carried them to the temple of the Lord.

[61]

We departed from the river Theras on the twelfth day of the first month; and we arrived in Jerusalem by the mighty hand of our Lord which was upon us; he delivered us from every enemy on the way, and so we came to Jerusalem.

[62] When we had been there three days, the silver and the gold were weighed and delivered in the house of our Lord to Meremoth the priest, son of Uriah;

[63] and with him was Eleazar the son of Phinehas, and with them were Jozabad the son of Jeshua and Moeth the son of Binnui, the Levites.

[64] The whole was counted and weighed, and the weight of everything was recorded at that very time.

[65] And those who had come back from captivity offered sacrifices to the Lord, the God of Israel, twelve bulls for all Israel, ninety-six rams,

[66] seventy-two lambs, and as a thank offering twelve he-goats -- all as a sacrifice to the Lord.

[67] And they delivered the king's orders to the royal stewards and to the governors of Coelesyria and Phoenicia; and these officials honored the people and the temple of the Lord.

[68]

After these things had been done, the principal men came to me and said,

[69] "The people of Israel and the leaders and the priests and the Levites have not put away from themselves the alien peoples of the land and their pollutions, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Moabites, the Egyptians, and the Edomites.

[70] For they and their sons have married the daughters of these people, and the holy race has been mixed with the alien peoples of the land; and from the beginning of this matter the leaders and the nobles have been sharing in this iniquity."

[71]

As soon as I heard these things I rent my garments and my holy mantle, and pulled out hair from my head and beard, and sat down in anxiety and grief.

[72] And all who were ever moved at the word of the Lord of Israel gathered round me, as I mourned over this iniquity, and I sat grief-stricken until the evening sacrifice.

[73] Then I rose from my fast, with my garments and my holy mantle rent, and kneeling down and stretching forth my hands to the Lord

[74] I said,

"O Lord, I am ashamed and confounded before thy face.

[75] For our sins have risen higher than our heads, and our mistakes have mounted up to heaven

[76] from the times of our fathers, and we are in great sin to this day.

[77] And because of our sins and the sins of our fathers we with our brethren and our kings and our priests were given over to the kings of the earth, to the sword and captivity and plundering, in shame until this day.

[78] And now in some measure mercy has come to us from thee, O Lord, to leave to us a root and a name in thy holy place,

[79] and to uncover a light for us in the house of the Lord our God, and to give us food in the time of our servitude.

[80] Even in our bondage we were not forsaken by our Lord, but he brought us into favor with the kings of the Persians, so that they have given us food

[81] and glorified the temple of our Lord, and raised Zion from desolation, to give us a stronghold in Judea and Jerusalem.

[82]

"And now, O Lord, what shall we say, when we have these things? For we have transgressed thy commandments, which thou didst give by thy servants the prophets, saying,

[83] `The land which you are entering to take possession of it is a land polluted with the pollution of the aliens of the land, and they have filled it with their uncleanness.

[84] Therefore do not give your daughters in marriage to their sons, and do not take their daughters for your sons;

[85] and do not seek ever to have peace with them, in order that you may be strong and eat the good things of the land and leave it for an inheritance to your children for ever.'

[86] And all that has happened to us has come about because of our evil deeds and our great sins. For thou, O Lord, didst lift the burden of our sins

[87] and give us such a root as this; but we turned back again to transgress thy law by mixing with the uncleanness of the peoples of the land.

[88] Wast thou not angry enough with us to destroy us without leaving a root or seed or name?

[89] O Lord of Israel, thou art true; for we are left as a root to this day.

[90] Behold, we are now before thee in our iniquities; for we can no longer stand in thy presence because of these things."

[91]

While Ezra was praying and making his confession, weeping and lying upon the ground before the temple, there gathered about him a very great throng from Jerusalem, men and women and youths; for there was great weeping among the multitude.

[92] Then Shecaniah the son of Jehiel, one of the men of Israel, called out, and said to Ezra, "We have sinned against the Lord, and have married foreign women from the peoples of the land; but even now there is hope for Israel.

[93] Let us take an oath to the Lord about this, that we will put away all our foreign wives, with their children,

[94] as seems good to you and to all who obey the law of the Lord.

[95] Arise and take action, for it is your task, and we are with you to take strong measures."

[96] Then Ezra arose and had the leaders of the priests and Levites of all Israel take oath that they would do this. And they took the oath.

1Esdr.9

[1]

Then Ezra rose and went from the court of the temple to the chamber of Jehohanan the son of Eliashib,

[2] and spent the night there; and he did not eat bread or drink water, for he was mourning over the great iniquities of the multitude.

[3] And a proclamation was made throughout Judea and Jerusalem to all who had returned from the captivity that they should assemble at Jerusalem,

[4] and that if any did not meet there within two or three days, in accordance with the decision of the ruling elders, their cattle should be seized for sacrifice and the men themselves expelled from the multitude of those who had returned from the captivity.

[5]

Then the men of the tribe of Judah and Benjamin assembled at Jerusalem within three days; this was the ninth month, on the twentieth day of the month.

[6] And all the multitude sat in the open square before the temple, shivering because of the bad weather that prevailed.

[7] Then Ezra rose and said to them, "You have broken the law and married foreign women, and so have increased the sin of Israel.

[8] Now then make confession and give glory to the Lord the God of our fathers,

[9] and do his will; separate yourselves from the peoples of the land and from your foreign wives."

[10] Then all the multitude shouted and said with a loud voice, "We will do as you have said.

[11] But the multitude is great and it is winter, and we are not able to stand in the open air. This is not a work we can do in one day or two, for we have sinned too much in these things.

[12] so let the leaders of the multitude stay, and let all those in our settlements who have foreign wives come at the time appointed,

[13] with the elders and judges of each place, until we are freed from the wrath of the Lord over this matter."

[14] Jonathan the son of Asahel and Jahzeiah the son of Tikvah undertook the matter on these terms, and Meshullam and Levi and Shabbethai served with them as judges.

[15] And those who had returned from the captivity acted in accordance with all this.

[16]

Ezra the priest chose for himself the leading men of their fathers' houses, all of them by name; and on the new moon of the tenth month they began their sessions to investigate the matter.

[17] And the cases of the men who had foreign wives were brought to an end by the new moon of the first month.

[18]

Of the priests those who were brought in and found to have foreign wives were:

[19] of the sons of Jeshua the son of Jozadak and his brethren, Maaseiah, Eliezar, Jarib, and Jodan.

[20] They pledged themselves to put away their wives, and to give rams in expiation of their error.

[21] Of the sons of Immer: Hanani and Zebadiah and Maaseiah and Shemaiah and Jehiel and Azariah.

[22] Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, and Nathanael, and Gedaliah, and Elasah.

[23]

And of the Levites: Jozabad and Shimei and Kelaiah, who was Kelita, and Pethahiah and Judah and Jonah.

[24] Of the temple singers: Eliashib and Zaccur.

[25] Of the gatekeepers: Shallum and Telem.

[26]

Of Israel: of the sons of Parosh: Ramiah, Izziah, Malchijah, Mijamin, and Eleazar, and Asibias, and Benaiah.

[27] Of the sons of Elam: Mattaniah and Zechariah, Jehiel and Abdi, and Jeremoth and Elijah.

[28] Of the sons of Zattu: Elioenai, Eliashib, Othoniah, Jeremoth, and Zabad and Zerdaiah.

[29] Of the sons of Bebai: Jehohanan and Hananiah and Zabbai and Emathis.

[30] Of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, and Sheal and Jeremoth.

[31] Of the sons of Addi: Naathus and Moossias, Laccunus and Naidus, and Bescaspasmys and Sesthel, and Belnuus and Manasseas.

[32] Of the sons of Annan, Elionas and Asaias and Melchias and Sabbaias and Simon Chosamaeus.

[33] Of the sons of Hashum: Mattenai and Mattattah and Zabad and Eliphelet and Manasseh and Shimei.

[34] Of the sons of Bani: Jeremai, Maadai, Amram, Joel, Mamdai and Bedeiah and Vaniah, Carabasion and Eliashib and Machnadebai, Eliasis, Binnui, Elialis, Shimei, Shelemiah, Nethaniah. Of the sons of Ezora: Shashai, Azarel, Azael, Shemaiah, Amariah, Joseph.

[35] Of the sons of Nebo: Mattithiah, Zabad, Iddo, Joel, Benaiah.

[36] All these had married foreign women, and they put them away with their children.

[37]

The priests and the Levites and the men of Israel settled in Jerusalem and in the country. On the new moon of the seventh month, when the sons of Israel were in their settlements,

[38] the whole multitude gathered with one accord into the open square before the east gate of the temple;

[39] and they told Ezra the chief priest and reader to bring the law of Moses which had been given by the Lord God of Israel.

[40] So Ezra the chief priest brought the law, for all the multitude, men and women, and all the priests to hear the law, on the new moon of the seventh month.

[41] And he read aloud in the open square before the gate of the temple from early morning until midday, in the presence of both men and women; and all the multitude gave attention to the law.

[42] Ezra the priest and reader of the law stood on the wooden platform which had been prepared;

[43] and beside him stood Mattathiah, Shema, Anaiah, Azariah, Uriah, Hezekiah, and Baalsamus on his right hand,

[44] and on his left Pedaiah, Mishael, Malchijah, Lothasubus, Nabariah, and Zechariah.

[45] Then Ezra took up the book of the law in the sight of the multitude, for he had the place of honor in the presence of all.

[46] And when he opened the law, they all stood erect. And Ezra blessed the Lord God Most High, the God of hosts, the Almighty;

[47] and all the multitude answered, "Amen." And they lifted up their hands, and fell to the ground and worshiped the Lord.

[48] Jeshua and Anniuth and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah and Kelita, Azariah and Jozabad, Hanan, Pelaiah, the Levites, taught the law of the Lord, at the same time explaining what was read.

[49]

Then Attharates said to Ezra the chief priest and reader, and to the Levites who were teaching the multitude, and to all,

[50] "This day is holy to the Lord" -- now they were all weeping as they heard the law --

[51] "so go your way, eat the fat and drink the sweet, and send portions to those who have none;

[52] for the day is holy to the Lord; and do not be sorrowful, for the Lord will exalt you."

[53] And the Levites commanded all the people, saying, "This day is holy; do not be sorrowful."

[54] Then they all went their way, to eat and drink and enjoy themselves, and to give portions to those who had none, and to make great rejoicing;

[55] because they were inspired by the words which they had been taught. And they came together.

■

Esdras 1-8

4Ezra.1

[1] The second book of the prophet Ezra the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub,

[2] son of Ahijah, son of Phinehas, son of Eli, son of Amariah, son of Azariah, son of Meraioth, son of Arna, son of Uzzi, son of Borith, son of Abishua, son of Phinehas, son of Eleazar,

[3] son of Aaron, of the tribe of Levi, who was a captive in the country of the Medes in the reign of Artaxerxes, king of the Persians.

[4]

The word of the Lord came to me, saying,

[5] "Go and declare to my people their evil deeds, and to their children the iniquities which they have committed against me, so that they may tell their children's children

[6] that the sins of their parents have increased in them, for they have forgotten me and have offered sacrifices to strange gods.

[7] Was it not I who brought them out of the land of Egypt, out of the house of bondage? But they have angered me and despised my counsels.

[8] Pull out the hair of your head and hurl all evils upon them, for they have not obeyed my law -- they are a rebellious people.

[9] How long shall I endure them, on whom I have bestowed such great benefits?

[10] For their sake I have overthrown many kings: I struck down Pharaoh with his servants, and all his army.

[11] I have destroyed all nations before them, and scattered in the east the people of two provinces, Tyre and Sidon; I have slain all their enemies.

[12]

"But speak to them and say, Thus says the Lord:

[13] Surely it was I who brought you through the sea, and made safe highways for you where there was no road; I gave you Moses as leader and Aaron as priest;

[14] I provided light for you from a pillar of fire, and did great wonders among you. Yet you have forgotten me, says the Lord.

[15]

"Thus says the Lord Almighty: The quails were a sign to you; I gave you camps for your protection, and in them you complained.

[16] You have not exulted in my name at the destruction of your enemies, but to this day you still complain.

[17] Where are the benefits which I bestowed on you? When you were hungry and thirsty in the wilderness, did you not cry out to me,

[18] saying, `Why hast thou led us into this wilderness to kill us? It would have been better for us to serve the Egyptians than to die in this wilderness.'

[19] I pitied your groanings and gave you manna for food; you ate the bread of angels.

[20] When you were thirsty, did I not cleave the rock so that waters flowed in abundance? Because of the heat I covered you with the leaves of trees.

[21] I divided fertile lands among you; I drove out the Canaanites, the Perizzites, and the Philistines before you. What more can I do for you? says the Lord.

[22] Thus says the Lord Almighty: When you were in the wilderness, at the bitter stream, thirsty and blaspheming my name,

[23] I did not send fire upon you for your blasphemies, but threw a tree into the water and made the stream sweet.

[24]

"What shall I do to you, O Jacob? You would not obey me, O Judah. I will turn to other nations and will give them my name, that they may keep my statutes.

[25] Because you have forsaken me, I also will forsake you. When you beg mercy of me, I will show you no mercy.

[26] When you call upon me, I will not listen to you; for you have defiled your hands with blood, and your feet are swift to commit murder.

[27] It is not as though you had forsaken me; you have forsaken yourselves, says the Lord.

[28]

"Thus says the Lord Almighty: Have I not entreated you as a father entreats his sons or a mother her daughters or a nurse her children,

[29] that you should be my people and I should be your God, and that you should be my sons and I should be your father?

[30] I gathered you as a hen gathers her brood under her wings. But now, what shall I do to you? I will cast you out from my presence.

[31] When you offer oblations to me, I will turn my face from you; for I have rejected your feast days, and new moons, and circumcisions of the flesh.

[32] I sent to you my servants the prophets, but you have taken and slain them and torn their bodies in pieces; their blood I will require of you, says the Lord.

[33]

"Thus says the Lord Almighty: Your house is desolate; I will drive you out as the wind drives straw;

[34] and your sons will have no children, because with you they have neglected my commandment and have done what is evil in my sight.

[35] I will give your houses to a people that will come, who without having heard me will believe. Those to whom I have shown no signs will do what I have commanded.

[36] They have seen no prophets, yet will recall their former state.

[37] I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the things I have said.

[38]

"And now, father, look with pride and see the people coming from the east;

[39] to them I will give as leaders Abraham, Isaac, and Jacob and Hosea and Amos and Micah and Joel and Obadiah and Jonah

[40] and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah and Malachi, who is also called the messenger of the Lord.

4Ezra.2

[1]

"Thus says the Lord: I brought this people out of bondage, and I gave them commandments through my servants the prophets; but they would not listen to them, and made my counsels void.

[2] The mother who bore them says to them, `Go, my children, because I am a widow and forsaken.

[3] I brought you up with gladness; but with mourning and sorrow I have lost you, because you have sinned before the Lord God and have done what is evil in my sight.

[4] But now what can I do for you? For I am a widow and forsaken. Go, my children, and ask for mercy from the Lord.'

[5] I call upon you, father, as a witness in addition to the mother of the children, because they would not keep my covenant,

[6] that you may bring confusion upon them and bring their mother to ruin, so that they may have no offspring.

[7] Let them be scattered among the nations, let their names be blotted out from the earth, because they have despised my covenant.

[8]

"Woe to you, Assyria, who conceal the unrighteous in your midst! O wicked nation, remember what I did to Sodom and Gomorrah,

[9] whose land lies in lumps of pitch and heaps of ashes. So will I do to those who have not listened to me, says the Lord Almighty."

[10]

Thus says the Lord to Ezra: "Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel.

[11] Moreover, I will take back to myself their glory, and will give to these others the everlasting habitations, which I had prepared for Israel.

[12] The tree of life shall give them fragrant perfume, and they shall neither toil nor become weary.

[13] Ask and you will receive; pray that your days may be few, that they may be shortened. The kingdom is already prepared for you; watch!

[14] Call, O call heaven and earth to witness, for I left out evil and created good, because I live, says the Lord.

[15]

"Mother, embrace your sons; bring them up with gladness, as does the dove; establish their feet, because I have chosen you, says the Lord.

[16] And I will raise up the dead from their places, and will bring them out from their tombs, because I recognize my name in them.

[17] Do not fear, mother of sons, for I have chosen you, says the Lord.

[18] I will send you help, my servants Isaiah and Jeremiah. According to their counsel I have consecrated and prepared for you twelve trees loaded with various fruits,

[19] and the same number of springs flowing with milk and honey, and seven mighty mountains on which roses and lilies grow; by these I will fill your children with joy.

[20] Guard the rights of the widow, secure justice for the fatherless, give to the needy, defend the orphan, clothe the naked,

[21] care for the injured and the weak, do not ridicule a lame man, protect the maimed, and let the blind man have a vision of my splendor.

[22] Protect the old and the young within your walls;

[23] When you find any who are dead, commit them to the grave and mark it, and I will give you the first place in my resurrection.

[24] Pause and be quiet, my people, because your rest will come.

[25] Good nurse, nourish your sons, and strengthen their feet.

[26] Not one of the servants whom I have given you will perish, for I will require them from among your number.

[27] Do not be anxious, for when the day of tribulation and anguish comes, others shall weep and be sorrowful, but you shall rejoice and have abundance.

[28] The nations shall envy you but they shall not be able to do anything against you, says the Lord.

[29] My hands will cover you, that your sons may not see Gehenna.

[30] Rejoice, O mother, with your sons, because I will deliver you, says the Lord.

[31] Remember your sons that sleep, because I will bring them out of the hiding places of the earth, and will show mercy to them; for I am merciful, says the Lord Almighty.

[32] Embrace your children until I come, and proclaim mercy to them; because my springs run over, and my grace will not fail."

[33]

I, Ezra, received a command from the Lord on Mount Horeb to go to Israel. When I came to them they rejected me and refused the Lord's commandment.

[34] Therefore I say to you, O nations that hear and understand, "Await your shepherd; he will give you everlasting rest, because he who will come at the end of the age is close at hand.

[35] Be ready for the rewards of the kingdom, because the eternal light will shine upon you for evermore.

[36] Flee from the shadow of this age, receive the joy of your glory; I publicly call on my Savior to witness.

[37] Receive what the Lord has entrusted to you and be joyful, giving thanks to him who has called you to heavenly kingdoms.

[38] Rise and stand, and see at the feast of the Lord the number of those who have been sealed.

[39] Those who have departed from the shadow of this age have received glorious garments from the Lord.

[40] Take again your full number, O Zion, and conclude the list of your people who are clothed in white, who have fulfilled the law of the Lord.

[41] The number of your children, whom you desired, is full; beseech the Lord's power that your people, who have been called from the beginning, may be made holy."

[42]

I, Ezra, saw on Mount Zion a great multitude, which I could not number, and they all were praising the Lord with songs.

[43] In their midst was a young man of great stature, taller than any of the others, and on the head of each of them he placed a crown, but he was more exalted than they. And I was held spellbound.

[44] Then I asked an angel, "Who are these, my lord?"

[45] He answered and said to me, "These are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms."

[46] Then I said to the angel, "Who is that young man who places crowns on them and puts palms in their hands?"

[47] He answered and said to me, "He is the Son of God, whom they confessed in the world." So I began to praise those who had stood valiantly for the name of the Lord.

[48] Then the angel said to me, "Go, tell my people how great and many are the wonders of the Lord God which you have seen."

4Ezra.3

[1]

In the thirtieth year after the destruction of our city, I Salathiel, who am also called Ezra, was in Babylon. I was troubled as I lay on my bed, and my thoughts welled up in my heart,

[2] because I saw the desolation of Zion and the wealth of those who lived in Babylon.

[3] My spirit was greatly agitated, and I began to speak anxious words to the Most High, and said,

[4] "O sovereign Lord, didst thou not speak at the beginning when thou didst form the earth -- and that without help -- and didst command the dust

[5] and it gave thee Adam, a lifeless body? Yet he was the workmanship of thy hands, and thou didst breathe into him the breath of life, and he was made alive in thy presence.

[6] And thou didst lead him into the garden which thy right hand had planted before the earth appeared.

[7] And thou didst lay upon him one commandment of thine; but he transgressed it, and immediately thou didst appoint death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number.

[8] And every nation walked after its own will and did ungodly things before thee and scorned thee, and thou didst not hinder them.

[9] But again, in its time thou didst bring the flood upon the inhabitants of the world and destroy them.

[10] And the same fate befell them: as death came upon Adam, so the flood upon them.

[11] But thou didst leave one of them, Noah with his household, and all the righteous who have descended from him.

[12]

"When those who dwelt on earth began to multiply, they produced children and peoples and many nations, and again they began to be more ungodly than were their ancestors.

[13] And when they were committing iniquity before thee, thou didst choose for thyself one of them, whose name was Abraham;

[14] and thou didst love him, and to him only didst thou reveal the end of the times, secretly by night.

[15] Thou didst make with him an everlasting covenant, and promise him that thou wouldst never forsake his descendants; and thou gavest to him Isaac, and to Isaac thou gavest Jacob and Esau.

[16] And thou didst set apart Jacob for thyself, but Esau thou didst reject; and Jacob became a great multitude.

[17] And when thou didst lead his descendants out of Egypt, thou didst bring them to Mount Sinai.

[18] Thou didst bend down the heavens and shake the earth, and move the world, and make the depths to tremble, and trouble the times.

[19] And thy glory passed through the four gates of fire and earthquake and wind and ice, to give the law to the descendants of Jacob, and thy commandment to the posterity of Israel.

[20]

"Yet thou didst not take away from them their evil heart, so that thy law might bring forth fruit in them.

[21] For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him.

[22] Thus the disease became permanent; the law was in the people's heart along with the evil root, but what was good departed, and the evil remained.

[23] So the times passed and the years were completed, and thou didst raise up for thyself a servant, named David.

[24] And thou didst command him to build a city for thy name, and in it to offer thee oblations from what is thine.

[25] This was done for many years; but the inhabitants of the city transgressed,

[26] in everything doing as Adam and all his descendants had done, for they also had the evil heart.

[27] So thou didst deliver the city into the hands of thy enemies.

[28]

"Then I said in my heart, Are the deeds of those who inhabit Babylon any better? Is that why she has gained dominion over Zion?

[29] For when I came here I saw ungodly deeds without number, and my soul has seen many sinners during these thirty years. And my heart failed me,

[30] for I have seen how thou dost endure those who sin, and hast spared those who act wickedly, and hast destroyed thy people, and hast preserved thy enemies,

[31] and hast not shown to any one how thy way may be comprehended. Are the deeds of Babylon better than those of Zion?

[32] Or has another nation known thee besides Israel? Or what tribes have so believed thy covenants as these tribes of Jacob?

[33] Yet their reward has not appeared and their labor has borne no fruit. For I have traveled widely among the nations and have seen that they abound in wealth, though they are unmindful of thy commandments.

[34] Now therefore weigh in a balance our iniquities and those of the inhabitants of the world; and so it will be found which way the turn of the scale will incline.

[35] When have the inhabitants of the earth not sinned in thy sight? Or what nation has kept thy commandments so well?

[36] Thou mayest indeed find individual men who have kept thy commandments, but nations thou wilt not find."

4Ezra.4

[1]

Then the angel that had been sent to me, whose name was Uriel, answered

[2] and said to me, "Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?"

[3] Then I said, "Yes, my lord." And he replied to me, "I have been sent to show you three ways, and to put before you three problems.

[4] If you can solve one of them for me, I also will show you the way you desire to see, and will teach you why the heart is evil."

[5]

I said, "Speak on, my lord."

And he said to me, "Go, weigh for me the weight of fire, or measure for me a measure of wind, or call back for me the day that is past."

[6]

I answered and said, "Who of those that have been born can do this, that you ask me concerning these things?"

[7]

And he said to me, "If I had asked you, `How many dwellings are in the heart of the sea, or how many streams are at the source of the deep, or how many streams are above the firmament, or which are the exits of hell, or which are the entrances of paradise?'

[8] Perhaps you would have said to me, `I never went down into the deep, nor as yet into hell, neither did I ever ascend into heaven.'

[9] But now I have asked you only about fire and wind and the day, things through which you have passed and without which you cannot exist, and you have given me no answer about them!"

[10] And he said to me, "You cannot understand the things with which you have grown up;

[11] how then can your mind comprehend the way of the Most High? And how can one who is already worn out by the corrupt world understand incorruption?" When I heard this, I fell on my face

[12] and said to him, "It would be better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why."

[13]

He answered me and said, "I went into a forest of trees of the plain, and they made a plan

[14] and said, `Come, let us go and make war against the sea, that it may recede before us, and that we may make for ourselves more forests.'

[15] And in like manner the waves of the sea also made a plan and said, `Come, let us go up and subdue the forest of the plain so that there also we may gain more territory for ourselves.'

[16] But the plan of the forest was in vain, for the fire came and consumed it;

[17] likewise also the plan of the waves of the sea, for the sand stood firm and stopped them.

[18] If now you were a judge between them, which would you undertake to justify, and which to condemn?"

[19]

I answered and said, "Each has made a foolish plan, for the land is assigned to the forest, and to the sea is assigned a place to carry its waves."

[20]

He answered me and said, "You have judged rightly, but why have you not judged so in your own case?

[21] For as the land is assigned to the forest and the sea to its waves, so also those who dwell upon earth can understand only what is on the earth, and he who is above the heavens can understand what is above the height of the heavens."

[22]

Then I answered and said, "I beseech you, my lord, why have I been endowed with the power of understanding?

[23] For I did not wish to inquire about the ways above, but about those things which we daily experience: why Israel has been given over to the Gentiles as a reproach; why the people whom you loved has been given over to godless tribes, and the law of our fathers has been made of no effect and the written covenants no longer exist;

[24] and why we pass from the world like locusts, and our life is like a mist, and we are not worthy to obtain mercy.

[25] But what will he do for his name, by which we are called? It is about these things that I have asked."

[26]

He answered me and said, "If you are alive, you will see, and if you live long, you will often marvel, because the age is hastening swiftly to its end.

[27] For it will not be able to bring the things that have been promised to the righteous in their appointed times, because this age is full of sadness and infirmities.

[28] For the evil about which you ask me has been sown, but the harvest of it has not yet come.

[29] If therefore that which has been sown is not reaped, and if the place where the evil has been sown does not pass away, the field where the good has been sown will not come.

[30] For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now, and will produce until the time of threshing comes!

[31] Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced.

[32] When heads of grain without number are sown, how great a threshing floor they will fill!"

[33]

Then I answered and said, "How long and when will these things be? Why are our years few and evil?"

[34] He answered me and said, "You do not hasten faster than the Most High, for your haste is for yourself, but the Highest hastens on behalf of many.

[35] Did not the souls of the righteous in their chambers ask about these matters, saying, `How long are we to remain here? And when will come the harvest of our reward?

[36] And Jeremiel the archangel answered them and said, `When the number of those like yourselves is completed; for he has weighed the age in the balance,

[37] and measured the times by measure, and numbered the times by number; and he will not move or arouse them until that measure is fulfilled.'"

[38]

Then I answered and said, "O sovereign Lord, but all of us also are full of ungodliness.

[39] And it is perhaps on account of us that the time of threshing is delayed for the righteous -- on account of the sins of those who dwell on earth."

[40]

He answered me and said, "Go and ask a woman who is with child if, when her nine months have been completed, her womb can keep the child within her any longer."

[41]

And I said, "No, lord, it cannot."

And he said to me, "In Hades the chambers of the souls are like the womb.

[42] For just as a woman who is in travail makes haste to escape the pangs of birth, so also do these places hasten to give back those things that were committed to them from the beginning.

[43] Then the things that you desire to see will be disclosed to you."

[44]

I answered and said, "If I have found favor in your sight, and if it is possible, and if I am worthy,

[45] show me this also: whether more time is to come than has passed, or whether for us the greater part has gone by.

[46] For I know what has gone by, but I do not know what is to come."

[47]

And he said to me, "Stand at my right side, and I will show you the interpretation of a parable."

[48]

So I stood and looked, and behold, a flaming furnace passed by before me, and when the flame had gone by I looked, and behold, the smoke remained.

[49] And after this a cloud full of water passed before me and poured down a heavy and violent rain, and when the rainstorm had passed, drops remained in the cloud.

[50]

And he said to me, "Consider it for yourself; for as the rain is more than the drops, and the fire is greater than the smoke, so the quantity that passed was far greater; but drops and smoke remained."

[51]

Then I prayed and said, "Do you think that I shall live until those days? Or who will be alive in those days?"

[52]

He answered me and said, "Concerning the signs about which you ask me, I can tell you in part; but I was not sent to tell you concerning your life, for I do not know.

4Ezra.5

[1]

"Now concerning the signs: behold, the days are coming when those who dwell on earth shall be seized with great terror, and the way of truth shall be hidden, and the land shall be barren of faith.

[2] And unrighteousness shall be increased beyond what you yourself see, and beyond what you heard of formerly.

[3] And the land which you now see ruling shall be waste and untrodden, and men shall see it desolate.

[4] But if the Most High grants that you live, you shall see it thrown into confusion after the third period; and the sun shall suddenly shine forth at night,

and the moon during the day.

[5] Blood shall drip from wood,

and the stone shall utter its voice;

the peoples shall be troubled,

and the stars shall fall.

[6] And one shall reign whom those who dwell on earth do not expect, and the birds shall fly away together;

[7] and the sea of Sodom shall cast up fish; and one whom the many do not know shall make his voice heard by night, and all shall hear his voice.

[8] There shall be chaos also in many places, and fire shall often break out, and the wild beasts shall roam beyond their haunts, and menstruous women shall bring forth monsters.

[9] And salt waters shall be found in the sweet, and all friends shall conquer one another; then shall reason hide itself, and wisdom shall withdraw into its chamber,

[10] and it shall be sought by many but shall not be found, and unrighteousness and unrestraint shall increase on earth.

[11] And one country shall ask its neighbor, `Has righteousness, or any one who does right, passed through you?' And it will answer, `No.'

[12] And at that time men shall hope but not obtain; they shall labor but their ways shall not prosper.

[13] These are the signs which I am permitted to tell you, and if you pray again, and weep as you do now, and fast for seven days, you shall hear yet greater things than these."

[14]

Then I awoke, and my body shuddered violently, and my soul was so troubled that it fainted.

[15] But the angel who had come and talked with me held me and strengthened me and set me on my feet.

[16]

Now on the second night Phaltiel, a chief of the people, came to me and said, "Where have you been? And why is your face sad?

[17] Or do you not know that Israel has been entrusted to you in the land of their exile?

[18] Rise therefore and eat some bread, so that you may not forsake us, like a shepherd who leaves his flock in the power of cruel wolves."

[19]

Then I said to him, "Depart from me and do not come near me for seven days, and then you may come to me."

He heard what I said and left me.

[20] So I fasted seven days, mourning and weeping, as Uriel the angel had commanded me.

[21]

And after seven days the thoughts of my heart were very grievous to me again.

[22] Then my soul recovered the spirit of understanding, and I began once more to speak words in the presence of the Most High.

[23] And I said, "O sovereign Lord, from every forest of the earth and from all its trees thou hast chosen one vine,

[24] and from all the lands of the world thou hast chosen for thyself one region, and from all the flowers of the world thou hast chosen for thyself one lily,

[25] and from all the depths of the sea thou hast filled for thyself one river, and from all the cities that have been built thou hast consecrated Zion for thyself,

[26] and from all the birds that have been created thou hast named for thyself one dove, and from all the flocks that have been made thou hast provided for thyself one sheep,

[27] and from all the multitude of peoples thou hast gotten for thyself one people; and to this people, whom thou hast loved, thou hast given the law which is approved by all.

[28] And now, O Lord, why hast thou given over the one to the many, and dishonored the one root beyond the others, and scattered thine only one among the many?

[29] And those who opposed thy promises have trodden down those who believed thy covenants.

[30] If thou dost really hate thy people, they should be punished at thy own hands."

[31]

When I had spoken these words, the angel who had come to me on a previous night was sent to me,

[32] and he said to me, "Listen to me, and I will instruct you; pay attention to me, and I will tell you more."

[33]

And I said, "Speak, my lord." And he said to me, "Are you greatly disturbed in mind over Israel? Or do you love him more than his Maker does?"

[34]

And I said, "No, my lord, but because of my grief I have spoken; for every hour I suffer agonies of heart, while I strive to understand the way of the Most High and to search out part of his judgment."

[35]

And he said to me, "You cannot." And I said, "Why not, my lord? Why then was I born? Or why did not my mother's womb become my grave, that I might not see the travail of Jacob and the exhaustion of the people of Israel?"

[36]

He said to me, "Count up for me those who have not yet come, and gather for me the scattered raindrops, and make the withered flowers bloom again for me;

[37] open for me the closed chambers, and bring forth for me the winds shut up in them, or show me the picture of a voice; and then I will explain to you the travail that you ask to understand."

[38]

And I said, "O sovereign Lord, who is able to know these things except he whose dwelling is not with men?

[39] As for me, I am without wisdom, and how can I speak concerning the things which thou hast asked me?"

[40]

He said to me, "Just as you cannot do one of the things that were mentioned, so you cannot discover my judgment, or the goal of the love that I have promised my people."

[41]

And I said, "Yet behold, O Lord, thou dost have charge of those who are alive at the end, but what will those do who were before us, or we, or those who come after us?"

[42]

He said to me, "I shall liken my judgment to a circle; just as for those who are last there is no slowness, so for those who are first there is no haste."

[43]

Then I answered and said, "Couldst thou not have created at one time those who have been and those who are and those who will be, that thou mightest show thy judgment the sooner?"

[44]

He replied to me and said, "The creation cannot make more haste than the Creator, neither can the world hold at one time those who have been created in it."

[45]

And I said, "How hast thou said to thy servant that thou wilt certainly give life at one time to thy creation? If therefore all creatures will live at one time and the creation will sustain them, it might even now be able to support all of them present at one time."

[46]

He said to me, "Ask a woman's womb, and say to it, `If you bear ten children, why one after another?' Request it therefore to produce ten at one time."

[47]

I said, "Of course it cannot, but only each in its own time."

[48]

He said to me, "Even so have I given the womb of the earth to those who from time to time are sown in it.

[49] For as an infant does not bring forth, and a woman who has become old does not bring forth any longer, so have I organized the world which I created."

[50]

Then I inquired and said, "Since thou hast now given me the opportunity, let me speak before thee. Is our mother, of whom thou hast told me, still young? Or is she now approaching old age?"

[51]

He replied to me, "Ask a woman who bears children, and she will tell you.

[52] Say to her, "Why are those whom you have borne recently not like those whom you bore before, but smaller in stature?'

[53] And she herself will answer you, `Those born in the strength of youth are different from those born during the time of old age, when the womb is failing.'

[54] Therefore you also should consider that you and your contemporaries are smaller in stature than those who were before you,

[55] and those who come after you will be smaller than you, as born of a creation which already is aging and passing the strength of youth."

[56]

And I said, "O Lord, I beseech thee, if I have found favor in thy sight, show thy servant through whom thou dost visit thy creation."

4Ezra.6

[1]

And he said to me, "At the beginning of the circle of the earth, before the portals of the world were in place, and before the assembled winds blew,

[2] and before the rumblings of thunder sounded, and before the flashes of lightning shone, and before the foundations of paradise were laid,

[3] and before the beautiful flowers were seen, and before the powers of movement were established, and before the innumerable hosts of angels were gathered together,

[4] and before the heights of the air were lifted up, and before the measures of the firmaments were named, and before the footstool of Zion was established,

[5] and before the present years were reckoned; and before the imaginations of those who now sin were estranged, and before those who stored up treasures of faith were sealed --

[6] then I planned these things, and they were made through me and not through another, just as the end shall come through me and not through another."

[7]

And I answered and said, "What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?"

[8]

He said to me, "From Abraham to Isaac, because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the beginning.

[9] For Esau is the end of this age, and Jacob is the beginning of the age that follows.

[10] For the beginning of a man is his hand, and the end of a man is his heel; between the heel and the hand seek for nothing else, Ezra!"

[11]

I answered and said, "O sovereign Lord, if I have found favor in thy sight,

[12] show thy servant the end of thy signs which thou didst show me in part on a previous night."

[13]

He answered and said to me, "Rise to your feet and you will hear a full, resounding voice.

[14] And if the place where you are standing is greatly shaken

[15] while the voice is speaking, do not be terrified; because the word concerns the end, and the foundations of the earth will understand

[16] that the speech concerns them. They will tremble and be shaken, for they know that their end must be changed."

[17]

When I heard this, I rose to my feet and listened, and behold, a voice was speaking, and its sound was like the sound of many waters.

[18] And it said, "Behold, the days are coming, and it shall be that when I draw near to visit the inhabitants of the earth,

[19] and when I require from the doers of iniquity the penalty of their iniquity, and when the humiliation of Zion is complete,

[20] and when the seal is placed upon the age which is about to pass away, then I will show these signs: the books shall be opened before the firmament, and all shall see it together.

[21] Infants a year old shall speak with their voices, and women with child shall give birth to premature children at three and four months, and these shall live and dance.

[22] Sown places shall suddenly appear unsown, and full storehouses shall suddenly be found to be empty;

[23] and the trumpet shall sound aloud, and when all hear it, they shall suddenly be terrified.

[24] At that time friends shall make war on friends like enemies, and the earth and those who inhabit it shall be terrified, and the springs of the fountains shall stand still, so that for three hours they shall not flow.

[25]

"And it shall be that whoever remains after all that I have foretold to you shall himself be saved and shall see my salvation and the end of my world.

[26] And they shall see the men who were taken up, who from their birth have not tasted death; and the heart of the earth's inhabitants shall be changed and converted to a different spirit.

[27] For evil shall be blotted out, and deceit shall be quenched;

[28] faithfulness shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be revealed."

[29]

While he spoke to me, behold, little by little the place where I was standing began to rock to and fro.

[30] And he said to me, "I have come to show you these things this night.

[31] If therefore you will pray again and fast again for seven days, I will again declare to you greater things than these,

[32] because your voice has surely been heard before the Most High; for the Mighty One has seen your uprightness and has also observed the purity which you have maintained from your youth.

[33] Therefore he sent me to show you all these things, and to say to you: `Believe and do not be afraid!

[34] Do not be quick to think vain thoughts concerning the former times, lest you be hasty concerning the last times.'"

[35]

Now after this I wept again and fasted seven days as before, in order to complete the three weeks as I had been told.

[36] And on the eighth night my heart was troubled within me again, and I began to speak in the presence of the Most High.

[37] For my spirit was greatly aroused, and my soul was in distress.

[38]

I said, "O Lord, thou didst speak at the beginning of creation, and didst say on the first day, `Let heaven and earth be made,' and thy word accomplished the work.

[39] And then the Spirit was hovering, and darkness and silence embraced everything; the sound of man's voice was not yet there.

[40] Then thou didst command that a ray of light be brought forth from thy treasuries, so that thy works might then appear.

[41]

"Again, on the second day, thou didst create the spirit of the firmament, and didst command him to divide and separate the waters, that one part might move upward and the other part remain beneath.

[42]

"On the third day thou didst command the waters to be gathered together in the seventh part of the earth; six parts thou didst dry up and keep so that some of them might be planted and cultivated and be of service before thee.

[43] For thy word went forth, and at once the work was done.

[44] For immediately fruit came forth in endless abundance and of varied appeal to the taste; and flowers of inimitable color; and odors of inexpressible fragrance. These were made on the third day.

[45]

"On the fourth day thou didst command the brightness of the sun, the light of the moon, and the arrangement of the stars to come into being;

[46] and thou didst command them to serve man, who was about to be formed.

[47]

"On the fifth day thou didst command the seventh part, where the water had been gathered together, to bring forth living creatures, birds, and fishes; and so it was done.

[48] The dumb and lifeless water produced living creatures, as it was commanded, that therefore the nations might declare thy wondrous works.

[49]

"Then thou didst keep in existence two living creatures; the name of one thou didst call Behemoth and the name of the other Leviathan.

[50] And thou didst separate one from the other, for the seventh part where the water had been gathered together could not hold them both.

[51] And thou didst give Behemoth one of the parts which had been dried up on the third day, to live in it, where there are a thousand mountains;

[52] but to Leviathan thou didst give the seventh part, the watery part; and thou hast kept them to be eaten by whom thou wilt, and when thou wilt.

[53]

"On the sixth day thou didst command the earth to bring forth before thee cattle, beasts, and creeping things;

[54] and over these thou didst place Adam, as ruler over all the works which thou hadst made; and from him we have all come, the people whom thou hast chosen.

[55]

"All this I have spoken before thee, O Lord, because thou hast said that it was for us that thou didst create this world.

[56] As for the other nations which have descended from Adam, thou hast said that they are nothing, and that they are like spittle, and thou hast compared their abundance to a drop from a bucket.

[57] And now, O Lord, behold, these nations, which are reputed as nothing, domineer over us and devour us.

[58] But we thy people, whom thou hast called thy first-born, only begotten, zealous for thee, and most dear, have been given into their hands.

[59] If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?"

4Ezra.7

[1]

When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again,

[2] and he said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."

[3]

I said, "Speak, my lord." And he said to me, "There is a sea set in a wide expanse so that it is broad and vast,

[4] but it has an entrance set in a narrow place, so that it is like a river.

[5] If any one, then, wishes to reach the sea, to look at it or to navigate it, how can he come to the broad part unless he passes through the narrow part?

[6] Another example: There is a city built and set on a plain, and it is full of all good things;

[7] but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left;

[8] and there is only one path lying between them, that is, between the fire and the water, so that only one man can walk upon that path.

[9] If now that city is given to a man for an inheritance, how will the heir receive his inheritance unless he passes through the danger set before him?"

[10]

I said, "He cannot, lord." And he said to me, "So also is Israel's portion.

[11] For I made the world for their sake, and when Adam transgressed my statutes, what had been made was judged.

[12] And so the entrances of this world were made narrow and sorrowful and toilsome; they are few and evil, full of dangers and involved in great hardships.

[13] But the entrances of the greater world are broad and safe, and really yield the fruit of immortality.

[14] Therefore unless the living pass through the difficult and vain experiences, they can never receive those things that have been reserved for them.

[15] But now why are you disturbed, seeing that you are to perish? And why are you moved, seeing that you are mortal?

[16] And why have you not considered in your mind what is to come, rather than what is now present?"

[17]

Then I answered and said, "O sovereign Lord, behold, thou hast ordained in thy law that the righteous shall inherit these things, but that the ungodly shall perish.

[18] The righteous therefore can endure difficult circumstances while hoping for easier ones; but those who have done wickedly have suffered the difficult circumstances and will not see the easier ones."

[19]

And he said to me, "You are not a better judge than God, or wiser than the Most High!

[20] Let many perish who are now living, rather than that the law of God which is set before them be disregarded!

[21] For God strictly commanded those who came into the world, when they came, what they should do to live, and what they should observe to avoid punishment.

[22] Nevertheless they were not obedient, and spoke against him; they devised for themselves vain thoughts,

[23] and proposed to themselves wicked frauds;

they even declared that the Most High does not exist,

and they ignored his ways!

[24] They scorned his law,

and denied his covenants;

they have been unfaithful to his statutes,

and have not performed his works.

[25]

"Therefore, Ezra, empty things are for the empty, and full things are for the full.

[26] For behold, the time will come, when the signs which I have foretold to you will come to pass, that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.

[27] And every one who has been delivered from the evils that I have foretold shall see my wonders.

[28] For my son the Messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years.

[29] And after these years my son the Messiah shall die, and all who draw human breath.

[30] And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one shall be left.

[31] And after seven days the world, which is not yet awake, shall be roused, and that which is corruptible shall perish.

[32] And the earth shall give up those who are asleep in it, and the dust those who dwell silently in it; and the chambers shall give up the souls which have been committed to them.

[33] And the Most High shall be revealed upon the seat of judgment, and compassion shall pass away, and patience shall be withdrawn;

[34] but only judgment shall remain, truth shall stand, and faithfulness shall grow strong.

[35] And recompense shall follow, and the reward shall be manifested; righteous deeds shall awake, and unrighteous deeds shall not sleep.

[36] Then the pit of torment shall appear, and opposite it shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight.

[37] Then the Most High will say to the nations that have been raised from the dead, `Look now, and understand whom you have denied, whom you have not served, whose commandments you have despised!

[38] Look on this side and on that; here are delight and rest, and there are fire and torments!' Thus he will speak to them on the day of judgment --

[39] a day that has no sun or moon or stars,

[40] or cloud or thunder or lightning or wind or water or air, or darkness or evening or morning,

[41] or summer or spring or heat or winter or frost or cold or hail or rain or dew,

[42] or noon or night, or dawn or shining or brightness or light, but only the splendor of the glory of the Most High, by which all shall see what has been determined for them.

[43] For it will last for about a week of years.

[44] This is my judgment and its prescribed order; and to you alone have I shown these things."

[45]

I answered and said, "O sovereign Lord, I said then and I say now: Blessed are those who are alive and keep thy commandments!

[46] But what of those for whom I prayed? For who among the living is there that has not sinned, or who among men that has not transgressed thy covenant?

[47] And now I see that the world to come will bring delight to few, but torments to many.

[48] For an evil heart has grown up in us, which has alienated us from God, and has brought us into corruption and the ways of death, and has shown us the paths of perdition and removed us far from life -- and that not just a few of us but almost all who have been created!"

[49]

He answered me and said, "Listen to me, Ezra, and I will instruct you, and will admonish you yet again.

[50] For this reason the Most High has made not one world but two.

[51] For whereas you have said that the righteous are not many but few, while the ungodly abound, hear the explanation for this.

[52]

"If you have just a few precious stones, will you add to them lead and clay?"

[53]

I said, "Lord, how could that be?"

[54]

And he said to me, "Not only that, but ask the earth and she will tell you; defer to her, and she will declare it to you.

[55] Say to her, `You produce gold and silver and brass, and also iron and lead and clay;

[56] but silver is more abundant than gold, and brass than silver, and iron than brass, and lead than iron, and clay than lead.'

[57] Judge therefore which things are precious and desirable, those that are abundant or those that are rare?"

[58]

I said, "O sovereign Lord, what is plentiful is of less worth, for what is more rare is more precious."

[59]

He answered me and said, "Weigh within yourself what you have thought, for he who has what is hard to get rejoices more than he who has what is plentiful.

[60] So also will be the judgment which I have promised; for I will rejoice over the few who shall be saved, because it is they who have made my glory to prevail now, and through them my name has now been honored.

[61] And I will not grieve over the multitude of those who perish; for it is they who are now like a mist, and are similar to a flame and smoke -- they are set on fire and burn hotly, and are extinguished."

[62]

I replied and said, "O earth, what have you brought forth, if the mind is made out of the dust like the other created things!

[63] For it would have been better if the dust itself had not been born, so that the mind might not have been made from it.

[64] But now the mind grows with us, and therefore we are tormented, because we perish and know it.

[65] Let the human race lament, but let the beasts of the field be glad; let all who have been born lament, but let the four-footed beasts and the flocks rejoice!

[66] For it is much better with them than with us; for they do not look for a judgment, nor do they know of any torment or salvation promised to them after death.

[67] For what does it profit us that we shall be preserved alive but cruelly tormented?

[68] For all who have been born are involved in iniquities, and are full of sins and burdened with transgressions.

[69] And if we were not to come into judgment after death, perhaps it would have been better for us."

[70]

He answered me and said, "When the Most High made the world and Adam and all who have come from him, he first prepared the judgment and the things that pertain to the judgment.

[71] And now understand from your own words, for you have said that the mind grows with us.

[72] For this reason, therefore, those who dwell on earth shall be tormented, because though they had understanding they committed iniquity, and though they received the commandments they did not keep them, and though they obtained the law they dealt unfaithfully with what they received.

[73] What, then, will they have to say in the judgment, or how will they answer in the last times?

[74] For how long the time is that the Most High has been patient with those who inhabit the world, and not for their sake, but because of the times which he has foreordained!"

[75]

I answered and said, "If I have found favor in thy sight, O Lord, show this also to thy servant: whether after death, as soon as every one of us yields up his soul, we shall be kept in rest until those times come when thou wilt renew the creation, or whether we shall be tormented at once?"

[76]

He answered me and said, "I will show you that also, but do not be associated with those who have shown scorn, nor number yourself among those who are tormented.

[77] For you have a treasure of works laid up with the Most High; but it will not be shown to you until the last times.

[78] Now, concerning death, the teaching is: When the decisive decree has gone forth from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, first of all it adores the glory of the Most High.

[79] And if it is one of those who have shown scorn and have not kept the way of the Most High, and who have despised his law, and who have hated those who fear God --

[80] such spirits shall not enter into habitations, but shall immediately wander about in torments, ever grieving and sad, in seven ways.

[81] The first way, because they have scorned the law of the Most High.

[82] The second way, because they cannot now make a good repentance that they may live.

[83] The third way, they shall see the reward laid up for those who have trusted the covenants of the Most High.

[84] The fourth way, they shall consider the torment laid up for themselves in the last days.

[85] The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet.

[86] The sixth way, they shall see how some of them will pass over into torments.

[87] The seventh way, which is worse than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the glory of the Most High before whom they sinned while they were alive, and before whom they are to be judged in the last times.

[88]

"Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body.

[89] During the time that they lived in it, they laboriously served the Most High, and withstood danger every hour, that they might keep the law of the Lawgiver perfectly.

[90] Therefore this is the teaching concerning them:

[91] First of all, they shall see with great joy the glory of him who receives them, for they shall have rest in seven orders.

[92] The first order, because they have striven with great effort to overcome the evil thought which was formed with them, that it might not lead them astray from life into death.

[93] The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them.

[94] The third order, they see the witness which he who formed them bears concerning them, that while they were alive they kept the law which was given them in trust.

[95] The fourth order, they understand the rest which they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory which awaits them in the last days.

[96] The fifth order, they rejoice that they have now escaped what is corruptible, and shall inherit what is to come; and besides they see the straits and toil from which they have been delivered, and the spacious liberty which they are to receive and enjoy in immortality.

[97] The sixth order, when it is shown to them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.

[98] The seventh order, which is greater than all that have been mentioned, because they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they hasten to behold the face of him whom they served in life and from whom they are to receive their reward when glorified.

[99] This is the order of the souls of the righteous, as henceforth is announced; and the aforesaid are the ways of torment which those who would not give heed shall suffer hereafter."

[100]

I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"

[101]

He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."

[102]

I answered and said, "If I have found favor in thy sight, show further to me, thy servant, whether on the day of judgment the righteous will be able to intercede for the ungodly or to entreat the Most High for them,

[103] fathers for sons or sons for parents, brothers for brothers, relatives for their kinsmen, or friends for those who are most dear."

[104]

He answered me and said, "Since you have found favor in my sight, I will show you this also. The day of judgment is decisive and displays to all the seal of truth. Just as now a father does not send his son, or a son his father, or a master his servant, or a friend his dearest friend, to be ill or sleep or eat or be healed in his stead,

[105] so no one shall ever pray for another on that day, neither shall any one lay a burden on another; for then every one shall bear his own righteousness and unrighteousness."

[36(106)]

I answered and said, "How then do we find that first Abraham prayed for the people of Sodom, and Moses for our fathers who sinned in the desert,

[37(107)] and Joshua after him for Israel in the days of Achan,

[38(108)] and Samuel in the days of Saul, and David for the plague, and Solomon for those in the sanctuary,

[39(109)] and Elijah for those who received the rain, and for the one who was dead, that he might live,

[40(110)] and Hezekiah for the people in the days of Sennacherib, and many others prayed for many?

[41(111)] If therefore the righteous have prayed for the ungodly now, when corruption has increased and unrighteousness has multiplied, why will it not be so then as well?"

[42(112)]

He answered me and said, "This present world is not the end; the full glory does not abide in it; therefore those who were strong prayed for the weak.

[43(113)] But the day of judgment will be the end of this age and the beginning of the immortal age to come, in which corruption has passed away,

[44(114)] sinful indulgence has come to an end, unbelief has been cut off, and righteousness has increased and truth has appeared.

[45(115)] Therefore no one will then be able to have mercy on him who has been condemned in the judgment, or to harm him who is victorious."

[46(116)]

I answered and said, "This is my first and last word, that it would have been better if the earth had not produced Adam, or else, when it had produced him, had restrained him from sinning.

[47(117)] For what good is it to all that they live in sorrow now and expect punishment after death?

[48(118)] O Adam, what have you done? For though it was you who sinned, the fall was not yours alone, but ours also who are your descendants.

[49(119)] For what good is it to us, if an eternal age has been promised to us, but we have done deeds that bring death?

[50(120)] And what good is it that an everlasting hope has been promised to us, but we have miserably failed?

[51(121)] Or that safe and healthful habitations have been reserved for us, but we have lived wickedly?

[52(122)] Or that the glory of the Most High will defend those who have led a pure life, but we have walked in the most wicked ways?

[53(123)] Or that a paradise shall be revealed, whose fruit remains unspoiled and in which are abundance and healing, but we shall not enter it,

[54(124)] because we have lived in unseemly places?

[55(125)] Or that the faces of those who practiced self-control shall shine more than the stars, but our faces shall be blacker than darkness?

[56(126)] For while we lived and committed iniquity we did not consider what we should suffer after death."

[57(127)]

He answered and said, "This is the meaning of the contest which every man who is born on earth shall wage,

[58(128)] that if he is defeated he shall suffer what you have said, but if he is victorious he shall receive what I have said.

[59(129)] For this is the way of which Moses, while he was alive, spoke to the people, saying, `Choose for yourself life, that you may live!'

[60(130)] But they did not believe him, or the prophets after him, or even myself who have spoken to them.

[61(131)] Therefore there shall not be grief at their destruction, so much as joy over those to whom salvation is assured."

[62(132)]

I answered and said, "I know, O Lord, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world;

[63(133)] and gracious, because he is gracious to those who turn in repentance to his law;

[64(134)] and patient, because he shows patience toward those who have sinned, since they are his own works;

[65(135)] and bountiful, because he would rather give than take away;

[66(136)] and abundant in compassion, because he makes his compassions abound more and more to those now living and to those who are gone and to those yet to come,

[67(137)] for if he did not make them abound, the world with those who inhabit it would not have life;

[68(138)] and he is called giver, because if he did not give out of his goodness so that those who have committed iniquities might be relieved of them, not one ten-thousandth of mankind could have life;

[69(139)] and judge, because if he did not pardon those who were created by his word and blot out the multitude of their sins,

[70(140)] there would probably be left only very few of the innumerable multitude."

■

Esdras 9-16

4Ezra.8

[1]

He answered me and said, "The Most High made this world for the sake of many, but the world to come for the sake of few.

[2] But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides very much clay from which earthenware is made, but only a little dust from which gold comes; so is the course of the present world.

[3] Many have been created, but few shall be saved."

[4]

I answered and said, "Then drink your fill of understanding, O my soul, and drink wisdom, O my heart!

[5] For not of your own will did you come into the world, and against your will you depart, for you have been given only a short time to live.

[6] O Lord who are over us, grant to thy servant that we may pray before thee, and give us seed for our heart and cultivation of our understanding so that fruit may be produced, by which every mortal who bears the likeness of a human being may be able to live.

[7] For thou alone dost exist, and we are a work of thy hands, as thou hast declared.

[8] And because thou dost give life to the body which is now fashioned in the womb, and dost furnish it with members, what thou hast created is preserved in fire and water, and for nine months the womb which thou has formed endures thy creation which has been created in it.

[9] But that which keeps and that which is kept shall both be kept by thy keeping. And when the womb gives up again what has been created in it,

[10] thou hast commanded that from the members themselves (that is, from the breasts) milk should be supplied which is the fruit of the breasts,

[11] so that what has been fashioned may be nourished for a time; and afterwards thou wilt guide him in thy mercy.

[12] Thou hast brought him up in thy righteousness, and instructed him in thy law, and reproved him in thy wisdom.

[13] Thou wilt take away his life, for he is thy creation; and thou wilt make him live, for he is thy work.

[14] If then thou wilt suddenly and quickly destroy him who with so great labor was fashioned by thy command, to what purpose was he made?

[15] And now I will speak out: About all mankind thou knowest best; but I will speak about thy people, for whom I am grieved,

[16] and about thy inheritance, for whom I lament, and about Israel, for whom I am sad, and about the seed of Jacob, for whom I am troubled.

[17] Therefore I will pray before thee for myself and for them, for I see the failings of us who dwell in the land,

[18] and I have heard of the swiftness of the judgment that is to come.

[19] Therefore hear my voice, and understand my words, and I will speak before thee."

The beginning of the words of Ezra's prayer, before he was taken up. He said:

[20] "O Lord who inhabitest eternity, whose eyes are exalted and whose upper chambers are in the air,

[21] whose throne is beyond measure and whose glory is beyond comprehension, before whom the hosts of angels stand trembling

[22] and at whose command they are changed to wind and fire, whose word is sure and whose utterances are certain, whose ordinance is strong and whose command is terrible,

[23] whose look dries up the depths and whose indignation makes the mountains melt away, and whose truth is established for ever --

[24] hear, O Lord, the prayer of thy servant, and give ear to the petition of thy creature; attend to my words.

[25] For as long as I live I will speak, and as long as I have understanding I will answer.

[26] O look not upon the sins of thy people, but at those who have served thee in truth.

[27] Regard not the endeavors of those who act wickedly, but the endeavors of those who have kept thy covenants amid afflictions.

[28] Think not on those who have lived wickedly in thy sight; but remember those who have willingly acknowledged that thou art to be feared.

[29] Let it not be thy will to destroy those who have had the ways of cattle; but regard those who have gloriously taught thy law.

[30] Be not angry with those who are deemed worse than beasts; but love those who have always put their trust in thy glory.

[31] For we and our fathers have passed our lives in ways that bring death, but thou, because of us sinners, are called merciful.

[32] For if thou hast desired to have pity on us, who have no works of righteousness, then thou wilt be called merciful.

[33] For the righteous, who have many works laid up with thee, shall receive their reward in consequence of their own deeds.

[34] But what is man, that thou art angry with him; or what is a corruptible race, that thou art so bitter against it?

[35] For in truth there is no one among those who have been born who has not acted wickedly, and among those who have existed there is no one who has not transgressed.

[36] For in this, O Lord, thy righteousness and goodness will be declared, when thou art merciful to those who have no store of good works."

[37]

He answered me and said, "Some things you have spoken rightly, and it will come to pass according to your words.

[38] For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction;

[39] but I will rejoice over the creation of the righteous, over their pilgrimage also, and their salvation, and their receiving their reward.

[40] As I have spoken, therefore, so it shall be.

[41]

"For just as the farmer sows many seeds upon the ground and plants a multitude of seedlings, and yet not all that have been sown will come up in due season, and not all that were planted will take root; so also those who have been sown in the world will not all be saved."

[42]

I answered and said, "If I have found favor before thee, let me speak.

[43] For if the farmer's seed does not come up, because it has not received thy rain in due season, or if it has been ruined by too much rain, it perishes.

[44] But man, who has been formed by thy hands and is called thy own image because he is made like thee, and for whose sake thou hast formed all things -- hast thou also made him like the farmer's seed?

[45] No, O Lord who art over us! But spare thy people and have mercy on thy inheritance, for thou hast mercy on thy own creation."

[46]

He answered me and said, "Things that are present are for those who live now, and things that are future are for those who will live hereafter.

[47] For you come far short of being able to love my creation more than I love it. But you have often compared yourself to the unrighteous. Never do so!

[48] But even in this respect you will be praiseworthy before the Most High,

[49] because you have humbled yourself, as is becoming for you, and have not deemed yourself to be among the righteous in order to receive the greatest glory.

[50] For many miseries will affect those who inhabit the world in the last times, because they have walked in great pride.

[51] But think of your own case, and inquire concerning the glory of those who are like yourself,

[52] because it is for you that paradise is opened, the tree of life is planted, the age to come is prepared, plenty is provided, a city is built, rest is appointed, goodness is established and wisdom perfected beforehand.

[53] The root of evil is sealed up from you, illness is banished from you, and death is hidden; hell has fled and corruption has been forgotten;

[54] sorrows have passed away, and in the end the treasure of immortality is made manifest.

[55] Therefore do not ask any more questions about the multitude of those who perish.

[56] For they also received freedom , but they despised the Most High, and were contemptuous of his law, and forsook his ways.

[57] Moreover they have even trampled upon his righteous ones,

[58] and said in their hearts that there is not God -- though knowing full well that they must die.

[59] For just as the things which I have predicted await you, so the thirst and torment which are prepared await them. For the Most High did not intend that men should be destroyed;

[60] but they themselves who were created have defiled the name of him who made them, and have been ungrateful to him who prepared life for them.

[61] Therefore my judgment is now drawing near;

[62] I have not shown this to all men, but only to you and a few like you."

Then I answered and said,

[63] "Behold, O Lord, thou hast now shown me a multitude of the signs which thou wilt do in the last times, but thou hast not shown me when thou wilt do them."

4Ezra.9

[1]

He answered me and said, "Measure carefully in your mind, and when you see that a certain part of the predicted signs are past,

[2] then you will know that it is the very time when the Most High is about to visit the world which he has made.

[3] So when there shall appear in the world earthquakes, tumult of peoples, intrigues of nations, wavering of leaders, confusion of princes,

[4] then you will know that it was of these that the Most High spoke from the days that were of old, from the beginning.

[5] For just as with everything that has occurred in the world, the beginning is evident, and the end manifest;

[6] so also are the times of the Most High: the beginnings are manifest in wonders and mighty works, and the end in requital and in signs.

[7] And it shall be that every one who will be saved and will be able to escape on account of his works, or on account of the faith by which he has believed,

[8] will survive the dangers that have been predicted, and will see my salvation in my land and within my borders, which I have sanctified for myself from the beginning.

[9] Then those who have now abused my ways shall be amazed, and those who have rejected them with contempt shall dwell in torments.

[10] For as many as did not acknowledge me in their lifetime, although they received my benefits,

[11] and as many as scorned my law while they still had freedom, and did not understand but despised it while an opportunity of repentance was still open to them,

[12] these must in torment acknowledge it after death.

[13] Therefore, do not continue to be curious as to how the ungodly will be punished; but inquire how the righteous will be saved, those to whom the age belongs and for whose sake the age was made."

[14]

I answered and said,

[15] "I said before, and I say now, and will say it again: there are more who perish than those who will be saved,

[16] as a wave is greater than a drop of water."

[17]

He answered me and said, "As is the field, so is the seed; and as are the flowers, so are the colors; and as is the work, so is the product; and as is the farmer, so is the threshing floor.

[18] For there was a time in this age when I was preparing for those who now exist, before the world was made for them to dwell in, and no one opposed me then, for no one existed;

[19] but now those who have been created in this world which is supplied both with an unfailing table and an inexhaustible pasture, have become corrupt in their ways.

[20] So I considered my world, and behold, it was lost, and my earth, and behold, it was in peril because of the devices of those who had come into it.

[21] And I saw and spared some with great difficulty, and saved for myself one grape out of a cluster, and one plant out of a great forest.

[22] So let the multitude perish which has been born in vain, but let my grape and my plant be saved, because with much labor I have perfected them.

[23] But if you will let seven days more pass -- do not fast during them, however;

[24] but go into a field of flowers where no house has been built, and eat only of the flowers of the field, and taste no meat and drink no wine, but eat only flowers,

[25] and pray to the Most High continually -- then I will come and talk with you."

[26]

So I went, as he directed me, into the field which is called Ardat; and there I sat among the flowers and ate of the plants of the field, and the nourishment they afforded satisfied me.

[27] And after seven days, as I lay on the grass, my heart was troubled again as it was before.

[28] And my mouth was opened, and I began to speak before the Most High, and said,

[29] "O Lord, thou didst show thyself among us, to our fathers in the wilderness when they came out from Egypt and when they came into the untrodden and unfruitful wilderness;

[30] and thou didst say, `Hear me, O Israel, and give heed to my words, O descendants of Jacob.

[31] For behold, I sow my law in you, and it shall bring forth fruit in you and you shall be glorified through it for ever.'

[32] But though our fathers received the law, they did not keep it, and did not observe the statutes; yet the fruit of the law did not perish -- for it could not, because it was thine.

[33] Yet those who received it perished, because they did not keep what had been sown in them.

[34] And behold, it is the rule that, when the ground has received seed, or the sea a ship, or any dish food or drink, and when it happens that what was sown or what was launched or what was put in is destroyed,

[35] they are destroyed, but the things that held them remain; yet with us it has not been so.

[36] For we who have received the law and sinned will perish, as well as our heart which received it;

[37] the law, however, does not perish but remains in its glory."

[38]

When I said these things in my heart, I lifted up my eyes and saw a woman on my right, and behold, she was mourning and weeping with a loud voice, and was deeply grieved at heart, and her clothes were rent, and there were ashes on her head.

[39] Then I dismissed the thoughts with which I had been engaged, and turned to her

[40] and said to her, "Why are you weeping, and why are you grieved at heart?"

[41]

And she said to me, "Let me alone, my lord, that I may weep for myself and continue to mourn, for I am greatly embittered in spirit and deeply afflicted."

[42]

And I said to her, "What has happened to you? Tell me."

[43]

And she said to me, "Your servant was barren and had no child, though I lived with my husband thirty years.

[44] And every hour and every day during those thirty years I besought the Most High, night and day.

[45] And after thirty years God heard your handmaid, and looked upon my low estate, and considered my distress, and gave me a son. And I rejoiced greatly over him, I and my husband and all my neighbors; and we gave great glory to the Mighty One.

[46] And I brought him up with much care.

[47] So when he grew up and I came to take a wife for him, I set a day for the marriage feast.

4Ezra.10

[1]

"But it happened that when my son entered his wedding chamber, he fell down and died.

[2] Then we all put out the lamps, and all my neighbors attempted to console me; and I remained quiet until evening of the second day.

[3] But when they all had stopped consoling me, that I might be quiet, I got up in the night and fled, and came to this field, as you see.

[4] And now I intend not to return to the city, but to stay here, and I will neither eat nor drink, but without ceasing mourn and fast until I die."

[5]

Then I broke off the reflections with which I was still engaged, and answered her in anger and said,

[6] "You most foolish of women, do you not see our mourning, and what has happened to us?

[7] For Zion, the mother of us all, is in deep grief and great affliction.

[8] It is most appropriate to mourn now, because we are all mourning, and to be sorrowful, because we are all sorrowing; you are sorrowing for one son, but we, the whole world, for our mother.

[9] Now ask the earth, and she will tell you that it is she who ought to mourn over so many who have come into being upon her.

[10] And from the beginning all have been born of her, and others will come; and behold, almost all go to perdition, and a multitude of them are destined for destruction.

[11] Who then ought to mourn the more, she who lost so great a multitude, or you who are grieving for one?

[12] But if you say to me, `My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth in pain and bore in sorrow;

[13] but it is with the earth according to the way of the earth -- the multitude that is now in it goes as it came';

[14] then I say to you, `As you brought forth in sorrow, so the earth also has from the beginning given her fruit, that is, man, to him who made her.'

[15] Now, therefore, keep your sorrow to yourself, and bear bravely the troubles that have come upon you.

[16] For if you acknowledge the decree of God to be just, you will receive your son back in due time, and will be praised among women.

[17] Therefore go into the city to your husband."

[18]

She said to me, "I will not do so; I will not go into the city, but I will die here."

[19]

So I spoke again to her, and said,

[20] "Do not say that, but let yourself be persuaded because of the troubles of Zion, and be consoled because of the sorrow of Jerusalem.

[21] For you see that our sanctuary has been laid waste, our altar thrown down, our temple destroyed;

[22] our harp has been laid low, our song has been silenced, and our rejoicing has been ended; the light of our lampstand has been put out, the ark of our covenant has been plundered, our holy things have been polluted, and the name by which we are called has been profaned; our free men have suffered abuse, our priests have been burned to death, our Levites have gone into captivity, our virgins have been defiled, and our wives have been ravished; our righteous men have been carried off, our little ones have been cast out, our young men have been enslaved and our strong

men made powerless.

[23] And, what is more than all, the seal of Zion -- for she has now lost the seal of her glory, and has been given over into the hands of those that hate us.

[24] Therefore shake off your great sadness and lay aside your many sorrows, so that the Mighty One may be merciful to you again, and the Most High may give you rest, a relief from your troubles."

[25]

While I was talking to her, behold, her face suddenly shone exceedingly, and her countenance flashed like lightning, so that I was too frightened to approach her, and my heart was terrified. While I was wondering what this meant,

[26] behold, she suddenly uttered a loud and fearful cry, so that the earth shook at the sound.

[27] And I looked, and behold, the woman was no longer visible to me, but there was an established city, and a place of huge foundations showed itself. Then I was afraid, and cried with a loud voice and said,

[28] "Where is the angel Uriel, who came to me at first? For it was he who brought me into this overpowering bewilderment; my end has become corruption, and my prayer a reproach."

[29]

As I was speaking these words, behold, the angel who had come to me at first came to me, and he looked upon me;

[30] and behold, I lay there like a corpse and I was deprived of my understanding. Then he grasped my right hand and strengthened me and set me on my feet, and said to me,

[31] "What is the matter with you? And why are you troubled? And why are your understanding and the thoughts of your mind troubled?"

[32]

I said, "Because you have forsaken me! I did as you directed, and went out into the field, and behold, I saw, and still see, what I am unable to explain."

[33]

He said to me, "Stand up like a man, and I will instruct you."

[34]

I said, "Speak, my lord; only do not forsake me, lest I die before my time.

[35] For I have seen what I did not know, and I have heard what I do not understand.

[36] Or is my mind deceived, and my soul dreaming?

[37] Now therefore I entreat you to give your servant an explanation of this bewildering vision."

[38]

He answered me and said, "Listen to me and I will inform you, and tell you about the things which you fear, for the Most High has revealed many secrets to you.

[39] For he has seen your righteous conduct, that you have sorrowed continually for your people, and mourned greatly over Zion.

[40] This therefore is the meaning of the vision.

[41] The woman who appeared to you a little while ago, whom you saw mourning and began to console --

[42] but you do not now see the form of a woman, but an established city has appeared to you --

[43] and as for her telling you about the misfortune of her son, this is the interpretation:

[44] This woman whom you saw, whom you now behold as an established city, is Zion.

[45] And as for her telling you that she was barren for thirty years, it is because there were three thousand years in the world before any offering was offered in it.

[46] And after three thousand years Solomon built the city, and offered offerings; then it was that the barren woman bore a son.

[47] And as for her telling you that she brought him up with much care, that was the period of residence in Jerusalem.

[48] And as for her saying to you , `When my son entered his wedding chamber he died,' and that misfortune had overtaken her, that was the destruction which befell Jerusalem.

[49] And behold, you saw her likeness, how she mourned for her son, and you began to console her for what had happened.

[50] For now the Most High, seeing that you are sincerely grieved and profoundly distressed for her, has shown you the brilliance of her glory, and the loveliness of her beauty.

[51] Therefore I told you to remain in the field where no house had been built,

[52] for I knew that the Most High would reveal these things to you.

[53] Therefore I told you to go into the field where there was no foundation of any building,

[54] for no work of man's building could endure in a place where the city of the Most High was to be revealed.

[55]

"Therefore do not be afraid, and do not let your heart be terrified; but go in and see the splendor and vastness of the building, as far as it is possible for your eyes to see it,

[56] and afterward you will hear as much as your ears can hear.

[57] For you are more blessed than many, and you have been called before the Most High, as but few have been.

[58] But tomorrow night you shall remain here,

[59] and the Most High will show you in those dream visions what the Most High will do to those who dwell on earth in the last days."

So I slept that night and the following one, as he had commanded me.

4Ezra.11

[1]

On the second night I had a dream, and behold, there came up from the sea an eagle that had twelve feathered wings and three heads.

[2] And I looked, and behold, he spread his wings over all the earth, and all the winds of heaven blew upon him, and the clouds were gathered about him.

[3] And I looked, and out of his wings there grew opposing wings; but they became little, puny wings.

[4] But his heads were at rest; the middle head was larger than the other heads, but it also was at rest with them.

[5] And I looked, and behold, the eagle flew with his wings, to reign over the earth and over those who dwell in it.

[6] And I saw how all things under heaven were subjected to him, and no one spoke against him, not even one creature that was on the earth.

[7] And I looked, and behold, the eagle rose upon his talons, and uttered a cry to his wings, saying,

[8] "Do not all watch at the same time; let each sleep in his own place, and watch in his turn;

[9] but let the heads be reserved for the last."

[10]

And I looked, and behold, the voice did not come from his heads, but from the midst of his body.

[11] And I counted his opposing wings, and behold, there were eight of them.

[12] And I looked, and behold, on the right side one wing arose, and it reigned over all the earth.

[13] And while it was reigning it came to its end and disappeared, so that its place was not seen. Then the next wing arose and reigned, and it continued to reign a long time.

[14] And while it was reigning its end came also, so that it disappeared like the first.

[15] And behold, a voice sounded, saying to it.

[16] "Hear me, you who have ruled the earth all this time; I announce this to you before you disappear.

[17] After you no one shall rule as long as you, or even half as long."

[18]

Then the third wing raised itself up, and held the rule like the former ones, and it also disappeared.

[19] And so it went with all the wings; they wielded power one after another and then were never seen again.

[20] And I looked, and behold, in due course the wings that followed also rose up on the right side, in order to rule. There were some of them that ruled, yet disappeared suddenly;

[21] and others of them rose up, but did not hold the rule.

[22]

And after this I looked, and behold, the twelve wings and the two little wings disappeared;

[23] and nothing remained on the eagle's body except the three heads that were at rest and six little wings.

[24] And I looked, and behold, two little wings separated from the six and remained under the head that was on the right side; but four remained in their place.

[25] And I looked, and behold, these little wings planned to set themselves up and hold the rule.

[26] And I looked, and behold, one was set up, but suddenly disappeared;

[27] a second also, and this disappeared more quickly than the first.

[28] And I looked, and behold, the two that remained were planning between themselves to reign together;

[29] and while they were planning, behold, one of the heads that were at rest (the one which was in the middle) awoke; for it was greater than the other two heads.

[30] And I saw how it allied the two heads with itself,

[31] and behold, the head turned with those that were with it, and it devoured the two little wings which were planning to reign.

[32] Moreover this head gained control of the whole earth, and with much oppression dominated its inhabitants; and it had greater power over the world than all the wings that had gone before.

[33]

And after this I looked, and behold, the middle head also suddenly disappeared, just as the wings had done.

[34] But the two heads remained, which also ruled over the earth and its inhabitants.

[35] And I looked, and behold, the head on the right side devoured the one on the left.

[36]

Then I heard a voice saying to me, "Look before you and consider what you see."

[37] And I looked, and behold, a creature like a lion was aroused out of the forest, roaring; and I heard how he uttered a man's voice to the eagle, and spoke, saying,

[38] "Listen and I will speak to you. The Most High says to you,

[39] `Are you not the one that remains of the four beasts which I had made to reign in my world, so that the end of my times might come through them?

[40] You, the fourth that has come, have conquered all the beasts that have gone before; and you have held sway over the world with much terror, and over all the earth with grievous oppression; and for so long you have dwelt on the earth with deceit.

[41] And you have judged the earth, but not with truth;

[42] for you have afflicted the meek and injured the peaceable; you have hated those who tell the truth, and have loved liars; you have destroyed the dwellings of those who brought forth fruit, and have laid low the walls of those who did you no harm.

[43] And so your insolence has come up before the Most High, and your pride to the Mighty One.

[44] And the Most High has looked upon his times, and behold, they are ended, and his ages are completed!

[45] Therefore you will surely disappear, you eagle, and your terrifying wings, and your most evil little wings, and your malicious heads, and your most evil talons, and your whole worthless body,

[46] so that the whole earth, freed from your violence, may be refreshed and relieved, and may hope for the judgment and mercy of him who made it.'"

4Ezra.12

[1]

While the lion was saying these words to the eagle, I looked,

[2] and behold, the remaining head disappeared. And the two wings that had gone over to it arose and set themselves up to reign, and their reign was brief and full of tumult.

[3] And I looked, and behold, they also disappeared, and the whole body of the eagle was burned, and the earth was exceedingly terrified.

Then I awoke in great perplexity of mind and great fear, and I said to my spirit,

[4] "Behold, you have brought this upon me, because you search out the ways of the Most High.

[5] Behold, I am still weary in mind and very weak in my spirit, and not even a little strength is left in me, because of the great fear with which I have been terrified this night.

[6] Therefore I will now beseech the Most High that he may strengthen me to the end."

[7]

And I said, "O sovereign Lord, if I have found favor in thy sight, and if I have been accounted righteous before thee beyond many others, and if my prayer has indeed come up before thy face,

[8] strengthen me and show me, thy servant, the interpretation and meaning of this terrifying vision, that thou mayest fully comfort my soul.

[9] For thou hast judged me worthy to be shown the end of the times and the last events of the times."

[10]

He said to me, "This is the interpretation of this vision which you have seen:

[11] The eagle which you saw coming up from the sea is the fourth kingdom which appeared in a vision to your brother Daniel.

[12] But it was not explained to him as I now explain or have explained it to you.

[13] Behold, the days are coming when a kingdom shall arise on earth, and it shall be more terrifying than all the kingdoms that have been before it.

[14] And twelve kings shall reign in it, one after another.

[15] But the second that is to reign shall hold sway for a longer time than any other of the twelve.

[16] This is the interpretation of the twelve wings which you saw.

[17] As for your hearing a voice that spoke, coming not from the eagle's heads but from the midst of his body, this is the interpretation:

[18] In the midst of the time of that kingdom great struggles shall arise, and it shall be in danger of falling; nevertheless it shall not fall then, but shall regain its former power.

[19] As for your seeing eight little wings clinging to his wings, this is the interpretation:

[20] Eight kings shall arise in it, whose times shall be short and their years swift;

[21] and two of them shall perish when the middle of its time draws near; and four shall be kept for the time when its end approaches; but two shall be kept until the end.

[22] As for your seeing three heads at rest, this is the interpretation:

[23] In its last days the Most High will raise up three kings, and they shall renew many things in it, and shall rule the earth

[24] and its inhabitants more oppressively than all who were before them; therefore they are called the heads of the eagle.

[25] For it is they who shall sum up his wickedness and perform his last actions.

[26] As for your seeing that the large head disappeared, one of the kings shall die in his bed, but in agonies.

[27] But as for the two who remained, the sword shall devour them.

[28] For the sword of one shall devour him who was with him; but he also shall fall by the sword in the last days.

[29] As for your seeing two little wings passing over to the head which was on the right side,

[30] this is the interpretation: It is these whom the Most High has kept for the eagle's end; this was the reign which was brief and full of tumult, as you have seen.

[31]

"And as for the lion whom you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard,

[32] this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them; he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings.

[33] For first he will set them living before his judgment seat, and when he has reproved them, then he will destroy them.

[34] But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning.

[35] This is the dream that you saw, and this is its interpretation.

[36] And you alone were worthy to learn this secret of the Most High.

[37] Therefore write all these things that you have seen in a book, and put it in a hidden place;

[38] and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets.

[39] But wait here seven days more, so that you may be shown whatever it pleases the Most High to show you." Then he left me.

[40]

When all the people heard that the seven days were past and I had not returned to the city, they all gathered together, from the least to the greatest, and came to me and spoke to me, saying,

[41] "How have we offended you, and what harm have we done you, that you have forsaken us and sit in this place?

[42] For of all the prophets you alone are left to us, like a cluster of grapes from the vintage, and like a lamp in a dark place, and like a haven for a ship saved from a storm.

[43] Are not the evils which have befallen us sufficient?

[44] Therefore if you forsake us, how much better it would have been for us if we also had been consumed in the burning of Zion!

[45] For we are no better than those who died there." And they wept with a loud voice.

Then I answered them and said,

[46] "Take courage, O Israel; and do not be sorrowful, O house of Jacob;

[47] for the Most High has you in remembrance, and the Mighty One has not forgotten you in your struggle.

[48] As for me, I have neither forsaken you nor withdrawn from you; but I have come to this place to pray on account of the desolation of Zion, and to seek mercy on account of the humiliation of our sanctuary.

[49] Now go, every one of you to his house, and after these days I will come to you."

[50] So the people went into the city, as I told them to do.

[51] But I sat in the field seven days, as the angel had commanded me; and I ate only of the flowers of the field, and my food was of plants during those days.

4Ezra.13

[1]

After seven days I dreamed a dream in the night;

[2] and behold, a wind arose from the sea and stirred up all its waves.

[3] And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked, and behold, that man flew with the clouds of heaven; and wherever he turned his face to look, everything under his gaze trembled,

[4] and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire.

[5]

After this I looked, and behold, an innumerable multitude of men were gathered together from the four winds of heaven to make war against the man who came up out of the sea.

[6] And I looked, and behold, he carved out for himself a great mountain, and flew up upon it.

[7] And I tried to see the region or place from which the mountain was carved, but I could not.

[8]

After this I looked, and behold, all who had gathered together against him, to wage war with him, were much afraid, yet dared to fight.

[9] And behold, when he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war;

[10] but I saw only how he sent forth from his mouth as it were a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

[11] All these were mingled together, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude which was prepared to fight, and burned them all up, so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed.

[12]

After this I saw the same man come down from the mountain and call to him another multitude which was peaceable.

[13] Then many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings.

Then in great fear I awoke; and I besought the Most High, and said,

[14] "From the beginning thou hast shown thy servant these wonders, and hast deemed me worthy to have my prayer heard by thee;

[15] now show me also the interpretation of this dream.

[16] For as I consider it in my mind, alas for those who will be left in those days! And still more, alas for those who are not left!

[17] For those who are not left will be sad,

[18] because they understand what is reserved for the last days, but cannot attain it.

[19] But alas for those also who are left, and for that very reason! For they shall see great dangers and much distress, as these dreams show.

[20] Yet it is better to come into these things, though incurring peril, than to pass from the world like a cloud, and not to see what shall happen in the last days."

He answered me and said,

[21] "I will tell you the interpretation of the vision, and I will also explain to you the things which you have mentioned.

[22] As for what you said about those who are left, this is the interpretation:

[23] He who brings the peril at that time will himself protect those who fall into peril, who have works and have faith in the Almighty.

[24] Understand therefore that those who are left are more blessed than those who have died.

[25] This is the interpretation of the vision: As for your seeing a man come up from the heart of the sea,

[26] this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left.

[27] And as for your seeing wind and fire and a storm coming out of his mouth,

[28] and as for his not holding a spear or weapon of war, yet destroying the onrushing multitude which came to conquer him, this is the interpretation:

[29] Behold, the days are coming when the Most High will deliver those who are on the earth.

[30] And bewilderment of mind shall come over those who dwell on the earth.

[31] And they shall plan to make war against one another, city against city, place against place, people against people, and kingdom against kingdom.

[32] And when these things come to pass and the signs occur which I showed you before, then my Son will be revealed, whom you saw as a man coming up from the sea.

[33] And when all the nations hear his voice, every man shall leave his own land and the warfare that they have against one another;

[34] and an innumerable multitude shall be gathered together, as you saw, desiring to come and conquer him.

[35] But he shall stand on the top of Mount Zion.

[36] And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.

[37] And he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm),

[38] and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by the law (which was symbolized by the fire).

[39] And as for your seeing him gather to himself another multitude that was peaceable,

[40] these are the ten tribes which were led away from their own land into captivity in the days of King Hoshea, whom Shalmaneser the king of the Assyrians led captive; he took them across the river, and they were taken into another land.

[41] But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where mankind had never lived,

[42] that there at least they might keep their statutes which they had not kept in their own land.

[43] And they went in by the narrow passages of the Euphrates river.

[44] For at that time the Most High performed signs for them, and stopped the channels of the river until they had passed over.

[45] Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth.

[46]

"Then they dwelt there until the last times; and now, when they are about to come again,

[47] the Most High will stop the channels of the river again, so that they may be able to pass over. Therefore you saw the multitude gathered together in peace.

[48] But those who are left of your people, who are found within my holy borders, shall be saved.

[49] Therefore when he destroys the multitude of the nations that are gathered together, he will defend the people who remain.

[50] And then he will show them very many wonders."

[51]

I said, "O sovereign Lord, explain this to me: Why did I see the man coming up from the heart of the sea?"

[52]

He said to me, "Just as no one can explore or know what is in the depths of the sea, so no one on earth can see my Son or those who are with him, except in the time of his day.

[53] This is the interpretation of the dream which you saw. And you alone have been enlightened about this,

[54] because you have forsaken your own ways and have applied yourself to mine, and have searched out my law;

[55] for you have devoted your life to wisdom, and called understanding your mother.

[56] Therefore I have shown you this, for there is a reward laid up with the Most High. And after three more days I will tell you other things, and explain weighty and wondrous matters to you."

[57]

Then I arose and walked in the field, giving great glory and praise to the Most High because of his wonders, which he did from time to time, [58] and because he governs the times and whatever things come to pass in their seasons. And I stayed there three days.

4Ezra.14

[1]

On the third day, while I was sitting under an oak, behold, a voice came out of a bush opposite me and said, "Ezra, Ezra."

[2] And I said, "Here I am, Lord," and I rose to my feet.

[3] Then he said to me, "I revealed myself in a bush and spoke to Moses, when my people were in bondage in Egypt;

[4] and I sent him and led my people out of Egypt; and I led him up on Mount Sinai, where I kept him with me many days;

[5] and I told him many wondrous things, and showed him the secrets of the times and declared to him the end of the times. Then I commanded him, saying,

[6] `These words you shall publish openly, and these you shall keep secret.'

[7] And now I say to you;

[8] Lay up in your heart the signs that I have shown you, the dreams that you have seen, and the interpretations that you have heard;

[9] for you shall be taken up from among men, and henceforth you shall live with my Son and with those who are like you, until the times are ended.

[10] For the age has lost its youth, and the times begin to grow old.

[11] For the age is divided into twelve parts, and nine of its parts have already passed,

[12] as well as half of the tenth part; so two of its parts remain, besides half of the tenth part.

[13] Now therefore, set your house in order, and reprove your people; comfort the lowly among them, and instruct those that are wise. And now renounce the life that is corruptible,

[14] and put away from you mortal thoughts; cast away from you the burdens of man, and divest yourself now of your weak nature,

[15] and lay to one side the thoughts that are most grievous to you, and hasten to escape from these times.

[16] For evils worse than those which you have now seen happen shall be done hereafter.

[17] For the weaker the world becomes through old age, the more shall evils be multiplied among its inhabitants.

[18] For truth shall go farther away, and falsehood shall come near. For the eagle which you saw in the vision is already hastening to come."

[19]

Then I answered and said, "Let me speak in thy presence, Lord.

[20] For behold, I will go, as thou hast commanded me, and I will reprove the people who are now living; but who will warn those who will be born hereafter? For the world lies in darkness, and its inhabitants are without light.

[21] For thy law has been burned, and so no one knows the things which have been done or will be done by thee.

[22] If then I have found favor before thee, send the Holy Spirit into me, and I will write everything that has happened in the world from the beginning, the things which were written in thy law, that men may be able to find the path, and that those who wish to live in the last days may live."

[23]

He answered me and said, "Go and gather the people, and tell them not to seek you for forty days.

[24] But prepare for yourself many writing tablets, and take with you Sarea, Dabria, Selemia, Ethanus, and Asiel -- these five, because they are trained to write rapidly;

[25] and you shall come here, and I will light in your heart the lamp of understanding, which shall not be put out until what you are about to write is finished.

[26] And when you have finished, some things you shall make public, and some you shall deliver in secret to the wise; tomorrow at this hour you shall begin to write."

[27]

Then I went as he commanded me, and I gathered all the people together, and said,

[28] "Hear these words, O Israel

[29] At first our fathers dwelt as aliens in Egypt, and they were delivered from there,

[30] and received the law of life, which they did not keep, which you also have transgressed after them.

[31] Then land was given to you for a possession in the land of Zion; but you and your fathers committed iniquity and did not keep the ways which the Most High commanded you.

[32] And because he is a righteous judge, in due time he took from you what he had given.

[33] And now you are here, and your brethren are farther in the interior.

[34] If you, then, will rule over your minds and discipline your hearts, you shall be kept alive, and after death you shall obtain mercy.

[35] For after death the judgment will come, when we shall live again; and then the names of the righteous will become manifest, and the deeds of the ungodly will be disclosed.

[36] But let no one come to me now, and let no one seek me for forty days."

[37]

So I took the five men, as he commanded me, and we proceeded to the field, and remained there.

[38] And on the next day, behold, a voice called me, saying, "Ezra, open your mouth and drink what I give you to drink."

[39] Then I opened my mouth, and behold, a full cup was offered to me; it was full of something like water, but its color was like fire.

[40] And I took it and drank; and when I had drunk it, my heart poured forth understanding, and wisdom increased in my breast, for my spirit retained its memory;

[41] and my mouth was opened, and was no longer closed.

[42] And the Most High gave understanding to the five men, and by turns they wrote what was dictated, in characters which they did not know. They sat forty days, and wrote during the daytime, and ate their bread at night.

[43] As for me, I spoke in the daytime and was not silent at night.

[44] So during the forty days ninety-four books were written.

[45] And when the forty days were ended, the Most High spoke to me, saying, "Make public the twenty-four books that you wrote first and let the worthy and the unworthy read them;

[46] but keep the seventy that were written last, in order to give them to the wise among your people.

[47] For in them is the spring of understanding, the fountain of wisdom, and the river of knowledge."

[48] And I did so.

4Ezra.15

[1]

The Lord says, "Behold, speak in the ears of my people the words of the prophecy which I will put in your mouth,

[2] and cause them to be written on paper; for they are trustworthy and true.

[3] Do not fear the plots against you, and do not be troubled by the unbelief of those who oppose you.

[4] For every unbeliever shall die in his unbelief."

[5]

"Behold," says the Lord, "I bring evils upon the world, the sword and famine and death and destruction.

[6] For iniquity has spread throughout every land, and their harmful deeds have reached their limit.

[7] Therefore," says the Lord,

[8] "I will be silent no longer concerning their ungodly deeds which they impiously commit, neither will I tolerate their wicked practices. Behold, innocent and righteous blood cries out to me, and the souls of the righteous cry out continually.

[9] I will surely avenge them," says the Lord, "and will receive to myself all the innocent blood from among them.

[10] Behold, my people is led like a flock to the slaughter; I will not allow them to live any longer in the land of Egypt,

[11] but I will bring them out with a mighty hand and with an uplifted arm, and will smite Egypt with plagues, as before, and will destroy all its land."

[12]

Let Egypt mourn, and its foundations, for the plague of chastisement and punishment that the Lord will bring upon it.

[13] Let the farmers that till the ground mourn, because their seed shall fail and their trees shall be ruined by blight and hail and by a terrible tempest.

[14] Alas for the world and for those who live in it!

[15] For the sword and misery draw near them, and nation shall rise up to fight against nation, with swords in their hands.

[16] For there shall be unrest among men; growing strong against one another, they shall in their might have no respect for their king or the chief of their leaders.

[17] For a man will desire to go into a city, and shall not be able.

[18] For because of their pride the cities shall be in confusion, the houses shall be destroyed, and people shall be afraid.

[19] A man shall have no pity upon his neighbors, but shall make an assault upon their houses with the sword, and plunder their goods, because of hunger for bread and because of great tribulation.

[20]

"Behold," says God, "I call together all the kings of the earth to fear me, from the rising sun and from the south, from the east and from Lebanon; to turn and repay what they have given them.

[21] Just as they have done to my elect until this day, so I will do, and will repay into their bosom." Thus says the Lord God:

[22] "My right hand will not spare the sinners, and my sword will not cease from those who shed innocent blood on earth."

[23] And a fire will go forth from his wrath, and will consume the foundations of the earth, and the sinners, like straw that is kindled.

[24] "Woe to those who sin and do not observe my commandments," says the Lord;

[25] "I will not spare them. Depart, you faithless children! Do not pollute my sanctuary."

[26] For the Lord knows all who transgress against him; therefore he will hand them over to death and slaughter.

[27] For now calamities have come upon the whole earth, and you shall remain in them; for God will not deliver you, because you have sinned against him.

[28]

Behold, a terrifying sight, appearing from the east!

[29] The nations of the dragons of Arabia shall come out with many chariots, and from the day that they set out, their hissing shall spread over the earth, so that all who hear them fear and tremble.

[30] Also the Carmonians, raging in wrath, shall go forth like wild boars of the forest, and with great power they shall come, and engage them in battle, and shall devastate a portion of the land of the Assyrians with their teeth.

[31] And then the dragons, remembering their origin, shall become still stronger; and if they combine in great power and turn to pursue them,

[32] then these shall be disorganized and silenced by their power, and shall turn and flee.

[33] And from the land of the Assyrians an enemy in ambush shall beset them and destroy one of them, and fear and trembling shall come upon their army, and indecision upon their kings.

[34]

Behold, clouds from the east, and from the north to the south; and their appearance is very threatening, full of wrath and storm.

[35] They shall dash against one another and shall pour out a heavy tempest upon the earth, and their own tempest; and there shall be blood from the sword as high as a horse's belly

[36] and a man's thigh and a camel's hock.

[37] And there shall be fear and great trembling upon the earth; and those who see that wrath shall be horror-stricken, and they shall be seized with trembling.

[38] And, after that, heavy storm clouds shall be stirred up from the south, and from the north, and another part from the west.

[39] And the winds from the east shall prevail over the cloud that was raised in wrath, and shall dispel it; and the tempest that was to cause destruction by the east wind shall be driven violently toward the south and west.

[40] And great and mighty clouds, full of wrath and tempest, shall rise, to destroy all the earth and its inhabitants, and shall pour out upon every high and lofty place a terrible tempest,

[41] fire and hail and flying swords and floods of water, that all the fields and all the streams may be filled with the abundance of those waters.

[42] And they shall destroy cities and walls, mountains and hills, trees of the forests, and grass of the meadows, and their grain.

[43] And they shall go on steadily to Babylon, and shall destroy her.

[44] They shall come to her and surround her; they shall pour out the tempest and all its wrath upon her; then the dust and smoke shall go up to heaven, and all who are about her shall wail over her.

[45] And those who survive shall serve those who have destroyed her.

[46]

And you, Asia, who share in the glamour of Babylon and the glory of her person --

[47] woe to you, miserable wretch! For you have made yourself like her; you have decked out your daughters in harlotry to please and glory in your lovers, who have always lusted after you.

[48] You have imitated that hateful harlot in all her deeds and devices; therefore God says,

[49] "I will send evils upon you, widowhood, poverty, famine, sword, and pestilence, to lay waste your houses and bring you to destruction and death.

[50] And the glory of your power shall wither like a flower, when the heat rises that is sent upon you.

[51] You shall be weakened like a wretched woman who is beaten and wounded, so that you cannot receive your mighty lovers.

[52] Would I have dealt with you so violently," says the Lord,

[53] "If you had not always killed my chosen people, exulting and clapping your hands and talking about their death when you were drunk?

[54] Trick out the beauty of your face!

[55] The reward of a harlot is in your bosom, therefore you shall receive your recompense.

[56] As you will do to my chosen people," says the Lord, "so God will do to you, and will hand you over to adversities.

[57] Your children shall die of hunger, and you shall fall by the sword, and your cities shall be wiped out, and all your people who are in the open country shall fall by the sword.

[58] And those who are in the mountains and highlands shall perish of hunger, and they shall eat their own flesh in hunger for bread and drink their own blood in thirst for water.

[59] Unhappy above all others, you shall come and suffer fresh afflictions.

[60] And as they pass they shall wreck the hateful city, and shall destroy a part of your land and abolish a portion of your glory, as they return from devastated Babylon.

[61] And you shall be broken down by them like stubble, and they shall be like fire to you.

[62] And they shall devour you and your cities, your land and your mountains; they shall burn with fire all your forests and your fruitful trees.

[63] They shall carry your children away captive, and shall plunder your wealth, and abolish the glory of your countenance."

4Ezra.16

[1]

Woe to you, Babylon and Asia! Woe to you, Egypt and Syria!

[2] Gird yourselves with sackcloth and haircloth, and wail for your children, and lament for them; for your destruction is at hand.

[3] The sword has been sent upon you, and who is there to turn it back?

[4] A fire has been sent upon you, and who is there to quench it?

[5] Calamities have been sent upon you, and who is there to drive them away?

[6] Can one drive off a hungry lion in the forest, or quench a fire in the stubble, when once it has begun to burn?

[7] Can one turn back an arrow shot by a strong archer?

[8] The Lord God sends calamities, and who will drive them away?

[9] Fire will go forth from his wrath, and who is there to quench it?

[10] He will flash lightning, and who will not be afraid? He will thunder, and who will not be terrified?

[11] The Lord will threaten, and who will not be utterly shattered at his presence?

[12] The earth and its foundations quake, the sea is churned up from the depths, and its waves and the fish also shall be troubled at the presence of the Lord and before the glory of his power.

[13] For his right hand that bends the bow is strong, and his arrows that he shoots are sharp and will not miss when they begin to be shot to the ends of the world.

[14] Behold, calamities are sent forth and shall not return until they come over the earth.

[15] The fire is kindled, and shall not be put out until it consumes the foundations of the earth.

[16] Just as an arrow shot by a mighty archer does not return, so the calamities that are sent upon the earth shall not return.

[17] Alas for me! Alas for me! Who will deliver me in those days?

[18]

The beginning of sorrows, when there shall be much lamentation; the beginning of famine, when many shall perish; the beginning of wars, when the powers shall be terrified; the beginning of calamities, when all shall tremble. What shall they do in these circumstances, when the calamities come?

[19] Behold, famine and plague, tribulation and anguish are sent as scourges for the correction of men.

[20] Yet for all this they will not turn from their iniquities, nor be always mindful of the scourges.

[21] Behold, provision will be so cheap upon earth that men will imagine that peace is assured for them, and then the calamities shall spring up on the earth -- the sword, famine, and great confusion.

[22] For many of those who live on the earth shall perish by famine; and those who survive the famine shall die by the sword.

[23] And the dead shall be cast out like dung, and there shall be no one to console them; for the earth shall be left desolate, and its cities shall be demolished.

[24] No one shall be left to cultivate the earth or to sow it.

[25] The trees shall bear fruit, and who will gather it?

[26] The grapes shall ripen, and who will tread them? For in all places there shall be great solitude;

[27] one man will long to see another, or even to hear his voice.

[28] For out of a city, ten shall be left; and out of the field, two who have hidden themselves in thick groves and clefts in the rocks.

[29] As in an olive orchard three or four olives may be left on every tree,

[30] or as when a vineyard is gathered some clusters may be left by those who search carefully through the vineyard,

[31] so in those days three or four shall be left by those who search their houses with the sword.

[32] And the earth shall be left desolate, and its fields shall be for briers, and its roads and all its paths shall bring forth thorns, because no sheep will go along them.

[33] Virgins shall mourn because they have no bridegrooms; women shall mourn because they have no husbands; their daughters shall mourn, because they have no helpers.

[34] Their bridegrooms shall be killed in war, and their husbands shall perish of famine.

[35]

Listen now to these things, and understand them, O servants of the Lord.

[36] Behold the word of the Lord, receive it; do not disbelieve what the Lord says.

[37] Behold, the calamities draw near, and are not delayed.

[38] Just as a woman with child, in the ninth month, when the time of her delivery draws near, has great pains about her womb for two or three hours beforehand, and when the child comes forth from the womb, there will not be a moment's delay,

[39] so the calamities will not delay in coming forth upon the earth, and the world will groan, and pains will seize it on every side.

[40]

"Hear my words, O my people; prepare for battle, and in the midst of the calamities be like strangers on the earth.

[41] Let him that sells be like one who will flee; let him that buys be like one who will lose;

[42] let him that does business be like one who will not make a profit; and let him that builds a house be like one who will not live in it;

[43] let him that sows be like one who will not reap; so also him that prunes the vines, like one who will not gather the grapes;

[44] them that marry, like those who will have no children; and them that do not marry, like those who are widowed.

[45] Because those who labor, labor in vain;

[46] for strangers shall gather their fruits, and plunder their goods, and overthrow their houses, and take their children captive; for in captivity and famine they will beget their children.

[47] Those who conduct business, do it only to be plundered; the more they adorn their cities, their houses and possessions, and their persons,

[48] the more angry I will be with them for their sins," says the Lord.

[49] Just as a respectable and virtuous woman abhors a harlot,

[50] so righteousness shall abhor iniquity, when she decks herself out, and shall accuse her to her face, when he comes who will defend him who searches out every sin on earth.

[51]

Therefore do not be like her or her works.

[52] For behold, just a little while, and iniquity will be removed from the earth, and righteousness will reign over us.

[53] Let no sinner say that he has not sinned; for God will burn coals of fire on the head of him who says, "I have not sinned before God and his glory."

[54] Behold, the Lord knows all the works of men, their imaginations and their thoughts and their hearts.

[55] He said, "Let the earth be made," and it was made; "Let the heaven be made," and it was made.

[56] At his word the stars were fixed, and he knows the number of the stars.

[57] It is he who searches the deep and its treasures, who has measured the sea and its contents;

[58] who has enclosed the sea in the midst of the waters, and by his word has suspended the earth over the water;

[59] who has spread out the heaven like an arch, and founded it upon the waters;

[60] who has put springs of water in the desert, and pools on the tops of the mountains, to send rivers from the heights to water the earth;

[61] who formed man, and put a heart in the midst of his body, and gave him breath and life and understanding

[62] and the spirit of Almighty God; who made all things and searches out hidden things in hidden places.

[63] Surely he knows your imaginations and what you think in your hearts! Woe to those who sin and want to hide their sins!

[64] Because the Lord will strictly examine all their works, and will make a public spectacle of all of you.

[65] And when your sins come out before men, you shall be put to shame; and your own iniquities shall stand as your accusers in that day.

[66] What will you do? Or how will you hide your sins before God and his angels?

[67] Behold, God is the judge, fear him! Cease from your sins, and forget your iniquities, never to commit them again; so God will lead you forth and deliver you from all tribulation.

[68]

For behold, the burning wrath of a great multitude is kindled over you, and they shall carry off some of you and shall feed you what was sacrificed to idols.

[69] And those who consent to eat shall be held in derision and contempt, and be trodden under foot.

[70] For in many places and in neighboring cities there shall be a great insurrection against those who fear the Lord.

[71] They shall be like mad men, sparing no one, but plundering and destroying those who continue to fear the Lord.

[72] For they shall destroy and plunder their goods, and drive them out of their houses.

[73] Then the tested quality of my elect shall be manifest, as gold that is tested by fire.

[74]

"Hear, my elect," says the Lord. "Behold, the days of tribulation are at hand, and I will deliver you from them.

[75] Do not fear or doubt, for God is your guide.

[76] You who keep my commandments and precepts," says the Lord God, "do not let your sins pull you down, or your iniquities prevail over you."

[77] Woe to those who are choked by their sins and overwhelmed by their iniquities, as a field is choked with underbrush and its path overwhelmed with thorns, so that no one can pass through!

[78] It is shut off and given up to be consumed by fire.

■

Maccabees

3Mac.1

[1] When Philopator learned from those who returned that the regions which he had controlled had been seized by Antiochus, he gave orders to all his forces, both infantry and cavalry, took with him his sister Arsinoe, and marched out to the region near Raphia, where Antiochus's supporters were encamped.

[2] But a certain Theodotus, determined to carry out the plot he had devised, took with him the best of the Ptolemaic arms that had been previously issued to him, and crossed over by night to the tent of Ptolemy, intending single-handed to kill him and thereby end the war.

[3] But Dositheus, known as the son of Drimylus, a Jew by birth who later changed his religion and apostatized from the ancestral traditions, had led the king away and arranged that a certain insignificant man should sleep in the tent; and so it turned out that this man incurred the vengeance meant for the king.

[4] When a bitter fight resulted, and matters were turning out rather in favor of Antiochus, Arsinoe went to the troops with wailing and tears, her locks all disheveled, and exhorted them to defend themselves and their children and wives bravely, promising to give them each two minas of gold if they won the battle.

[5] And so it came about that the enemy was routed in the action, and many captives also were taken.

[6] Now that he had foiled the plot, Ptolemy decided to visit the neighboring cities and encourage them.

[7] By doing this, and by endowing their sacred enclosures with gifts, he strengthened the morale of his subjects.

[8]

Since the Jews had sent some of their council and elders to greet him, to bring him gifts of welcome, and to congratulate him on what had happened, he was all the more eager to visit them as soon as possible.

[9] After he had arrived in Jerusalem, he offered sacrifice to the supreme God and made thank-offerings and did what was fitting for the holy place. Then, upon entering the place and being impressed by its excellence and its beauty,

[10] he marveled at the good order of the temple, and conceived a desire to enter the holy of holies.

[11] When they said that this was not permitted, because not even members of their own nation were allowed to enter, nor even all of the priests, but only the high priest who was pre-eminent over all, and he only once a year, the king was by no means persuaded.

[12] Even after the law had been read to him, he did not cease to maintain that he ought to enter, saying, "Even if those men are deprived of this honor, I ought not to be."

[13] And he inquired why, when he entered every other temple, no one there had stopped him.

[14] And someone heedlessly said that it was wrong to take this as a sign in itself.

[15] "But since this has happened," the king said, "why should not I at least enter, whether they wish it or not?"

[16]

Then the priests in all their vestments prostrated themselves and entreated the supreme God to aid in the present situation and to avert the violence of this evil design, and they filled the temple with cries and tears;

[17] and those who remained behind in the city were agitated and hurried out, supposing that something mysterious was occurring.

[18] The virgins who had been enclosed in their chambers rushed out with their mothers, sprinkled their hair with dust, and filled the streets with groans and lamentations.

[19] Those women who had recently been arrayed for marriage abandoned the bridal chambers prepared for wedded union, and, neglecting proper modesty, in a disorderly rush flocked together in the city.

[20] Mothers and nurses abandoned even newborn children here and there, some in houses and some in the streets, and without a backward look they crowded together at the most high temple.

[21] Various were the supplications of those gathered there because of what the king was profanely plotting.

[22] In addition, the bolder of the citizens would not tolerate the completion of his plans or the fulfillment of his intended purpose.

[23] They shouted to their fellows to take arms and die courageously for the ancestral law, and created a considerable disturbance in the holy place; and being barely restrained by the old men and the elders, they resorted to the same posture of supplication as the others.

[24] Meanwhile the crowd, as before, was engaged in prayer,

[25] while the elders near the king tried in various ways to change his arrogant mind from the plan that he had conceived.

[26] But he, in his arrogance, took heed of nothing, and began now to approach, determined to bring the aforesaid plan to a conclusion.

[27] When those who were around him observed this, they turned, together with our people, to call upon him who has all power to defend them in the present trouble and not to overlook this unlawful and haughty deed.

[28] The continuous, vehement, and concerted cry of the crowds resulted in an immense uproar;

[29] for it seemed that not only the men but also the walls and the whole earth around echoed, because indeed all at that time preferred death to the profanation of the place.

3Mac.2

[1]

Then the high priest Simon, facing the sanctuary, bending his knees and extending his hands with calm dignity, prayed as follows:

[2] "Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty, give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power.

[3] For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance.

[4] You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood.

[5] You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward.

[6] You made known your mighty power by inflicting many and varied punishments on the audacious Pharaoh who had enslaved your holy people Israel.

[7] And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea, but carried through safely those who had put their confidence in you, the Ruler over the whole creation.

[8] And when they had seen works of your hands, they praised you, the Almighty.

[9] You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name.

[10] And because you love the house of Israel, you promised that if we should have reverses, and tribulation should overtake us, you would listen to our petition when we come to this place and pray.

[11] And indeed you are faithful and true.

[12] And because oftentimes when our fathers were oppressed you helped them in their humiliation, and rescued them from great evils,

[13] see now, O holy King, that because of our many and great sins we are crushed with suffering, subjected to our enemies, and overtaken by helplessness.

[14] In our downfall this audacious and profane man undertakes to violate the holy place on earth dedicated to your glorious name.

[15] For your dwelling, the heaven of heavens, is unapproachable by man.

[16] But because you graciously bestowed your glory upon your people Israel, you sanctified this place.

[17] Do not punish us for the defilement committed by these men, or call us to account for this profanation, lest the transgressors boast in their wrath or exult in the arrogance of their tongue, saying,

[18] `We have trampled down the house of the sanctuary as offensive houses are trampled down.'

[19] Wipe away our sins and disperse our errors, and reveal your mercy at this hour.

[20] Speedily let your mercies overtake us, and put praises in the mouth of those who are downcast and broken in spirit, and give us peace."

[21]

Thereupon God, who oversees all things, the first Father of all, holy among the holy ones, having heard the lawful supplication, scourged him who had exalted himself in insolence and audacity.

[22] He shook him on this side and that as a reed is shaken by the wind, so that he lay helpless on the ground and, besides being paralyzed in his limbs, was unable even to speak, since he was smitten by a righteous judgment.

[23] Then both friends and bodyguards, seeing the severe punishment that had overtaken him, and fearing lest he should lose his life, quickly dragged him out, panic-stricken in their exceedingly great fear.

[24] After a while he recovered, and though he had been punished, he by no means repented, but went away uttering bitter threats.

[25]

When he arrived in Egypt, he increased in his deeds of malice, abetted by the previously mentioned drinking companions and comrades, who were strangers to everything just.

[26] He was not content with his uncounted licentious deeds, but he also continued with such audacity that he framed evil reports in the various localities; and many of his friends, intently observing the king's purpose, themselves also followed his will.

[27] He proposed to inflict public disgrace upon the Jewish community, and he set up a stone on the tower in the courtyard with this inscription:

[28] "None of those who do not sacrifice shall enter their sanctuaries, and all Jews shall be subjected to a registration involving poll tax and to the status of slaves. Those who object to this

are to be taken by force and put to death;

[29] those who are registered are also to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus, and they shall also be reduced to their former limited status."

[30] In order that he might not appear to be an enemy to all, he inscribed below: "But if any of them prefer to join those who have been initiated into the mysteries, they shall have equal citizenship with the Alexandrians."

[31]

Now some, however, with an obvious abhorrence of the price to be exacted for maintaining the religion of their city, readily gave themselves up, since they expected to enhance their reputation by their future association with the king.

[32] But the majority acted firmly with a courageous spirit and did not depart from their religion; and by paying money in exchange for life they confidently attempted to save themselves from the registration.

[33] They remained resolutely hopeful of obtaining help, and they abhorred those who separated themselves from them, considering them to be enemies of the Jewish nation, and depriving them of common fellowship and mutual help.

3Mac.3

[1]

When the impious king comprehended this situation, he became so infuriated that not only was he enraged against those Jews who lived in Alexandria, but was still more bitterly hostile toward those in the countryside; and he ordered that all should promptly be gathered into one place, and put to death by the most cruel means.

[2] While these matters were being arranged, a hostile rumor was circulated against the Jewish nation by men who conspired to do them ill, a pretext being given by a report that they hindered others from the observance of their customs.

[3] The Jews, however, continued to maintain good will and unswerving loyalty toward the dynasty;

[4] but because they worshiped God and conducted themselves by his law, they kept their separateness with respect to foods. For this reason they appeared hateful to some;

[5] but since they adorned their style of life with the good deeds of upright people, they were established in good repute among all men.

[6] Nevertheless those of other races paid no heed to their good service to their nation, which was common talk among all;

[7] instead they gossiped about the differences in worship and foods, alleging that these people were loyal neither to the king nor to his authorities, but were hostile and greatly opposed to his government. So they attached no ordinary reproach to them.

[8]

The Greeks in the city, though wronged in no way, when they saw an unexpected tumult around these people and the crowds that suddenly were forming, were not strong enough to help them, for they lived under tyranny. They did try to console them, being grieved at the situation, and expected that matters would change;

[9] for such a great community ought not be left to its fate when it had committed no offense.

[10] And already some of their neighbors and friends and business associates had taken some of them aside privately and were pledging to protect them and to exert more earnest efforts for their assistance.

[11]

Then the king, boastful of his present good fortune, and not considering the might of the supreme God, but assuming that he would persevere constantly in his same purpose, wrote this letter against them:

[12] "King Ptolemy Philopator to his generals and soldiers in Egypt and all its districts, greetings and good health.

[13] I myself and our government are faring well.

[14] When our expedition took place in Asia, as you yourselves know, it was brought to conclusion, according to plan, by the gods' deliberate alliance with us in battle,

[15] and we considered that we should not rule the nations inhabiting Coele-Syria and Phoenicia by the power of the spear but should cherish them with clemency and great benevolence, gladly treating them well.

[16] And when we had granted very great revenues to the temples in the cities, we came on to Jerusalem also, and went up to honor the temple of those wicked people, who never cease from their folly.

[17] They accepted our presence by word, but insincerely by deed, because when we proposed to enter their inner temple and honor it with magnificent and most beautiful offerings,

[18] they were carried away by their traditional conceit, and excluded us from entering; but they were spared the exercise of our power because of the benevolence which we have toward all.

[19] By maintaining their manifest ill-will toward us, they become the only people among all nations who hold their heads high in defiance of kings and their own benefactors, and are unwilling to regard any action as sincere.

[20]

"But we, when we arrived in Egypt victorious, accommodated ourselves to their folly and did as was proper, since we treat all nations with benevolence.

[21] Among other things, we made known to all our amnesty toward their compatriots here, both because of their alliance with us and the myriad affairs liberally entrusted to them from the beginning; and we ventured to make a change, by deciding both to deem them worthy of

Alexandrian citizenship and to make them participants in our regular religious rites.

[22] But in their innate malice they took this in a contrary spirit, and disdained what is good. Since they incline constantly to evil,

[23] they not only spurn the priceless citizenship, but also both by speech and by silence they abominate those few among them who are sincerely disposed toward us; in every situation, in accordance with their infamous way of life, they secretly suspect that we may soon alter our policy.

[24] Therefore, fully convinced by these indications that they are ill-disposed toward us in every way, we have taken precautions lest, if a sudden disorder should later arise against us, we should have these impious people behind our backs as traitors and barbarous enemies.

[25] Therefore we have given orders that, as soon as this letter shall arrive, you are to send to us those who live among you, together with their wives and children, with insulting and harsh treatment, and bound securely with iron fetters, to suffer the sure and shameful death that befits enemies.

[26] For when these all have been punished, we are sure that for the remaining time the government will be established for ourselves in good order and in the best state.

[27] But whoever shelters any of the Jews, old people or children or even infants, will be tortured to death with the most hateful torments, together with his family.

[28] Any one willing to give information will receive the property of the one who incurs the punishment, and also two thousand drachmas from the royal treasury, and will be awarded his freedom.

[29] Every place detected sheltering a Jew is to be made unapproachable and burned with fire, and shall become useless for all time to any mortal creature."

[30] The letter was written in the above form.

3Mac.4

[1]

In every place, then, where this decree arrived, a feast at public expense was arranged for the Gentiles with shouts and gladness, for the inveterate enmity which had long ago been in their minds was now made evident and outspoken.

[2] But among the Jews there was incessant mourning, lamentation, and tearful cries; everywhere their hearts were burning, and they groaned because of the unexpected destruction that had suddenly been decreed for them.

[3] What district or city, or what habitable place at all, or what streets were not filled with mourning and wailing for them?

[4] For with such a harsh and ruthless spirit were they being sent off, all together, by the generals in the several cities, that at the sight of their unusual punishments, even some of their enemies, perceiving the common object of pity before their eyes, reflected upon the uncertainty of life and

shed tears at the most miserable expulsion of these people.

[5] For a multitude of gray-headed old men, sluggish and bent with age, was being led away, forced to march at a swift pace by the violence with which they were driven in such a shameful manner.

[6] And young women who had just entered the bridal chamber to share married life exchanged joy for wailing, their myrrh-perfumed hair sprinkled with ashes, and were carried away unveiled, all together raising a lament instead of a wedding song, as they were torn by the harsh treatment of the heathen.

[7] In bonds and in public view they were violently dragged along as far as the place of embarkation.

[8] Their husbands, in the prime of youth, their necks encircled with ropes instead of garlands, spent the remaining days of their marriage festival in lamentations instead of good cheer and youthful revelry, seeing death immediately before them.

[9] They were brought on board like wild animals, driven under the constraint of iron bonds; some were fastened by the neck to the benches of the boats, others had their feet secured by unbreakable fetters,

[10] and in addition they were confined under a solid deck, so that with their eyes in total darkness, they should undergo treatment befitting traitors during the whole voyage.

[11]

When these men had been brought to the place called Schedia, and the voyage was concluded as the king had decreed, he commanded that they should be enclosed in the hippodrome which had been built with a monstrous perimeter wall in front of the city, and which was well suited to make them an obvious spectacle to all coming back into the city and to those from the city going out into the country, so that they could neither communicate with the king's forces nor in any way claim to be inside the circuit of the city.

[12] And when this had happened, the king, hearing that the Jews' compatriots from the city frequently went out in secret to lament bitterly the ignoble misfortune of their brothers,

[13] ordered in his rage that these men be dealt with in precisely the same fashion as the others, not omitting any detail of their punishment.

[14] The entire race was to be registered individually, not for the hard labor that has been briefly mentioned before, but to be tortured with the outrages that he had ordered, and at the end to be destroyed in the space of a single day.

[15] The registration of these people was therefore conducted with bitter haste and zealous intentness from the rising of the sun till its setting, and though uncompleted it stopped after forty days.

[16]

The king was greatly and continually filled with joy, organizing feasts in honor of all his idols, with a mind alienated from truth and with a profane mouth, praising speechless things that are not able even to communicate or to come to one's help, and uttering improper words against the supreme God.

[17] But after the previously mentioned interval of time the scribes declared to the king that they were no longer able to take the census of the Jews because of their innumerable multitude,

[18] although most of them were still in the country, some still residing in their homes, and some at the place; the task was impossible for all the generals in Egypt.

[19] After he had threatened them severely, charging that they had been bribed to contrive a means of escape, he was clearly convinced about the matter

[20] when they said and proved that both the paper and the pens they used for writing had already given out.

[21] But this was an act of the invincible providence of him who was aiding the Jews from heaven.

3Mac.5

[1]

Then the king, completely inflexible, was filled with overpowering anger and wrath; so he summoned Hermon, keeper of the elephants,

[2] and ordered him on the following day to drug all the elephants -- five hundred in number -- with large handfuls of frankincense and plenty of unmixed wine, and to drive them in, maddened by the lavish abundance of liquor, so that the Jews might meet their doom.

[3] When he had given these orders he returned to his feasting, together with those of his friends and of the army who were especially hostile toward the Jews.

[4] And Hermon, keeper of the elephants, proceeded faithfully to carry out the orders.

[5] The servants in charge of the Jews went out in the evening and bound the hands of the wretched people and arranged for their continued custody through the night, convinced that the whole nation would experience its final destruction.

[6] For to the Gentiles it appeared that the Jews were left without any aid,

[7] because in their bonds they were forcibly confined on every side. But with tears and a voice hard to silence they all called upon the Almighty Lord and Ruler of all power, their merciful God and Father, praying

[8] that he avert with vengeance the evil plot against them and in a glorious manifestation rescue them from the fate now prepared for them.

[9] So their entreaty ascended fervently to heaven.

[10]

Hermon, however, when he had drugged the pitiless elephants until they had been filled with a great abundance of wine and satiated with frankincense, presented himself at the courtyard early in the morning to report to the king about these preparations.

[11] But the Lord sent upon the king a portion of sleep, that beneficence which from the beginning, night and day, is bestowed by him who grants it to whomever he wishes.

[12] And by the action of the Lord he was overcome by so pleasant and deep a sleep that he quite failed in his lawless purpose and was completely frustrated in his inflexible plan.

[13] Then the Jews, since they had escaped the appointed hour, praised their holy God and again begged him who is easily reconciled to show the might of his all-powerful hand to the arrogant Gentiles.

[14]

But now, since it was nearly the middle of the tenth hour, the person who was in charge of the invitations, seeing that the guests were assembled, approached the king and nudged him.

[15] And when he had with difficulty roused him, he pointed out that the hour of the banquet was already slipping by, and he gave him an account of the situation.

[16] The king, after considering this, returned to his drinking, and ordered those present for the banquet to recline opposite him.

[17] When this was done he urged them to give themselves over to revelry and to make the present portion of the banquet joyful by celebrating all the more.

[18] After the party had been going on for some time, the king summoned Hermon and with sharp threats demanded to know why the Jews had been allowed to remain alive through the present day.

[19] But when he, with the corroboration of his friends, pointed out that while it was still night he had carried out completely the order given him,

[20] the king, possessed by a savagery worse than that of Phalaris, said that the Jews were benefited by today's sleep, "but," he added, "tomorrow without delay prepare the elephants in the same way for the destruction of the lawless Jews!"

[21] When the king had spoken, all those present readily and joyfully with one accord gave their approval, and each departed to his own home.

[22] But they did not so much employ the duration of the night in sleep as in devising all sorts of insults for those they thought to be doomed.

[23]

Then, as soon as the cock had crowed in the early morning, Hermon, having equipped the beasts, began to move them along in the great colonnade.

[24] The crowds of the city had been assembled for this most pitiful spectacle and they were eagerly waiting for daybreak.

[25] But the Jews, at their last gasp, since the time had run out, stretched their hands toward heaven and with most tearful supplication and mournful dirges implored the supreme God to help them again at once.

[26] The rays of the sun were not yet shed abroad, and while the king was receiving his friends, Hermon arrived and invited him to come out, indicating that what the king desired was ready for action.

[27] But he, upon receiving the report and being struck by the unusual invitation to come out -- since he had been completely overcome by incomprehension -- inquired what the matter was for which this had been so zealously completed for him.

[28] This was the act of God who rules over all things, for he had implanted in the king's mind a forgetfulness of the things he had previously devised.

[29] Then Hermon and all the king's friends pointed out that the beasts and the armed forces were ready, "O king, according to your eager purpose."

[30] But at these words he was filled with an overpowering wrath, because by the providence of God his whole mind had been deranged in regard to these matters; and with a threatening look he said,

[31] "Were your parents or children present, I would have prepared them to be a rich feast for the savage beasts instead of the Jews, who give me no ground for complaint and have exhibited to an extraordinary degree a full and firm loyalty to my ancestors.

[32] In fact you would have been deprived of life instead of these, were it not for an affection arising from our nurture in common and your usefulness."

[33] So Hermon suffered an unexpected and dangerous threat, and his eyes wavered and his face fell.

[34] The king's friends one by one sullenly slipped away and dismissed the assembled people, each to his own occupation.

[35] Then the Jews, upon hearing what the king had said, praised the manifest Lord God, King of kings, since this also was his aid which they had received.

[36]

The king, however, reconvened the party in the same manner and urged the guests to return to their celebrating.

[37] After summoning Hermon he said in a threatening tone, "How many times, you poor wretch, must I give you orders about these things?

[38] Equip the elephants now once more for the destruction of the Jews tomorrow!"

[39] But the officials who were at table with him, wondering at his instability of mind, remonstrated as follows:

[40] "O king, how long will you try us, as though we are idiots, ordering now for a third time that they be destroyed, and again revoking your decree in the matter?

[41] As a result the city is in a tumult because of its expectation; it is crowded with masses of people, and also in constant danger of being plundered."

[42] Upon this the king, a Phalaris in everything and filled with madness, took no account of the changes of mind which had come about within him for the protection of the Jews, and he firmly swore an irrevocable oath that he would send them to death without delay, mangled by the knees and feet of the beasts,

[43] and would also march against Judea and rapidly level it to the ground with fire and spear, and by burning to the ground the temple inaccessible to him would quickly render it forever empty of those who offered sacrifices there.

[44] Then the friends and officers departed with great joy, and they confidently posted the armed forces at the places in the city most favorable for keeping guard.

[45] Now when the beasts had been brought virtually to a state of madness, so to speak, by the very fragrant draughts of wine mixed with frankincense and had been equipped with frightful devices, the elephant keeper

[46] entered at about dawn into the courtyard -- the city now being filled with countless masses of people crowding their way into the hippodrome -- and urged the king on to the matter at hand.

[47] So he, when he had filled his impious mind with a deep rage, rushed out in full force along with the beasts, wishing to witness, with invulnerable heart and with his own eyes, the grievous and pitiful destruction of the aforementioned people.

[48] And when the Jews saw the dust raised by the elephants going out at the gate and by the following armed forces, as well as by the trampling of the crowd, and heard the loud and tumultuous noise,

[49] they thought that this was their last moment of life, the end of their most miserable suspense, and giving way to lamentation and groans they kissed each other, embracing relatives and falling into one another's arms -- parents and children, mothers and daughters, and others with babies at their breasts who were drawing their last milk.

[50] Not only this, but when they considered the help which they had received before from heaven they prostrated themselves with one accord on the ground, removing the babies from their breasts,

[51] and cried out in a very loud voice, imploring the Ruler over every power to manifest himself and be merciful to them, as they stood now at the gates of death.

3Mac.6

[1]

Then a certain Eleazar, famous among the priests of the country, who had attained a ripe old age and throughout his life had been adorned with every virtue, directed the elders around him to

cease calling upon the holy God and prayed as follows:

[2] "King of great power, Almighty God Most High, governing all creation with mercy,

[3] look upon the descendants of Abraham, O Father, upon the children of the sainted Jacob, a people of your consecrated portion who are perishing as foreigners in a foreign land.

[4] Pharaoh with his abundance of chariots, the former ruler of this Egypt, exalted with lawless insolence and boastful tongue, you destroyed together with his arrogant army by drowning them in the sea, manifesting the light of your mercy upon the nation of Israel.

[5] Sennacherib exulting in his countless forces, oppressive king of the Assyrians, who had already gained control of the whole world by the spear and was lifted up against your holy city, speaking grievous words with boasting and insolence, you, O Lord, broke in pieces, showing your power to many nations.

[6] The three companions in Babylon who had voluntarily surrendered their lives to the flames so as not to serve vain things, you rescued unharmed, even to a hair, moistening the fiery furnace with dew and turning the flame against all their enemies.

[7] Daniel, who through envious slanders was cast down into the ground to lions as food for wild beasts, you brought up to the light unharmed.

[8] And Jonah, wasting away in the belly of a huge, sea-born monster, you, Father, watched over and restored unharmed to all his family.

[9] And now, you who hate insolence, all-merciful and protector of all, reveal yourself quickly to those of the nation of Israel -- who are being outrageously treated by the abominable and lawless Gentiles.

[10] Even if our lives have become entangled in impieties in our exile, rescue us from the hand of the enemy, and destroy us, Lord, by whatever fate you choose.

[11] Let not the vain-minded praise their vanities at the destruction of your beloved people, saying, `Not even their god has rescued them.'

[12] But you, O Eternal One, who have all might and all power, watch over us now and have mercy upon us who by the senseless insolence of the lawless are being deprived of life in the manner of traitors.

[13] And let the Gentiles cower today in fear of your invincible might, O honored One, who have power to save the nation of Jacob.

[14] The whole throng of infants and their parents entreat you with tears.

[15] Let it be shown to all the Gentiles that you are with us, O Lord, and have not turned your face from us; but just as you have said, `Not even when they were in the land of their enemies did I neglect them,' so accomplish it, O Lord."

[16]

Just as Eleazar was ending his prayer, the king arrived at the hippodrome with the beasts and all the arrogance of his forces.

[17] And when the Jews observed this they raised great cries to heaven so that even the nearby valleys resounded with them and brought an uncontrollable terror upon the army.

[18] Then the most glorious, almighty, and true God revealed his holy face and opened the heavenly gates, from which two glorious angels of fearful aspect descended, visible to all but the Jews.

[19] They opposed the forces of the enemy and filled them with confusion and terror, binding them with immovable shackles.

[20] Even the king began to shudder bodily, and he forgot his sullen insolence.

[21] The beasts turned back upon the armed forces following them and began trampling and destroying them.

[22] Then the king's anger was turned to pity and tears because of the things that he had devised beforehand.

[23] For when he heard the shouting and saw them all fallen headlong to destruction, he wept and angrily threatened his friends, saying,

[24] "You are committing treason and surpassing tyrants in cruelty; and even me, your benefactor, you are now attempting to deprive of dominion and life by secretly devising acts of no advantage to the kingdom.

[25] Who is it that has taken each man from his home and senselessly gathered here those who faithfully have held the fortresses of our country?

[26] Who is it that has so lawlessly encompassed with outrageous treatment those who from the beginning differed from all nations in their goodwill toward us and often have accepted willingly the worst of human dangers?

[27] Loose and untie their unjust bonds! Send them back to their homes in peace, begging pardon for your former actions!

[28] Release the sons of the almighty and living God of heaven, who from the time of our ancestors until now has granted an unimpeded and notable stability to our government."

[29] These then were the things he said; and the Jews, immediately released, praised their holy God and Savior, since they now had escaped death.

[30]

Then the king, when he had returned to the city, summoned the official in charge of the revenues and ordered him to provide to the Jews both wines and everything else needed for a festival of seven days, deciding that they should celebrate their rescue with all joyfulness in that same place in which they had expected to meet their destruction.

[31] Accordingly those disgracefully treated and near to death, or rather, who stood at its gates, arranged for a banquet of deliverance instead of a bitter and lamentable death, and full of joy they apportioned to celebrants the place which had been prepared for their destruction and burial.

[32] They ceased their chanting of dirges and took up the song of their fathers, praising God, their Savior and worker of wonders. Putting an end to all mourning and wailing, they formed choruses as a sign of peaceful joy.

[33] Likewise also the king, after convening a great banquet to celebrate these events, gave thanks to heaven unceasingly and lavishly for the unexpected rescue which he had experienced.

[34] And those who had previously believed that the Jews would be destroyed and become food for birds, and had joyfully registered them, groaned as they themselves were overcome by disgrace, and their fire-breathing boldness was ignominiously quenched.

[35] But the Jews, when they had arranged the aforementioned choral group, as we have said before, passed the time in feasting to the accompaniment of joyous thanksgiving and psalms.

[36] And when they had ordained a public rite for these things in their whole community and for their descendants, they instituted the observance of the aforesaid days as a festival, not for drinking and gluttony, but because of the deliverance that had come to them through God.

[37] Then they petitioned the king, asking for dismissal to their homes.

[38] So their registration was carried out from the twenty-fifth of Pachon to the fourth of Epeiph, for forty days; and their destruction was set for the fifth to the seventh of Epeiph, the three days

[39] on which the Lord of all most gloriously revealed his mercy and rescued them all together and unharmed.

[40] Then they feasted, provided with everything by the king, until the fourteenth day, on which also they made the petition for their dismissal.

[41] The king granted their request at once and wrote the following letter for them to the generals in the cities, magnanimously expressing his concern:

3Mac.7

[1]

"King Ptolemy Philopator to the generals in Egypt and all in authority in his government, greetings and good health.

[2] We ourselves and our children are faring well, the great God guiding our affairs according to our desire.

[3] Certain of our friends, frequently urging us with malicious intent, persuaded us to gather together the Jews of the kingdom in a body and to punish them with barbarous penalties as traitors;

[4] for they declared that our government would never be firmly established until this was accomplished, because of the ill-will which these people had toward all nations.

[5] They also led them out with harsh treatment as slaves, or rather as traitors, and, girding themselves with a cruelty more savage than that of Scythian custom, they tried without any inquiry or examination to put them to death.

[6] But we very severely threatened them for these acts, and in accordance with the clemency which we have toward all men we barely spared their lives. Since we have come to realize that the God of heaven surely defends the Jews, always taking their part as a father does for his children,

[7] and since we have taken into account the friendly and firm goodwill which they had toward us and our ancestors, we justly have acquitted them of every charge of whatever kind.

[8] We also have ordered each and every one to return to his own home, with no one in any place doing them harm at all or reproaching them for the irrational things that have happened.

[9] For you should know that if we devise any evil against them or cause them any grief at all, we always shall have not man but the Ruler over every power, the Most High God, in everything and inescapably as an antagonist to avenge such acts. Farewell."

[10]

Upon receiving this letter the Jews did not immediately hurry to make their departure, but they requested of the king that at their own hands those of the Jewish nation who had willfully transgressed against the holy God and the law of God should receive the punishment they deserved.

[11] For they declared that those who for the belly's sake had transgressed the divine commandments would never be favorably disposed toward the king's government.

[12] The king then, admitting and approving the truth of what they said, granted them a general license so that freely and without royal authority or supervision they might destroy those everywhere in his kingdom who had transgressed the law of God.

[13] When they had applauded him in fitting manner, their priests and the whole multitude shouted the Hallelujah and joyfully departed.

[14] And so on their way they punished and put to a public and shameful death any whom they met of their fellow-countrymen who had become defiled.

[15] In that day they put to death more than three hundred men; and they kept the day as a joyful festival, since they had destroyed the profaners.

[16] But those who had held fast to God even to death and had received the full enjoyment of deliverance began their departure from the city, crowned with all sorts of very fragrant flowers, joyfully and loudly giving thanks to the one God of their fathers, the eternal Savior of Israel, in words of praise and all kinds of melodious songs.

[17]

When they had arrived at Ptolemais, called "rose-bearing" because of a characteristic of the place, the fleet waited for them, in accord with the common desire, for seven days.

[18] There they celebrated their deliverance, for the king had generously provided all things to them for their journey, to each as far as his own house.

[19] And when they had landed in peace with appropriate thanksgiving, there too in like manner they decided to observe these days as a joyous festival during the time of their stay.

[20] Then, after inscribing them as holy on a pillar and dedicating a place of prayer at the site of the festival, they departed unharmed, free, and overjoyed, since at the king's command they had been brought safely by land and sea and river each to his own place.

[21] They also possessed greater prestige among their enemies, being held in honor and awe; and they were not subject at all to confiscation of their belongings by any one.

[22] Besides they all recovered all of their property, in accordance with the registration, so that those who held any restored it to them with extreme fear. So the supreme God perfectly performed great deeds for their deliverance.

[23] Blessed be the Deliverer of Israel through all times! Amen.

■

Maccabees

4Mac.1

[1] The subject that I am about to discuss is most philosophical, that is, whether devout reason is sovereign over the emotions. So it is right for me to advise you to pay earnest attention to philosophy.

[2] For the subject is essential to everyone who is seeking knowledge, and in addition it includes the praise of the highest virtue -- I mean, of course, rational judgment.

[3] If, then, it is evident that reason rules over those emotions that hinder self-control, namely, gluttony and lust,

[4] it is also clear that it masters the emotions that hinder one from justice, such as malice, and those that stand in the way of courage, namely anger, fear, and pain.

[5] Some might perhaps ask, "If reason rules the emotions, why is it not sovereign over forgetfulness and ignorance?" Their attempt at argument is ridiculous!

[6] For reason does not rule its own emotions, but those that are opposed to justice, courage, and self-control; and it is not for the purpose of destroying them, but so that one may not give way to them.

[7] I could prove to you from many and various examples that reason is dominant over the emotions,

[8] but I can demonstrate it best from the noble bravery of those who died for the sake of virtue, Eleazar and the seven brothers and their mother.

[9] All of these, by despising sufferings that bring death, demonstrated that reason controls the emotions.

[10] On this anniversary it is fitting for me to praise for their virtues those who, with their mother, died for the sake of nobility and goodness, but I would also call them blessed for the honor in which they are held.

[11] For all people, even their torturers, marveled at their courage and endurance, and they became the cause of the downfall of tyranny over their nation. By their endurance they conquered the tyrant, and thus their native land was purified through them.

[12] I shall shortly have an opportunity to speak of this; but, as my custom is, I shall begin by stating my main principle, and then I shall turn to their story, giving glory to the all-wise God.

[13] Our inquiry, accordingly, is whether reason is sovereign over the emotions.

[14] We shall decide just what reason is and what emotion is, how many kinds of emotions there are, and whether reason rules over all these.

[15] Now reason is the mind that with sound logic prefers the life of wisdom.

[16] Wisdom, next, is the knowledge of divine and human matters and the causes of these.

[17] This, in turn, is education in the law, by which we learn divine matters reverently and human affairs to our advantage.

[18] Now the kinds of wisdom are rational judgment, justice, courage, and self-control.

[19] Rational judgment is supreme over all of these, since by means of it reason rules over the emotions.

[20] The two most comprehensive types of the emotions are pleasure and pain; and each of these is by nature concerned with both body and soul.

[21] The emotions of both pleasure and pain have many consequences.

[22] Thus desire precedes pleasure and delight follows it.

[23] Fear precedes pain and sorrow comes after.

[24] Anger, as a man will see if he reflects on this experience, is an emotion embracing pleasure and pain.

[25] In pleasure there exists even a malevolent tendency, which is the most complex of all the emotions.

[26] In the soul it is boastfulness, covetousness, thirst for honor, rivalry, and malice;

[27] in the body, indiscriminate eating, gluttony, and solitary gormandizing.

[28]

Just as pleasure and pain are two plants growing from the body and the soul, so there are many offshoots of these plants,

[29] each of which the master cultivator, reason, weeds and prunes and ties up and waters and thoroughly irrigates, and so tames the jungle of habits and emotions.

[30] For reason is the guide of the virtues, but over the emotions it is sovereign.

Observe now first of all that rational judgment is sovereign over the emotions by virtue of the restraining power of self-control.

[31] Self-control, then, is dominance over the desires.

[32] Some desires are mental, others are physical, and reason obviously rules over both.

[33] Otherwise how is it that when we are attracted to forbidden foods we abstain from the pleasure to be had from them? Is it not because reason is able to rule over appetites? I for one think so.

[34] Therefore when we crave seafood and fowl and animals and all sorts of foods that are forbidden to us by the law, we abstain because of domination by reason.

[35] For the emotions of the appetites are restrained, checked by the temperate mind, and all the impulses of the body are bridled by reason.

4Mac.2

[1]

And why is it amazing that the desires of the mind for the enjoyment of beauty are rendered powerless?

[2] It is for this reason, certainly, that the temperate Joseph is praised, because by mental effort he overcame sexual desire.

[3] For when he was young and in his prime for intercourse, by his reason he nullified the frenzy of the passions.

[4] Not only is reason proved to rule over the frenzied urge of sexual desire, but also over every desire.

[5] Thus the law says, "You shall not covet your neighbor's wife...or anything that is your neighbor's."

[6] In fact, since the law has told us not to covet, I could prove to you all the more that reason is able to control desires.

Just so it is with the emotions that hinder one from justice.

[7] Otherwise how could it be that someone who is habitually a solitary gormandizer, a glutton, or even a drunkard can learn a better way, unless reason is clearly lord of the emotions?

[8] Thus, as soon as a man adopts a way of life in accordance with the law, even though he is a lover of money, he is forced to act contrary to his natural ways and to lend without interest to the needy and to cancel the debt when the seventh year arrives.

[9] If one is greedy, he is ruled by the law through his reason so that he neither gleans his harvest nor gathers the last grapes from the vineyard.

In all other matters we can recognize that reason rules the emotions.

[10] For the law prevails even over affection for parents, so that virtue is not abandoned for their sakes.

[11] It is superior to love for one's wife, so that one rebukes her when she breaks the law.

[12] It takes precedence over love for children, so that one punishes them for misdeeds.

[13] It is sovereign over the relationship of friends, so that one rebukes friends when they act wickedly.

[14] Do not consider it paradoxical when reason, through the law, can prevail even over enmity. The fruit trees of the enemy are not cut down, but one preserves the property of enemies from the destroyers and helps raise up what has fallen.

[15]

It is evident that reason rules even the more violent emotions: lust for power, vainglory, boasting, arrogance, and malice.

[16] For the temperate mind repels all these malicious emotions, just as it repels anger -- for it is sovereign over even this.

[17] When Moses was angry with Dathan and Abiram he did nothing against them in anger, but controlled his anger by reason.

[18] For, as I have said, the temperate mind is able to get the better of the emotions, to correct some, and to render others powerless.

[19] Why else did Jacob, our most wise father, censure the households of Simeon and Levi for their irrational slaughter of the entire tribe of the Shechemites, saying, "Cursed be their anger"?

[20] For if reason could not control anger, he would not have spoken thus.

[21] Now when God fashioned man, he planted in him emotions and inclinations,

[22] but at the same time he enthroned the mind among the senses as a sacred governor over them all.

[23] To the mind he gave the law; and one who lives subject to this will rule a kingdom that is temperate, just, good, and courageous.

[24]

How is it then, one might say, that if reason is master of the emotions, it does not control forgetfulness and ignorance?

4Mac.3

[1] This notion is entirely ridiculous; for it is evident that reason rules not over its own emotions, but over those of the body.

[2] No one of us can eradicate that kind of desire, but reason can provide a way for us not to be enslaved by desire.

[3] No one of us can eradicate anger from the mind, but reason can help to deal with anger.

[4] No one of us can eradicate malice, but reason can fight at our side so that we are not overcome by malice.

[5] For reason does not uproot the emotions but is their antagonist.

[6]

Now this can be explained more clearly by the story of King David's thirst.

[7] David had been attacking the Philistines all day long, and together with the soldiers of his nation had slain many of them.

[8] Then when evening fell, he came, sweating and quite exhausted, to the royal tent, around which the whole army of our ancestors had encamped.

[9] Now all the rest were at supper,

[10] but the king was extremely thirsty, and although springs were plentiful there, he could not satisfy his thirst from them.

[11] But a certain irrational desire for the water in the enemy's territory tormented and inflamed him, undid and consumed him.

[12] When his guards complained bitterly because of the king's craving, two staunch young soldiers, respecting the king's desire, armed themselves fully, and taking a pitcher climbed over the enemy's ramparts.

[13] Eluding the sentinels at the gates, they went searching throughout the enemy camp

[14] and found the spring, and from it boldly brought the king a drink.

[15] But David, although he was burning with thirst, considered it an altogether fearful danger to his soul to drink what was regarded as equivalent to blood.

[16] Therefore, opposing reason to desire, he poured out the drink as an offering to God.

[17] For the temperate mind can conquer the drives of the emotions and quench the flames of frenzied desires;

[18] it can overthrow bodily agonies even when they are extreme, and by nobility of reason spurn all domination by the emotions.

[19]

The present occasion now invites us to a narrative demonstration of temperate reason.

[20]

At a time when our fathers were enjoying profound peace because of their observance of the law and were prospering, so that even Seleucus Nicanor, king of Asia, had both appropriated money to them for the temple service and recognized their commonwealth --

[21] just at that time certain men attempted a revolution against the public harmony and caused many and various disasters.

4Mac.4

[1] Now there was a certain Simon, a political opponent of the noble and good man, Onias, who then held the high priesthood for life. When despite all manner of slander he was unable to injure Onias in the eyes of the nation, he fled the country with the purpose of betraying it.

[2] So he came to Apollonius, governor of Syria, Phoenicia, and Cilicia, and said,

[3] "I have come here because I am loyal to the king's government, to report that in the Jerusalem treasuries there are deposited tens of thousands in private funds, which are not the property of the temple but belong to King Seleucus."

[4] When Apollonius learned the details of these things, he praised Simon for his service to the king and went up to Seleucus to inform him of the rich treasure.

[5] On receiving authority to deal with this matter, he proceeded quickly to our country accompanied by the accursed Simon and a very strong military force.

[6] He said that he had come with the king's authority to seize the private funds in the treasury.

[7] The people indignantly protested his words, considering it outrageous that those who had committed deposits to the sacred treasury should be deprived of them, and did all that they could to prevent it.

[8] But, uttering threats, Apollonius went on to the temple.

[9] While the priests together with women and children were imploring God in the temple to shield the holy place that was being treated so contemptuously,

[10] and while Apollonius was going up with his armed forces to seize the money, angels on horseback with lightning flashing from their weapons appeared from heaven, instilling in them great fear and trembling.

[11] Then Apollonius fell down half dead in the temple area that was open to all, stretched out his hands toward heaven, and with tears besought the Hebrews to pray for him and propitiate the wrath of the heavenly army.

[12] For he said that he had committed a sin deserving of death, and that if he were delivered he would praise the blessedness of the holy place before all people.

[13] Moved by these words, Onias the high priest, although otherwise he had scruples about doing so, prayed for him lest King Seleucus suppose that Apollonius had been overcome by human treachery and not by divine justice.

[14] So Apollonius, having been preserved beyond all expectations, went away to report to the king what had happened to him.

[15]

When King Seleucus died, his son Antiochus Epiphanes succeeded to the throne, an arrogant and terrible man,

[16] who removed Onias from the priesthood and appointed Onias's brother Jason as high priest.

[17] Jason agreed that if the office were conferred upon him he would pay the king three thousand six hundred and sixty talents annually.

[18] So the king appointed him high priest and ruler of the nation.

[19] Jason changed the nation's way of life and altered its form of government in complete violation of the law,

[20] so that not only was a gymnasium constructed at the very citadel of our native land, but also the temple service was abolished.

[21] The divine justice was angered by these acts and caused Antiochus himself to make war on them.

[22] For when he was warring against Ptolemy in Egypt, he heard that a rumor of his death had spread and that the people of Jerusalem had rejoiced greatly. He speedily marched against them,

[23] and after he had plundered them he issued a decree that if any of them should be found observing the ancestral law they should die.

[24] When, by means of his decrees, he had not been able in any way to put an end to the people's observance of the law, but saw that all his threats and punishments were being disregarded,

[25] even to the point that women, because they had circumcised their sons, were thrown headlong from heights along with their infants, though they had known beforehand that they would suffer this --

[26] when, then, his decrees were despised by the people, he himself, through torture, tried to compel everyone in the nation to eat defiling foods and to renounce Judaism.

4Mac.5

[1]

The tyrant Antiochus, sitting in state with his counselors on a certain high place, and with his armed soldiers standing about him,

[2] ordered the guards to seize each and every Hebrew and to compel them to eat pork and food sacrificed to idols.

[3] If any were not willing to eat defiling food, they were to be broken on the wheel and killed.

[4] And when many persons had been rounded up, one man, Eleazar by name, leader of the flock, was brought before the king. He was a man of priestly family, learned in the law, advanced in age, and known to many in the tyrant's court because of his philosophy.

[5]

When Antiochus saw him he said,

[6] "Before I begin to torture you, old man, I would advise you to save yourself by eating pork,

[7] for I respect your age and your gray hairs. Although you have had them for so long a time, it does not seem to me that you are a philosopher when you observe the religion of the Jews.

[8] Why, when nature has granted it to us, should you abhor eating the very excellent meat of this animal?

[9] It is senseless not to enjoy delicious things that are not shameful, and wrong to spurn the gifts of nature.

[10] It seems to me that you will do something even more senseless if, by holding a vain opinion concerning the truth, you continue to despise me to your own hurt.

[11] Will you not awaken from your foolish philosophy, dispel your futile reasonings, adopt a mind appropriate to your years, philosophize according to the truth of what is beneficial,

[12] and have compassion on your old age by honoring my humane advice?

[13] For consider this, that if there is some power watching over this religion of yours, it will excuse you from any transgression that arises out of compulsion."

[14]

When the tyrant urged him in this fashion to eat meat unlawfully, Eleazar asked to have a word.

[15] When he had received permission to speak, he began to address the people as follows:

[16] "We, O Antiochus, who have been persuaded to govern our lives by the divine law, think that there is no compulsion more powerful than our obedience to the law.

[17] Therefore we consider that we should not transgress it in any respect.

[18] Even if, as you suppose, our law were not truly divine and we had wrongly held it to be divine, not even so would it be right for us to invalidate our reputation for piety.

[19] Therefore do not suppose that it would be a petty sin if we were to eat defiling food;

[20] to transgress the law in matters either small or great is of equal seriousness,

[21] for in either case the law is equally despised.

[22] You scoff at our philosophy as though living by it were irrational,

[23] but it teaches us self-control, so that we master all pleasures and desires, and it also trains us in courage, so that we endure any suffering willingly;

[24] it instructs us in justice, so that in all our dealings we act impartially, and it teaches us piety, so that with proper reverence we worship the only real God.

[25]

"Therefore we do not eat defiling food; for since we believe that the law was established by God, we know that in the nature of things the Creator of the world in giving us the law has shown sympathy toward us.

[26] He has permitted us to eat what will be most suitable for our lives, but he has forbidden us to eat meats that would be contrary to this.

[27] It would be tyrannical for you to compel us not only to transgress the law, but also to eat in such a way that you may deride us for eating defiling foods, which are most hateful to us.

[28] But you shall have no such occasion to laugh at me,

[29] nor will I transgress the sacred oaths of my ancestors concerning the keeping of the law,

[30] not even if you gouge out my eyes and burn my entrails.

[31] I am not so old and cowardly as not to be young in reason on behalf of piety.

[32] Therefore get your torture wheels ready and fan the fire more vehemently!

[33] I do not so pity my old age as to break the ancestral law by my own act.

[34] I will not play false to you, O law that trained me, nor will I renounce you, beloved self-control.

[35] I will not put you to shame, philosophical reason, nor will I reject you, honored priesthood and knowledge of the law.

[36] You, O king, shall not stain the honorable mouth of my old age, nor my long life lived lawfully.

[37] The fathers will receive me as pure, as one who does not fear your violence even to death.

[38] You may tyrannize the ungodly, but you shall not dominate my religious principles either by word or by deed."

4Mac.6

[1]

When Eleazar in this manner had made eloquent response to the exhortations of the tyrant, the guards who were standing by dragged him violently to the instruments of torture.

[2] First they stripped the old man, who remained adorned with the gracefulness of his piety.

[3] And after they had tied his arms on each side they scourged him,

[4] while a herald opposite him cried out, "Obey the king's commands!"

[5] But the courageous and noble man, as a true Eleazar, was unmoved, as though being tortured in a dream;

[6] yet while the old man's eyes were raised to heaven, his flesh was being torn by scourges, his blood flowing, and his sides were being cut to pieces.

[7] And though he fell to the ground because his body could not endure the agonies, he kept his reason upright and unswerving.

[8] One of the cruel guards rushed at him and began to kick him in the side to make him get up again after he fell.

[9] But he bore the pains and scorned the punishment and endured the tortures.

[10] And like a noble athlete the old man, while being beaten, was victorious over his torturers;

[11] in fact, with his face bathed in sweat, and gasping heavily for breath, he amazed even his torturers by his courageous spirit.

[12]

At that point, partly out of pity for his old age,

[13] partly out of sympathy from their acquaintance with him, partly out of admiration for his endurance, some of the king's retinue came to him and said,

[14] "Eleazar, why are you so irrationally destroying yourself through these evil things?

[15] We will set before you some cooked meat; save yourself by pretending to eat pork."

[16]

But Eleazar, as though more bitterly tormented by this counsel, cried out:

[17] "May we, the children of Abraham, never think so basely that out of cowardice we feign a role unbecoming to us!

[18] For it would be irrational if we, who have lived in accordance with truth to old age and have maintained in accordance with law the reputation of such a life, should now change our course

[19] become a pattern of impiety to the young, in becoming an example of the eating of defiling food.

[20] It would be shameful if we should survive for a little while and during that time be a laughing stock to all for our cowardice,

[21] and if we should be despised by the tyrant as unmanly, and not protect our divine law even to death.

[22] Therefore, O children of Abraham, die nobly for your religion!

[23] And you, guards of the tyrant, why do you delay?"

[24]

When they saw that he was so courageous in the face of the afflictions, and that he had not been changed by their compassion, the guards brought him to the fire.

[25] There they burned him with maliciously contrived instruments, threw him down, and poured stinking liquids into his nostrils.

[26] When he was now burned to his very bones and about to expire, he lifted up his eyes to God and said,

[27] "You know, O God, that though I might have saved myself, I am dying in burning torments for the sake of the law.

[28] Be merciful to your people, and let our punishment suffice for them.

[29] Make my blood their purification, and take my life in exchange for theirs."

[30] And after he said this, the holy man died nobly in his tortures, and by reason he resisted even to the very tortures of death for the sake of the law.

[31]

Admittedly, then, devout reason is sovereign over the emotions.

[32] For if the emotions had prevailed over reason, we would have testified to their domination.

[33] But now that reason has conquered the emotions, we properly attribute to it the power to govern.

[34] And it is right for us to acknowledge the dominance of reason when it masters even external agonies. It would be ridiculous to deny it.

[35] And I have proved not only that reason has mastered agonies, but also that it masters pleasures and in no respect yields to them.

4Mac.7

[1]

For like a most skilful pilot, the reason of our father Eleazar steered the ship of religion over the sea of the emotions,

[2] and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of tortures,

[3] in no way did he turn the rudder of religion until he sailed into the haven of immortal victory.

[4] No city besieged with many ingenious war machines has ever held out as did that most holy man. Although his sacred life was consumed by tortures and racks, he conquered the besiegers with the shield of his devout reason.

[5] For in setting his mind firm like a jutting cliff, our father Eleazar broke the maddening waves of the emotions.

[6] O priest, worthy of the priesthood, you neither defiled your sacred teeth nor profaned your stomach, which had room only for reverence and purity, by eating defiling foods.

[7] O man in harmony with the law and philosopher of divine life!

[8] Such should be those who are administrators of the law, shielding it with their own blood and noble sweat in sufferings even to death.

[9] You, father, strengthened our loyalty to the law through your glorious endurance, and you did not abandon the holiness which you praised, but by your deeds you made your words of divine philosophy credible.

[10] O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over the passions, Eleazar!

[11] For just as our father Aaron, armed with the censer, ran through the multitude of the people and conquered the fiery angel,

[12] so the descendant of Aaron, Eleazar, though being consumed by the fire, remained unmoved in his reason.

[13] Most amazing, indeed, though he was an old man, his body no longer tense and firm, his muscles flabby, his sinews feeble, he became young again

[14] in spirit through reason; and by reason like that of Isaac he rendered the many-headed rack ineffective.

[15] O man of blessed age and of venerable gray hair and of law-abiding life, whom the faithful seal of death has perfected!

[16]

If, therefore, because of piety an aged man despised tortures even to death, most certainly devout reason is governor of the emotions.

[17] Some perhaps might say, "Not every one has full command of his emotions, because not every one has prudent reason."

[18] But as many as attend to religion with a whole heart, these alone are able to control the passions of the flesh,

[19] since they believe that they, like our patriarchs Abraham and Isaac and Jacob, do not die to God, but live in God.

[20] No contradiction therefore arises when some persons appear to be dominated by their emotions because of the weakness of their reason.

[21] What person who lives as a philosopher by the whole rule of philosophy, and trusts in God,

[22] and knows that it is blessed to endure any suffering for the sake of virtue, would not be able to overcome the emotions through godliness?

[23] For only the wise and courageous man is lord of his emotions.

4Mac.8

[1]

For this is why even the very young, by following a philosophy in accordance with devout reason, have prevailed over the most painful instruments of torture.

[2] For when the tyrant was conspicuously defeated in his first attempt, being unable to compel an aged man to eat defiling foods, then in violent rage he commanded that others of the Hebrew captives be brought, and that any who ate defiling food should be freed after eating, but if any were to refuse, these should be tortured even more cruelly.

[3]

When the tyrant had given these orders, seven brothers -- handsome, modest, noble, and accomplished in every way -- were brought before him along with their aged mother.

[4] When the tyrant saw them, grouped about their mother as if in a chorus, he was pleased with them. And struck by their appearance and nobility, he smiled at them, and summoned them nearer and said,

[5] "Young men, I admire each and every one of you in a kindly manner, and greatly respect the beauty and the number of such brothers. Not only do I advise you not to display the same madness as that of the old man who has just been tortured, but I also exhort you to yield to me and enjoy my friendship.

[6] Just as I am able to punish those who disobey my orders, so I can be a benefactor to those who obey me.

[7] Trust me, then, and you will have positions of authority in my government if you will renounce the ancestral tradition of your national life.

[8] And enjoy your youth by adopting the Greek way of life and by changing your manner of living.

[9] But if by disobedience you rouse my anger, you will compel me to destroy each and every one of you with dreadful punishments through tortures.

[10] Therefore take pity on yourselves. Even I, your enemy, have compassion for your youth and handsome appearance.

[11] Will you not consider this, that if you disobey, nothing remains for you but to die on the rack?"

[12]

When he had said these things, he ordered the instruments of torture to be brought forward so as to persuade them out of fear to eat the defiling food.

[13] And when the guards had placed before them wheels and joint-dislocators, rack and hooks and catapults and caldrons, braziers and thumbscrews and iron claws and wedges and bellows, the tyrant resumed speaking:

[14] "Be afraid, young fellows, and whatever justice you revere will be merciful to you when you transgress under compulsion."

[15]

But when they had heard the inducements and saw the dreadful devices, not only were they not afraid, but they also opposed the tyrant with their own philosophy, and by their right reasoning nullified his tyranny.

[16] Let us consider, on the other hand, what arguments might have been used if some of them had been cowardly and unmanly. Would they not have been these?

[17] "O wretches that we are and so senseless! Since the king has summoned and exhorted us to accept kind treatment if we obey him,

[18] why do we take pleasure in vain resolves and venture upon a disobedience that brings death?

[19] O men and brothers, should we not fear the instruments of torture and consider the threats of torments, and give up this vain opinion and this arrogance that threatens to destroy us?

[20] Let us take pity on our youth and have compassion on our mother's age;

[21] and let us seriously consider that if we disobey we are dead!

[22] Also, divine justice will excuse us for fearing the king when we are under compulsion.

[23] Why do we banish ourselves from this most pleasant life and deprive ourselves of this delightful world?

[24] Let us not struggle against compulsion nor take hollow pride in being put to the rack.

[25] Not even the law itself would arbitrarily slay us for fearing the instruments of torture.

[26] Why does such contentiousness excite us and such a fatal stubbornness please us, when we can live in peace if we obey the king?"

[27]

But the youths, though about to be tortured, neither said any of these things nor even seriously considered them.

[28] For they were contemptuous of the emotions and sovereign over agonies,

[29] so that as soon as the tyrant had ceased counseling them to eat defiling food, all with one voice together, as from one mind, said:

4Mac.9

[1]

"Why do you delay, O tyrant? For we are ready to die rather than transgress our ancestral commandments;

[2] we are obviously putting our forefathers to shame unless we should practice ready obedience to the law and to Moses our counselor.

[3] Tyrant and counselor of lawlessness, in your hatred for us do not pity us more than we pity ourselves.

[4] For we consider this pity of yours which insures our safety through transgression of the law to be more grievous than death itself.

[5] You are trying to terrify us by threatening us with death by torture, as though a short time ago you learned nothing from Eleazar.

[6] And if the aged men of the Hebrews because of their religion lived piously while enduring torture, it would be even more fitting that we young men should die despising your coercive tortures, which our aged instructor also overcame.

[7] Therefore, tyrant, put us to the test; and if you take our lives because of our religion, do not suppose that you can injure us by torturing us.

[8] For we, through this severe suffering and endurance, shall have the prize of virtue and shall be with God, for whom we suffer;

[9] but you, because of your bloodthirstiness toward us, will deservedly undergo from the divine justice eternal torment by fire."

[10]

When they had said these things the tyrant not only was angry, as at those who are disobedient, but also was enraged, as at those who are ungrateful.

[11] Then at his command the guards brought forward the eldest, and having torn off his tunic, they bound his hands and arms with thongs on each side.

[12] When they had worn themselves out beating him with scourges, without accomplishing anything, they placed him upon the wheel.

[13] When the noble youth was stretched out around this, his limbs were dislocated,

[14] and though broken in every member he denounced the tyrant, saying,

[15] "Most abominable tyrant, enemy of heavenly justice, savage of mind, you are mangling me in this manner, not because I am a murderer, or as one who acts impiously, but because I protect the divine law."

[16] And when the guards said, "Agree to eat so that you may be released from the tortures,"

[17] he replied, "You abominable lackeys, your wheel is not so powerful as to strangle my reason. Cut my limbs, burn my flesh, and twist my joints.

[18] Through all these tortures I will convince you that sons of the Hebrews alone are invincible where virtue is concerned."

[19] While he was saying these things, they spread fire under him, and while fanning the flames they tightened the wheel further.

[20] The wheel was completely smeared with blood, and the heap of coals was being quenched by the drippings of gore, and pieces of flesh were falling off the axles of the machine.

[21] Although the ligaments joining his bones were already severed, the courageous youth, worthy of Abraham, did not groan,

[22] but as though transformed by fire into immortality he nobly endured the rackings.

[23] "Imitate me, brothers," he said. "Do not leave your post in my struggle or renounce our courageous brotherhood.

[24] Fight the sacred and noble battle for religion. Thereby the just Providence of our ancestors may become merciful to our nation and take vengeance on the accursed tyrant."

[25] When he had said this, the saintly youth broke the thread of life.

[26]

While all were marveling at his courageous spirit, the guards brought in the next eldest, and after fitting themselves with iron gauntlets having sharp hooks, they bound him to the torture machine and catapult.

[27] Before torturing him, they inquired if he were willing to eat, and they heard this noble decision.

[28] These leopard-like beasts tore out his sinews with the iron hands, flayed all his flesh up to his chin, and tore away his scalp. But he steadfastly endured this agony and said,

[29] "How sweet is any kind of death for the religion of our fathers!"

[30] To the tyrant he said, "Do you not think, you most savage tyrant, that you are being tortured more than I, as you see the arrogant design of your tyranny being defeated by our endurance for the sake of religion?

[31] I lighten my pain by the joys that come from virtue,

[32] but you suffer torture by the threats that come from impiety. You will not escape, most abominable tyrant, the judgments of the divine wrath."

4Mac.10

[1]

When he too had endured a glorious death, the third was led in, and many repeatedly urged him to save himself by tasting the meat.

[2] But he shouted, "Do you not know that the same father begot me and those who died, and the same mother bore me, and that I was brought up on the same teachings?

[3] I do not renounce the noble kinship that binds me to my brothers."

[4]

[5] Enraged by the man's boldness, they disjointed his hands and feet with their instruments, dismembering him by prying his limbs from their sockets,

[6] and breaking his fingers and arms and legs and elbows.

[7] Since they were not able in any way to break his spirit, they abandoned the instruments and scalped him with their fingernails in a Scythian fashion.

[8] They immediately brought him to the wheel, and while his vertebrae were being dislocated upon it he saw his own flesh torn all around and drops of blood flowing from his entrails.

[9] When he was about to die, he said,

[10] "We, most abominable tyrant, are suffering because of our godly training and virtue,

[11] but you, because of your impiety and bloodthirstiness, will undergo unceasing torments."

[12]

When he also had died in a manner worthy of his brothers, they dragged in the fourth, saying,

[13] "As for you, do not give way to the same insanity as your brothers, but obey the king and save yourself."

[14] But he said to them, "You do not have a fire hot enough to make me play the coward.

[15] No, by the blessed death of my brothers, by the eternal destruction of the tyrant, and by the everlasting life of the pious, I will not renounce our noble brotherhood.

[16] Contrive tortures, tyrant, so that you may learn from them that I am a brother to those who have just been tortured."

[17] When he heard this, the bloodthirsty, murderous, and utterly abominable Antiochus gave orders to cut out his tongue.

[18] But he said, "Even if you remove my organ of speech, God hears also those who are mute.

[19] See, here is my tongue; cut it off, for in spite of this you will not make our reason speechless.

[20] Gladly, for the sake of God, we let our bodily members be mutilated.

[21] God will visit you swiftly, for you are cutting out a tongue that has been melodious with divine hymns."

4Mac.11

[1]

When this one died also, after being cruelly tortured, the fifth leaped up, saying,

[2] "I will not refuse, tyrant, to be tortured for the sake of virtue.

[3] I have come of my own accord, so that by murdering me you will incur punishment from the heavenly justice for even more crimes.

[4] Hater of virtue, hater of mankind, for what act of ours are you destroying us in this way?

[5] Is it because we revere the Creator of all things and live according to his virtuous law?

[6] But these deeds deserve honors, not tortures."

[7]

[9] While he was saying these things, the guards bound him and dragged him to the catapult;

[10] they tied him to it on his knees, and fitting iron clamps on them, they twisted his back around the wedge on the wheel, so that he was completely curled back like a scorpion, and all his members were disjointed.

[11] In this condition, gasping for breath and in anguish of body,

[12] he said, "Tyrant, they are splendid favors that you grant us against your will, because through these noble sufferings you give us an opportunity to show our endurance for the law."

[13]

After he too had died, the sixth, a mere boy, was led in. When the tyrant inquired whether he was willing to eat and be released, he said,

[14] "I am younger in age than my brothers, but I am their equal in mind.

[15] Since to this end we were born and bred, we ought likewise to die for the same principles.

[16] So if you intend to torture me for not eating defiling foods, go on torturing!"

[17] When he had said this, they led him to the wheel.

[18] He was carefully stretched tight upon it, his back was broken, and he was roasted from underneath.

[19] To his back they applied sharp spits that had been heated in the fire, and pierced his ribs so that his entrails were burned through.

[20] While being tortured he said, "O contest befitting holiness, in which so many of us brothers have been summoned to an arena of sufferings for religion, and in which we have not been defeated!

[21] For religious knowledge, O tyrant, is invincible.

[22] I also, equipped with nobility, will die with my brothers,

[23] and I myself will bring a great avenger upon you, you inventor of tortures and enemy of those who are truly devout.

[24] We six boys have paralyzed your tyranny!

[25] Since you have not been able to persuade us to change our mind or to force us to eat defiling foods, is not this your downfall?

[26] Your fire is cold to us, and the catapults painless, and your violence powerless.

[27] For it is not the guards of the tyrant but those of the divine law that are set over us; therefore, unconquered, we hold fast to reason."

4Mac.12

[1]

When he also, thrown into the caldron, had died a blessed death, the seventh and youngest of all came forward.

[2] Even though the tyrant had been fearfully reproached by the brothers, he felt strong compassion for this child when he saw that he was already in fetters. He summoned him to come nearer and tried to console him, saying,

[3] "You see the result of your brothers' stupidity, for they died in torments because of their disobedience.

[4] You too, if you do not obey, will be miserably tortured and die before your time,

[5] but if you yield to persuasion you will be my friend and a leader in the government of the kingdom."

[6] When he had so pleaded, he sent for the boy's mother to show compassion on her who had been bereaved of so many sons and to influence her to persuade the surviving son to obey and save himself.

[7] But when his mother had exhorted him in the Hebrew language, as we shall tell a little later,

[8] he said, "Let me loose, let me speak to the king and to all his friends that are with him."

[9] Extremely pleased by the boy's declaration, they freed him at once.

[10] Running to the nearest of the braziers,

[11] he said, "You profane tyrant, most impious of all the wicked, since you have received good things and also your kingdom from God, were you not ashamed to murder his servants and torture on the wheel those who practice religion?

[12] Because of this, justice has laid up for you intense and eternal fire and tortures, and these throughout all time will never let you go.

[13] As a man, were you not ashamed, you most savage beast, to cut out the tongues of men who have feelings like yours and are made of the same elements as you, and to maltreat and torture them in this way?

[14] Surely they by dying nobly fulfilled their service to God, but you will wail bitterly for having slain without cause the contestants for virtue."

[15] Then because he too was about to die, he said,

[16] "I do not desert the excellent example of my brothers,

[17] and I call on the God of our fathers to be merciful to our nation;

[18] but on you he will take vengeance both in this present life and when you are dead."

[19] After he had uttered these imprecations, he flung himself into the braziers and so ended his life.

4Mac.13

[1]

Since, then, the seven brothers despised sufferings even unto death, everyone must concede that devout reason is sovereign over the emotions.

[2] For if they had been slaves to their emotions and had eaten defiling food, we would say that they had been conquered by these emotions.

[3] But in fact it was not so. Instead, by reason, which is praised before God, they prevailed over their emotions.

[4] The supremacy of the mind over these cannot be overlooked, for the brothers mastered both emotions and pains.

[5] How then can one fail to confess the sovereignty of right reason over emotion in those who were not turned back by fiery agonies?

[6] For just as towers jutting out over harbors hold back the threatening waves and make it calm for those who sail into the inner basin,

[7] so the seven-towered right reason of the youths, by fortifying the harbor of religion, conquered the tempest of the emotions.

[8] For they constituted a holy chorus of religion and encouraged one another, saying,

[9] "Brothers, let us die like brothers for the sake of the law; let us imitate the three youths in Assyria who despised the same ordeal of the furnace.

[10] Let us not be cowardly in the demonstration of our piety."

[11] While one said, "Courage, brother," another said, "Bear up nobly,"

[12] and another reminded them, "Remember whence you came, and the father by whose hand Isaac would have submitted to being slain for the sake of religion."

[13] Each of them and all of them together looking at one another, cheerful and undaunted, said, "Let us with all our hearts consecrate ourselves to God, who gave us our lives, and let us use our bodies as a bulwark for the law.

[14] Let us not fear him who thinks he is killing us,

[15] for great is the struggle of the soul and the danger of eternal torment lying before those who transgress the commandment of God.

[16] Therefore let us put on the full armor of self-control, which is divine reason.

[17] For if we so die, Abraham and Isaac and Jacob will welcome us, and all the fathers will praise us."

[18] Those who were left behind said to each of the brothers who were being dragged away, "Do not put us to shame, brother, or betray the brothers who have died before us."

[19]

You are not ignorant of the affection of brotherhood, which the divine and all-wise Providence has bequeathed through the fathers to their descendants and which was implanted in the mother's womb.

[20] There each of the brothers dwelt the same length of time and was shaped during the same period of time; and growing from the same blood and through the same life, they were brought to the light of day.

[21] When they were born after an equal time of gestation, they drank milk from the same fountains. For such embraces brotherly-loving souls are nourished;

[22] and they grow stronger from this common nurture and daily companionship, and from both general education and our discipline in the law of God.

[23]

Therefore, when sympathy and brotherly affection had been so established, the brothers were the more sympathetic to one another.

[24] Since they had been educated by the same law and trained in the same virtues and brought up in right living, they loved one another all the more.

[25] A common zeal for nobility expanded their goodwill and harmony toward one another,

[26] because, with the aid of their religion, they rendered their brotherly love more fervent.

[27] But although nature and companionship and virtuous habits had augmented the affection of brotherhood, those who were left endured for the sake of religion, while watching their brothers being maltreated and tortured to death.

4Mac.14

[1] Furthermore, they encouraged them to face the torture, so that they not only despised their agonies, but also mastered the emotions of brotherly love.

[2]

O reason, more royal than kings and freer than the free!

[3] O sacred and harmonious concord of the seven brothers on behalf of religion!

[4] None of the seven youths proved coward or shrank from death,

[5] but all of them, as though running the course toward immortality, hastened to death by torture.

[6] Just as the hands and feet are moved in harmony with the guidance of the mind, so those holy youths, as though moved by an immortal spirit of devotion, agreed to go to death for its sake.

[7] O most holy seven, brothers in harmony! For just as the seven days of creation move in choral dance around religion,

[8] so these youths, forming a chorus, encircled the sevenfold fear of tortures and dissolved it.

[9] Even now, we ourselves shudder as we hear of the tribulations of these young men; they not only saw what was happening, yes, not only heard the direct word of threat, but also bore the sufferings patiently, and in agonies of fire at that.

[10] What could be more excruciatingly painful than this? For the power of fire is intense and swift, and it consumed their bodies quickly.

[11]

Do not consider it amazing that reason had full command over these men in their tortures, since the mind of woman despised even more diverse agonies,

[12] for the mother of the seven young men bore up under the rackings of each one of her children.

[13]

Observe how complex is a mother's love for her children, which draws everything toward an emotion felt in her inmost parts.

[14] Even unreasoning animals, like mankind, have a sympathy and parental love for their offspring.

[15] For example, among birds, the ones that are tame protect their young by building on the housetops,

[16] and the others, by building in precipitous chasms and in holes and tops of trees, hatch the nestlings and ward off the intruder.

[17] If they are not able to keep him away, they do what they can to help their young by flying in circles around them in the anguish of love, warning them with their own calls.

[18] And why is it necessary to demonstrate sympathy for children by the example of unreasoning animals,

[19] since even bees at the time for making honeycombs defend themselves against intruders as though with an iron dart sting those who approach their hive and defend it even to the death?

[20] But sympathy for her children did not sway the mother of the young men; she was of the same mind as Abraham.

4Mac.15

[1]

O reason of the children, tyrant over the emotions! O religion, more desirable to the mother than her children!

[2] Two courses were open to this mother, that of religion, and that of preserving her seven sons for a time, as the tyrant had promised.

[3] She loved religion more, religion that preserves them for eternal life according to God's promise.

[4] In what manner might I express the emotions of parents who love their children? We impress upon the character of a small child a wondrous likeness both of mind and of form. Especially is this true of mothers, who because of their birthpangs have a deeper sympathy toward their offspring than do the fathers.

[5] Considering that mothers are the weaker sex and give birth to many, they are more devoted to their children.

[6] The mother of the seven boys, more than any other mother, loved her children. In seven pregnancies she had implanted in herself tender love toward them,

[7] and because of the many pains she suffered with each of them she had sympathy for them;

[8] yet because of the fear of God she disdained the temporary safety of her children.

[9] Not only so, but also because of the nobility of her sons and their ready obedience to the law she felt a greater tenderness toward them.

[10] For they were righteous and self-controlled and brave and magnanimous, and loved their brothers and their mother, so that they obeyed her even to death in keeping the ordinances.

[11] Nevertheless, though so many factors influenced the mother to suffer with them out of love for her children, in the case of none of them were the various tortures strong enough to pervert her reason.

[12] Instead, the mother urged them on, each child singly and all together, to death for the sake of religion.

[13] O sacred nature and affection of parental love, yearning of parents toward offspring, nurture and indomitable suffering by mothers!

[14] This mother, who saw them tortured and burned one by one, because of religion did not change her attitude.

[15] She watched the flesh of her children consumed by fire, their toes and fingers scattered on the ground, and the flesh of the head to the chin exposed like masks.

[16] O mother, tried now by more bitter pains than even the birth-pangs you suffered for them!

[17] O woman, who alone gave birth to such complete devotion!

[18] When the first-born breathed his last it did not turn you aside, nor when the second in torments looked at you piteously nor when the third expired;

[19] nor did you weep when you looked at the eyes of each one in his tortures gazing boldly at the same agonies, and saw in their nostrils the signs of the approach of death.

[20] When you saw the flesh of children burned upon the flesh of other children, severed hands upon hands, scalped heads upon heads, and corpses fallen on other corpses and when you saw the place filled with many spectators of the torturings, you did not shed tears.

[21] Neither the melodies of sirens nor the songs of swans attract the attention of their hearers as did the voices of the children in torture calling to their mother.

[22] How great and how many torments the mother then suffered as her sons were tortured on the wheel and with the hot irons!

[23] But devout reason, giving her heart a man's courage in the very midst of her emotions, strengthened her to disregard her temporal love for her children.

[24]

Although she witnessed the destruction of seven children and the ingenious and various rackings, this noble mother disregarded all these because of faith in God.

[25] For as in the council chamber of her own soul she saw mighty advocates -- nature, family, parental love, and the rackings of her children --

[26] this mother held two ballots, one bearing death and the other deliverance for her children.

[27] She did not approve the deliverance which would preserve the seven sons for a short time,

[28] but as the daughter of God-fearing Abraham she remembered his fortitude.

[29]

O mother of the nation, vindicator of the law and champion of religion, who carried away the prize of the contest in your heart!

[30] O more noble than males in steadfastness, and more manly than men in endurance!

[31] Just as Noah's ark, carrying the world in the universal flood, stoutly endured the waves,

[32] so you, O guardian of the law, overwhelmed from every side by the flood of your emotions and the violent winds, the torture of your sons, endured nobly and withstood the wintry storms that assail religion.

4Mac.16

[1]

If, then, a woman, advanced in years and mother of seven sons, endured seeing her children tortured to death, it must be admitted that devout reason is sovereign over the emotions.

[2] Thus I have demonstrated not only that men have ruled over the emotions, but also that a woman has despised the fiercest tortures.

[3] The lions surrounding Daniel were not so savage, nor was the raging fiery furnace of Mishael so intensely hot, as was her innate parental love, inflamed as she saw her seven sons tortured in such varied ways.

[4] But the mother quenched so many and such great emotions by devout reason.

[5]

Consider this also. If this woman, though a mother, had been fainthearted, she would have mourned over them and perhaps spoken as follows:

[6] "O how wretched am I and many times unhappy! After bearing seven children, I am now the mother of none!

[7] O seven childbirths all in vain, seven profitless pregnancies, fruitless nurturings and wretched nursings!

[8] In vain, my sons, I endured many birth-pangs for you, and the more grievous anxieties of your upbringing.

[9] Alas for my children, some unmarried, others married and without offspring. I shall not see your children or have the happiness of being called grandmother.

[10] Alas, I who had so many and beautiful children am a widow and alone, with many sorrows.

[11] Nor when I die, shall I have any of my sons to bury me."

[12]

Yet the sacred and God-fearing mother did not wail with such a lament for any of them, nor did she dissuade any of them from dying, nor did she grieve as they were dying,

[13] but, as though having a mind like adamant and giving rebirth for immortality to the whole number of her sons, she implored them and urged them on to death for the sake of religion.

[14] O mother, soldier of God in the cause of religion, elder and woman! By steadfastness you have conquered even a tyrant, and in word and deed you have proved more powerful than a man.

[15] For when you and your sons were arrested together, you stood and watched Eleazar being tortured, and said to your sons in the Hebrew language,

[16] "My sons, noble is the contest to which you are called to bear witness for the nation. Fight zealously for our ancestral law.

[17] For it would be shameful if, while an aged man endures such agonies for the sake of religion, you young men were to be terrified by tortures.

[18] Remember that it is through God that you have had a share in the world and have enjoyed life,

[19] and therefore you ought to endure any suffering for the sake of God.

[20] For his sake also our father Abraham was zealous to sacrifice his son Isaac, the ancestor of our nation; and when Isaac saw his father's hand wielding a sword and descending upon him, he did not cower.

[21] And Daniel the righteous was thrown to the lions, and Hananiah, Azariah, and Mishael were hurled into the fiery furnace and endured it for the sake of God.

[22] You too must have the same faith in God and not be grieved.

[23] It is unreasonable for people who have religious knowledge not to withstand pain."

[24]

By these words the mother of the seven encouraged and persuaded each of her sons to die rather than violate God's commandment.

[25] They knew also that those who die for the sake of God live in God, as do Abraham and Isaac and Jacob and all the patriarchs.

4Mac.17

[1]

Some of the guards said that when she also was about to be seized and put to death she threw herself into the flames so that no one might touch her body.

[2]

O mother, who with your seven sons nullified the violence of the tyrant, frustrated his evil designs, and showed the courage of your faith!

[3] Nobly set like a roof on the pillars of your sons, you held firm and unswerving against the earthquake of the tortures.

[4] Take courage, therefore, O holy-minded mother, maintaining firm an enduring hope in God.

[5] The moon in heaven, with the stars, does not stand so august as you, who, after lighting the way of your star-like seven sons to piety, stand in honor before God and are firmly set in heaven with them.

[6] For your children were true descendants of father Abraham.

[7]

If it were possible for us to paint the history of your piety as an artist might, would not those who first beheld it have shuddered as they saw the mother of the seven children enduring their varied tortures to death for the sake of religion?

[8] Indeed it would be proper to inscribe upon their tomb these words as a reminder to the people of our nation:

[9]

"Here lie buried an aged priest and an aged woman and seven sons, because of the violence of the tyrant who wished to destroy the way of life of the Hebrews.

[10] They vindicated their nation, looking to God and enduring torture even to death."

[11]

Truly the contest in which they were engaged was divine,

[12] for on that day virtue gave the awards and tested them for their endurance. The prize was immortality in endless life.

[13] Eleazar was the first contestant, the mother of the seven sons entered the competition, and the brothers contended.

[14] The tyrant was the antagonist, and the world and the human race were the spectators.

[15] Reverence for God was victor and gave the crown to its own athletes.

[16] Who did not admire the athletes of the divine legislation? Who were not amazed?

[17]

The tyrant himself and all his council marveled at their endurance,

[18] because of which they now stand before the divine throne and live through blessed eternity.

[19] For Moses says, "All who are consecrated are under your hands."

[20] These, then, who have been consecrated for the sake of God, are honored, not only with this honor, but also by the fact that because of them our enemies did not rule over our nation,

[21] the tyrant was punished, and the homeland purified -- they having become, as it were, a ransom for the sin of our nation.

[22] And through the blood of those devout ones and their death as an expiation, divine Providence preserved Israel that previously had been afflicted.

[23]

For the tyrant Antiochus, when he saw the courage of their virtue and their endurance under the tortures, proclaimed them to his soldiers as an example for their own endurance,

[24] and this made them brave and courageous for infantry battle and siege, and he ravaged and conquered all his enemies.

4Mac.18

[1]

O Israelite children, offspring of the seed of Abraham, obey this law and exercise piety in every way,

[2] knowing that devout reason is master of all emotions, not only of sufferings from within, but also of those from without.

[3]

Therefore those who gave over their bodies in suffering for the sake of religion were not only admired by men, but also were deemed worthy to share in a divine inheritance.

[4] Because of them the nation gained peace, and by reviving observance of the law in the homeland they ravaged the enemy.

[5] The tyrant Antiochus was both punished on earth and is being chastised after his death. Since in no way whatever was he able to compel the Israelites to become pagans and to abandon their ancestral customs, he left Jerusalem and marched against the Persians.

[6]

The mother of seven sons expressed also these principles to her children:

[7] "I was a pure virgin and did not go outside my father's house; but I guarded the rib from which woman was made.

[8] No seducer corrupted me on a desert plain, nor did the destroyer, the deceitful serpent, defile the purity of my virginity.

[9] In the time of my maturity I remained with my husband, and when these sons had grown up their father died. A happy man was he, who lived out his life with good children, and did not have the grief of bereavement.

[10] While he was still with you, he taught you the law and the prophets.

[11] He read to you about Abel slain by Cain, and Isaac who was offered as a burnt offering, and of Joseph in prison.

[12] He told you of the zeal of Phineas, and he taught you about Hananiah, Azariah, and Mishael in the fire.

[13] He praised Daniel in the den of the lions and blessed him.

[14] He reminded you of the scripture of Isaiah, which says, `Even though you go through the fire, the flame shall not consume you.'

[15] He sang to you songs of the psalmist David, who said, `Many are the afflictions of the righteous.'

[16] He recounted to you Solomon's proverb, `There is a tree of life for those who do his will.'

[17] He confirmed the saying of Ezekiel, `Shall these dry bones live?'

[18] For he did not forget to teach you the song that Moses taught, which says,

[19] `I kill and I make alive: this is your life and the length of your days.'"

[20]

O bitter was that day -- and yet not bitter -- when that bitter tyrant of the Greeks quenched fire with fire in his cruel caldrons, and in his burning rage brought those seven sons of the daughter of Abraham to the catapult and back again to more tortures,

[21] pierced the pupils of their eyes and cut out their tongues, and put them to death with various tortures.

[22] For these crimes divine justice pursued and will pursue the accursed tyrant.

[23] But the sons of Abraham with their victorious mother are gathered together into the chorus of the fathers, and have received pure and immortal souls from God,

[24] to whom be glory for ever and ever. Amen.

■

Chapter 11

Joseph and Aseneth 1-15

I. It came to pass in the first year of the seven years of plenty, in the second month, that Pharaoh sent out Joseph to go round the whole land of Egypt. 2. And Joseph came, [1] in the fourth month of the first year, on the eighteenth day of the month, [2] into the district of Heliopolis. 3. And he was collecting all the corn of that land, as the sand of the sea. 4. Now there was in that city a man, a satrap of Pharaoh; and this man was the chief of all Pharaoh's satraps and lords. [3] 5. And he [4] was very rich, and wise, and generous, and he was Pharaoh's counsellor, and his name was Pentephres; and he was the priest of Heliopolis. [5] 6. And Pentephres had a virgin daughter of about eighteen years of age, tall and beautiful and graceful, more beautiful than any other virgin in the land. [6] 7. And she was quite unlike the daughters of the [7] Egyptians, but in every respect like the daughters [8] of the Hebrews. 8. And she was as tall as Sarah, and as beautiful as Rebecca, and as fair as Rachel; and this virgin's name was Aseneth. 9. And the fame of her beauty spread through all that land, even to its remotest corners; [9] and all the sons of the lords and of the satraps and of the kings sought her hand in marriage, young men all of them. 10. And there was great rivalry between them because of her, and they began to fight among themselves [10] because of Aseneth. 11. And Pharaoh's eldest son heard about her, and he begged his father to give her to him as his wife. 12. And he said to him, "Give me Aseneth the daughter of Pentephres the priest [11] of Heliopolis as my wife." And his father Pharaoh said to him, "Why should you want a wife of lower station than yourself? 12. Are you not king [12] of all the earth? [13] 14. No! See now, [14] the daughter of King Joakim [15]("\l "Notes1"") is betrothed to you, and she is a queen and very beautiful indeed: take her as your wife."

1. to go round . . . came: B om.

2. in the fourth . . . month: Slav. om.

3. and this man . . . lords: B om.

4. Lit. 'this man'.

5. B 'and Pentephres was the first man of Heliopolis'; D om.

6. Or 'upon the earth'.

7. d. of the: D om.

8. but . . . daughters = HA: BD Slav. 'and'.

9. even to . . . corners: Slav. om.

10. among themselves: B om.

11. B 'the first man'

12. So D: BE 'king as you are'; G 'For you are king'.

13. Or 'land'.

14. See now: D om.

15. So BD Slav.: FH 'of the king of Moab'; A 'of king Joachim of Moab'.

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II. Now Aseneth despised all men and regarded them with contempt; yet no man had ever seen her, for Pentephres had a tower in his house, and it was large and very high. 2. And the top storey had ten rooms in it. 3. The first room was large and pleasant; and it was paved with purple stones, and its walls were faced with precious stones of different kinds. 4. And the ceiling of that room was of gold; and within it [1] were ranged the innumerable gods of the Egyptians, in gold and silver. 5. And Aseneth worshipped all these; and she feared them and offered sacrifices to them. [2] 6. The second room contained all the finery for Aseneth's adornment and treasure chests. [3] 7. And there was much gold in it, and silver, and garments woven with gold, and precious stones of great price, and fine linens. 8. And all her girlish ornaments were there. [4] 9. The third room contained all the good things of the earth; [5] and it was Aseneth's store-house. 10. And seven virgins had the remaining seven rooms, one each. 11. And they used to wait on Aseneth, and were of the same age as she was, for they were all born on the same night as Aseneth; and they were very beautiful, like the stars of heaven, and no man or boy had ever had anything to do with them. 12. And Aseneth's large room, where she spent her time, [6] had three windows. 13. One window looked out over the courtyard to the east: the second looked to the north, onto the street; and the third to the south. 14. And a golden bed stood in the room, facing the east. 15. And the bed had a coverlet of purple woven with gold, embroidered with blue, and fine linen. 16. In this bed Aseneth used to sleep alone, and no man or woman ever [7] sat upon it, except Aseneth only. 17. And there was a great court all round the house, and a wall round the court, very high and built of great rectangular stones. 18. And there were four gates to the court, overlaid with iron; and eighteen strong young men-at-arms used to guard each one of them. 19. And along the wall inside the court every kind of beautiful tree that produces fruit had been planted; and the fruit on every one of them was ripe, for it was harvest time. 20. And on the right of the court there was an ever-bubbling [8] spring of water, and beneath the spring a great cistern [9]("\l "Notes2"") that received the water from the spring and out of which a river flowed through the middle of the court and watered all the trees in it.

1. Lit. 'that room'. 2. FH add 'daily'

3. In this verse the authorities differ not a little among themselves over the details, though without any change in the general sense.

4. Lit. 'And there was all the adornment of her virginity'.

5. Or 'land'

6. Lit. 'where her virginity was nurtured'.

7. So BH Slav.: D om.

8. Lit. 'rich': D om.

9. Slav. adds 'of marble'.

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III. And it came to pass [1] in the fourth month, on the eighteenth [2] day of the month, that Joseph came into the district of Heliopolis. [3] 2. And as he approached the city, Joseph sent twelve men in front of him to Pentephres, the priest of Heliopolis, saying, May I be your guest to-day, [4] for it is near noon and time for a mid-day meal? 3. The sun's heat is overpowering, and I would enjoy some refreshment under your roof. 4. When Pentephres heard this, he was overjoyed and said, 5. "Blessed be the Lord, the God of Joseph." And Pentephres called his steward [5] and said to him, 6. "Make haste and get my house into order, and prepare a great feast, because Joseph, the mighty man of God, is coming to us to-day. 7. And Aseneth heard that her father and mother had come back from their family estate in the country. [6] 8. And she rejoiced and said, I will go and see my father and my mother [7] for they have come back from their family estate in the country. 9. And Aseneth hurried [8] and put on a fine linen robe of blue woven with gold and a golden girdle round her waist, and she put [9]("\l "Notes3"") bracelets round her hands and feet, and she put on golden trousers and a necklace round her neck. 10. And there were precious stones all about her, with the names of Egyptian gods inscribed on them everywhere, on the bracelets and on the stones; and the names of the idols were stamped on the stones. 11. And she put a tiara on her head and bound a diadem round her temples and covered her head with a veil.

1. BH Slav. add 'in the first year of the seven years of plenty'.

2. So H Slav. Syr. Arm. Lat.: BDFA 'twenty eighth'.

3. B Slav. add 'and he was gathering the corn of that land' (Slav. + 'as the sand of the sea').

4. Lit. 'I will stay with you to-day'.

5. Lit. 'him who was over his house'.

6. Lit. 'the field of their inheritance'. And so similarly at iii.8, iv. 3, xvi.2, xx.5, xxiv.14, and xxvi.1.

7. and my mother: BF om.

8. B adds 'into the room where her robes lay'.

9. she put = Slav.: BD om.

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IV. And she hurried and came down by the staircase from her storey at the top; and she came to her father and mother and greeted them. 2. And it gave Pentephres and his wife great joy to see their daughter Aseneth adorned as the bride of God. And they took out all the good things they had brought from their estate in the country, and they gave them to their daughter. [1] 4. And Aseneth rejoiced at the good things, and at the fruit, the grapes and the dates, and at the doves and at the pomegranates and the figs, for they were all delightful. 5. And Pentephres said to his daughter Aseneth, "My child": she said, "Lo, here I am, my lord." 6. And he said to her, "Sit down, please, [2] between us: I want to talk to you." [3] And Aseneth sat down between her father and her mother. 7. And her father Pentephres [4] took her right hand [5] in his right hand and said to

her, "My child"; and Aseneth said, "What is it, father?" [6] 8. And Pentephres said to her, "See, Joseph, the mighty man of God, is coming to us to-day, and he is ruler of all the land of Egypt, for Pharaoh has appointed him ruler of all our land; [7] and he is the distributor of corn throughout the country and is to save it from the famine that is come upon it. 9. And Joseph is a man that worships God: he is discriminating, and a virgin (as you are to-day), and a man of great wisdom and knowledge, and the spirit of God is [8] upon him, and the grace of the Lord is [9] with him. 10. So come, my child, and I will give you to him as his wife: you shall be his bride, and he shall be your bridegroom for ever." 11. And when Aseneth heard what her father said, a great red sweat came over her, and she was furious [10] and looked sideways at her father. [11] 12. And she said, "Why should my lord and my father speak like this and talk as if he would hand me over like a prisoner to a man of another race, a man who was a fugitive and was sold as a slave? 13. Is this not the shepherd's son from the land of Canaan, and he was abandoned by him? 14. Is not this the man who had intercourse with his mistress, [12] and his master threw him into prison where he lay in darkness, [13] and Pharaoh brought him out of prison, because he interpreted his dream? 15. No! I will marry the eldest son of the king, for he is king of all the earth." [14]("\l "Notes4"") 16. On hearing this, Pentephres thought it wiser to say no more to his daughter about Joseph, for she had answered him arrogantly and in anger.

1. and they gave . . . daughter: B om.

2. So BH: D om.

3. Lit. 'and I will speak my words to you'.

4. So D: B om.

5. in his right hand = B Slav.: D om.

6. Lit. 'Let my lord and (B om. 'my lord and') my father speak'.

7. of all our land: DF om.

8. So FA: BD 'was'; EH om.

9. BD 'was'.

10. Lit. 'she was angry with a great wrath'.

11. at her father: B om.

12. Is not . . . mistress = D Slav.: B om.

13. Lit. 'into the prison of darkness'.

14. Or 'land': D adds 'of Egypt'.

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V. And behold, one of the young men from Pentephres's retinue burst in and said, 2. "Lo. Joseph is at the gates of our court." And Aseneth quickly left her father and her mother and ran upstairs and went into her room and stood at the big window that looked towards the east, so as to see Joseph as he came into her father's house. 3. And Pentephres and his wife and all his relations

went out to meet Joseph. 4. And the gates of the court that looked east were opened, and Joseph came in, sitting in Pharaoh's viceroy's chariot. 5. And there were four horses yoked together, white as snow, with golden reins; and the chariot was covered over [1] with gold. 6. And Joseph was wearing a marvellous white tunic, and the robe wrapped around him was purple, made of linen woven with gold: there was a golden crown on his head, and all round the crown were [2] twelve precious stones, and above the stones twelve golden rays; and a royal sceptre was in his right hand. 7. And he held an olive branch stretched out, and there was much fruit on it. 8. And Joseph came into the court, and the gates were shut. 9. And strangers, whether men or women, remained outside, because the gate-keepers had shut the doors. [3]("\l "Notes5"") 10. And Pentephres came, and his wife, and all his relatives, except their daughter Aseneth; and they made obeisance to Joseph with their faces to the ground. 11. And Joseph got down from his chariot and extended his right hand to them.

1. Lit. 'shaded over'. Is the reference to a golden awning over the chariot, or was the chariot itself overlaid with gold?

2. the crowns were: B om.

3. D adds 'and all strangers were shut out'.

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VI. And Aseneth saw Joseph and she was cut to the quick, her stomach turned over, [1] her knees became limp, and her whole body trembled. 2. And she was much afraid and cried out and said, "Where shall I go, and where can I hide myself from him? And how will Joseph, the son of God, regard me, for I have spoken evil [2] of him? 3. Where can I flee and hide myself, for he sees everything, and no secret is safe with him, because of the great light that is in him? 4. And now may Joseph's God be propitious to me [3] because I spoke evil in ignorance. 5. What can I hope for, [4] wretch that I am? Have I not spoken, saying, Joseph is coming, the shepherd's son from the land of Canaan? And now, behold the sun is come [5] to us from heaven in his chariot and has come into our house to-day. 6. But I was foolish and reckless to despise him, and I spoke evil of him and did not know that Joseph is the son of God. 7. For who among men will ever father such beauty, and what mother [6] will ever bear such a light? Wretch that I am and foolish, for I spoke evil of him to my father. 8. Now let my father give me to Joseph [7]("\l "Notes6"") as a maidservant and a slave, and I will serve him for ever."

1. Lit. 'and she was strongly pricked in the soul, and her inwards were broken'.

2. D om.

3. D 'have mercy on me'

4. Lit. 'What then shall I see (= DF: BA 'follow')'.

5. B 'like the sun is he come'.

6. Lit. 'what kind of womb'.

7. to Joseph: B om.

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VII. And Joseph came into Pentephres's house and sat down on a seat; and he washed his feet, and he placed [1] a table in front of him separately, because he would not eat with the Egyptians, for this was an abomination to him. 2. And Joseph spoke to Pentephres and all his relations, saying, "Who is that woman standing in the solar [2] by the window? Tell her to go away." [3] 3. (This was because Joseph was afraid she too might solicit him; [4] for all the wives and daughters of the lords and satraps of all the land of [5] Egypt use to solicit him to lie with him. [6] 4. And many of the wives and daughters [7] of the Egyptians suffered much, after seeing Joseph, because he was so handsome; and they would send emissaries to him with gold and silver and valuable gifts. [8] 5. And Joseph would reject them out of hand,[9] saying, I will not sin before the God of Israel. 6. And Joseph kept his father Jacob's face before his eyes continually,[10] and he remembered his father's commandments; for Jacob used to say to Joseph and his brothers, "Be on your guard, my children, against the strange woman, and have nothing to do with her, for she is ruin and destruction. 7. That is why Joseph said, "Tell that woman to go away." [11]) 8. And Pentephres said to him, "My lord, the woman you have seen in the storey at the top is no stranger: she is our daughter, a virgin, who detests men; and no other [12] man has ever seen her, apart from you today. 9. And if you wish it, she shall come and speak with you; for our daughter is your sister. 10. And Joseph was overjoyed because Pentephres said, "She is a virgin who detests men." 11. And Joseph answered Pentephres and his wife and said, "If she is your daughter, then let her come, for she is my sister, and I will regard [13]("\l "Notes7"") her as my sister from to-day."

1. So BEA: D 'they placed'.

2. So BD: EFHA 'top storey'

3. Lit. 'Let her leave this house'.

4. she . . . him: D om.

5. the land of: BF om.

6. DE 'them'.

7. D adds 'of the potentates'.

8. gold . . . gifts: B 'many gifts'.

9. Lit. 'would send them back with threats and insults'.

10. DH Slav. om.

11. Lit. 'Let that (DFH 'the') woman leave this house'.

12. B 'strange'

13. Lit. 'love'.

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VIII. And Aseneth's mother went up to the top storey and brought Aseneth down to Joseph; and Pentephres said to his daughter Aseneth, "Greet your brother, for he too is a virgin as you are

to-day, and he detests all strange women just as you detest strange men." 2. And Aseneth said to Joseph, "May you have joy, my lord, blessed as you are of God Most High"; and Joseph said to her, "May God, who has given all things life, bless you." 3. And Pentephres said to Aseneth, "Come near and kiss your brother." 4. And when she came near to kiss Joseph, Joseph stretched his right hand out, and laid it against her breast, and said, 5. "It is not right for a man who worships God, who with his mouth blesses the living God, and eats the blessed bread of life, and drinks the blessed cup of immortality, and is anointed with the blessed unction [1] of incorruption, to kiss a strange woman, who with her mouth blesses dead and dumb idols, and eats of their table the bread of anguish, [2] and drinks of their libations the cup of treachery, [3] and is anointed with the unction of destruction. 6. A man who worships God will kiss his mother and his sister that is of his own tribe and kin, [4] and the wife that shares his couch, who with their mouths bless the living God. 7. So too it is not right for a woman who worships God to kiss a strange man, because this is an abomination in God's eyes." 8. And when Aseneth heard what Joseph said, she was most distressed and cried out aloud; and she fixed her gaze on Joseph, and her eyes were filled with tears. 9. And Joseph saw her and his heart went out to her -- for Joseph was tender-hearted and compassionate and feared the Lord. [5]("\l "Notes8"") 10. And he lifted up his right hand above her head and said,

"O Lord, the God of my father Israel, the Most High, the Mighty One,

Who didst quicken all things, and didst call them from darkness into light.

And from error into truth, [6] and from death into life;

Do thou, O Lord, thyself quicken and bless this virgin,

11. And renew her by thy spirit, [7] and remould her by thy secret hand,

And quicken her with thy life.

And may she eat the bread of thy life, [8]

And may she drink the cup of thy blessing,

She whom thou didst choose before she was begotten, [9]("\l "Notes8"")

And may she enter into thy rest, which thou has prepared for thine elect."

1. of life . . . unction = HA: BD Slav. om.; cp. xv.4.

2. Lit. 'strangling': D 'shame'.

3. Lit. 'ambush'.

4. and kin: BE om.

5. for Joseph . . . Lord: D om.

6. And from . . . truth = HA: BD Slav. om.

7. DA 'holy spirit'.

8. and remould . . . thy life = F Lat.: BD Slav. om. (A om. 'and remould . . . hand').

9. She . . . begotten = BD Slav.: FA 'And number her with thy people which thou didst choose before all things came into being'.

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IX. And Aseneth was filled with joy at Joseph's blessing, and she went up [1] in haste to her storey at the top and fell on her couch exhausted, because she felt not only happy, but also disturbed and very frightened; [2] and she had been bathed in perspiration from the moment she heard Joseph speaking [3] to her in the name of God Most High. 2. And she wept bitterly, and she repented of her gods she used to worship; and she waited for evening to come. 3. And Joseph ate and drank; and he said to his servants, "Yoke the horses to the chariot" (for he said, "I must depart and go round the whole city and the district" [4]). 4. And Pentephres said to Joseph, "Stay the night here, my lord and to-morrow go your way." 5. And Joseph said, "No! I must be going now, for this is the day when God began his works: in eight days time I will come back again [5]("\l "Notes9"") and stay the night here with you."

1. So BEA: Slav.: DFH 'away'.

2-3. Lit. 'and a continual (D om.) sweat was poured about her (= D: BFA om. 'was poured about her') when she heard these words from Joseph who had spoken'.

4. Lit. 'land'.

5. So D Slav.: BEFA om.

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X. Then Pentephres and his relations went away to their estate. 2. And Aseneth was left alone with the [1] virgins, and she was listless and wept until sunset: she ate no bread and drank no water; and while all slept she alone was awake. 3. And she opened the door and went down to the [1] gate; and she found the portress asleep with her children. 4. And Aseneth quickly took down the leather curtain from the door, and she filled it with ashes and carried it up to the top storey and laid it on the floor. 5. And she secured the door and fastened it with the iron bar from the side; and she groaned aloud and wept. 6. And the virgin that Aseneth loved most of all the virgins [2] heard her mistress groaning, and she roused the other virgins [3] and came [4] and found the door shut. 7. And she listened to Aseneth groaning and weeping and said, "Why are you so sorrowful my lady? What is it that its troubling you? 8. Open the door for us, so that we can see you." And Aseneth said to them from inside (shut in as she was, "I have a violent headache and am resting on my bed; and I have no strength left to open to you now, [5] for I am utterly exhausted; [6] but go each of you to her room." 9. And Aseneth got up and opened her door quietly, and went into her second room, where her treasure-chests and the finery for her adornment were, and she opened her wardrobe and took out a black and sombre tunic. 10. (And this was her mourning tunic, which she had worn for mourning when her eldest [7] brother died). And Aseneth took off her royal robe and put on the black one, and she untied her golden girdle and tied a rope around her waist instead, and she took her tiara off her head and the diadem, and the bracelets from her hands. 12. And she took her best robe, just as it was, [8] and threw it out of the window, for the poor. 13. And she took all her innumerable gold and silver gods and broke them up into little pieces, and threw them [9] out of the window for the poor and needy. [10] 14. And Aseneth took her royal dinner, even the

fatted beasts and the fish and the meat, and all the sacrifices of her gods, and the wine-vessels for their libations; and she threw them all out of the window as food for the dogs. 15. And after this she took the ashes and poured them out on the floor. 16. And she took sackcloth and wrapped it round her waist, and she removed the fillet from her hair and sprinkled herself with ashes; and she fell down upon the ashes. 17. And she beat her breast repeatedly with her two [11] hands and wept bitterly and groaned all night until the morning. 18. And in the morning Aseneth got up and looked and lo, the ashes underneath her were like mud because of her tears. 19. And again, Aseneth fell down on her face upon the ashes until sunset. 20. And so Aseneth did for seven days; and she tasted neither food nor drink. [12]("\l "Notes10"")

1. D 'her'.

2. 'most of . . . virgins: D om.

3. and . . . virgins = EFA: BDGH Slav. om.

4. B 'made haste'.

5. BF om.

6. Lit. 'for I am grown weak in all my limbs'.

7. So BDA Slav.: EFG 'younger'.

8. Lit. 'all her chosen robe'. Is the reference to the 'royal robe' of verse 11 -- as we have assumed? Or ought we to take stolh ('robe') here in the more general sense of 'equipment' and translate 'all her choice apparel'? If so, the girdle, the tiara, the diadem, and the bracelets, which Aseneth had just taken off, will also be included (as the editors of the a recension distinctly state), and perhaps some other items as well -- though xiv.15 and xviii.3 make it clear that Aseneth did not empty her wardrobe completely!

9. D 'gave'.

10. and needy: D om.

11. B om.

12. Lit. 'and she tasted nothing at all'.

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XI. And it came to pass on the eighth day that Aseneth [1]("\l "Notes11"") looked up from the floor where she was lying (for she was losing the use of her limbs as a result of her great affliction).

1. D 'her'.

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XII. And she [1] stretched her hands out towards the east, and her eyes looked up to heaven, [2]("\l "Notes12"") and she said,

2. "O Lord, God of the ages, that didst give to all the breath of life,

That didst bring into the light the things unseen,

That hast made all things and made visible what was invisible,

3. That hast raised up the heaven and founded the earth upon the waters,

That hast fixed the great stones upon the abyss of water,

Which shall not be submerged,

But to the end they do thy will. [3]

4. O Lord, my God, to thee will I cry: hear my supplication; [4]

And [5] unto thee will I make confession of my sins,

And unto thee will I reveal my transgressions of thy law.

5. I have sinned, O Lord, I have sinned:

I have transgressed thy law and acted impiously,

And I have spoken things evil before thee.

My mouth, O Lord, has been defiled by things offered to idols,

And by the table of the gods [6] of the Egyptians.

6. I have sinned, O Lord, before thee; I have sinned and acted impiously,

Worshipping idols deaf and dumb,

And I am not worthy to open my mouth unto thee, wretch that I am.

7. I have sinned, O Lord, before thee,

I, the daughter of Pentephres the priest,

I, the haughty and arrogant Aseneth.

To thee, O Lord, [7] I present my supplication, and unto thee will I cry:

Deliver me from my persecutors, for unto thee [8] have I fled,

Like a child to his father and his mother.

8. And do thou, O [9] Lord, stretch forth thy hands over me,

As a father that loves his children [10] and is tenderly affectionate, [11]

And snatch me from the hand of my enemy.

9. For lo, the wild primaeval Lion pursues [12]("\l "Notes12"") me;

And his children are the gods of the Egyptians that I have abandoned and destroyed;

And their father the Devil is trying to devour me.

10. But do thou, O Lord deliver me from his hands,

And rescue me from his mouth,

Lest he snatch me like a wolf and tear me,

And cast me into the abyss of fire, and into the tempest of the sea;

And let not the great Sea-monster swallow me.

11. Save me, O Lord, deserted as I am,

For my father and mother denied me,

Because I destroyed and shattered their gods;

And I have no other hope save in thee, O Lord;

For thou art the father of the orphans, and the champion of the persecuted,

And the help of them that are oppressed.

12. For [5] lo, all the gods [13]("\l "Notes12"") of my father Pentephres are but for a season and uncertain; but the inhabitants of thine inheritance, O Lord, are incorruptible and eternal.

1. D 'Aseneth'. B prefixes to this chapter the title 'Prayer and Confession of Aseneth', which is found also in A between verses 1 and 2.

2. looked up to heaven: BD Slav. om.

3. D 'ordinance'.

4. hear my supplication: B om.

5. D om.

6. to idols . . . the gods: D 'to the idols'.

7. O Lord = D Slav.: B 'also'.

8. will I cry . . . unto thee = B Slav.: D om.

9. B 'my'.

10. over . . . children = B Slav.: D om.

11. and is . . . affectionate = B: D Slav. om.

12. the wild . . . pursues = B: D 'as a lion he pursues'.

13. So B Slav.: DFH 'habitations'.

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XIII. Look upon my ophanhood, O Lord, [1] for unto thee did I flee, O Lord. 2. Lo, I took off my royal robe interwoven with gold and put on a black tunic instead. 3. Lo, I loosed my golden girdle and

girt myself with a rope and sackcloth. 4. Lo, I threw off my diadem from my head and sprinkled myself with ashes. Lo, the floor of my room once scattered with stones of different colours and of purple, and besprinkled with myrrh, [2] is now sprinkled with my tears [3] and [4] scattered with ashes. [5] 6. Lo, Lord, from the ashes and from my tears there is as much mud inside my room as there is on a public [6] highway. 7. Lo, Lord, [7] my royal dinner and my fatted beasts have I given to the dogs. [8] 8. And lo, for seven days and seven nights [9] I have neither eaten bread nor drunk water; and my mouth is dry like a drum and my tongue like horn, and my lips like a potsherd, and my face is shrunken, and my eyes are failing as a result of my incessant tears. [10] 9. But do thou, O Lord, pardon me, for in ignorance did I sin against thee and uttered calumnies against my lord Joseph. 10. And I did not know, wretch that I am, that he is thy son, O Lord; for they told me that Joseph was a shepherd's son from the land of Canaan, and I believed them; but I was wrong, and I despised Joseph, thine elect one, and I spoke evil fo him, not knowing that he is thy son. 11. For what man ever was so handsome and who else is as wise and strong as Joseph? But to thee, my Lord, do I entrust him; for I love him more than mine own soul. 12. Preserve him in the wisdom of thy grace, and give me to him as a servant, so that I may wash his feet and serve him and be his slave for all [11]("\l "Notes13"") the seasons of my life.

1. O Lord . . . O Lord = D: B 'O Lord'; Slav. om altogether.

2. and bespr. with m.: B om.

3. with my tears: D om.

4. BD om.; Slav. adds 'to-day'.

5. scattered with ashes: D om.

6. Lit. 'broad'.

7. B 'my Lord'.

8. So BA: DFH Slav. 'the strange dogs'.

9. and seven nights: Slav. om.

10. Lit. 'as a result of the inflammation of my tears'.

11. B om.

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XIV. And as Aseneth finished her confession to the Lord, lo, the morning star rose in the eastern sky. 2. And Aseneth saw it and rejoiced and said, "The Lord God has indeed heard me, for this star is a messenger and herald of the light of the great day. 3. And lo, the heaven was torn open near the morning star and an indescribable light appeared. 4. And Aseneth fell on her face upon the ashes; and there came to her a man from heaven [1] and stood at her head; [2] and he called to her, "Aseneth". [3] 5. And she said, "Who called me? For the door of my room is shut and the tower is high: how then did anyone get into [4] my room?" 6. And the man [5] called her a second time and said, "Aseneth, Aseneth;" and she said, "Here am I, my lord, tell me who you are." 7. And the man said, "I am the commander [6] of the Lord's house [7] and chief captain [8] of all the host

of the Most High: [9] stand up, [10] and I will speak to you." 8. And she looked up and saw a man like Joseph in every respect, with a robe and a crown and a royal staff. 9. But his face was like lightning, and his eyes were like the light of the sun, [11] and the hairs of his head like flames [12] of fire, and his hands and feet like iron from the fire. 10. And Aseneth looked at him, and she fell on her face at his feet in great fear and trembling. 11. And the man said to her, "Take heart, Aseneth, and do not be afraid; but stand up, [13] and I will speak to you." 12. And Aseneth got up, and the man said to her, "Take off the black tunic you are wearing and the sackcloth round your waist, [14] and shake the ashes off your head, and wash your face with water. 13. And put on a new robe that you have never worn before, [15] and tie your bright girdle round your waist -- the double girdle of your virginity. 14. And then come back to me, and I will tell you what I have been sent to you to say." 15. And Aseneth went into the room where her treasure-chests and the finery for her adornment were; [16] and she opened her wardrobe and took out a new, fine robe, and she took off her black robe and put on the new and brilliant one. 16. And she untied the rope and the sackcloth round her waist; [17]("\l "Notes14"") and she put on the brilliant double girdle of her virginity -- one girdle round her waist and the other round her breast. 17. And she shook the ashes off her head, and washed her face with pure water, and covered her head with a fine and lovely veil.

1. So FG: B 'a man of light from heaven; D 'the man of God'.

2. Lit. 'over her head'.

3. So B: D Slav. om.

4. Lit. 'and how did he come into' (=B Slav.: D 'and how did you come here into').

5. B 'And he'.

6. So BD: A 'chief captain'; EFG 'ruler'.

7. So BEF Slav.: G 'of the Lord': D 'of glory of the Lord'; A 'of the Lord God'.

8. So D: EFGA 'and commander'.

9. So GA Slav.: D 'of all the host of the Lord Most High'; F 'of all the heavenly host'; B om. 'and chief . . . High' altogether.

10. Lit. 'stand upon your feet' (D 'stand up fromt he floor').

11. B 'his eyes like the sun'.

12. Lit. 'a flame'

13. Lit. 'stand upon your feet' (D om. 'upon your feet').

14. round your waist (lit. 'from your loins') = FGA: B 'from you'; D Slav. om.

15. Lit. 'a new robe, undefiled'.

16. where . . . were: B om.

17. And . . . waist: D om.

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XV. And she came back to the man; and when the man saw her he said to her, "Take now the veil off your head, for to-day you are a pure virgin and your head is like a young man's." 2. So she took it off her head; and the man said to her, "Take heart, Aseneth, [1] for lo, the Lord has heard the words of your confession. 3. Take heart, Aseneth, [2] your name is written in the book of life, and it will never be blotted out. 4. From to-day you will be made new, and refashioned, and given new life; and you shall eat the bread of life and drink the cup of immortality, and be anointed with the unction of incorruption. [3] 5. Take heart, Aseneth: [4] lo, the Lord has given you to Joseph to be his bride, and he shall be your bridegroom. 6. And you shall no more be called Aseneth, but 'City of Refuge' shall be your name; for many nations shall take refuge in you, and under your wings shall [5] many peoples [6] find shelter, [7] and within your walls those who give their allegiance to God in penitence will find security. 7. For Penitence is the Most High's daughter and she entreats the Most High on your behalf every hour, [8] and on behalf of all who repent; [9] for he is the father of Penitence [10] and she the mother of virgins, and every hour she petitions him for those who repent; for [11] she has prepared a heavenly bridal chamber for those who love her, [12] and she will look after them for ever. 8. And Penitence is herself a virgin, very beautiful and pure and chaste and gentle; and God Most High loves her, and all his angels do her reverence. 9. And lo, I am on my way to Joseph, and I will talk to him about you, and he will come to you to-day and see you and rejoice over you; and he shall be your bridegroom. 10. So listen to me, Aseneth, and put on your wedding robe, the ancient [13] robe, [14] the first [15] that was stored away in your room, and deck yourself in all your finest jewellry, and adorn yourself as a bride, and be ready to meet him. 11. Fo lo, he is coming to you to-day; and he will see you and rejoice." 12. And when the man had finished speaking Aseneth was overjoyed. 13. And she fell at his feet and said to him, "Blessed be the Lord God [16] that sent you out to deliver me from darkness and bring me into light; and blessed be his name for ever. 14. Let me speak now, my lord, if I have found favour with you: sit down a little on the bed, and I will get a table ready and food for you to eat; [17] and I will bring you good wine, of the finest flavour, for your to drink; [18]("\l "Notes15"") and then you shall go your way."

1. BFHA Slav. add 'you pure virgin'.

2. Take heart Aseneth: D om., BA add 'you (A + 'pure') virgin'.

3. The authorities differ not a little in detail here. All, however, refer to Aseneth's eating of the bread and all except F to her drinking of the cup. Her anointing with the unction appears in HGA Arm., but not in BDEF Slav. Cp. viii.5.

4. BA add 'you (A + 'pure') virgin'.

5. under . . . shall: D om.

6. B 'nations'; G om.

7. find shelter (lit. 'shelter themselves') = EGH: B 'lodge and sh. th.'; D om.

8. on your b. every hour: B om.

9. and (B om.) on b. of all (BG om.) who r.: D om.

10. for . . . Penitence: D om.

11. she the mother . . . for: B om.

12. B 'him'.

13. So BEFHA: D om.

14. So BFA: DEH om.

15. So BD: HA 'even the first'; EF om.

16. B om.

17. Lit. '. . . and bread, and eat' (imperative).

18. Lit. 'wine, whose savour reaches to the heavens, and drink' (imperative).

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■

Joseph and Aseneth 16-29

XVI. And the man said to her, "Bring me, please, a honeycomb too." 2. And Aseneth said, "Let me send someone my lord, [1] to my family estate in the country and I will get you a honeycomb." 3. And the man said to her, "Go into your inner room and you will find a honeycomb there." 4. And Aseneth went into her inner room and found a honeycomb lying on the table; and the comb was as white as snow and full of honey, and its smell was like the breath [2] of life. 5. And Aseneth took the comb and brought it to him; and the man said to her, "Why did you say, 'There is no honeycomb in my house?' And lo, you have brought me this." 6. And Aseneth said, My lord, I had no honeycomb in my house, but it happened just as you said: did it perchance come out of your mouth, for it smells like myrrh?" [3] 7. And the man stretched his hand out and placed it on her head and said, "You are blessed, Aseneth, for the indescribable things [4] of God [5] have been revealed to you; and blessed too are those who give their allegiance to the Lord [6] God in penitence, for they shall eat of this comb. 8. The bees of the Paradise of Delight [7] have made this honey, and the angels of God eat of it, and no one who eats of it shall ever die. 9. And the man stretched his right hand out and broke off a piece of the comb and ate it; and he put a piece of it [8] unto Aseneth's mouth. 10. And the man stretched his hand out and put his finger [9] on the edge of the comb that faced eastwards; and the path [10] of his finger became like blood. 11. And he stretched out his hand a second time and put his finger on the edge of the comb that faced northwards, and the path of his finger became like blood. 12. And Aseneth was standing on the left and watching everything the man was doing. 13. And bees came up from the cells of the comb, and they were white as snow, and their wings were irridescent -- purple and blue and gold; [11] and they had golden diadems on their heads and sharp-pointed strings. 14. And all the bees flew in circles round Aseneth, from her feet right up to her head; and yet more bees, [12] as big as queens, settled on Aseneth's lips. 15. And the man said to the bees, "Go, please, to your places." 16. And they all left Aseneth and fell to the ground, every one of them, [13] and died. 17. And the man said, "Get up now, and go to your place;" and they got up [14]("\l "Notes16"") and went, every one of them, to the court round Aseneth's tower.

1. So D: B Slav. om.

2. Lit. 'smell'.

3. D adds 'from your mouth'.

4. So BDH: G 'the hidden things'; F 'the mysteries';A 'the indescribable mysteries'.

5. So BDA: FGH 'the Most High'.

6. BF add 'your'.

7. i.e. the Garden of Eden (cp. the LXX at e.g. Gen iii.23 and Ezek. xxxi.9).

8. Lit. 'and he gave of the comb with his hand'.

9. B Lat. 'his forefinger'.

10. So D Lat.: B Slav. 'appearance'.

11. Lit. 'and their wings were as purple, and hyacinth, and as threads of gold' (= B:A '. . . hyacinth, and as scarlet': D Slav. om. 'and as threads of gold').

12. Aseneth . . . bees: D om.

13. every one of them = B: D Slav. om.

14. And they got up = BFG A Slav.: D om.

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XVII. And the man said to Aseneth, "Have you observed this?" and she said, "Yes, [1] my lord, I have observed it all." 2. And the man said, "So shall be [2] the words I have spoken to you." 3. And the man touched the comb, and fire went up from the table and burnt up the comb; and, as it burned, the comb gave out a refreshing fragrance that filled the room. 4. And Aseneth said to the man, "There are, my lord, seven virgins with me, who have been brought up with me, and who wait upon me: they were born in the same night as I was and I love them: let me call them, [3] so that you can bless them as you have blessed me. 5. And the man said, "Call them;" [4] and Aseneth called them, and the man blessed them and said, "God, [5] the Most High, will bless you [6] for ever." 6. And the man said to Aseneth, "Take this table away;" and Aseneth turned to move the table, and [7] the man vanished out of her sight, and Aseneth saw what looked like a chariot of fire being taken up into heaven towards the east. 7. And Aseneth said, "Be merciful, O Lord, to thy maidservant, because it was in [8] ignorance that I spoke evil [9]("\l "Notes17"") before thee."

1. Lit. 'Lo'.

2. B 'my'

3. Lit. 'Pray, I will call them = DGA: B om.

4. And the man . . . them = BG: Slav. 'And he said, Call them; D om.

5. So DEFT Slav.: A 'the Lord God'; B om.

6. E adds 'and you shall be seven pillars of the City of Refuge'.

7. B adds 'immediately'.

8. D adds 'my'.

9. B 'this word'.

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XVIII. And while this was happening, [1] behold, [2] a young man, one of Joseph's [3] servants, came and said, "Lo, Joseph, the mighty man of God is coming to you [4] to-day." 2. And Aseneth called her steward [5] and said, "Get ready a special dinner for me, because Joseph the mighty man of God, is coming to us." 3. And Aseneth went into her room and opened her wardrobe, and she took out her finest [6] robe that shone like lightning, and she put it on. 4. And she tied a

resplendent royal girdle round her waist -- and this girdle was [7] of precious stones. 5. And she put golden bracelets round her hands, and golden boots on her feet, and a costly necklace about her neck; and she put a golden crown upon her head, and in the crown, in front, were the costliest of stones. 6. And she covered her head with a veil. 7. And she said to her maidservant, "Bring me pure water from the spring. And Aseneth bent down to the water in the basin [on the cockle-shell]; [8]("\l "Notes18"") and her face was like the sun, and her eyes like the rising morning star.

1. So B: D Slav. 'and when Aseneth said this'; F 'and Aseneth was saying these things to herself'; A 'and while Aseneth was yet saying these things to herself'.

2. So B Slav.: D 'immediately'.

3. So BDA Slav.: EFG 'Pentephres's'.

4. So D Slav. (plural): B 'you' (sing.).

5. Lit. 'him who was over her house'.

6. Lit. 'first'.

7. and this g. was: B om.

8. Philonenko would exclude these words on the ground that they make no sense. He interprets the verse as a description of a rite of divination (lecanomancy). Aseneth, therefore, could not bend over both a basin and a shell at the same time. It is worth noting, however, that Battifol's much fuller text, not only makes no mention of a shell, but also leaves no room for doubt that Aseneth's purpose in sending for the water was to 'wash her face', and that it was only when she saw her reflection in the water that she desisted ('Lest I wash off this great and welcome beauty').

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XIX. And a little slave came and said to Aseneth, "Lo, Joseph is at the gates of our court;" and Aseneth went down with the seven virgins to meet him. [1] 2. And when Joseph saw her, he said to her, "Come to me, pure virgin, for I have had good news about you from heaven, explaining everything about you." [2] 3. And Joseph stretched his hands out and embraced Aseneth, and Aseneth embraced Joseph, [3] and they greeted each other for a long time and received new life in their spirit. [4]("\l "Notes19"")

1. So D: BFA 'Joseph'.

2. from heaven . . . you: D om.

3. and embraced As . . . Joseph = DA: B om.

4. Or 'by their breath': D om. 'and rec. . . . spirit'.

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XX. And Aseneth said to him, "Come, my lord, come into my house;" and she took his right hand and brought him [1] inside her house. 2. And Joseph sat down on her father Pentephres's seat, and she brought water to wash his feet; and Joseph said to her, "Let one of your virgins come, and let her wash my feet." 3. And Aseneth said to him, "No, my lord, for my hands are your hands, and

your feet my feet, [2] and no one else shall wash your feet;" and so she had her way and washed his feet. 4. And Joseph took her by the right hand and kissed it, [3] and Aseneth kissed his head. 5. And Aseneth's parents [4] came back from their country estate, and they saw Aseneth sitting with Joseph and wearing a wedding [5]("\l "Notes20"") robe; and they rejoiced and glorified God, and they ate and drank. 6. And Pentephres said to Joseph, "To-morrow I will invite the lords and satraps of Egypt, and I will celebrate your wedding, and you shall take Aseneth as your wife." 7. And Joseph said, "First I must tell Pharaoh about Aseneth, because he is my father; and he will give me Aseneth as my wife himself." 8. And Joseph stayed that day with Pentephres; and he did not sleep with Aseneth, for he said, "It is not right for a man who worships God to have intercourse with his wife before their marriage."

1. So B: D 'and hand in hand (lit. 'holding each other's right hands') they entered'.

2. So DFA Slav.: B 'my feet your feet'.

3. Or 'her'.

4. B adds 'both her father and her mother'.

5. So BA Slav.: D 'bright'.

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XXI. [1] And Joseph got up early in the morning, and he sent away to Pharaoh and told him about Aseneth. [2] 2. And Pharaoh sent and called [3] Pentephres and Aseneth. [4] 3. And Pharaoh was astonished at her beauty and said, "The Lord will bless you, even the God of [5] Joseph, [6] who has chosen you to be his bride, for [7] he is the first-born son of God, and [8] you will be called daughter of the Most High, and Joseph shall be your bridegroom for ever. 4. And Pharaoh took golden crowns and put them on their heads and said, 5. "God Most High will bless you and prosper your family [9] for ever." 6. And Pharaoh turned them towards each other, and they kissed each other. And Pharaoh celebrated their wedding with a banquet and much merry-making [10] for seven days; and he invited all the chief men in the land of Egypt. [11] 7. And he issued a proclamation, saying, [12] "Any [13] man who does any work during the seven days of Joseph and Aseneth's wedding [14] shall die." 8. And when the wedding was over and the banquet ended, Joseph had intercourse with Aseneth; and Aseneth conceived by Joseph and bore Manasseh and his brother Ephraim in Joseph's [15]("\l "Notes21"") house.

1. Philonenko's text of this chapter is for the most part a reconstruction from the Slavonic, B and D having a number of omissions. A, on the other hand, agrees in the main with the Slavonic apart from a few small variations, expansions and additions.

2. and told . . . Aseneth: BD om.

3. And Phar. . . . called = Slav.: D 'And Phar. called'; B. om.

4. Pent. and As. = D: Slav. 'Pent. and his daughter'; B om.

5. And Phar. . . . God of = (A) Slav.: BD om.

6. So A: Slav. 'Israel'; BD om.

7. who . . . for = (A) Slav.: BD om.

8. he is . . . and = F (A) Syr.: BD Slav. om.

9. Lit. 'and multiply you'.

10. Lit. 'drinking'.

11. you will be called . . . Egypt = (A) Slav.: BD om.

12. And . . . saying = (D) (A) Slav.: B om.

13. So BFGA Slav. (lit. 'every'): D 'if any' ('man does . . . he shall die').

14. B Slav. add 'that man'.

15. So DFA Slav.: BG 'Pharaoh's'.

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XXII. And after this the seven years of plenty came to an end, and the seven years of famine began. 2. And when Jacob heard about his son [1] Joseph, he came into Egypt with his family, in the second month, on the twenty-first day of the month; and he settled in the land of Goshen. [2] 3. And Aseneth said to Joseph, "I [3] will go and see your father, because your father Israel is my father; and Joseph said to her, "Let us go together." 4. And Joseph and Aseneth came into the land of Goshen, and Joseph's brothers met them [4] and made obeisance to them upon the ground. 5. And they came to Jacob and he blessed them and kissed them; [5] and Aseneth hung upon his father [6] Jacob's neck and kissed him. 6. And after this they ate and drank. 7. And Joseph and Aseneth went to their house, and Simeon and Levi escorted them, to protect them: [7] Levi was on Aseneth's right hand and Simeon [8] on the left. 8. And Aseneth took Levi's hand because she loved him as a man who was a prophet and a worshipper of God and a man who feared the Lord. And he used to see letters written in the heavens, and he would read them and interpret them [9]("\l "Notes22"") to Aseneth privately; and Levi saw the place of her rest in the highest heaven.

1. his son: Slav. om.

2. So BA Slav.: D 'Egypt'.

3. So BEFGA Slav.: D 'we'.

4. into . . . them = BA Slav.: D 'and Joseph's brothers'; B adds 'in the land of Goshen'.

5. and kissed them = B Slav.: D om.

6. his father: D om.

7. Lit. 'escorted them because their enemies were envious of them'.

8. So B: DFA Slav. 'Joseph'.

9. So B (lit. 'he would reveal them'): D 'he would reveal all things'.

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XXIII. And as Joseph and Aseneth were passing by, Pharaoh's eldest son saw them [1] from the wall. [2] 2. And when he saw Aseneth [1] he was driven to distraction by her because she was so beautiful; and Pharaoh's son sent messengers [3] and summoned Simeon and Levi to him, and they came to him and stood before him. [4] 3. And Pharaoh's son said to them, "I have heard [5] that you are better soldiers than any others there are on earth, and that with your own right hands you destroyed the city of Schechem and with your own two swords you cut to pieces thirty thousand fighting men. [6] 4. I need your help: let us get together without delay; [7] and I will give you gold and silver in abundance, and menservants and maidservants, and houses and great estates. [8] Make a compact with me, [9] and shew kindness to me; for I was greatly wronged by your brother Joseph, because he married Aseneth although [10] she was originally pledged to me. 5. And now come with me, and I will take up arms against Joseph and kill him with my sword, and I will marry Aseneth; and you shall be my brothers and [11] my friends for ever, 6. But if you will not listen to me, I will kill you with my sword" (and as he said this he bared his sword and showed it them). 7. Now Simeon was a brave but impetuous man, and he drew his sword from its scabbard and made a rush at Pharaoh's son, as if to strike him. 8. And Levi was aware of what Simeon was about to do, for Levi was a prophet and foresaw everything that was to happen; and Levi trod hard on Simon's right foot as a sign to him to curb his wrath. 9. And Levi said to him, "Why so angry with him? For we are the children of a man who worships God, and it is not right for a man who worships God to repay his neighbour evil for evil." 10. And Levi said to his neighbour, [12] Pharaoh's son, respectfully and in good humour, "My lord, why do you speak to us like this? For [13] we are men who worship God, and our father is the servant of God Most High, and our brother Joseph is loved by God: how could we do [14] anything so wicked in God's eyes? 11. And now, listen to us, and be careful you never repeat what you have just said about our brother Joseph. 12. If, however, you persist in this wicked plan, see, our swords are drawn against you." 13. And they [15] drew their swords from their scabbards and said, "Do you see these swords? It was with them that the Lord [16] God avenged the outrage on the sons of Israel, which the men of Schechem committed in the affair of our sister Dinah, whom [17]("\l "Notes23"") Schechem, Hamor's son, defiled." 14. And Pharaoh's son saw their drawn swords, and he was afraid and trembled and fell on his face to the ground at their feet. 15. And Levi stretched his hand out and lifted him up, saying, "Do not be afraid: only be careful you say nothing against our brother." 16. And they went out from him, leaving him trembling and afraid.

1. D 'her'.

2. from the wall = BEA: DFG Slav. om.

3. So BFA Slav.: DG om.

4. and stood before him = BFG: D Slav. om.

5. Lit. 'I know'.

6. Lit. 'thirty thousand men of war' (D om. 'of war').

7. So Slav. (lit. 'I call you to my aid: make haste. Lo, I will take you as companions'): D 'I call you to my aid: make haste'; B 'And lo, I will take you to my aid this day'; A 'And I this day will take you to myself as companions'.

8. Lit. 'inheritance'.

9. So G: B 'swear to me'; D 'listen to me'; A 'strive together with me'.

10. Lit. 'and'.

11. my brothers and: D om.

12. his neighbour: D om.

13. Lit. 'And'.

14. Lit. 'and how (D om.) shall we do'.

15. D 'Simeon and Levi'.

16. the Lord: D om.

17. BD Slav. add 'in'.

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XXIV. And Pharaoh's son was in much affliction and torment because of Aseneth, and he was greatly distressed. 2. And his servants whispered in his ear, "Lo, the sons of Bilhah and Zilpah, the maidservants of Leah and Rachel, Jacob's wives, hate Joseph and Aseneth and are jealous of them, and they will do what you want." 3. And Pharaoh's son sent messengers [1] and summoned them, and they came to him by night; and Pharaoh's son said to them, "I have heard [2] that your are good soldiers." 4. And Gad and Dan, the elder brothers, said to Pharaoh's son, "Let our lord tell his servants what it is he wants, and he will do it." [3] 5.And Pharaoh's son was overjoyed, and he said to his servants, "Go away and leave us alone, for I have something to say to these men privately." 6. And all the servants went out; and Pharaoh's son told them lies, saying, "I offer you a choice between prosperity and death: [4] so choose prosperity [5] and not death. 7. I know that you are good soldiers, and that you will not die as women die; but act like men and take vengeance on [6] your enemies. 8. I heard" (he continued [7]) "your brother Joseph say to my father Pharaoh, 'Dan and Gad are the children of maidservants [8] and are not my brothers. 9. And I am only waiting for my father to die to take action against them and all their progeny, so that they will not share the inheritance with us, for they are the children of maidservants, and it was they who sold me to the Ishmaelites. 10. When my father is dead I will repay them for the wrong they did me.' 11. And my father Pharaoh commended Joseph and said to him, [9] 'What you have said is quite right, my son; and now [10] take some of my soldiers [11] and proceed against them as they did against you, and I will help you.'" 12. And when the men heard what Pharaoh's son told them they were much [12] troubled and distressed, and they said to him, "We appeal to you, our lord, to help us; and whatever you tell your servants to do, we will do it." 13. And Pharaoh's son said to them, "To-night I will kill my father, for my father Pharaoh is like [13] a father to Joseph; and [10] do you also kill Joseph, [14] and I will marry Aseneth." 14. And Dan and Gad said to him, "We will do everything you have told us to. We overheard Joseph say to Aseneth, 'Go to-morrow to our country estate, for it is vintage-time; and he has arranged for six hundred armed soldiers to go with her and fifty outrunners." [15] 15. And when Pharaoh's son heard this, he [16] gave the four men five hundred men each and appointed them their officers and commanders. 16. And Dan and Gad

said to him, [17] "We will go by night and lie in wait at the brook and hide in the woods on the banks. [18] 17. And as for you, take fifty men with you, archers on horseback, and go on ahead, [19] some distance in front; and Aseneth will come and fall into our [20] hands, [21] and we will cut down the men who are with her. [22] 18. And Aseneth will flee in her chariot and fall into your hands and you will be able to deal with her as you wish. 19. And afterwards we will kill Joseph while he is fretting about Aseneth; and we will kill his children before his eyes." 20. And Pharaoh's son was delighted when he heard this, and he sent two thousand soldiers after them. 21. And they came to the brook and hid in the woods on the banks, and five hundred men took up their position in front; and in between them was a highway. [23]("\l "Notes24"")

1. So BGA Slav.: DF om.

2. Lit. 'I know'.

3. Lit. 'his (= B: DEGA Slav. 'your') will'.

4. Lit. 'Blessing and death are before your face (= BFG (A): D Slav. 'before the face of God').

5. Lit. 'the blessing'.

6. and . . . on = DA Slav.: B 'and greet'.

7. Lit. 'he says'.

8. B 'a maidservant'.

9. to him: B om.

10. Lit. 'for the rest'.

11. D Slav. add 'with you'.

12. DF Slav. om.

13. D om.

14. and . . . Joseph = D Slav.: BF om.

15. and fifty outrunners = (F) A Slav: BD om.

16. when . . . he: D 'the son of Pharaoh'.

17. D 'the son of Pharaoh'.

18. Lit. 'in the wood of reed(s)' (and so subsequently at xxiv.21; xxvii.7; xxviii.5,7).

19. BA add 'of her'.

20. So EFA Slav.: B 'your' (plur.): DG 'your' (sing.).

21. EF 'ambush'.

22. who are with her: B om.

23. Lit. 'a wide (B om.) road'.

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XXV. And Pharaoh's son went to his father's room to kill him; but his father's guards would not allow him [1] to go in to him. 2. And Pharaoh's son said to them, "I want to see [2] my father because I am going off to gather the grapes from my newly planted vine. [3] 3. And the guards said to him, "Your father is in pain, and he has been awake all night; but he is resting now; and he said to us, "Do not let anyone in to me, not even my eldest son." 4. And he went away in anger; and he took fifty mounted archers, and he went in front of them as Dan and Gad had told him to. 5. And Naphtali and Asher [4] said to Dan and Gad, "Why must you plot [5] again against our father Israel and against our brother Joseph? For God looks after him as if he were the apple of his eye. 6. Did you not once sell Joseph as a slave, and to-day he is king of the whole earth, [6] and its saviour, [7] and gives us corn? 7. And now, if you make plots against him again, he will call upon the God of Israel, [8] and he will send fire from heaven, [9] and it will burn you up, and the angels of God will fight against you." [10]("\l "Notes25"") 8. And their elder brothers Dan and Gad were angry with them, saying, "Are we then to die like women? God forbid!" And they went out to encounter Joseph and Aseneth.

1. B adds 'to kill him or'.

2. Lit. 'I will see'.

3. D 'vineyard'.

4. and Asher: B om.

5. Lit. 'work evil'.

6. BGA 'land of Egypt'.

7. and its saviour: B om.

8. the God of Israel = BD: A 'the Most High'; Slav. 'heaven' (cp. EG Syr. 'he will go up into heaven').

9. from heaven: Slav. om.

10. and the angels . . . you: Slav. om.

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XXVI. And Aseneth got up early in the morning and said to Joseph, "I am going to our estate in the country; but I am frightened because you are not coming with me." 2. And Joseph said to her, "Take heart and do not be afraid, but go; for the Lord is with you and he will keep you from all evil [1] as the apple of an eye. 3. And I will go and distribute my corn, and give corn to all the men in the city, [2] so that no one dies of famine in the land of Egypt." [3] 4. And Aseneth departed on her journey and Joseph to the distribution of the corn. 5. And Aseneth came to where the brook was with her six hundred men; and suddenly [4] the men that were with Pharaoh's son leaped out from their ambush [5] and joined battle with Aseneth's soldiers, and they cut them down with their swords and killed all [6] Aseneth's outrunners. 6. And Aseneth fled [7] in her chariot. 7. And Levi, the son of Leah, was informed about all this (for he was a prophet), and he told his brothers [8]

about Aseneth's danger; and they took, each one of them, [9] his sword on his thigh, and their shields on their arms, [10] and their spears in their right hands, [11] and they went after Aseneth with what speed they could. [12] 8. And Aseneth fled, and lo, Pharaoh's son met her, and fifty men with him; and Aseneth saw him, and she was afraid and trembled. [13]("\l "Notes26"")

1. B 'danger'.

2. all . . . city = FA: BD 'those in the city'; Slav.: 'all men'.

3. So DA: Slav. 'in all the land'; B 'in Egypt', in all the land which is under it'.

4. Slav. om.

5. from their ambush: Slav. om.

6. killed all: B om.

7. And As. fled = EFGA Slav.: D 'And As. was distressed and fled'; B om.

8. And Levi . . . brothers = B: D 'And Levi was informed about . . . told the men of his counsel'; Slav. 'And Levi told his brothers'.

9. of them = BA Slav.: DEFG om.

10. and . . . arms = DA Slav.: BF 'and their shields'.

11. and . . . hands = EA Slav. (cp. F 'and their spears in their hands'): B 'and their spears on their arms'; D om.

12. with what speed they could (lit. 'at a swift run') = EF (A) Slav.: BD om.

13. A Slav. add 'and she called upon the name of (A + 'the Lord') her God.'

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XXVII. And Benjamin was sitting with her in the chariot. 2. And Benjamin was a sturdy [1] lad, about eighteen years old, indescribably handsome, [2] and as strong as a young lion; and he feared God. 3. And Benjamin jumped down from the chariot, and he took a round stone from the brook and hurled it with all his might [3] at Pharaoh's son and hit him on his left [4] temple and wounded him severely, [5] and he fell from his horse half-dead. 4. And Benjamin clambered up on a rock and said to the driver of Aseneth's chariot, "Give me fifty stones from the brook;" and he gave him fifty stones. 5. And Benjamin hurled the stones and killed the fifty men that were with Pharaoh's son; and the stones sank into the temples of each one of them. 6. Then the sons of Leah, Reuben and Simeon, Levi and Judah, Issachar and Zebulon, went after the men who had lain in ambush; and they fell upon them suddenly, and cut down [7] the two thousand men, and the six of them [8] killed them. 7. And their brothers, the sons of [9] Bilhah and Zilpah, fled; and they said, "We have been ruined through our brothers; [10] and [11] Pharaoh's son is dead, killed by Benjamin, and all those with him have perished at his hand: [12] come now, let us kill [13] Aseneth [and Benjamin], [14] and let us make for the woods." 8. And they came, with their swords drawn, covered in blood; and Aseneth saw them, and she said, "O Lord my God, that didst quicken me from death, that didst say to me, 'Thy soul shall live for ever, deliver me from these men.'" And the

Lord God heard her voice, and immediately [15]("\l "Notes27"") their swords fell from t heir hands to the ground and were reduced to dust.

1. So BA: the others vary not a little here.

2. D adds 'beyond the nature of man'.

3. Lit. 'filled his hand and hurled it': cp. 2 Kings ix.24.

4. BD om.

5. Lit. 'and wounded him with a great and grievous wound' (= G Slav.: EFA 'and wounded him with a grievous wound'): BD om.

6. Slav. om.

7. D adds 'all'.

8. Lit. 'the six (D add 'hundred') men'.

9. the sons of: D om.

10. Lit. 'We are perished from out of our brethren'.

11. D 'for'.

12. and . . . hand: BD om.

13. So EFGA Slav.: BD 'make war against'.

14. So all MSS: Slav. om.

15. she said . . . immediately = (A) Slav.: BD om.

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XXVIII. And the sons of Bilhah and Zilpah saw the miracle that had happened and they were afraid [1] and said, "The Lord is fighting for Aseneth against us." 2. And they fell on their faces to the ground and made obeisance to Aseneth, saying, "Have mercy on us, your servants, for you are our mistress and queen, and [2] we have done you [3] a great wrong and our brother Joseph. [4] 3. And now God has brought retribution on us: we pray you, therefore, have mercy on us, and deliver us from our brothers' hands, [5] for they will avenge the outrage done to you and their swords will be against us." 4. And Aseneth said to them, "Take heart and do not be afraid, for [6] your brothers are men who worship God, and do not repay evil for evil [7] to any man. [8] 5. But retire to the woods until I can secure your pardon and mollify their wrath; for what you have been trying to do to them is indeed no trifling matter. [9] 6. Take heart, though, and do not be afraid, for the Lord will see justice done between us." [10] 7. And Dan and Gad fled to the woods. 8. And behold, the sons of Leah came, running like deers in pursuit of them; and Aseneth got down from her chariot, and she greeted them with tears. 9. And they made obeisance to her on the ground and wept aloud; and they asked about their brothers, the maidservants' sons, intending to kill them. 10. And Aseneth said to them, "Spare you brothers and do them no harm, for the Lord has shielded me and reduced the swords in their hands to dust, and they melted away like wax before the fire. 11.

Surely this is enough for us that the Lord is fighting for us: so [11] spare your brothers." 12. And Simeon said to Aseneth, "Why should our mistress [12] plead for her enemies? No! We will cut them down [13] with our swords, because they have plotted evil against our father Israel and against our brother Joseph [14] now on two occasions, [15] and they have plotted against you to-day." 14. And Aseneth said to him , "No brother, you must not repay evil for evil to your neighbour, [16] for the Lord will avenge this outrage." 15. And after this [17] Simeon bowed to Aseneth; [18] and Levi came to her, and he kissed her right hand and blessed her. [19]("\l "Notes28"") 16. Thus Aseneth saved the men from their brothers' wrath, so that they did not kill them.

1. DG 'much afraid'.

2. your servants . . . queen and = F (A): BD 'your servants, because'; Slav. 'our mistress'.

3. D adds 'our lady'.

4. and . . . Joseph: Slav. om.

5. BD 'from our brothers'.

6. And . . . for = EG (A) Slav.: D 'And . . . them, Do not fear for'; B 'And we know that'.

7. for evil: B om.

8. to any man: D om.

9. Lit. 'for you have dared great things against them'.

10. Lit. 'between me and you' (= EA Slav.: BD 'between you').

11. Lit. 'for the rest'.

12. Lit. 'Why does our mistress speak'.

13. D adds 'limb from limb'.

14. against our father . . . Joseph = Arm.: B 'concerning our brother Joseph and his father Israel'; D 'against our father Joseph'.

15. So DF (lit. 'now this twice'): B om.

16. evil for . . . neighbour = BA: FG 'evil for evil'; D 'your neighbour evil'.

17. after this = B: D om.

18. So B (lit. 'Simeon greeted Aseneth'): D 'Aseneth greeted Simeon'.

19. and blessed her = B: D om.

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XXIX. And Pharaoh's son lifted himself up from the ground and sat up; and he spat blood from his mouth, because his blood was running from his temple into [1] his mouth. 2. And Benjamin advanced upon him [2] and took hold of his sword [3] and drew it from its scabbard (for Benjamin

had no sword of his own with him). 3. And as he was about to strike Pharaoh's son, Levi rushed up and seized him by the hand and said, "No brother, you must not do this, for we are men who worship God, and it is not right for a man who worships God to repay evil for evil, or to trample upon a man who has already fallen, or to harry his enemy to death. 4. But come: let us bind up [4] his wound; and if he lives, he will be our friend, and his father Pharaoh will be our father." 5. And Levi raised Pharaoh's son up and washed the blood off his face and bound a bandage round his wound; and he set him on his horse and took him to his father. 6. And Levi told him everything that had happened. 7. And Pharaoh got up [5] from his throne and made obeisance to Levi upon the ground. [6] 8. And on the third day Pharaoh's son died from the wound of Benjamin's stone. [7] 9. And Pharaoh mourned for his eldest son, [8] and he was worn out with grief. 10. And Pharaoh [9] died at [10] the age of one hundred and nine; and he left his crown [11] to Joseph. 11. And Joseph was king of Egypt for [10]("\l "Notes29"") forty-eight years. 12. And after this Joseph gave the crown to Pharaoh's grandson; and Joseph was like a father to him in Egypt.

1. Lit. 'in'.

2. upon him = BFA: D om.

3. D adds 'to strike him'.

4. Lit. 'let us heal him from'.

5. BFGA: D 'And when Pharaoh heard he got up'.

6. B adds 'and he blessed him'.

7. So BFG: D 'his wound which Benjamin gave him'.

8. for . . . son = BA: D 'and all the council of the palace'.

9. So B Slav.: D 'he'.

10. D adds 'about'.

11. So BEGA: F 'the crown of his kingdom'; D 'his dominion and his crown'.

■

Chapter 13

Latin books of Adam and Eve

VITA ADAE ET EVAE

From "The Apocrypha and Pseudepigrapha of the Old Testament"

R.H. Charles

Oxford: Clarendon Press, 1913

Other books concerning the life of Adam and Eve are

The Apocalypse of Moses

and The Slavonic Adam and Eve("http://wesley.nnu.edu/noncanon/ot/pseudo/slanev.htm")

i 1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

ii 1 But after seven days, they began to be hungry and started to look for victual to eat, and they

2 found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before.

iii I And Adam arose and walked seven days over all that land, and found no victual such as they

2 used to have in paradise. And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence.'

3 Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

iv 1 And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals'

2 food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat;

3 but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.'

v 1 And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away His countenance from us, because we have not

3 fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

vi 1 And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree.

2 And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us.'

vii 1 And Eve walked to the river Tigris and did

2 as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

viii 1 And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not for themselves let them lament, but for me; for it is not they that have sinned, but I.'

3 Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

ix 1 And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river

2 Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious

3 and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord;

4 and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying

5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

x 1 But Eve heard and believed and went out of the water of the river, and her flesh was (trembling)

2 like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam.

3 But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence?

4 How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

xi 1 And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing

2 was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice

3 assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

xii 1 And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens

2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost

3 thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

xiii 1 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled

2 from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

xiv 1 And Michael went out and called all the angels saying:

'Worship the image of God as the Lord God hath commanded.'

And Michael himself worshipped first; then he called me and said: 'Worship the image of God

3 the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

xv 1,2 When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath

3 with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

xvi 1 And God the Lord was wrath with me and banished me and my angels from our glory; and on

2 thy account were we expelled from our abodes into this world and hurled on the earth. And

3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we

4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.

xvii 1 When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give

2,3 me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

xviii 1 And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting,

2 and there will I be, until I die.' And she began to walk towards the western parts and to mourn

3 and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

xix 1 And when the time of her bearing approached, she began to be distressed with pains, and she

2 cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the

3 mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.'

xx 1 But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.'

2 And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to

3 hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve.

xxi 1 And behold, there came twelve angels and two 'virtues', standing on the right and on the left

2 of Eve; and Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and

3 prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

xxii 1 And Adam carried Eve and the boy and led

2 them to the East. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live.

3 For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together.

4 And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.'

5 And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

xxiii 1 And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated.

2 And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth.

xxiv 1 And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.'

2 And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. And they were increased over the face of the earth in their nations.

xxv 1 And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and

2 saw after your mother and I had been driven out of paradise. When we were at prayer, there

3 came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

xxvi 1 When I saw this, I was confounded, and terror seized me and I bowed myself down before

2 God with my face to the earth. And God said to me, 'Behold thou diest, since thou hast transgressed the commandment of God, for thou didst hearken rather to the voice of thy wife, whom I gave into thy power, that thou mightst hold her to thy will. Yet thou didst listen to her and didst pass by My words.'

xxvii 1 And when I heard these words of God, I fell prone on the earth and worshipped the Lord and said, 'My Lord, All powerful and merciful God, Holy and Righteous One, let not the name that is mindful of Thy majesty be blotted out, but convert my soul, for I die and my

2 breath will go out of my mouth. Cast me not out from Thy presence, (me) whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish.'

3 And lo! a word concerning thee came upon me and the Lord said to me, 'Since thy days were fashioned, thou hast been created with a love of knowledge; therefore there shall not be taken from thy seed for ever the (right) to serve Me.'

xxviii 1 And when I heard these words. I threw myself on the earth and adored the Lord God and said, 'Thou art the eternal and supreme God; and all creatures give thee honour and praise.

2 'Thou art the true Light gleaming above all light(s), the Living Life, infinite mighty Power. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the

abundance of Thy mercy.'

3 After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand and

4 cast me out of the paradise of 'vision' and of God's command. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard.

xxix 1 And I went across, and Michael the archangel went across with me, and he led me back to

2 the place whence he had caught me up. Hearken, my son Seth, even to the rest of the secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the tree of the

3 knowledge, and knew and perceived what will come to pass in this age; [what God intends to do

4 to his creation of the race of men. The Lord will appear in a flame of fire (and) from the mouth of His majesty He will give commandments and statutes [from His mouth will proceed a two-edged sword] and they will sanctify Him in the house of the habitation of His majesty.

5 And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they

6 themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God;

7 and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished

8 by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their

9 works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And

10 in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

xxx 1 After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.'

2 And they were assembled in three parts, before his sight, in the house of prayer, where they used

3 to worship the Lord God. And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on

4 thy bed? 'Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

xxxi 1 Then said Seth his son: 'O (my) lord, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.'

2 Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great

3 pain in my body.' Seth answered, 'What is pain, my lord father? I am ignorant; but hide it not from us, but tell us (about it).'

And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying)

2 'Do not eat of it.' But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.

xxxiii 1 (Moreover) God the Lord gave us two angels

2 to guard us. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil] found an opportunity while the angels were absent and the devil led your mother astray to eat of the

3 unlawful and forbidden tree. And she did eat and gave to me.

xxxiv 1 And immediately, the Lord God was wrath with us, and the Lord said to me: 'In that thou hast left behind my commandment and hast not kept my word, which I confirmed to thee; behold, I will bring upon thy body, seventy blows; with divers griefs, shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every

2 separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.'

xxxv 1 Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' And when Eve had seen him weeping, she also began to weep herself, and said: 'O Lord my God, hand over to me his pain, for it is I who sinned.'

3 And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

xxxvi 1 And Adam said to Eve: 'Rise up and go with my son Seth to the neighbourhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of

2 God. Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.'

Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast

2 [a serpent] and attacked and bit Seth. And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God.'

3 And Eve said to the serpent in a loud voice: 'Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

xxxviii 1 The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage?

2 Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

xxxix 1 Then said Seth to the beast: 'God the Lord revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal.' And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' Forthwith he left Seth, wounded by his teeth.

xl 1 But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and

2 make loud moaning, imploring the Lord God to pity Adam in his pains and to send His angel to give them the oil from the 'tree of His mercy'.

xli 1 But when they had been praying and imploring for many hours, behold, the angel Michael ap-

2 peared to them and said: 'I have been sent to you from the Lord -I am set by God over the

3 bodies of men- I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.

xlii 1 'For I tell thee that in no wise wilt thou be able to receive thereof save in the last days.'

2 [When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive

3 the bodies of the dead. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the

4 oil of mercy all that believe in Him. And the oil of mercy shall be for generation to generation for those who are ready to be born again of

5 water and the Holy Spirit to life eternal. Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.]

xliii 1 'But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the

2 luminaries of heaven. With these words, straightway Michael departed from Seth.

3 And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

xliv 1 And when Seth and his mother had reached Adam, they told him, how the beast [the serpent]

2 bit Seth. And Adam said to Eve: 'What hast thou done? A great plague hast thou brought upon us, transgression and sin for all our generations: and this which thou hast done, tell thy

3 children after my death, [for those who arise from us shall toil and fail but they shall be

4 wanting and curse us (and) say, All evils have our parents brought upon us, who were at the

5 beginning].' When Eve heard these words, she began to weep and moan.

xlv 1 And just as Michael the archangel had fore-

2 told, after six days came Adam's death. When Adam perceived that the hour of his death was at hand, he said to all his sons: 'Behold, I am nine hundred and thirty years old, and if I die,

3 bury me towards the sunrising in the field of yonder dwelling.' And it came to pass that when he had finished all his discourse, he gave up the ghost. (Then) was the sun darkened and the moon

xlvi 1 and the stars for seven days, and Seth in his mourning embraced from above the body of his father, and Eve was looking on the ground with hands folded over her head, and all her children wept most bitterly. And behold, there appeared

2 Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body of thy

3 father and come to me and see what is the doom of the Lord God concerning him. His creature is he, and God hath pitied him.'

And all angels blew their trumpets, and cried:

xlvii 1 'Blessed art thou, O Lord, for thou hast had pity on Thy creature.'

xlviii 1 Then Seth saw the hand of God stretched out holding Adam and he handed him over to

2 Michael, saying: 'Let him be in thy charge till the day of Judgement in punishment, till the last years when I will convert his sorrow into joy.

3 Then shall he sit on the throne of him who hath been his supplanter.'

4 And the Lord said again to the angels Michael and Uriel: 'Bring me three linen clothes of byssus and spread them out over Adam and other linen clothes over Abel his son and bury Adam and

Abel his son.'

5 And all the 'powers' of angels marched before Adam, and the sleep of the dead was

6 consecrated. And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother

7 [and no one else], and Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

xlix 1 Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons

2 and daughters, Seth with thirty brothers and thirty sisters, and Eve said to all, 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God

3 On account of your transgression, Our Lord will bring upon your race the anger of his judgement, first by water, the second time by fire; by these two, will the Lord judge the whole human race

l 1 But hearken unto me, my children. Make ye then tables of stone and others of clay, and write

2 on them, all my life and your father's (all) that ye have heard and seen from us. If by water the Lord judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).'

3 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped the Lord and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation.

li 1 When they had been mourning four days, (then) Michael the archangel appeared and said

2 to Seth: 'Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day the Lord rested from all His works.'

3 Thereupon Seth made the tables.

■

Chapter 14

Letter of Jeremiah

[1] A copy of a letter which Jeremiah sent to those who were to be taken to Babylon as captives by the king of the Babylonians, to give them the message which God had commanded him.

[2]

Because of the sins which you have committed before God, you will be taken to Babylon as captives by Nebuchadnezzar, king of the Babylonians.

[3] Therefore when you have come to Babylon you will remain there for many years, for a long time, up to seven generations; after that I will bring you away from there in peace.

[4] Now in Babylon you will see gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen.

[5] So take care not to become at all like the foreigners or to let fear for these gods possess you, when you see the multitude before and behind them worshiping them.

[6] But say in your heart, "It is thou, O Lord, whom we must worship."

[7] For my angel is with you, and he is watching your lives.

[8]

Their tongues are smoothed by the craftsman, and they themselves are overlaid with gold and silver; but they are false and cannot speak.

[9] People take gold and make crowns for the heads of their gods, as they would for a girl who loves ornaments;

[10] and sometimes the priests secretly take gold and silver from their gods and spend it upon themselves,

[11] and even give some of it to the harlots in the brothel. They deck their gods out with garments like men -- these gods of silver and gold and wood,

[12] which cannot save themselves from rust and corrosion. When they have been dressed in purple robes,

[13] their faces are wiped because of the dust from the temple, which is thick upon them.

[14] Like a local ruler the god holds a scepter, though unable to destroy any one who offends it.

[15] It has a dagger in its right hand, and has an axe; but it cannot save itself from war and robbers.

[16] Therefore they evidently are not gods; so do not fear them.

[17]

For just as one's dish is useless when it is broken, so are the gods of the heathen, when they have been set up in the temples. Their eyes are full of the dust raised by the feet of those who enter.

[18] And just as the gates are shut on every side upon a man who has offended a king, as though he were sentenced to death, so the priests make their temples secure with doors and locks and bars, in order that they may not be plundered by robbers.

[19] They light lamps, even more than they light for themselves, though their gods can see none of them.

[20] They are just like a beam of the temple, but men say their hearts have melted, when worms from the earth devour them and their robes. They do not notice

[21] when their faces have been blackened by the smoke of the temple.

[22] Bats, swallows, and birds light on their bodies and heads; and so do cats.

[23] From this you will know that they are not gods; so do not fear them.

[24]

As for the gold which they wear for beauty -- they will not shine unless some one wipes off the rust; for even when they were being cast, they had no feeling.

[25] They are bought at any cost, but there is no breath in them.

[26] Having no feet, they are carried on men's shoulders, revealing to mankind their worthlessness.

[27] And those who serve them are ashamed because through them these gods are made to stand, lest they fall to the ground. If any one sets one of them upright, it cannot move itself; and if it is tipped over, it cannot straighten itself; but gifts are placed before them just as before the dead.

[28] The priests sell the sacrifices that are offered to these gods and use the money; and likewise their wives preserve some with salt, but give none to the poor or helpless.

[29] Sacrifices to them may be touched by women in menstruation or at childbirth. Since you know by these things that they are not gods, do not fear them.

[30]

For why should they be called gods? Women serve meals for gods of silver and gold and wood;

[31] and in their temples the priests sit with their clothes rent, their heads and beards shaved, and their heads uncovered.

[32] They howl and shout before their gods as some do at a funeral feast for a man who has died.

[33] The priests take some of the clothing of their gods to clothe their wives and children.

[34] Whether one does evil to them or good, they will not be able to repay it. They cannot set up a king or depose one.

[35] Likewise they are not able to give either wealth or money; if one makes a vow to them and does not keep it, they will not require it.

[36] They cannot save a man from death or rescue the weak from the strong.

[37] They cannot restore sight to a blind man; they cannot rescue a man who is in distress.

[38] They cannot take pity on a widow or do good to an orphan.

[39] These things that are made of wood and overlaid with gold and silver are like stones from the mountain, and those who serve them will be put to shame.

[40] Why then must any one think that they are gods, or call them gods?

Besides, even the Chaldeans themselves dishonor them;

[41] for when they see a dumb man, who cannot speak, they bring him and pray Bel that the man may speak, as though Bel were able to understand.

[42] Yet they themselves cannot perceive this and abandon them, for they have no sense.

[43] And the women, with cords about them, sit along the passageways, burning bran for incense; and when one of them is led off by one of the passers-by and is lain with, she derides the woman next to her, because she was not as attractive as herself and her cord was not broken.

[44] Whatever is done for them is false. Why then must any one think that they are gods, or call them gods?

[45]

They are made by carpenters and goldsmiths; they can be nothing but what the craftsmen wish them to be.

[46] The men that make them will certainly not live very long themselves; how then can the things that are made by them be gods?

[47] They have left only lies and reproach for those who come after.

[48] For when war or calamity comes upon them, the priests consult together as to where they can hide themselves and their gods.

[49] How then can one fail to see that these are not gods, for they cannot save themselves from war or calamity?

[50] Since they are made of wood and overlaid with gold and silver, it will afterward be known that they are false.

[51] It will be manifest to all the nations and kings that they are not gods but the work of men's hands, and that there is no work of God in them.

[52] Who then can fail to know that they are not gods?

[53]

For they cannot set up a king over a country or give rain to men.

[54] They cannot judge their own cause or deliver one who is wronged, for they have no power; they are like crows between heaven and earth.

[55] When fire breaks out in a temple of wooden gods overlaid with gold or silver, their priests will flee and escape, but the gods will be burnt in two like beams.

[56] Besides, they can offer no resistance to a king or any enemies. Why then must any one admit or think that they are gods?

[57]

Gods made of wood and overlaid with silver and gold are not able to save themselves from thieves and robbers.

[58] Strong men will strip them of their gold and silver and of the robes they wear, and go off with this booty, and they will not be able to help themselves.

[59] So it is better to be a king who shows his courage, or a household utensil that serves its owner's need, than to be these false gods; better even the door of a house that protects its contents, than these false gods; better also a wooden pillar in a palace, than these false gods.

[60]

For sun and moon and stars, shining and sent forth for service, are obedient.

[61] So also the lightning, when it flashes, is widely seen; and the wind likewise blows in every land.

[62] When God commands the clouds to go over the whole world, they carry out his command.

[63] And the fire sent from above to consume mountains and woods does what it is ordered. But these idols are not to be compared with them in appearance or power.

[64] Therefore one must not think that they are gods nor call them gods, for they are not able either to decide a case or to do good to men.

[65] Since you know then that they are not gods, do not fear them.

[66] For they can neither curse nor bless kings;

[67] they cannot show signs in the heavens and among the nations, or shine like the sun or give light like the moon.

[68] The wild beasts are better than they are, for they can flee to cover and help themselves.

[69] So we have no evidence whatever that they are gods; therefore do not fear them.

[70]

Like a scarecrow in a cucumber bed, that guards nothing, so are their gods of wood, overlaid with gold and silver.

[71] In the same way, their gods of wood, overlaid with gold and silver, and like a thorn bush in a garden, on which every bird sits; or like a dead body cast out in the darkness.

[72] By the purple and linen that rot upon them you will know that they are not gods; and they will finally themselves be consumed, and be a reproach in the land.

[73] Better therefore is a just man who has no idols, for he will be far from reproach.

■

Prayer of Azariah

Prayer of Azariah

[2] Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:

[3] "Blessed art thou, O Lord, God of our fathers,

and worthy of praise;

and thy name is glorified for ever.

[4] For thou art just in all that thou hast done to us,

and all thy works are true and thy ways right,

and all thy judgments are truth.

[5] Thou hast executed true judgments in all that

thou hast brought upon us

and upon Jerusalem, the holy city of our fathers,

for in truth and justice thou hast brought

all this upon us because of our sins.

[6] For we have sinfully and lawlessly departed from thee,

and have sinned in all things and have not

obeyed thy commandments;

[7] we have not observed them or done them,

as thou hast commanded us that it might go well with us.

[8] So all that thou hast brought upon us,

and all that thou hast done to us,

thou hast done in true judgment.

[9] Thou hast given us into the hands of lawless

enemies, most hateful rebels,

and to an unjust king, the most wicked in all the world.

[10] And now we cannot open our mouths;

shame and disgrace have befallen thy servants and worshipers.

[11] For thy name's sake do not give us up utterly,

and do not break thy covenant,

[12] and do not withdraw thy mercy from us,

for the sake of Abraham thy beloved

and for the sake of Isaac thy servant

and Israel thy holy one,

[13] to whom thou didst promise

to make their descendants as many as the stars of heaven

and as the sand on the shore of the sea.

[14] For we, O Lord, have become fewer than any nation,

and are brought low this day in all the world

because of our sins.

[15] And at this time there is no prince, or prophet, or leader,

no burnt offering, or sacrifice, or oblation, or incense,

no place to make an offering before thee or to find mercy.

[16] Yet with a contrite heart and a humble spirit

may we be accepted,

as though it were with burnt offerings of rams and bulls,

and with tens of thousands of fat lambs;

[17] such may our sacrifice be in thy sight this day,

and may we wholly follow thee,

for there will be no shame for those who trust in thee.

[18] And now with all our heart we follow thee,

we fear thee and seek thy face.

[19] Do not put us to shame,

but deal with us in thy forbearance

and in thy abundant mercy.

[20] Deliver us in accordance with thy marvelous works,

and give glory to thy name, O Lord!

Let all who do harm to thy servants be put to shame;

[21] let them be disgraced and deprived of all power and dominion,

and let their strength be broken.

[22] Let them know that thou art the Lord, the only God,

glorious over the whole world."

[23]

Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush.

[24] And the flame streamed out above the furnace forty-nine cubits,

[25] and it broke through and burned those of the Chaldeans whom it caught about the furnace.

[26] But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace,

[27] and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.

[28]

Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:

[29] "Blessed art thou, O Lord, God of our fathers,

and to be praised and highly exalted for ever;

[30] And blessed is thy glorious, holy name

and to be highly praised and highly exalted for ever;

[31] Blessed art thou in the temple of thy holy glory

and to be extolled and highly glorified for ever.

[32] Blessed art thou, who sittest upon cherubim

and lookest upon the deeps,

and to be praised and highly exalted for ever.

[33] Blessed art thou upon the throne of thy kingdom

and to be extolled and highly exalted for ever.

[34] Blessed art thou in the firmament of heaven

and to be sung and glorified for ever.

[35] "Bless the Lord, all works of the Lord,

sing praise to him and highly exalt him for ever.

[36] Bless the Lord, you heavens,

sing praise to him and highly exalt him for ever.

[37] Bless the Lord, you angels of the Lord,

sing praise to him and highly exalt him for ever.

[38] Bless the Lord, all waters above the heaven,

sing praise to him and highly exalt him for ever.

[39] Bless the Lord, all powers,

sing praise to him and highly exalt him for ever.

[40] Bless the Lord, sun and moon,

sing praise to him and highly exalt him for ever.

[41] Bless the Lord, stars of heaven,

sing praise to him and highly exalt him for ever.

[42] Bless the Lord, all rain and dew,

sing praise to him and highly exalt him for ever.

[43] Bless the Lord, all winds,

sing praise to him and highly exalt him for ever.

[44] Bless the Lord, fire and heat,

sing praise to him and highly exalt him for ever.

[45] Bless the Lord, winter cold and summer heat,

sing praise to him and highly exalt him for ever.

[46] Bless the Lord, dews and snows,

sing praise to him and highly exalt him for ever.

[47] Bless the Lord, nights and days,

sing praise to him and highly exalt him for ever.

[48] Bless the Lord, light and darkness,

sing praise to him and highly exalt him for ever.

[49] Bless the Lord, ice and cold,

sing praise to him and highly exalt him for ever.

[50] Bless the Lord, frosts and snows,

sing praise to him and highly exalt him for ever.

[51] Bless the Lord, lightnings and clouds,

sing praise to him and highly exalt him for ever.

[52] Let the earth bless the Lord;

let it sing praise to him and highly exalt him for ever.

[53] Bless the Lord, mountains and hills,

sing praise to him and highly exalt him for ever.

[54] Bless the Lord, all things that grow on the earth,

sing praise to him and highly exalt him for ever.

[55] Bless the Lord, you springs,

sing praise to him and highly exalt him for ever.

[56] Bless the Lord, seas and rivers,

sing praise to him and highly exalt him for ever.

[57] Bless the Lord, you whales and all creatures

that move in the waters,

sing praise to him and highly exalt him for ever.

[58] Bless the Lord, all birds of the air,

sing praise to him and highly exalt him for ever.

[59] Bless the Lord, all beasts and cattle,

sing praise to him and highly exalt him for ever.

[60] Bless the Lord, you sons of men,

sing praise to him and highly exalt him for ever.

[61] Bless the Lord, O Israel,

sing praise to him and highly exalt him for ever.

[62] Bless the Lord, you priests of the Lord,

sing praise to him and highly exalt him for ever.

[63] Bless the Lord, you servants of the Lord,

sing praise to him and highly exalt him for ever.

[64] Bless the Lord, spirits and souls of the righteous,

sing praise to him and highly exalt him for ever.

[65] Bless the Lord, you who are holy and humble in heart,

sing praise to him and highly exalt him for ever.

[66] Bless the Lord, Hananiah, Azariah, and Mishael,

sing praise to him and highly exalt him for ever;

for he has rescued us from Hades and saved

us from the hand of death,

and delivered us from the midst of the burning fiery furnace;

from the midst of the fire he has delivered us.

[67] Give thanks to the Lord, for he is good,

for his mercy endures for ever.

[68] Bless him, all who worship the Lord, the God of gods,

sing praise to him and give thanks to him,

for his mercy endures for ever."

■

Chapter 16

Prayer of Manasseh

Prayer of Manasseh

PrMan.1

[2] thou who hast made heaven and earth

with all their order;

[3] who hast shackled the sea by thy word of command,

who hast confined the deep

and sealed it with thy terrible and glorious name;

[4] at whom all things shudder,

and tremble before thy power,

[5] for thy glorious splendor cannot be borne,

and the wrath of thy threat to sinners is irresistible;

[6] yet immeasurable and unsearchable is thy promised mercy,

[7] for thou art the Lord Most High,

of great compassion, long-suffering, and very merciful,

and repentest over the evils of men.

Thou, O Lord, according to thy great goodness

hast promised repentance and forgiveness

to those who have sinned against thee;

and in the multitude of thy mercies

thou hast appointed repentance for sinners,

that they may be saved.

[8] Therefore thou, O Lord, God of the righteous,

hast not appointed repentance for the righteous,

for Abraham and Isaac and Jacob, who did not sin against thee,

but thou hast appointed repentance for me, who am a sinner.

[9] For the sins I have committed are more in number

than the sand of the sea;

my transgressions are multiplied, O Lord, they are multiplied!

I am unworthy to look up and see the height of heaven

because of the multitude of my iniquities.

[10] I am weighted down with many an iron fetter,

so that I am rejected because of my sins,

and I have no relief;

for I have provoked thy wrath

and have done what is evil in thy sight,

setting up abominations and multiplying offenses.

[11] And now I bend the knee of my heart,

beseeching thee for thy kindness.

[12] I have sinned, O Lord, I have sinned,

and I know my transgressions.

[13] I earnestly beseech thee,

forgive me, O Lord, forgive me!

Do not destroy me with my transgressions!

Do not be angry with me for ever or lay up evil for me;

do not condemn me to the depths of the earth.

For thou, O Lord, art the God of those who repent,

[14] and in me thou wilt manifest thy goodness;

for, unworthy as I am, thou wilt save me in thy great mercy,

[15] and I will praise thee continually all the days of my life.

For all the host of heaven sings thy praise,

and thine is the glory for ever. Amen.

■

Psalm 151

Psalm 151 Ps151.1

[2] My hands made a harp,

my fingers fashioned a lyre.

[3] And who will declare it to my Lord?

The Lord himself; it is he who hears.

[4] It was he who sent his messenger

and took me from my father's sheep,

and anointed me with his anointing oil.

[5] My brothers were handsome and tall,

but the Lord was not pleased with them.

[6] I went out to meet the Philistine,

and he cursed me by his idols.

[7] But I drew his own sword;

I beheaded him, and removed reproach from

the people of Israel.

■

Slavonic Adam and Eve

SLAVONIC VITA ADAE ET EVAE

From-The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles

Oxford: The Clarendon Press, 1913 xxviii 1 And we sat together before the gate of paradise, Adam weeping with his face bent down to the earth, lay on the ground lamenting. And seven days passed by and we had nothing

2 to eat and were consumed with great hunger, and I Eve cried with a loud voice: 'Pity me, O Lord, My Creator; for my sake Adam suffereth thus!'

xxxix 1 And I said to Adam: 'Rise up! my lord, that we may seek us food; for now my spirit faileth me and my heart within me is brought low.' Then Adam spake to me: 'I have thoughts of

2 killing thee, but I fear since God created thine image and thou showest penitence and criest to God; hence my heart hath not departed from thee.'

xxx 1 And Adam arose and we roamed through all lands and found nothing to eat save nettles (and) grass of the field. And we returned again to the gates of paradise and cried aloud and entreated: 'Have compassion on thy creature.

2 O Lord Creator, allow us food.'

xxxi 1 And for fifteen days continuously we entreated. Then we heard Michael the archangel and Joel

2 praying for us, and Joel the archangel was commanded by the Lord, and he took a seventh part of paradise and gave it to us. Then the

3 Lord said: 'Thorns and thistles shall spring up from under thy hands; and from thy sweat shalt thou eat (bread), and thy wife shall tremble when she looketh upon thee.'

xxxii 1 The archangel Joel said to Adam: 'Thus saith the Lord; I did not create thy wife to command thee, but to obey; why art thou obedient to thy wife?' Again Joel the archangcl bade Adam separate the cattle and all kinds of flying and creeping things and animals, both wild and tame; and to give names to all things. Then indeed

3 he took the oxen and began to plough.

xxxiii 1 Then the devil approached and stood before the oxen, and hindered Adam in tilling the field and said to Adam: 'Mine are the things of

2 earth, the things of Heaven are God's; but if thou wilt be mine, thou shalt labour on the earth; but if thou wilt be God's, (pray) go away to paradise.' Adam said: 'The things

3 of Heaven are the Lord's, and the things of earth and Paradise and the whole Universe.'

xxxiv 1 The devil said: 'I do not suffer thee to till the field, except thou write the bond that thou art mine.' Adam replied: 'Whosoever is lord of

2 the earth, to the same do I (belong) and my children.' Then the devil was overcome with joy. (But Adam was not ignorant that the Lord

3 would descend on earth and tread the devil under foot.) The devil said: 'Write me thy

4 bond.' And Adam wrote: 'Who is lord of the earth, to the same do I belong and my children.'

xxxv 1 Eve said to Adam, 'Rise up, my lord, let us pray to God in this cause that He set us free from that devil, for thou art in this strait on my account.'

But Adam said: 'Eve, since thou repentest of

2 thy misdeed, my heart will hearken to thee, for the Lord created thee out of my ribs. Let us fast forty days perchance the Lord will have pity on us and will leave us understanding and life.' I, for my part, said: 'Do thou, (my) lord,

3 fast forty days, but I will fast forty-four.'

xxxvi 1 And Adam said to me: 'Haste thee to the river, named Tigris, and take a great stone and place it under thy feet, and enter into the stream and clothe thyself with water, as with a cloak, up to the neck, and pray to God in thy heart and let no word proceed out of thy mouth.' And

2 I said: 'O (my) lord, with my whole heart will I call upon God.' And Adam said to me:

3 'Take great care of thyself. Except thou seest me and all my tokens, depart not out of the water, nor trust in the words, which are said to thee, lest thou fall again into the snare.' And

4 Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood, even (to) the hairs of his head, while he made supplication to God and sent (up) prayers to Him.

xxxvii 1And there, the angels came together and all living creatures, wild and tame, and all birds that fly, (and) they surrounded Adam, like a wall, praying to God for Adam.

xxxviii 1 The devil came to me, wearing the form and brightness of an angel, and shedding big teardrops, (and) said to me: 'Come out of the water,

2 Eve, God hath heard thy prayers and (heard) us angels. God hath fulfilled the prayers of those who intercede on thy behalf. God hath sent me to thee, that thou mayst come out of the water.'

xxxix 1 But I (Eve) perceived that he was the devil and answered him nothing. But Adam (when) he returned from Jordan, saw the devil's footprints, and feared lest perchance he had deceived me; but when he had remarked me standing in the water he was overcome with joy (and) he took

2 me and led me out of the water.

xl 1 Then Adam cried out with a loud voice: 'Be silent, Eve, for already is my spirit straitened in my body; arise, go forth, utter prayers to God, till I deliver up my spirit to God.'

Chapter 19

Susanna

Susanna

Sus.1

[2] And he took a wife named Susanna, the daughter of Hilkiah, a very beautiful woman and one who feared the Lord.

[3] Her parents were righteous, and had taught their daughter according to the law of Moses.

[4] Joakim was very rich, and had a spacious garden adjoining his house; and the Jews used to come to him because he was the most honored of them all.

[5]

In that year two elders from the people were appointed as judges. Concerning them the Lord had said: "Iniquity came forth from Babylon, from elders who were judges, who were supposed to govern the people."

[6] These men were frequently at Joakim's house, and all who had suits at law came to them.

[7]

When the people departed at noon, Susanna would go into her husband's garden to walk.

[8] The two elders used to see her every day, going in and walking about, and they began to desire her.

[9] And they perverted their minds and turned away their eyes from looking to Heaven or remembering righteous judgments.

[10] Both were overwhelmed with passion for her, but they did not tell each other of their distress,

[11] for they were ashamed to disclose their lustful desire to possess her.

[12] And they watched eagerly, day after day, to see her.

[13]

They said to each other, "Let us go home, for it is mealtime."

[14] And when they went out, they parted from each other. But turning back, they met again; and when each pressed the other for the reason, they confessed their lust. And then together they arranged for a time when they could find her alone.

[15]

Once, while they were watching for an opportune day, she went in as before with only two maids, and wished to bathe in the garden, for it was very hot.

[16] And no one was there except the two elders, who had hid themselves and were watching her.

[17] She said to her maids, "Bring me oil and ointments, and shut the garden doors so that I may bathe."

[18] They did as she said, shut the garden doors, and went out by the side doors to bring what they had been commanded; and they did not see the elders, because they were hidden.

[19]

When the maids had gone out, the two elders rose and ran to her, and said:

[20] "Look, the garden doors are shut, no one sees us, and we are in love with you; so give your consent, and lie with us.

[21] If you refuse, we will testify against you that a young man was with you, and this was why you sent your maids away."

[22]

Susanna sighed deeply, and said, "I am hemmed in on every side. For if I do this thing, it is death for me; and if I do not, I shall not escape your hands.

[23] I choose not to do it and to fall into your hands, rather than to sin in the sight of the Lord."

[24]

Then Susanna cried out with a loud voice, and the two elders shouted against her.

[25] And one of them ran and opened the garden doors.

[26] When the household servants heard the shouting in the garden, they rushed in at the side door to see what had happened to her.

[27] And when the elders told their tale, the servants were greatly ashamed, for nothing like this had ever been said about Susanna.

[28]

The next day, when the people gathered at the house of her husband Joakim, the two elders came, full of their wicked plot to have Susanna put to death.

[29] They said before the people, "Send for Susanna, the daughter of Hilkiah, who is the wife of Joakim."

[30] So they sent for her. And she came, with her parents, her children, and all her kindred.

[31]

Now Susanna was a woman of great refinement, and beautiful in appearance.

[32] As she was veiled, the wicked men ordered her to be unveiled, that they might feed upon her beauty.

[33] But her family and friends and all who saw her wept.

[34]

Then the two elders stood up in the midst of the people, and laid their hands upon her head.

[35] And she, weeping, looked up toward heaven, for her heart trusted in the Lord.

[36] The elders said, "As we were walking in the garden alone, this woman came in with two maids, shut the garden doors, and dismissed the maids.

[37] Then a young man, who had been hidden, came to her and lay with her.

[38] We were in a corner of the garden, and when we saw this wickedness we ran to them.

[39] We saw them embracing, but we could not hold the man, for he was too strong for us, and he opened the doors and dashed out.

[40] So we seized this woman and asked her who the young man was, but she would not tell us. These things we testify."

[41]

The assembly believed them, because they were elders of the people and judges; and they condemned her to death.

[42]

Then Susanna cried out with a loud voice, and said, "O eternal God, who dost discern what is secret, who art aware of all things before they come to be,

[43] thou knowest that these men have borne false witness against me. And now I am to die! Yet I have done none of the things that they have wickedly invented against me!"

[44]

The Lord heard her cry.

[45] And as she was being led away to be put to death, God aroused the holy spirit of a young lad named Daniel;

[46] and he cried with a loud voice, "I am innocent of the blood of this woman."

[47]

All the people turned to him, and said, "What is this that you have said?"

[48] Taking his stand in the midst of them, he said, "Are you such fools, you sons of Israel? Have you condemned a daughter of Israel without examination and without learning the facts?

[49] Return to the place of judgment. For these men have borne false witness against her."

[50]

Then all the people returned in haste. And the elders said to him, "Come, sit among us and inform us, for God has given you that right."

[51] And Daniel said to them, "Separate them far from each other, and I will examine them."

[52]

When they were separated from each other, he summoned one of them and said to him, "You old relic of wicked days, your sins have now come home, which you have committed in the past,

[53] pronouncing unjust judgments, condemning the innocent and letting the guilty go free, though the Lord said, `Do not put to death an innocent and righteous person.'

[54] Now then, if you really saw her, tell me this: Under what tree did you see them being intimate with each other?" He answered, "Under a mastic tree."

[55] And Daniel said, "Very well! You have lied against your own head, for the angel of God has received the sentence from God and will immediately cut you in two."

[56]

Then he put him aside, and commanded them to bring the other. And he said to him, "You offspring of Canaan and not of Judah, beauty has deceived you and lust has perverted your heart.

[57] This is how you both have been dealing with the daughters of Israel, and they were intimate with you through fear; but a daughter of Judah would not endure your wickedness.

[58] Now then, tell me: Under what tree did you catch them being intimate with each other?" He answered, "Under an evergreen oak."

[59] And Daniel said to him, "Very well! You also have lied against your own head, for the angel of God is waiting with his sword to saw you in two, that he may destroy you both."

[60]

Then all the assembly shouted loudly and blessed God, who saves those who hope in him.

[61] And they rose against the two elders, for out of their own mouths Daniel had convicted them of bearing false witness;

[62] and they did to them as they had wickedly planned to do to their neighbor; acting in accordance with the law of Moses, they put them to death. Thus innocent blood was saved that day.

[63]

And Hilkiah and his wife praised God for their daughter Susanna, and so did Joakim her husband and all her kindred, because nothing shameful was found in her.

[64] And from that day onward Daniel had a great reputation among the people.

■

Chapter 20

Acts And Martyrdom of the Holy Apostle Andrew

Acts And Martyrdom of the Holy Apostle Andrew

WHAT we have all, both presbyters and deacons of the churches of Achaia, beheld with our eyes, we have written to all the churches established in the name of Christ Jesus, both in the east and west, north and south. Peace to you, and to all who believe in one God, perfect Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that there may be shown one Holy Spirit subsisting in the Father and Son in precious Godhead. This faith we have learned from the blessed Andrew, the apostle of oar Lord Jesus Christ, whose passion also we, having seen it set forth before our eyes, have not hesitated to give an account of, according to the degree of ability we have. Accordingly the proconsul AEgeates, (1) having come into the city of Patras, began to compel those believing in Christ to worship the idols; to whom the blessed Andrew, running up, said: It behoved thee, being a judge of men, to acknowledge thy Judge who is in the heaven, and having acknowledged Him, to worship Him; and worshipping Him who is the true God, to turn away thy thoughts from those which are not true gods.

To whom AEgeates said: Art thou Andrew, who destroyest the temples of the gods, and persuadest men about the religion which, having lately made its appearance, the emperors of the Romans have given orders to suppress?

The blessed Andrew said: The emperors of the Romans have never recognised the truth. And this the Son of God, who came on account of the salvation of men, manifestly teaches--that these idols are not only not gods, but also most shameful demons, (2) and hostile to the human race, teaching men to offend God, so that, by being offended, He turns away and will not hearken; that therefore, by His turning away and not hearkening, they may be held captive by the devil; and that they might work them to such a degree, that when they go out of the body they may be found deserted and naked, carrying nothing with them bat sins.

AEgeates said: These are superfluous and vain words: as for your Jesus, for proclaiming these things to the Jews they nailed him to the tree of the cross.

The blessed Andrew answering, said: Oh, if thou wouldst recognise the

mystery of the cross, with what reasonable love the Author (3) of the life of

the human race for our restoration endured this tree of the cross, not

unwillingly, but willingly!

AEgeates said: Seeing that, betrayed by his own disciple, and seized by the Jews, he was brought before the procurator, and according to their request was nailed up by the procurator's soldiers, in what way dost thou say that he willingly endured the tree of the cross?

The holy Andrew said: For this reason I say willingly, since I was with Him when he was betrayed by His disciple. For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my

brother Peter said, (4) Far be it from thee, Lord; let this by no means be. And

so, being angry, He said to Peter, Get thee behind me, Satan; for thou art not

disposed to the things of God. And in order that He might most fully explain

that He willingly underwent the passion, He said to us, (5) I have power to lay

down my life, and I have power to take it again. And, last of all, while He

was supping with us, He said, (6) One of you will betray me. At these words,

therefore, all becoming exceedingly grieved, in order that the surmise might

be free from doubt, He made it clear, saying, To whomsoever I shall give the

piece of bread out of my hand, he it is who betrays me. When, therefore, He

gave it to one of our fellow-disciples, and gave an account of things to come

as if they were already present,

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He showed that He was to be willingly betrayed. For neither did He run away, and leave His betrayer at fault; but remaining in the place in which He knew that he was, He awaited him

AEgeates said: I wonder that thou, being a sensible man, shouldst wish to uphold him on any terms whatever; for, whether willingly or unwillingly, all the same, thou admittest that he was fastened to the cross.

The blessed Andrew said: This is what I said, if now thou apprehendest, that great is the mystery of the cross, which, if thou wishest, as is likely, to hear, attend to me. (1)

AEgeates said: A mystery it cannot be called, but a punishment.

The blessed Andrew said: This punishment is the mystery of man's restoration. If thou wilt listen with any attention, thou wilt prove it.

AEgeates said: I indeed will hear patiently; but thou, unless thou

submissively obey me, shalt receive (2) the mystery of the cross in thyself.

The blessed Andrew answered: If I had been afraid of the tree of the cross, I should not have proclaimed the glory of the cross.

AEgeates said: Thy speech is foolish, because thou proclaimest that the cross is not a punishment, and through thy foolhardiness thou art not afraid of the punishment of death.

The holy Andrew said: It is not through foolhardiness, but through faith, that I am not afraid of the punishment of death; for the death of sins (3) is hard. And on this account I wish thee to hear the mystery of the cross, in order that thou perhaps, acknowledging it, mayst believe, and believing, mayst come somehow or other to the renewing of thy soul.

AEgeates said: That which is shown to have perished is for renewing. Do you mean that my soul has perished, that thou makest me come to the renewing of it through the faith, I know not what, of which thou hast spoken?

The blessed Andrew answered: This it is which I desired time to learn, which also I shall teach and make manifest, that though the souls of men are destroyed, they shall be renewed through the mystery of the cross. For the first man through the tree of transgression brought in death; and it was

necessary for the human race, that through the suffering of the tree, death,

which had come into the world, should be driven out. And since the first man,

who brought death into the world through the transgression of the tree, had

been produced from the spotless earth, it was necessary that the Son of God

should be begotten a perfect man from the spotless virgin, that He should

restore eternal life, which men had lost through Adam, and should cut off (4)

the tree of carnal appetite through the tree of the

cross. Hanging upon the cross, He stretched out His blameless hands for the hands which had been incontinently stretched out; for the most sweet food of the forbidden tree He received gall for food; and taking our mortality upon Himself, He made a gift of His immortality to us.

AEgeates said: With these words thou shalt be able to lead away those who shall believe in thee; but unless thou hast come to grant me this, that thou offer sacrifices to the almighty gods, I shall order thee, after having been scourged, to be fastened to that very cross which thou commendest.

The blessed Andrew said: To God Almighty, who alone is true, I bring sacrifice day by day not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but sacrificing a spotless lamb day by day on the altar of the cross; and though all the people of the I faithful partake of His body and drink His blood, the Lamb that has been sacrificed remains after this entire and alive. Truly, therefore, is He sacrificed, andtruly is His body eaten by the people, and His blood is likewise drunk; nevertheless, as I have said, He remains entire, and spotless, and alive.

AEgeates said: How can this be?

The blessed Andrew said: If thou wouldest know, take the form of a disciple, that thou mayst learn what thou art inquiring after.

AEgeates said: I will exact of thee through tortures the gift of this knowledge.

The blessed Andrew declared: I wonder that thou, being an intelligent man, shouldest fall into (5) the folly of thinking that thou mayst be able to persuade me, through thy tortures, to disclose to

thee the sacred things of God. Thou hast heard the mystery of the cross, thou hast heard the mystery of the sacrifice. If thou be lievest in Christ the Son of God, who was crucified, I shall altogether disclose to thee in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in His kingdom entire and spotless.

AEgeates said: And by what means does the lamb remain in his kingdom after he has been slain and eaten by all the people, as thou hast said?

The blessed Andrew said: If thou believest with all thy heart, thou shalt be able to learn: but if thou believest not, thou shalt not by any means attain to the idea of such truth.

Then AEgeates, enraged, ordered him to be shut up in prison, where, when he was shut up, a multitude of the people came together to him

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from almost all the province, so that they wished to kill AEgeates, and by breaking down the doors of the prison to set free the blessed Andrew the apostle.

Them the blessed Andrew admonished in these words, saying: Do not stir up the peace of our Lord Jesus Christ into seditious and devilish uproar. For my Lord, when He was betrayed, endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out. (1) Therefore do ye also keep silence, quietness, and peace; and hinder not my martyrdom, but rather get yourselves also ready beforehand as athletes to the Lord, in order that you may overcome threatenings by a soul that has no fear of man, and that you may get the better of injuries through the endurance of the body. For this temporary fall is not to be feared; but that should be feared which has no end. The fear of men, then, is like smoke which, while it is raised and gathered together, disappears. And those torments ought to be feared which never have an end. For these torments, which happen to be somewhat light, any one can bear; but if they are heavy, they soon destroy life. But those torments are everlasting, where there are daily weepings, and mournings, and lamentations, and never-ending torture, to which the proconsul AEgeates is not afraid to go. Be ye therefore rather prepared for this, that through temporary afflictions ye may attain to everlasting rest, and may flourish for ever, and reign with Christ. (2)

The holy Apostle Andrew having admonished the people with these and such like words through the whole night, when the light of day dawned, AEgeates having sent for him, ordered the blessed Andrew to be brought to him; and having sat down upon the tribunal, he said: I have thought that thou, by thy reflection during the night, hast turned away thy thoughts from folly, and

given up thy commendation of Christ that thou mightst be able to be with us,

and not throw away the pleasures of life; for it is folly to come for any

purpose to the suffering of the cross, and to give oneself up to most shameful

punishments and burnings.

The holy Andrew answered: I shall be able to have joy with thee, if thou wilt believe in Christ, and throw away the worship of idols; for Christ has sent me to this province, in which I have acquired for Christ a people not the smallest.

AEgeates said: For this reason I compel thee to make a libation, that these people who have been deceived by thee may forsake the vanity of thy teaching, and may themselves offer grateful libations to the gods; for not even one city has remained in Achaia in which their temples (3) have not been forsaken and deserted. And now, through thee, let them be again restored to the worship of the images, in order that the gods also, who have been enraged against thee, being pleased by this, may bring it about that thou mayst return to their friendship anti ours. But if not, thou awaitest varied tortures, on account of the vengeance of the gods; and after these, fastened to the tree of the cross which thou commendest, thou shall die.

The holy Andrew said: Listen, O son of death and chaff made ready for eternal burnings, (4) to me, the servant of God and apostle of Jesus Christ. Until now I have conversed with thee kindly about the perfection of the faith, in order that thou, receiving the exposition of the truth, being made perfect as its vindicator, mightst despise vain idols, and worship God, who is in the heavens; but since thou remainest in the same shamelessness at last, and thinkest me to be afraid because of thy threats, bring against me whatever may seem to thee greater in the way of tortures. For the more shall I be well pleasing to my King, the more I shall endure in tortures for the confession of His name.

Then the proconsul AEgeates, being enraged, ordered the apostle of Christ to be afflicted by tortures. Being stretched out, therefore, by seven times three (5) soldiers, and beaten with violence, he was lifted up and brought before the impious AEgeates. And he spoke to him thus: Listen to me, Andrew, and withdraw thy thoughts from the outpouring of thy blood; but if thou wilt not hearken to me, I shall cause thee to perish on the tree of the cross.

The holy Andrew said: I am a slave of the cross of Christ, and I ought rather to pray to attain to the trophy of the cross than to be afraid; but for thee is laid up eternal torment, which, however, thou mayst escape after thou hast tested my endurance, if thou wilt believe in my Christ. For I am afflicted about thy destruction, and I am not disturbed about my own suffering. For my suffering takes up a space of one day, or two at most; but thy torment for endless ages shall never come to a close. Wherefore

henceforward cease from adding to thy miseries, and lighting up everlasting

fire for thyself.

AEgeates then being enraged, ordered the blessed Andrew to be fastened to the cross. (6) And he having left them all, goes up to the cross, and says to it with a clear voice: Rejoice, O cross, which has been consecrated by the body

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of Christ, and adorned by His limbs as if with pearls. Assuredly before my Lord went up on thee, thou hadst much earthly fear; but now invested with heavenly longing, thou art fitted up (1) according to my prayer. For I know, from those who believe, how many graces thou hast in Him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to thee, that thou also exulting mayst receive me, the disciple of Him that was hanged upon thee; because thou hast been always faithful to me, and I have desired to embrace thee. O good cross, which hast received comeliness and beauty from the limbs of the Lord; O much longed for, and earnestly

desired, and fervently sought after, and already prepared beforehand for my soul longing for thee, take me away from men, and restore me to my Master, in order that through thee He may accept me who through thee has redeemed me.

And having thus spoken, the blessed Andrew, standing on the ground, and looking earnestly upon the cross, stripped himself and gave his clothes to the executioners, having urged the brethren that the executioners should come and do what had been commanded them; for they were standing at some distance. And they having come up, lifted him on the cross; and having stretched his body across with ropes, they only bound his feet, but did not sever his joints, (2) having received this order from the proconsul: for he wished him to be in distress while hanging, and in the night-time, as he was suspended, to be eaten up alive by dogs. (3)

And a great multitude of the brethren stood by, nearly twenty thousand; and having beheld the executioners standing off, and that they had done to the blessed one nothing of what those who were hanged up suffer, they thought that they would again hear something from him; for assuredly, as he was hanging, he moved his head smiling. And Stratocles inquired of him: Why art thou smiling, Andrew, servant of God? Thy laughter makes us mourn and weep, because we are deprived of thee. And the blessed Andrew answered him: Shall I not laugh at all, my son Stratocles, at the empty stratagem of AEgeates, through which he thinks to take vengeance upon us? We have nothing to do with him and his plans. He cannot hear; for if he could, he would be aware, having learned it by experience, that a man of Jesus is unpunished. (4)

And having thus spoken, he discoursed to them all in common, for the people ran together enraged at the unjust judgment of AEgeates: Ye men standing by me, and women, and children, and elders, bond and free, and as many as will hear; I beseech you, forsake all this life, ye who have for my sake assembled here; and hasten to take upon you my life, which leads to heavenly things, and once for all despise all temporary things, confirming the purposes of those who believe in Christ. And he exhorted them all, teaching that the sufferings of this transitory life are not worthy to be compared with the future recompense of the eternal life.

And the multitude hearing what was said by him, did not stand off from the place, and the blessed Andrew continued the rather to say to them more than he had spoken. And so much was said by him, that a space of three days and nights was taken up, and no one was tired and went away from him. And when also on the fourth day they beheld his nobleness, and the unweariedness of his intellect, and the multitude of his words, and the serviceableness of his exhortations, and the stedfastness of his soul, and the sobriety of his spirit, and the fixedness of his mind, and the perfection of his reason, they were enraged against AEgeates; and all with one accord hastened to the tribunal, and cried out against AEgeates, who was sitting, saying: What is thy judgment, O proconsul? Thou hast judged wickedly; thy awards are impious. In what has the man done wrong; what evil has he done? The city has been put in an uproar; thou grievest us all; do not betray Caesar's city. Grant willingly to the Achaians a just man; grant willingly to us a God-fearing man; do not put to death a godly man. Four days he has been hanging, and is alive; having eaten nothing, he has filled us all. Take down the man from the cross, and we shall all seek after wisdom; release the man, and to all Achaia will mercy be shown. It is not necessary that he should suffer this, because, though hanging, he does not cease proclaiming the truth.

And when the proconsul refused to listen to them, at first indeed signing with his hand to the crowd to take themselves off, they began to be emboldened against him, being in number about twenty thousand. And the proconsul having beheld that they had somehow become maddened, afraid that something frightful would befall him, rose up from the tribunal and went away with them, having promised to set free the blessed Andrew. And some went on before to tell the apostle the cause for which they came to the place.

While all the crowd, therefore, was exulting that the blessed Andrew was going to be set free, the proconsul having come up, and all the

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brethren rejoicing along with Maximilla, (1) the blessed Andrew, having heard this, said to the brethren standing by: What is it necessary for me to say to him, when I am departing to the Lord, that will I also say. For what reason hast thou again come to us, AEgeates? On what account dost thou, being a stranger to us, (2) come to us? What wilt thou again dare to do, what to contrive? Tell us. Hast thou come to release us, as having changed thy mind? I would not agree with thee that thou hadst really changed thy mind. Nor would I believe thee, saying that thou art my friend. Dost thou, O proconsul, release him that has been bound? By no means. For I have One with whom I shall be for ever; I have One with whom I shall live to countless ages. To Him I go; to Him I hasten, who also having made thee known to me, has said to me, Let not that fearful man terrify thee; do not think that he will lay hold of thee, who art mine: for he is thine enemy. Therefore, having known thee through him who has turned towards me, I am delivered from thee. But if thou wishest to believe in Christ, there will be opened up for time, as I promised thee, a way of access; but if thou hast come only to release me, I shall not be able after this to be brought down from this cross alive in the body. For I and my kinsmen depart to our own, allowing thee to be what thou art, and what thou dost not know about thyself. For already I see my King, already I worship Him, already I stand before Him, where the fellowship (3) of the angels is, where He reigns the only emperor, where there is light without night, where the flowers never fade, where trouble is never known, nor the name of grief heard, where there are cheerfulness and exultation that have no end. O blessed cross! without the longing for thee, no one enters into that place. But I am distressed, AEgeates, about thine own miseries, because eternal perdition is ready to receive thee. Run then, for thine own sake, O pitiable one, while yet thou canst, lest perchance thou shouldst wish then when thou canst not.

When, therefore, he attempted to come near the tree of the cross, so as to release the blessed Andrew, with all the city applauding him, the holy Andrew said with a loud voice: Do not suffer Andrew, bound upon Thy tree, to be released, O Lord; do not give me who am in Thy mystery to the shameless devil. O Jesus Christ, let not Thine adversary release me, who have been hanged by Thy favour; O Father, let this insignificant man no longer humble him who has known Thy greatness. The executioners, therefore, putting out their hands, were not able at all to touch him. Others, then, and others endeavoured to release him, and no one at all was able to come near him; for their arms were benumbed.

Then the blessed Andrew, having adjured the people, said: I entreat you earnestly, brethren, that I may first make one prayer to my Lord. So then set about releasing me. All the people therefore kept quiet because of the adjuration. Then the blessed Andrew, with a loud cry, said: Do not

permit, O Lord, Thy servant at this time to be removed from Thee; for it is time that my body be committed to the earth, and Thou shalt order me to come to Thee. Thou who givest eternal life, my Teacher whom I have loved, whom on this cross I

confess, whom I know, whom I possess, receive me, O Lord; and as I have

confessed Thee and obeyed Thee, so now in this word hearken to me; and, before

my body come down from the cross, receive me to Thyself, that through my

departure there may be access to Thee of many of my kindred, finding rest for

themselves in Thy majesty.

When, therefore, he had said this, he became in the sight of all glad and exulting; for an exceeding splendour like lightning coming forth out of heaven shone down upon him, and so encircled him, that in consequence of such brightness mortal eyes could not look upon him at all. And the dazzling light remained about the space of half an hour. And when he had thus spoken and glorified the Lord still more, the light withdrew itself, and he gave up the ghost, and along with the brightness itself he departed to the Lord in giving Him thanks.

And after the decease of the most blessed Andrew the apostle, Maximilla being the most powerful of the notable women, (4) and continuing among those who had come, as soon as she learned that the apostle had departed to the Lord, came up and turned her attention to the cross, along with Stratocles, taking no heed at all of those standing by, and with reverence took down the body of the most blessed apostle from the cross. And when it was evening, bestowing upon him the necessary care, she prepared the body for burial with costly spices, and aid it in her own tomb. For she had been parted from AEgeates on account of his brutal disposition and lawless conduct, having chosen for herself a holy and quiet life; and having been united to the love of Christ, she spent her life blessedly along with the brethren.

AEgeates had been very importunate with her, and promised that he would make her mistress of his wealth; but not having been able to persuade her, he was greatly enraged, and was determined to make a public charge against all

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the people, and to send to Caesar an accusation against both Maximilla and all the people. And while he was arranging these things in the presence of his officers, at the dead of night he rose up, and unseen by all his people, having been tormented by the devil, he fell down from a great height, and rolling into the midst of the market-place of the city, breathed his last.

And this was reported to his brother Stratocles; and he sent his servants, having told them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying: Let not my Lord Jesus Christ, in whom I have believed, suffer me to touch anything whatever of the goods of my brother, that the condemnation of him who dared to cut off the apostle of the Lord may not disgrace me.

These things were done in the province of Achaia, in the city of Patras on the day before the kalends of December, (1) where his good deeds are kept in mind even to this day, to the glory and

praise of our Lord Jesus Christ, to whom be glory for ever and ever. Amen. (2)

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Chapter 21

The Acts and Martyrdom of St. Matthew

The Acts and Martyrdom of St. Matthew the Apostle

ABOUT that time Matthew, the holy apostle and evangelist of Christ, was abiding in the mountain resting, and praying in his tunic and apostolic robes without sandals; and, behold, Jesus came to Matthew in the likeness of the infants who sing in paradise, and said to him: Peace to thee, Matthew! And Matthew having gazed upon Him, and not known who He was, said: Grace to thee, and peace, O child highly favoured! And why hast thou come hither to me, having left those who sing in paradise, and the delights there? Because here the place is desert; and what sort of a table I shall lay for thee, O child, I know not, because I have no bread nor oil in a jar. Moreover, even the winds are at rest, so as not to cast down from the trees to the ground anything for food; because, for the accomplishing of my fast of forty days, I, partaking only of the fruits falling by the movement of the winds, am glorifying my Jesus. Now, therefore, what shall I bring thee, beautiful boy? There is not even water near, that I may wash thy feet. And the child said: Why sayest thou, O Matthew? Understand and know that good discourse is better than a calf, and words of meekness better than every herb of the field, and a sweet saying as the perfume of love, and cheerfulness of countenance better that feeding, and a pleasant look is as the appearance of sweetness. Understand, Matthew, and know that I am paradise, that I am the comforter, I am the power of the powers above, I the strength of those that restrain themselves, I the crown of the virgins, I the self-control of the once married, I the boast of the widowed, I the defence of the infants, I the foundation of the Church, I the kingdom of the bishops, I the glory of the presbyters, I the praise of the deacons. Be a man, and be strong, Matthew, in, these words. And Matthew said: The sight of thee hast altogether delighted me, O child; moreover also, thy words are full of life. For assuredly thy face shines more than the lightning, and thy words are altogether most sweet. And that indeed I saw thee in paradise when thou didst sing with the other infants who were killed in Bethlehem, I know right well; but how thou hast suddenly come hither, this altogether astonishes me. But I shall ask thee one thing, O child: that impious Herod, where is he? The child says to him: Since thou hast asked, hear his dwelling-place. He dwells, indeed, in Hades; and there has been prepared for him fire unquenchable, Gehenna without end, bubbling mire, worm that sleeps not, (1) because he cut off three (2) thousand infants, wishing to slay the child Jesus, the ancient of the ages; but of all these ages I am father. Now therefore, O Matthew, take this rod of mine, and go down from the mountain, and go into Myrna, the city of the man-eaters, and plant it by the gate of the church which thou (3) and Andrew founded; and as soon as thou hast planted it, it shall be a tree, great and lofty and with many branches, and its branches shall extend to thirty cubits, and of each single branch the fruit shall be different both to the sight and the eating, (4) and from the top of the tree shall flow down much honey; and from its root there shall come forth a great fountain, giving drink to this country round about, and in it creatures that swim and creep; and in it the man-eaters shall wash themselves, and eat of the fruit of the trees of the vine and of the honey; and their bodies shall be changed, and their forms shall be altered so as to be like those of other men; and they shall be ashamed of the nakedness of their body, and they shall put on clothing of the rams of the

sheep, and they shall no longer eat unclean things; and there shall be to them fire in superabundance, preparing the sacrifices for offerings, and they shall bake their bread with fire; and they shall see each other in the likeness of the rest of men, and they shall acknowledge me, and glorify my Father who is in the heavens. Now therefore make haste, Matthew, and go down hence, because the departure from thy body through fire is at hand, and the crown of thy endurance.

And the child having said this, and given him the rod, was taken up into the heavens. And Matthew went down from the mountain, hastening to the city. And as he was about to enter into the city, there met him Fulvana the wife of the king, and his son Fulvanus and his wife Erva, who were possessed by an unclean spirit, and cried out shouting: Who has brought thee here again, Matthew? or who has given thee the rod for our destruction? for we see also the child Jesus, the Son of God, who is with thee. Do not go then, O Matthew, to plant the rod for the food, and for the transformation of the man-eaters: for I bare found what I shall do to thee. For since thou didst drive me out of this city, and prevent me from fulfilling my wishes among the man-eaters, behold, I will raise up against thee the king of this city, and he will burn thee alive. And Matthew, having laid his hands on each one of the demoniacs, put the demons to flight, and made the people whole; and they followed him.

And thus the affair being made manifest, Plato the bishop, having heard of the presence of the holy Apostle Matthew, met him with all the clergy; and having fallen to the ground, they kissed his feet. And Matthew raised them, and went with them into the church, and the child Jesus was also with him. And Matthew, having come to the gate of the church, stood upon a certain lofty and immoveable stone; and when the whole city ran together, especially the brethren who had believed, began to say: Men and women who appear in our sight, heretofore believing in the universe, (1) but now knowing Him who has upheld and made the universe; until now worshipping the Satyr, and mocked by ten thousand false gods, but now through Jesus Christ acknowledging the one and only God, Lord, Judge; who have laid aside the immeasurable greatness of evil, and put on love, which is of like nature with affectionateness, towards men; once strangers to Christ, but now confessing Him Lord and God; formerly without form, but now transformed through Christ;--behold, the staff which you see in my hand, which Jesus, in whom you have believed and will believe, gave me; perceive now what comes to pass through me, and acknowledge the riches of the greatness which He will this day make for you. For, behold, I shall plant this rod in this place, and it shall be a sign to your generations, and it shall become a tree, great and lofty and flourishing, and its fruit beautiful to the view and good to the sight; and the fragrance of perfumes shall come forth from it, and there shall be a vine twining round it, full of clusters; and from the top of it honey coming down, and every flying creature shall find covert in its branches; and a fountain of water shall come forth from the root of it, having swimming and creeping things, giving drink to all the country round about.

And having said this, and called upon the name of the Lord Jesus, he fixed his rod in the ground, and straightway it sprung up to one cubit; and the sight was strange and wonderful. For the rod having straightway shot up, increased in size, and grew into a great tree, as Matthew had said. And the apostle said: Go into the fountain and wash your bodies in it, and then thus partake both of the fruits of the tree, and of the vine and the honey, and drink of the fountain, and you shall be transformed in your likeness to that of men; and after that, having gone into the church, you will

clearly recognise that you have believed in the living and true God. And having done all these things, they saw themselves changed into the likeness of Matthew; then, having thus gone into the church, they worshipped and glorified God. And when they had been changed, they knew that they were naked; and they ran in haste each to his own house to cover their nakedness, because they were ashamed.

And Matthew and Plato remained in the church spending the night, and glorifying God. And there remained also the king's wife, and his son and his wife, and they prayed the apostle to give them the seal in Christ. And Matthew gave orders to Plato; and he, having gone forth,

baptized them in the water of the fountain of the tree, in the name of the Father, and the Son, and the Holy Ghost. And so thereafter, having one into the church, they communicated in the holy mysteries of Christ; (2) and they exulted and passed the night, they also along with the apostle, many others having also come with them; and all in the church sang the whole night,

glorifying God.

And when the dawn had fully come, the blessed Matthew, having gone along with the bishop Plato, stood in the place in which the rod had been planted, and he sees the rod grown into a great tree, and near it a vine twined round it, and honey coming down from above even to its root; and that tree was at once beautiful and flourishing, like the plants in paradise, and a river proceeded from its root watering (3) all the land of the city of Myrna. (4) And all ran together, and ate of the fruit of the tree and the vine, just as any one wished.

And when what had come to pass was reported in the palace, the king Fulvanus, having learned what had been done by Matthew about his wife,

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and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was

seized with rage and anger, and endeavoured to put him to death by fire. And

on that night (1) in which the king intended to lay hands on Matthew, Matthew saw Jesus saying to him: I am with thee always to save thee, Matthew; be strong, and be a man.

And the blessed Matthew, having awoke, and sealed himself over all the body, rose up at dawn, and proceeded into the church; and having bent his knees, prayed earnestly. Then the bishop having come, and the clergy, they stood in common in prayer, glorifying God. And after they had ended the prayer, the bishop Plato said: Peace to thee, Matthew, apostle of Christ! And the blessed Matthew said to him: Peace to you! And when they had sat down, the apostle said to the bishop Plato, and to all the clergy: I wish you, children, to know, Jesus having declared it to me, that the king of this city is going to send soldiers against me, the devil having entered into him, and manifestly armed him against us. But let us give ourselves up to Jesus, and He will deliver us from every trial, and all who have believed in Him.

And the king, plotting against the blessed Matthew how he should lay hands on him, and seeing also that the believers were very many, was very much at

fault, and was in great difficulty.

Therefore the wicked and unclean devil who had come forth from the king's wife, and his son, and his daughter-in-law, put to flight by Matthew, having transformed himself into the likeness of a soldier, stood before the king, and said to him: O king, why art thou thus put to the worse by this stranger and sorcerer? Knowest thou not that he was a publican, but now he has been called an apostle (2) by Jesus, who was crucified by the Jews? For, behold, thy wife, and thy son, and thy daughter-in-law, instructed by him, have believed in him, and along with him sing in the church. And now, behold, Matthew is going forth, and Plato with him, and they are going to the gate called Heavy; but make haste, and thou wilt find them, and thou shalt do to him all that may be pleasing in thine eyes.

The king having heard this, and being the more exasperated by the pretended soldier, sent against the blessed Matthew four soldiers, having threatened them, and said: Unless you bring Matthew to me, I shall burn you alive with fire; and the punishment which he is to undergo, you shall endure. And the soldiers, having been thus threatened by the king, go in arms to where the Apostle Matthew and the bishop Plato are. And when they came near them, they heard their speaking indeed, but saw no one. And having come, they said to the king: We pray thee, O king, we went and found no one, but only heard the voices of persons talking. And the king, being enraged, and having blazed up like fire, gave orders to send other ten soldiers--man-eaters--saying to them: Go stealthily to the place, and tear them in pieces alive, and eat up Matthew, and Plato, who is with him. And when they were about to come near the blessed Matthew, the Lord Jesus Christ, having come in the likeness of a most

beautiful boy, holding a torch of fire, ran to meet them, burning out their

eyes. And they, having cried out and thrown their arms from them, fled, and

came to the king, being speechless.

And the demon who had before appeared to the king in the from of a soldier, being again transformed into the form of a soldier, stood before the king, and said to him: Thou seest, O king, this stranger has bewitched them all. Learn, then, how thou shall take him. The king says to him: Tell me first wherein his strength is, that I may know, and then I will draw up against him with a great force. And the demon, compelled by an angel, says to the king: Since thou wishest to hear accurately about him, O king, I will tell thee all the truth. Really, unless he shall be willing to be taken by thee of his own accord, thou labourest in vain, and thou wilt not be able to hurt him; but if thou wishest to lay hands on him, thou wilt be struck by him with blindness, and thou wilt be paralyzed. And if thou send a multitude of soldiers against him, they also will be struck with blindness, and will be paralyzed. And we shall go, even seven unclean demons, and immediately make away with thee and thy whole camp, and destroy all the city with lightning, except those naming that awful and holy name of Christ; for wherever a footstep of theirs has come, thence, pursued, we flee. And even if thou shall apply fire to him, to him the fire will be dew; and if thou shalt shut him up in a furnace, to him the furnace will be a church; and if thou shalt put him in chains in prison, and seal up the floors, the doors will open to him of their own accord, and all who believe in that name will go in, even they, and say, This prison is a church of the living God, and a holy habitation of those that live alone. (3) Behold, O king, I have told thee all the truth. The king

therefore says to the pretended soldier: Since I do not know Matthew, come with me, and point him out to me from a distance, and take from me gold, as much as thou mayst wish, or go thyself, and with thy sword kill him, and Plato his associate. (4) The demon says to him: I cannot kill him. I dare

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not even look into his face, seeing that he has destroyed all our generation through the name of Christ, proclaimed through him.

The king says to him: And who art thou? And he says: I am the demon who dwelt in thy wife, and in thy son, and in thy daughter-in-law; and my name is Asmodaeus; and this Matthew drove me out of them. And now, behold, thy wife, and thy son, and thy daughter-in-law sing along with him in the church. And I know, O king, that thou also after this wilt believe in him. The king says to him: Whoever thou art, spirit of many shapes, I adjure thee by the God whom he whom thou callest Matthew proclaims, depart hence without doing hurt to any one. And straightway the demon, no longer like a soldier, but like smoke, became invisible; and as he fled he cried out: O secret name, armed against us, I pray thee, Matthew, servant of the holy God, pardon me, and I will no longer remain in this city. Keep thou thine own; but I go away into the fire everlasting.

Then the king, affected with great fear at the answer of the demon, remained quiet that day. And the night having come, and he not being able to sleep because lie was hungry, (1) leaped up at dawn, and went into the church, with only two soldiers without arms, to take Matthew by craft, that he might kill him. And having summoned two friends of Matthew, he said to them: Show to Matthew, says he, that I wish to be his disciple. And Matthew hearing, and knowing the craft of the tyrant, and having been warned also by the vision of the Lord to him, went forth out of the church, led by the hand by Plato, and stood in the gate of the church.

And they say to the king: Behold Matthew in the gate! And he says: Who he is, or where he is, I see not. And they said to him: Behold, he is in sight of thee. And he says: All the while I see nobody. For he had been blinded by the power of God. And he began to cry out: Woe to me, miserable! what evil has come upon me, for my eyes have been blinded, and all my limbs paralyzed? O Asmodaeus Beelzebul Satan! all that thou hast said to me has come upon me. But I pray thee, Matthew, servant of God, forgive me as the herald of the good God; for assuredly the Jesus proclaimed by the three days ago through the night appeared to me altogether resplendent as with lightning, like a beautiful young man, and said to me, Since thou art entertaining evil counsels in the wickedness of thine heart in regard to my servant Matthew, know I have

disclosed to him that through thee will be the release of his body. And

straightway I saw him going up into heaven. If therefore he is thy God, and if

he wishes thy body to be buried in our city for a testimony of the salvation

of the generations after this, and for the banishing (2) of the demons, I shall

know the truth for myself by this, by thee laying on hands upon me, and I

shall receive my sight. And the apostle having laid his hands upon his eyes,

and saying EPHPHATHA, Jesus, (3) he made him receive his sight instantly.

And straightway the king, laying hold of the apostle, and leading him by the right hand, brought him by craft into the palace; and Plato was on Matthew's left hand, going along with him, and keeping hold of him. (4) Then Matthew says: O crafty tyrant, how long dost thou not fulfil the works of thy father the devil? And he was enraged at what had been said; for he perceived that he would inflict upon him a more bitter death. For he resolved to put him to death by fire. And he commanded several executioners to come, and to lead him away to the place by the seashore, where the execution of malefactors was wont to take place, saying to the executioners: I hear, says he, that the God whom he proclaims delivers from fire those who believe in him. Having laid him, therefore, on the ground on his back, and stretched him out, pierce his hands and feet with iron nails, and cover him over with paper, having smeared it with dolphins' oil, and cover him up with brimstone and asphalt and pitch, and put tow and brushwood above. Thus apply the fire to him; and if any of the

same tribe with him rise up against you, he shall get the same punishment.

And the apostle exhorted the brethren to remain undismayed, and that they

should rejoice, and accompany him with great meekness, singing and praising

God, because they were deemed worthy to have the relics of the apostle. Having

therefore come to the place, the executioners, like most evil wild beasts,

pinned down to the ground Matthew's hands and feet with long nails; and having

done everything as they had been bid, applied the fire. And they indeed

laboured (5) closely, kindling it all round; but all the fire was changed into

dew, so that the brethren, rejoicing, cried out: The only God is the

Christians', who assists Matthew, in whom also we have believed: the only God

is the Christians', who preserves His own apostle in the fire. And by the

voice the city was shaken. And some of the executioners, having gone forth,

said to the king: We indeed, O king, by every contrivance of vengeance, have

kindled the fire; but the sorcerer by a certain name puts it out, calling upon

Christ, and invoking his cross; and the

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Christians surrounding him play with the fire, and walking in it with naked feet, laugh at us, (1) and we have fled ashamed.

Then he ordered a multitude to carry coals of fire from the furnace of the bath in the palace, and the twelve gods of gold and silver; and place them, says he, in a circle round the sorcerer, lest he may even somehow bewitch the fire from the furnace of the palace. And there being many

executioners and soldiers, some carried the coals; and others, bearing the gods, brought them. And the king accompanied them, watching lest any of the Christians should steal one of his gods, or bewitch the fire. And when they came near the place where the apostle was nailed down, his face was looking towards heaven, and all his body was covered over with the paper, and much brushwood over his body to the height of ten cubits. And baring ordered the soldiers to set the gods in a circle round Matthew, five cubits off, securely fastened that they might not fall, again he ordered the coal to be thrown on, and to kindle the fire at all points.

And Matthew, having looked up to heaven, cried out, ADONAI ELOI SABAOTH MARMARI MARMUNTH; that is, O God the Father, O Lord Jesus Christ, deliver me, and burn down their gods which they worship; and let the fire also pursue the king even to his palace, but not to his destruction: for perhaps he will repent and be converted. And when he saw the fire to be monstrous in height, the king, thinking that Matthew was burnt up, laughed aloud, and said: Has thy magic been of any avail to thee, Matthew? Can thy Jesus now give thee any help?

And as he said this a dreadful wonder appeared; for all the fire along with the wood went away froth Matthew, and was poured round about their gods, so that nothing of the gold or the silver was any more seen; and the king fled, and said: Woe's me, that my gods are destroyed by the rebuke of Matthew, of which the weight was a thousand talents of gold and a thousand talents of silver. Better are the gods of stone and of earthenware, in that they are neither melted nor stolen. (2)

And when the fire had thus utterly destroyed their gods, and burnt up many soldiers, there came to pass again another stranger wonder. For the fire, in the likeness of a great and dreadful dragon, chased the tyrant as far as the palace, and ran hither and thither round the king, not letting him go into the palace. And the king, chased by the fire, and not allowed to go into his palace, turned back to where Matthew was, and cried out, saying: I beseech thee, whoever thou art, O mail, whether magician or sorcerer or god, or angel of God, whom so great a pyre has not touched, remove from me this dreadful and fiery dragon; forget the evil I have done, as also when thou madest me receive my sight. And Matthew, having rebuked the fire, and the flames having been extinguished, and the dragon having become invisible, stretching his eyes to heaven, and praying in Hebrew, and commending his spirit to the Lord, said: Peace to you! And having glorified the Lord, he went to his rest about the sixth hour.

Then the king, having ordered more soldiers to come, and the bed to be brought from the palace, which had a great show of gold, he ordered the apostle to be laid on it, and carried to the palace. And the body of the apostle was lying as if in sleep, and his robe and his tunic unstained by the fire; and sometimes they saw him on the bed, and sometimes following, and sometimes going before the bed, and with his right hand put upon Plato's head, and singing along with the multitude, so that both the king and the soldiers, with the crowd, were struck with astonishment. And many diseased persons and demoniacs, having only touched the bed, were made sound; and as many as were savage in appearance, in that same hour were changed into the likeness of other men.

And as the bed was going into the palace, we (3) all saw Matthew rising up, as it were, from the bed, and going into heaven, led by the hand by a beautiful boy; and twelve men in shining garments came to meet him, having never-fading and golden crowns on their head; and we saw how that child crowned Matthew, so as to be like them, and in a flash of lightning they went away to heaven.

And the king stood at the gate of the palace, and ordered that no one should come in but the soldiers carrying the bed. And having shut the doors, (4) he ordered an iron coffin to be made, put the body of Matthew into it, and sealed it up with lead; through the eastern gate of the palace at midnight put it into a boat, no one knowing of it, and threw it into the deep part of the sea.

And through the whole night the brethren remained before the gate of the palace, spending the night, and singing; and when the dawn rose there was a voice: O bishop Plato, carry the Gospel and the Psalter of David; go along with the multitude of the brethren to the east of the palace, and sing the Alleluia, and read the Gospel, and bring as an offering the holy bread; and having pressed three clusters from

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the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day.

And the bishop having run into the church, and taken the Gospel and the Psalter of David, and having assembled the presbyters and the multitude of the brethren, came to the east of the palace at the hour of sunrise; and having ordered the one who was singing to go upon a certain lofty stone, he began to praise in singing of a song to God: Precious in the sight of God is the death of His saints. (1) And again: I laid me down and slept; I arose: because the

Lord will sustain me. (2) And they listened to the singing of a song of David:

Shall he that is dead not rise again? Now I shall raise him up for myself,

saith the Lord. And all shouted out the Alleluia. And the bishop read the

Gospel, and all cried out: Glory to Thee, Thou who hast been glorified in

heaven and on earth. And so then they offered the gift of the holy offering

for Matthew; and having partaken for thanksgiving (3) of the undefiled and

life-giving mysteries of Christ, they all glorified God.

And it was about the sixth hour, and Plato sees the sea opposite about seven furlongs off; and, behold, Matthew was standing on the sea, and two men, one on each side, in shining garments, and the beautiful boy in front of them. And all the brethren saw these things, and they heard them saying Amen, Alleluia. And one could see the sea fixed like a stone of crystal, and the beautiful boy its front of them, when out of the depth of the sea a cross came up, and at the end of the cross the coffin going up in which was the body of Matthew; and in the hour of the piercing on the cross, (4) the boy placed the coffin on the ground, behind the palace towards the east, where the bishop had offered the offering for Matthew.

And the king having seen these things from the upper part of the house, and being terror-struck, went forth from the palace, and ran and worshipped towards the east at the coffin, and fell down before the bishop, and the presbyters, and the deacons, in repentance and confession, saying: (5) Truly I believe in the true God, Christ Jesus. I entreat, give me the seal in Christ, and I will give you my palace, in testimony of Matthew, and you shall put the coffin upon my golden bed, in the great

dining-room; only, having baptized me in it, communicate to me the Eucharist of Christ. And the bishop having prayed, and ordered him to take off his clothes, and having examined him for a long time, and he having confessed and wept over what he had done, having sealed him, and anointed him with oil, put him down into the sea, in the name of Father, and Son, and Holy Ghost. And when he came up from the water he ordered him to put on himself splendid garments, and so then having given praise and thanks, communicating the holy bread and mixed cup, the bishop first gave them to the king, saying: Let this body of Christ, and this cup, His blood shed for us, be to thee for the remission of sins unto life. And a voice was heard from on high: Amen, amen, amen. And when he had thus

communicated in fear and joy, the apostle appeared and said: King Fulvanus,

thy name shall no longer be Fulvanus; but thou shall be called Matthew. And

thou, the son of the king, shall no longer be called Fulvanus, but Matthew

also; and thou Ziphagia, the wife of the king, shall be called Sophia; (6) and

Erva, the wife of your son, shall be called Synesis. (7) And these names of

yours shall be written in the heavens, and there shall not fail of your loins

from generation to generation. And in that same hour Matthew appointed the

king a presbyter, and he was thirty-seven years old; and the king's son he

appointed deacon, being seventeen years old; and the king's wife he appointed

a presbyteress; and his son's wife he appointed a deaconess, (8) and she also

was seventeen years old. And then he thus blessed them, saying: The blessing

and the grace of our Lord Jesus Christ shall be with you to time everlasting.

Then the king, having awakened out of sleep, and rejoiced with all his

house at the vision of the holy Apostle Matthew, praised God.

And the king, having gone into his palace, broke all the idols to pieces, and gave a decree to those in his kingdom, writing thus: King Matthew, to all those under my kingdom, greeting. Christ having appeared upon earth, and having saved the human race, the so-called gods nave been found to be deceivers, and soul-destroyers, and plotters against the human race. Whence, divine grace having shone abroad, and come even to us, and we having come to the knowledge of the deception of the idols, that it is vain anti false, it has seemed good to our divinity that there should not be many gods, but

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one, and one only, the God in the heavens. And you, having received this our decree, keep to the purport of it, and break to pieces and destroy every idol; and if any one shall be detected from this time forth serving idols, or concealing them, let such an one be subjected to punishment by the sword. Farewell all, because we also are well.

And when this order was given out, all, rejoicing and exulting, broke their idols to pieces, crying out and saying: There is one only God, He who is in the heavens, who does good to men.

And after all these things had come to pass, Matthew the apostle of Christ appeared to the bishop Plato, and said to him: Plato, servant of God, and our brother, be it known unto thee, that after three years shall be thy rest in the Lord, and exultation to ages of ages. And the king himself, whom after my own name I have called Matthew, shall receive the throne of thy bishopric, and after him his son. And he, having said Peace to thee and all the saints, went to heaven.

And after three years the bishop Plato rested in the Lord. And King

Matthew succeeded him, having given up his kingdom willingly to another,

whence there was given him grace against unclean demons, and he cured every

affliction. And he advanced his son to be a presbyter, and made him second to

himself.

And Saint Matthew finished his course in the country of the man-eaters, in the city of Myrna, on the sixteenth of the month of November, our Lord Jesus Christ reigning, to whom be glory and strength, now and ever, and to ages of ages. Amen. (1)

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Chapter 22

ACTS OF ANDREW AND MATTHIAS

ACTS OF ANDREW AND MATTHIAS (MATTHEW)

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

It was long thought that this must be an episode from the old Acts of Andrew: but Flamion's study of that book has finally made it clear that there is no place for the tale in those Acts: and that our story is an early member of that which we call the Egyptian cycle: it is a tale of wonder with no doctrinal purpose.

Text

1 At that time all the apostles were gathered together and divided the countries among themselves, casting lots. And it fell to Matthias to go to the land of the anthropophagi. Now the men of that city ate no bread nor drank wine, but ate the flesh and drank the blood of men; and every stranger who landed there they took, and put out his eyes, and gave him a magic drink which took away his understanding. 2 So when Matthias arrived he was so treated; but the drink had no effect on him, and he remained praying for help in the prison. 3 And a light came and a voice: Matthias, my beloved, receive sight. And he saw. And the voice continued: I will not forsake thee: abide twenty-seven days, and I will send Andrew to deliver thee and all the rest. And the Saviour went up into heaven. Matthias remained singing praises; when the executioners came to take victims, he kept his eyes closed. They came and looked at the ticket on his hand and said: Three days more and we will slay him. For every victim had a ticket tied on his hand to show the date when his thirty days would be fulfilled.

4 When twenty-seven days had elapsed, the Lord appeared to Andrew in the country where he was teaching and said: In three days Matthias is to be slain by the man-eaters; go and deliver him. 'How i s it possible for me to get there in time?' Early to-morrow go to the shore and you will find a ship.' And he left him. 5 They went, Andrew and his disciples, and found a little boat and three men. The pilot was the Lord, and the other two were angels. Andrew asked whither they were going. 'To the land of the man-eaters.' 'I would go there too.' 'Every man avoids that place; why will you go?' 'I have an errand to do; and if you can, take us.' He said: 'Come on board.' 6 Andrew said: 'I must tell you we have neither money nor victuals.' 'How then do you travel?' 'Our master forbade us to take money and provisions. If you will do us this kindness, tell us: if not, we will look for another ship.' 'If these are your orders, come on board and welcome, I desire truly to have disciples of Jesus on my ship.' So they embarked. 7 Jesus ordered three loaves to be brought and Andrew summoned his disciples to partake; but they could not answer him, for they were disturbed with the sea. So Andrew explained to the pilot, and he offered to set them ashore: but they refused to leave Andrew. 8 Jesus said: Tell your disciples some of the wonders your master did, to

encourage them, for we are going to set sail: so they did, and Jesus steered. And Andrew told the disciples about the stilling of the storm, and prayed in himself that they might sleep: and they fell asleep. 9 Andrew said to Jesus: Tell me your art, sixteen years did I sail the sea, and this is the seventeenth, and I never saw such steering: the ship is as if on land. Jesus said: I, too, have often sailed the sea and been in danger; but because you are a disciple of Jesus, the sea knows you and is still. Andrew praised God that he had met such a man. 10 Jesus said: Tell me why the Jews did not believe on your master. Andrew enumerated the miracles: yet, he said, the Jews did not believe. 'Perhaps he did not do these signs before the high priests?' 11 'Yes, he did, both openly and privately, and they would not believe.' 'What were the signs he did in secret?' ' O man with the spirit of questioning, why do you tempt me thus?' 'I do not tempt you but my soul rejoices to hear his wonderful works.' ' I will tell you, then. 12 Once when we the twelve went with our Lord to a heathen temple that he might show us the ignorance of the devil, the high priests saw us and said: Why do you follow this man who says he is the Son of God? has God a son? Is not this Joseph and Mary's son, and his brothers are James and Simon? and our hearts were weakened. And Jesus perceived it, and took us apart into the wilderness and did mighty signs and strengthened our faith. And we said to the priests: Come and see; for he has convinced us.

13 'And the priests came to the heathen temple, and Jesus showed us the form of the heavens, "that we might learn whether it were true or no." Thirty men of the people and four priests were with us. On the right and left of the temple Jesus saw two sphinxes carved, and turned to us and said: Behold the form of the heaven: these are like the cherubim and seraphim in heaven. And he said to the sphinx on the right: You semblance of that which is in heaven, made by craftsmen, come down and convince these priests whether I be God or man. 14 It came down and spoke and said: O foolish sons of Israel. This is God who made man . . . . Tell me not that I am a stone image: better are the temples than your synagogue. Our priests purify themselves seven days from women, and approach not the temple but you come straight from defilement. The temples will abolish your synagogues, and become churches of the only-begotten Son of God. 15 The priests said: It speaks by magic, ye heard it say that this man spake with Abraham. How is that possible? . . . Jesus said to the sphinx: Go to the cave of Mambre and call Abraham; bid him rise with Isaac and Jacob and come to the temples of the Jebusaeans to convict the priests. It went and called, and the twelve patriarchs rose and came out. "To which of us wast thou sent? " "Not to you, but to the three patriarchs: go back and rest." They went back, and the three patriarchs came and convicted the priests. Jesus bade them return, and sent the sphinx back to its place. But the priests did not believe. And many other wonders he did.'

16 Jesus seeing that they were near land, leaned his head on one of the angels and ceased speaking to Andrew: and Andrew went to sleep. Then Jesus bade the angels take the men and lay them outside the city of the man-eaters and return: and then all departed to heaven.

17 Andrew awoke and looked about him and realized what had happened, and roused his disciples. They told him their dream: eagles came and bore therm into paradise, and they saw the Lord on his throne, and angels, and the three patriarchs and David singing, "and you the twelve apostles and twelve angels by you, whom the Lord bade to obey you in everything."

18 Andrew rejoiced and prayed the Lord to show himself: and Jesus appeared in the form of a beautiful young child. Andrew asked pardon for his boldness on the ship. Jesus reassured him and

told him what trials awaited him in the city, and encouraged him to endure them, and departed. 19 They entered the city, unseen, and went to the prison. The seven guards fell dead at his prayer: at the sign of the cross the doors opened. He found Matthias and they greeted each other. 20 Andrew looked at the victims, who were naked and eating grass, and smote his breast and reproached the devil: How long warrest thou with men? thou didst cause Adam to be cast out of paradise: thou didst cause his bread that was on the table to be turned to stones. Again, thou didst enter into the mind of the angels and cause them to be defiled with women and madest their savage sons the giants to devour men on the earth, so that God sent the flood . . . . 21 Then they both prayed, and they laid their hands on the prisoners and restored first their sight and then their sense, and Andrew bade them go out of the city and remain under a fig-tree and await him: there were 270 men and 49 women. And Andrew commanded a cloud, and it took Matthias and the disciples and brethren to the mount where Peter was teaching and there they remained.

22 Andrew went out and walked in the city, and sat down by a brazen pillar with a statue on it, to see what would happen. The executioners came and found the prison empty and the guards dead, and reported to the rulers. They said: Go and fetch the seven dead men for us to eat to-day, and assemble to-morrow, the old men, and we will cast lots for seven a day and eat them, till we can fit out ships and send and collect people to eat. So they fetched the seven corpses; there was a furnace in the midst of the city and a great vat for the blood: they put the men on the vat. A voice came: Andrew, look at this. Andrew prayed, and the men's swords fell and their hands turned to stone. The rulers cried: There are wizards in the city: go and gather the old men, for we are hungry. 23 They found 215, and lots were cast for 7. One of these said: Take my young son and kill him instead of me. They asked leave of the rulers, and it was granted, and the old man said: I have a daughter, take her too, and spare me. So the children were brought to the vat begging for their lives, but there was no pity. Andrew prayed, and again the swords fell from the men's hands, and there was much alarm. 24 Then came the devil in the guise of an old man, and said: Woe to you, you will all die of hunger; but search now and look for a stranger named Andrew: he is the cause of your trouble. Andrew was looking at the devil, but the devil could not see him. And Andrew said: O Beliar, my lord will humble thee to the abyss. The devil said: I hear your voice and know it; but where you stand I see not. Andrew said: Art thou not called Amael because thou art blind? The devil said: Look for the man who spake to me, for it is he. And they shut the gates and looked everywhere, but could not find him. The Lord appeared and said to Andrew: Show thyself to them. 25 He rose and said I am Andrew whom ye seek. And they ran and took him, and debated how to kill him: If we cut off his head, it will not pain him enough; Let us put a rope round his neck and drag him through the streets every day till he dies, and divide his body and eat it. They did so, and his flesh was torn and his blood flowed, and they cast him into prison with his hands bound behind him. 26 And so they did next day, and he wept and cried to the Lord: and the devil told the people to smite his mouth that he might not speak; and they bound his hands behind him and left him in the prison. The devil took seven other devils, whom Andrew had driven out from places in the neighbourhood (this seems like a reference to the older Acts), and they came to Andrew, and the devil said: Now we will kill you like your master whom Herod slew. 27 And he said: Now my children, kill him. But they saw the seal on his forehead and were afraid, and said: Do you kill him, for we cannot. And one of them said: If we cannot kill him, let us mock him; and they stood before him and taunted him with his helplessness, and he wept. And a voice -the devil's voice disguised-said: Why weep? Andrew said: Because of our Lord's word: Have patience with

them; otherwise I would have shown you! . . . But if the Lord grant me a visitation in this city, I will chastise you as you deserve. And they fled. 28 Next day the people dragged him again, and he cried out to the Lord: here are thy words: A hair of your heads shall not perish? lo, my flesh is torn from me. And a voice said in Hebrew: My words shall not pass away: look behind thee. And he saw great fruit-bearing trees growing up where his flesh and blood had fallen. And they took him back to prison, and said: Perhaps he will die to-morrow. 29 And the Lord came and took his hand and he rose up whole. And in the prison was a pillar, and on it a statue. Andrew went to it and spread out his hands seven times and said: Fear thou the sign of the cross, and let this statue pour forth water as a flood. And say not, I am but a stone for God made us of earth, but ye are clean, and therefore God gave his people the law on tables of stone. And the statue poured water out of its mouth as from a canal, and it was bitter and corroded men's flesh. 30 In the morning all the people began to flee. The water killed their cattle and their children. Andrew said: Let Michael wall the city about with fire. A cloud of fire came and surrounded it, and they could not escape. The water came up to their necks and consumed their flesh. They cried and lamented till he saw their spirit was crushed, and told the alabaster statue to cease. And Andrew went out of the prison, the water parting before him, and the people prayed for mercy. 31 The old man who had given up his children came and besought. But Andrew said: I wonder at you; you and the fourteen executioners shall be swallowed up and see the places of torment and of peace. And he went as far as the great vat, and prayed, and the earth opened and swallowed the water and the old man and the executioners. And all feared greatly, but he consoled them. 32 Then he bade them bring all who had been killed by the water, but there were too many, so he prayed and revived them. Then he drew out the plan of a church and baptized them and gave them the Lord's precepts. And they begged him to stay with them a little; but he refused, saying I must first go to my disciples; and he set forth, and they lamented grievously. 33 And Jesus appeared in the form of a beautiful child and reproved him for leaving them, and told him to stay seven days; and then he should go with his disciples to the country of the barbarians, and then return and bring the men out of the abyss. And he returned and they all rejoiced greatly.

[See Acts of Peter and Adrew for the conclusion of the story]

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ACTS OF ANDREW 1st half

ACTS OF ANDREW

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

We have no ancient record of the length of this book, as we had in the cases of John, Paul, and Peter (but I suspect it was the most prolix of all the five), and we have fewer relics of the original text than for those. We have, however, a kind of abstract of the whole, written in Latin by Gregory of Tours: and there are Greek Encomia of the apostle which also help to the reconstruction of the story. The Martyrdom (as in other cases) exists separately, in many texts. Max Bonnet has established the relations of these to each other: and J. Flamion has made a most careful study of all the fragments.

The best specimen of the original text which we have is a fragment preserved in a Vatican MS., tenth-eleventh centuries, containing discourses of Andrew shortly before his passion. There are also a few ancient quotations.

These Acts may be the latest of the five leading apostolic romances. They belong to the third century: C. A. D. 260?

It was formerly thought that the Acts of Andrew and Matthias (Matthew) were an episode of the original romance: but this view has ceased to be held. That legend is akin to the later Egyptian romances about the apostles of which an immense number were produced in the fifth and later centuries. An abstract of them will be given in due course.

The epitome by Gregory of Tours is considered by Flamion to give on the whole the best idea of the contents of the original Acts. The latest edition of it is that by M. Bonnet in the Monumenta Germaniac Historica (Greg. Turon. II. 821-47). The greater part appears as Lib. III of the Historia Apostolica of (Pseudo-)Abdias, in a text much altered, it seems, in the sixteenth century by Wolfgang Lazius: reprinted in Fabricius' Cod. Apocr. N. T.

Gregory's prologue is as follows:

The famous triumphs of the apostles are, I believe, not unknown to any of the faithful, for some of them are taught us in the pages of the gospel, others are related in the Acts of the Apostles, and about some of them books exist in which the actions of each apostle are recorded; yet of the more part we have nothing but their Passions in writing.

Now I have come upon a book on the miracles (virtues, great deeds) of St. Andrew the apostle, which, because of its excessive verbosity, was called by some apocryphal. And of this I thought good to extract and set out the 'virtues' only, omitting all that bred weariness, and so include the wonderful miracles within the compass of one small volume, which might both please the reader and ward off the spite of the adverse critic: for it is not the multitude of words, but the soundness of reason and the purity of mind that produce unblemished faith.

[What follows is a full abstract, not a version, of Gregory's text.]

Text

1 After the Ascension the apostles dispersed to preach in various countries. Andrew began in the province of Achaia, but Matthew went to the city of Mermidona. (The rest of 1 and the whole of 2 give a short abstract of the Acts of Andrew and Matthew which Gregory either found prefixed to his copy of the Acts of Andrew, or thought himself obliged to notice, because of the popularity of the story.)

2 Andrew left Mermidona and came back to his own allotted district. Walking with his disciples he met a blind man who said: 'Andrew, apostle of Christ, I know you can restore my sight, but I do not wish for that: only bid those with you to give me enough money to clothe and feed myself decently.' Andrew said: 'This is the devil's voice, who will not allow the man to recover his sight.' He touched his eyes and healed him. Then, as be had but a vile rough garment, Andrew said: 'Take the filthy garment off him and clothe him afresh.' All were ready to strip themselves, and Andrew said: 'Let him have what will suffice him.' He returned home thankful.

3 Demetrius of Amasea had an Egyptian boy of whom he was very fond, who died of a fever. Demetrius hearing of Andrew's miracles, came, fell at his feet, and besought help. Andrew pitied him, came to the house, held a very long discourse, turned to the bier, raised the boy, and restored him to his master. All believed and were baptized.

4 A Christian lad named Sostratus came to Andrew privately and told him: 'My mother cherishes a guilty passion for me: I have repulsed her, and she has gone to the proconsul to throw the guilt on me. I would rather die than expose her.' The officers came to fetch the boy, and Andrew prayed and went with him. The mother accused him. The proconsul bade him defend himself. He was silent, and so continued, until the proconsul retired to take counsel. The mother began to weep. Andrew said: 'Unhappy woman, that dost not fear to cast thine own guilt on thy son.' She said to the proconsul: 'Ever since my son entertained his wicked wish he has been in constant company with this man.' The proconsul was enraged, ordered the lad to be sewn into the leather bag of parricides and drowned in the river, and Andrew to be imprisoned till his punishment should be devised. Andrew prayed, there was an earthquake, the proconsul fell from his seat, every one was prostrated, and the mother withered up and died. The proconsul fell at Andrew's feet praying for mercy. The earthquake and thunder ceased, and he healed those who had been hurt. The proconsul and his house were baptized.

5 The son of Cratinus (Gratinus) of Sinope bathed in the women's bath and was seized by a demon. Cratinus wrote to Andrew for help: he himself had a fever and his wife dropsy. Andrew went there in a vehicle. The boy tormented by the evil spirit fell at his feet. He bade it depart and so it did, with outcries. He then went to Cratinus' bed and told him he well deserved to suffer

because of his loose life, and bade him rise and sin no more. He was healed. The wife was rebuked for her infidelity. 'If she is to return to her former sin, let her not now be healed: if she can keep from it, let her be healed.' The water broke out of her body and she was cured. The apostle brake bread and gave it her. She thanked God, believed with all her house, and relapsed no more into sin. Cratinus afterwards sent Andrew great gifts by his servants, and then, with his wife, asked him in person to accept them, but he refused saying: 'It is rather for you to give them to the needy.'

6 After this he went to Nicaea where were seven devils living among the tombs by the wayside, who at noon stoned passersby and had killed many. And all the city came out to meet Andrew with olive branches, crying: 'Our salvation is in thee, O man of God.' When they had told him all, he said: 'If you believe in Christ you shall be freed.' They cried: 'We will.' He thanked God and commanded the demons to appear; they came in the form of dogs. Said he: 'These are your enemies: if you profess your belief that I can drive them out in Jesus' name, I will do so.' They cried out: 'We believe that Jesus Christ whom thou preachest is the Son of God.' Then he bade the demons go into dry and barren places and hurt no man till the last day. They roared and vanished. The apostle baptized the people and made Callistus bishop.

7 At the gate of Nicomedia he met a dead man borne on a bier, and his old father supported by slaves, hardly able to walk, and his old mother with hair torn, bewailing. 'How has it happened ?' he asked. 'He was alone in his chamber and seven dogs rushed on him and killed him.' Andrew sighed and said: 'This is an ambush of the demons I banished from Nicaea. What will you do, father, if I restore your son ?' 'I have nothing more precious than him, I will give him.' He prayed: 'Let the spirit of this lad return.' The faithful responded, 'Amen'. Andrew bade the lad rise, and he rose, and all cried: 'Great is the God of Andrew.' The parents offered great gifts which he refused, but took the lad to Macedonia, instructing him.

8 Embarking in a ship he sailed into the Hellespont, on the way to Byzantium. There was a great storm. Andrew prayed and there was calm. They reached Byzantium.

9 Thence proceeding through Thrace they met a troop of armed men who made as if to fall on them. Andrew made the sign of the cross against them, and prayed that they might be made powerless. A bright angel touched their swords and they all fell down, and Andrew and his company passed by while they worshipped him. And the angel departed in a great light.

10 At Perinthus he found a ship going to Macedonia, and an angel told him to go on board. As he preached the captain and the rest heard and were converted, and Andrew glorified God for making himself known on the sea.

11 At Philippi were two brothers, one of whom had two sons, the other two daughters. They were rich and noble, and said: 'There is no family as good as ours in the place: let us marry our sons to our daughters.' It was agreed and the earnest paid by the father of the sons. On the wedding-day a word from God came to them: 'Wait till my servant Andrew comes: he will tell you what you should do.' All preparations had been made, and guests bidden, but they waited. On the third day Andrew came: they went out to meet him with wreaths and told him how they had been charged to wait for him, and how things stood. His face was shining so that they marvelled at him. He said: 'Do not, my children, be deceived: rather repent, for you have sinned in thinking to join together those who are near of kin. We do not forbid or shun marriage [this cannot be the author's original sentiment: it

is contradicted by all that we know of the Acts]. It is a divine institution: but we condemn incestuous unions.' The parents were troubled and prayed for pardon. The young people saw Andrew's face like that of an angel, and said: 'We are sure that your teaching is true.' The apostle blessed them and departed.

12 At Thessalonica was a rich noble youth, Exoos, who came without his parents' knowledge and asked to be shown the way of truth. He was taught, and believed, and followed Andrew taking no care of his worldly estate. The parents heard that he was at Philippi and tried to bribe him with gifts to leave Andrew. He said: 'Would that you had not these riches, then would you know the true God, and escape his wrath.' Andrew, too, came down from the third storey and preached to them, but in vain: he retired and shut the doors of the house. They gathered a band and came to burn the house, saying: 'Death to the son who has forsaken his parents': and brought torches, reeds, and faggots, and set the house on fire. It blazed up. Exoos took a bottle of water and prayed: 'Lord Jesu Christ, in whose hand is the nature of all the elements, who moistenest the dry and driest the moist, coolest the hot and kindlest the quenched, put out this fire that thy servants may not grow evil, but be more enkindled unto faith.' He sprinkled the flames and they died. 'He is become a sorcerer,' said the parents, and got ladders, to climb up and kill them, but God blinded them. They remained obstinate, but one Lysimachus, a citizen, said: 'Why persevere? God is fighting for these. Desist, lest heavenly fire consume you.' They were touched, and said: 'This is the true God.' It was now night, but a light shone out, and they received sight. They went up and fell before Andrew and asked pardon, and their repentance made Lysimachus say: 'Truly Christ whom Andrew preaches is the Son of God.' All were converted except the youth's parents, who cursed him and went home again, leaving all their money to public uses. Fifty days after they suddenly died, and the citizens, who loved the youth, returned the property to him. He did not leave Andrew, but spent his income on the poor.

13 The youth asked Andrew to go with him to Thessalonica. All assembled in the theatre, glad to see their favourite. The youth preached to them, Andrew remaining silent, and all wondered at his wisdom. The people cried out: 'Save the son of Carpianus who is ill, and we will believe.' Carpianus went to his house and said to the boy: 'You shall be cured to-day, Adimantus.' He said: 'Then my dream is come true: I saw this man in a vision healing me.' He rose up, dressed, and ran to the theatre, outstripping his father, and fell at Andrew's feet. The people seeing him walk after twenty-three years, cried: 'There is none like the God of Andrew.'

14 A citizen had a son possessed by an unclean spirit and asked for his cure. The demon, foreseeing that he would be cast out, took the son aside into a chamber and made him hang himself. The father said: 'Bring him to the theatre: I believe this stranger is able to raise him.' He said the same to Andrew. Andrew said to the people: 'What will it profit you if you see this accomplished and do not believe?' They said: 'Fear not, we will believe.' The lad was raised and they said: 'It is enough, we do believe.' And they escorted Andrew to the house with torches and lamps, for it was night, and he taught them for three days.

15 Medias of Philippi came and prayed for his sick son. Andrew wiped his cheeks and stroked his head, saying: 'Be comforted, only believe,' and went with him to Philippi. As they entered the city an old man met them and entreated for his sons, whom for an unspeakable crime Medias had imprisoned, and they were putrefied with sores. Andrew said: 'How can you ask help for your son

when you keep these men bound? Loose their chains first, for your unkindness obstructs my prayers.' Medias, penitent, said: 'I will loose these two and seven others of whom you have not been told.' They were brought, tended for three days, cured, and freed. Then the apostle healed the son, Philomedes, who had been ill twenty-two years. The people cried: 'Heal our sick as well.' Andrew told Philomedes to visit them in their houses and bid them rise in the name of Jesus Christ, by which he had himself been healed. This was done, and all believed and offered gifts, which Andrew did not accept.

16 A citizen, Nicolaus, offered a gilt chariot and four white mules and four white horses as his most precious possession for the cure of his daughter. Andrew smiled. 'I accept your gifts, but not these visible ones: if you offer this for your daughter, what will you for your soul? That is what I desire of you, that the inner man may recognize the true God, reject earthly things and desire eternal . . .' He persuaded all to forsake their idols, and healed the girl. His fame went through all Macedonia.

17 Next day as he taught, a youth cried out: 'What hast thou to do with us. Art thou come to turn us out of our own place?' Andrew summoned him: 'What is your work?' 'I have dwelt in this boy from his youth and thought never to leave him: but three days since I heard his father say, "I shall go to Andrew": and now I fear the torments thou bringest us and I shall depart.' The spirit left the boy. And many came and asked: 'In whose name dost thou cure our sick?'

Philosophers also came and disputed with him, and no one could resist his teaching.

18 At this time, one who opposed him went to the proconsul Virinus and said: 'A man is arisen in Thessalonica who says the temples should be destroyed and ceremonies done away, and all the ancient law abolished, and one God worshipped, whose servant he says he is.' The proconsul sent soldiers and knights to fetch Andrew. They found his dwelling: when they entered, his face so shone that they fell down in fear. Andrew told those present the proconsul's purpose. The people armed themselves against the soldiers, but Andrew stopped them. The proconsul arrived; not finding Andrew in the appointed place, he raged like a lion and sent twenty more men. They, on arrival, were confounded and said nothing. The proconsul sent a large troop to bring him by force. Andrew said: 'Have you come for me?' 'Yes, if you are the sorcerer who says the gods ought not to be worshipped.' 'I am no sorcerer, but the apostle of Jesus Christ whom I preach.' At this, one of the soldiers drew his sword and cried: 'What have I to do with thee, Virinus, that thou sendest me to one who can not only cast me out of this vessel, but burn me by his power? Would that you would come yourself! you would do him no harm.' And the devil went out of the soldier and he fell dead. On this came the proconsul and stood before Andrew but could not see him. 'I am he whom thou seekest.' His eyes were opened, and he said in anger: 'What is this madness, that thou despisest us and our officers? Thou art certainly a sorcerer. Now will I throw thee to the beasts for contempt of our gods and us, and we shall see if the crucified whom thou preachest will help thee.' Andrew: 'Thou must believe, proconsul, in the true God and his Son whom he hath sent, specially now that one of thy men is dead.' And after long prayer he touched the soldier: 'Rise up: my God Jesus Christ raiseth thee.' He arose and stood whole. The people cried: 'Glory be to our God.' The proconsul: 'Believe not, O people, believe not the sorcerer.' They said: 'This is no sorcery but sound and true teaching.' The proconsul: 'I shall throw this man to the beasts and write about you to Caesar, that ye may perish for contemning his laws.' They would have stoned him, and said: 'Write to Caesar that the Macedonians have received the word of God, and forsaking their idols,

worship the true God.'

Then the proconsul in wrath retired to the praetorium, and in the morning brought beasts to the stadium and had the Apostle dragged thither by the hair and beaten with clubs. First they sent in a fierce boar who went about him thrice and touched him not. The people praised God. A bull led by thirty soldiers and incited by two hunters, did not touch Andrew but tore the hunters to pieces, roared, and fell dead. 'Christ is the true God,' said the people. An angel was seen to descend and strengthen the apostle. The proconsul in rage sent in a fierce leopard, which left every one alone but seized and strangled the proconsul's son; but Virinus was so angry that he said nothing of it nor cared. Andrew said to the people: 'Recognize now that this is the true God, whose power subdues the beasts, though Virinus knows him not. But that ye may believe the more, I will raise the dead son, and confound the foolish father.' After long prayer, he raised him. The people would have slain Virinus, but Andrew restrained them, and Virinus went to the praetorium, confounded.

19 After this a youth who followed the apostle sent for his mother to meet Andrew. She came, and after being instructed, begged him to come to their house, which was devastated by a great serpent. As Andrew approached, it hissed loudly and with raised head came to meet him; it was fifty cubits long: every one fell down in fear. Andrew said: 'Hide thy head, foul one, which thou didst raise in the beginning for the hurt of mankind, and obey the servants of God, and die.' The serpent roared, and coiled about a great oak near by and vomited poison and blood and died.

Andrew went to the woman's farm, where a child killed by the serpent lay dead. He said to the parents: 'Our God who would have you saved hath sent me here that you may believe on him. Go and see the slayer slain.' They said: 'We care not so much for the child's death, if we be avenged.' They went, and Andrew said to the proconsul's wife (her conversion has been omitted by Gregory): 'Go and raise the boy.' She went, nothing doubting, and said: 'In the name of my God Jesus Christ, rise up whole.' The parents returned and found their child alive, and fell at Andrew's feet.

20 On the next night he saw a vision which he related. 'Hearken, beloved, to my vision. I beheld, and lo, a great mountain raised up on high, which had on it nothing earthly, but only shone with such light, that it seemed to enlighten all the world. And lo, there stood by me my beloved brethren the apostles Peter and John; and John reached his hand to Peter and raised him to the top of the mount, and turned to me and asked me to go up after Peter, saying: "Andrew, thou art to drink Peter's cup." And he stretched out his hands and said: "Draw near to me and stretch out thy hands so as to join them unto mine, and put thy head by my head." When I did so I found myself shorter than John. After that he said to me: "Wouldst thou know the image of that which thou seest, and who it is that speaketh to thee?" and I said: "I desire to know it." And he said to me: "I am the word of the cross whereon thou shalt hang shortly, for his name's sake whom thou preachest." And many other things said he unto me, of which I must now say nothing, but they shall be declared when I come unto the sacrifice. But now let all assemble that have received the word of God, and let me commend them unto the Lord Jesus Christ, that he may vouchsafe to keep them unblemished in his teaching. For I am now being loosed from the body, and go unto that promise which he hath vouchsafed to promise me, who is the Lord of heaven and earth, the Son of God Almighty, very God with the Holy Ghost, continuing for everlasting ages.'

(I feel sure that John in the latter part of this vision has been substituted by Gregory for Jesus. The echoes of the Acts of John and of Peter are very evident here.)

All the brethren wept and smote their faces. When all were gathered, Andrew said: 'Know, beloved, that I am about to leave you, but I trust in Jesus whose word I preach, that he will keep you from evil, that this harvest which I have sown among you may not be plucked up by the enemy, that is, the knowledge and teaching of my Lord Jesus Christ. But do ye pray always and stand firm in the faith, that the Lord may root out all tares of offence and vouchsafe to gather you into his heavenly garner as pure wheat.' So for five days he taught and confirmed them: then he spread his hands and prayed: 'Keep, I beseech thee, O Lord, this flock which hath now known thy salvation, that the wicked one may not prevail against it, but that what by thy command and my means it hath received, it may be able to preserve inviolate for ever.' And all responded 'Amen'. He took bread, brake it with thanksgiving, gave it to all, saying: 'Receive the grace which Christ our Lord God giveth you by me his servant.' He kissed every one and commended them to the Lord, and departed to Thessalonica, and after teaching there two days, he left them.

21 Many faithful from Macedonia accompanied him in two ships. And all were desirous of being on Andrew's ship, to hear him. He said: 'I know your wish, but this ship is too small. Let the servants and baggage go in the larger ship, and you with me in this.' He gave them Anthimus to comfort them, and bade them go into another ship which he ordered to keep always near . . . that they might see him and hear the word of God. (This is a little confused.) And as he slept a little, one fell overboard. Anthimus roused him, saying: 'Help us, good master; one of thy servants perisheth.' He rebuked the wind, there was a calm, and the man was borne by the waves to the ship. Anthimus helped him on board and all marvelled. On the twelfth day they reached Patrae in Achaia, disembarked, and went to an inn.

22 Many asked him to lodge with them, but he said he could only go where God bade him. That night he had no revelation, and the next night, being distressed at this, he heard a voice saying: 'Andrew, I am alway with thee and forsake thee not,' and was glad.

Lesbius the proconsul was told in a vision to take him in, and sent a messenger for him. He came, and entering the proconsul's chamber found him lying as dead with closed eyes; he struck him on the side and said: 'Rise and tell us what hath befallen thee.' Lesbius said: 'I abominated the way which you teach and sent soldiers in ships to the proconsul of Macedonia to send you bound to me, but they were wrecked and could not reach their destination. As I continued in my purpose of destroying your Way, two black men (Ethiopes) appeared and scourged me, saying: "We can no longer prevail here, for the man is coming whom you mean to persecute. So to-night, while we still have the power, we will avenge ourselves on you." And they beat me sorely and left me. But now do you pray that I may be pardoned and healed.' Andrew preached the word and all believed, and the proconsul was healed and confirmed in the faith.

23 Now Trophima, once the proconsul's mistress, and now married to another, left her husband and clave to Andrew. Her husband came to her lady (Lesbius' wife) and said she was renewing her liaison with the proconsul. The wife, enraged, said: 'This is why my husband has left me these six months.' She called her steward (procurator) and had Trophima sentenced as a prostitute and sent to the brothel. Lesbius knew nothing, and was deceived by his wife, when he asked about her. Trophima in the brothel prayed continually, and had the Gospel on her bosom, and no one

could approach her. One day one offered her violence, and the Gospel fell to the ground. She cried to God for help and an angel came, and the youth fell dead. After that, she raised him, and all the city ran to the sight.

Lesbius' wife went to the bath with the steward, and as they bathed an ugly demon came and killed them both. Andrew heard and said: 'It is the judgement of God for their usage of Trophima.' The lady's nurse, decrepit from age, was carried to the spot, and supplicated for her. Andrew said to Lesbius: 'Will you have her raised?' 'No, after all the ill she has done.' 'We ought not to be unmerciful.' Lesbius went to the praetorium; Andrew raised his wife, who remained shamefaced: he bade her go home and pray. 'First', she said, 'reconcile me to Trophima whom I have injured.' 'She bears you no malice.' He called her and they were reconciled. Callisto was the wife.

Lesbius, growing in faith, came one day to Andrew and confessed all his sins. Andrew said: 'I thank God, my son, that thou fearest the judgement to come. Be strong in the Lord in whom thou believest.' And he took his hand and walked with him on the shore.

24 They sat down, with others, on the sand, and he taught. A corpse was thrown up by the sea near them. 'We must learn', said Andrew, 'what the enemy has done to him.' So he raised him, gave him a garment, and bade him tell his story. He said: 'I am the son of Sostratus, of Macedonia, lately come from Italy. On returning home I heard of a new teaching, and set forth to find out about it. On the way here we were wrecked and all drowned.' And after some thought, he realized that Andrew was the man he sought, and fell at his feet and said: 'I know that thou art the servant of the true God. I beseech thee for my companions, that they also may be raised and know him.' Then Andrew instructed him, and thereafter prayed God to show the bodies of the other drowned men: thirty-nine were washed ashore, and all there prayed for them to be raised. Philopator, the youth, said: 'My father sent me here with a great sum. Now he is blaspheming God and his teaching. Let it not be so.' Andrew ordered the bodies to be collected, and said: 'Whom will you have raised first?' He said: 'Warus my foster-brother.' So he was first raised and then the other thirty-eight. Andrew prayed over each, and then told the brethren each to take the hand of one and say: 'Jesus Christ the son of the living God raiseth thee.'

Lesbius gave much money to Philopator to replace what he had lost, and he abode with Andrew.

25 A woman, Calliopa, married to a murderer, had an illegitimate child and suffered in travail. She told her sister to call on Diana for help; when she did so the devil appeared to her at night and said: 'Why do you trouble me with vain prayers? Go to Andrew in Achaia.' She came, and he accompanied her to Corinth, Lesbius with him. Andrew said to Calliopa: 'You deserve to suffer for your evil life: but believe in Christ, and you will be relieved, but the child will be born dead.' And so it was.

26 Andrew did many signs in Corinth. Sostratus the father of Philopator, warned in a vision to visit Andrew, came first to Achaia and then to Corinth. He met Andrew walking with Lesbius, recognized him by his vision, and fell at his feet. Philopator said: 'This is my father, who seeks to know what he must do.' Andrew: 'I know that he is come to learn the truth; we thank God who reveals himself to believers.' Leontius the servant of Sostratus, said to him: 'Seest thou, sir, how this man's face shineth?' 'I see, my beloved,' said Sostratus; 'let us never leave him, but live with him and hear the words of eternal life.' Next day they offered Andrew many gifts, but he said: 'It is

not for me to take aught of you but your own selves. Had I desired money, Lesbius is richer.'

27 After some days he bade them prepare him a bath; and going there saw an old man with a devil, trembling exceedingly. As he wondered at him, another, a youth, came out of the bath and fell at his feet, saying: 'What have we to do with thee, Andrew? Hast thou come here to turn us out of our abodes?' Andrew said to the people: 'Fear not,' and drove out both the devils. Then, as he bathed, he told them: 'The enemy of mankind lies in wait everywhere, in baths and in rivers; therefore we ought always to invoke the Lord's name, that he may have w power over us.'

They brought their sick to him to be healed, and so they did from other cities.

28 An old man, Nicolaus, came with clothes rent and said: 'I am seventy-four years old and have always been a libertine. Three days ago I heard of your miracles and teaching. I thought I would turn over a new leaf, and then again that I would not. in this doubt, I took a Gospel and prayed God to make me forget my old devices. A few days after, I forgot the Gospel I had about me, and went to the brothel. The woman said: "Depart, old man, depart: thou art an angel of God, touch me not nor approach me, for I see in thee a great mystery." Then I remembered the Gospel, and am come to you for help and pardon.' Andrew discoursed long against incontinence, and prayed from the sixth to the ninth hour. He rose and washed his face and said: 'I will not eat till I know if God will have mercy on this man.' A second day he fasted, but had no revelation until the fifth day, when he wept vehemently and said: 'Lord, we obtain mercy for the dead, and now this man that desireth to know thy greatness, wherefore should he not return and thou heal him?' A voice from heaven said: 'Thou hast prevailed for the old man; but like as thou art worn with fasting, let him also fast, that he may be saved.' And he called him and preached abstinence. On the sixth day he asked the brethren all to pray for Nicolaus, and they did. Andrew then took food and permitted the rest to eat. Nicolaus went home, gave away all his goods, and lived for six months on dry bread and water. Then he died. Andrew was not there, but in the place where he was he heard a voice: 'Andrew, Nicolaus for whom thou didst intercede, is become mine.' And he told the brethren that Nicolaus was dead, and prayed that he might rest in peace.

29 And while he abode in that place (probably Lacedaemon) Antiphanes of Megara came and said: 'If there be in thee any kindness, according to the command of the Saviour whom thou preachest, show it now.' Asked what his story was, he told it. Returning from a journey, I heard the porter of my house crying out. They told me that he and his wife and son were tormented of a devil. I went upstairs and found other servants gnashing their teeth, running at me, and laughing madly. I went further up and found they had beaten my wife: she lay with her hair over her face unable to recognize me. Cure her, and I care nothing for the others.' Andrew said: 'There is no respect of persons with God. Let us go there.' They went from Lacedaemon to Megara, and when they entered the house, all the devils cried out: 'What dost thou here, Andrew? Go where thou art permitted: this house is ours.' He healed the wife and all the possessed persons, and Antiphanes and his wife became firm adherents.

30 He returned to Patrae where Egeas was now proconsul, and one Iphidamia, who had been converted by a disciple, Sosias, came and embraced his feet and said: 'My lady Maximilla who is in a fever has sent for you. The proconsul is standing by her bed with his sword drawn, meaning to kill himself when she expires.' He went to her, and said to Egeas: 'Do thyself no harm, but put up thy sword into his place. There will be a time when thou wilt draw it on me.' Egeas did not

understand, but made way. Andrew took Maximilla's hand, she broke into a sweat, and was well: he bade them give her food. The proconsul sent him 100 pieces of silver, but he would not look at them.

31 Going thence he saw a sick man lying in the dirt begging, and healed him.

32 Elsewhere he saw a blind man with wife and son, and said: 'This is indeed the devil's work: he has blinded them in soul and body.' He opened their eyes and they believed.

33 One who saw this said: 'I beg thee come to the harbour; there is a man, the son of a sailor, sick fifty years, cast out of the house, lying on the shore, incurable, full of ulcers and worms.' They went to him. The sick man said: 'Perhaps you are the disciple of that God who alone can save.' Andrew said: 'I am he who in the name of my God can restore thee to health,' and added: 'In the name of Jesus Christ, rise and follow me.' He left his filthy rags and followed, the pus and worms flowing from him. They went into the sea, and the apostle washed him in the name of the Trinity and he was whole, and ran naked through the city proclaiming the true God.

34 At this time the proconsul's brother Stratocles arrived from Italy. One of his slaves, Alcman, whom he loved, was taken by a devil and lay foaming in the court. Stratocles hearing of it said: 'Would the sea had swallowed me before I saw this.' Maximilla and Iphidamia said: 'Be comforted: there is here a man of God, let us send for him.' When he came he took the boy's hand and raised him whole. Stratocles believed and clave to Andrew.

35 Maximilla went daily to the praetorium and sent for Andrew to teach there. Egeas was away in Macedonia, angry because Maximilla had left him since her conversion. As they were all assembled one day, he returned, to their great terror. Andrew prayed that he might not be suffered to enter the place till all had dispersed. And Egeas was at once seized with indisposition, and in the interval the apostle signed them all and sent them away, himself last. But Maximilla on the first opportunity came to Andrew and received the word of God and went home. [At about this point we must place the episodes quoted by Evodius of Uzala: see below.]

36 After this Andrew was taken and imprisoned by Egeans, and all came to the prison to be taught. After a few days he was scourged and crucified; he hung for three days, preaching, and expired, as is fully set forth in his Passion. Maximilla embalmed and buried his body.

37 From the tomb comes manna like flour, and oil: the amount shows the barrenness or fertility of the coming season -as I have told in my first book of Miracles. I have not set out his Passion at length, because I find it well done by some one else.

38 This much have I presumed to write, unworthy, unlettered, &c. The author's prayer for himself ends the book. May Andrew, on whose death-day he was born, intercede to save him.

(The Passion to which Gregory alludes is that which begins Conversante et docente'.)

Of the detached fragments and quotations which precede the Passion there are three:

(a) One is in the Epistle of Titus.

When, finally, Andrew also [John has been cited shortly before] had come to a wedding, he too, to manifest the glory of God, disjoined certain who were intended to marry each other, men and

women, and instructed them to continue holy in the single state.

No doubt this refers to the story in Gregory, ch. 11. Gregory, it may be noted, has altered the story (or has used an altered text), for the marriage of cousins was not forbidden till Theodosius' time (so Flamion). He or his source has imagined the relationship between the couples; in the original Acts none need have existed: the mere fact of the marriage was enough.

(b) The next are in a tract by Evodius, bishop of Uzala, against the Manichees:

Observe, in the Acts of Leucius which he wrote under the name of the apostles, what manner of things you accept about Maximilla the wife of Egetes: who, refusing to pay her due to her husband (though the apostle has said: Let the husband pay the due to the wife and likewise the wife to the husband: 1 Cor. vii. 3), imposed her maid Euclia upon her husband, decking her out, as is there written, with wicked (lit. hostile) enticements and paintings, and substituted her as deputy for herself at night, so that he in ignorance used her as his wife.

There also is it written, that when this same Maximilla and Iphidamia were gone together to hear the apostle Andrew, a beautiful child, who, Leucius would have us understand, was either God or at least an angel, escorted them to the apostle Andrew and went to the praetorium of Egetes, and entering their chamber feigned a woman's voice, as of Maximilla, complaining of the sufferings of womankind, and of Iphidamia replying. When Egetes heard this dialogue, he went away. [These incidents must have intervened between cc. 35 and 36 of Gregory of Tours.]

(c) Evodius quotes another sentence, not certainly from the Acts of Andrew, but more in their manner than in that of John or Peter:

In the Acts written by Leucius, which the Manichees receive, it is thus written:

For the deceitful figments and pretended shows and collection (force, compelling) of visible things do not even proceed from their own nature, but from that man who of his own will has become worse through seduction.

It is obscure enough, in original and version: but is the kind of thing that would appeal to those who thought of material things and phenomena as evil.

We do not wonder that such narratives as that which Evodius quotes have been expunged, either by Gregory or his source, from the text.

■

Chapter 24

ACTS OF ANDREW 2nd half

The next passage is a fragment of some pages in length found by M. Bonnet in a Vatican MS. (Gr. 808) of tenth to eleventh century. There is no doubt that it is a piece of the original Acts. It is highly tedious in parts. Andrew in prison discourses to the brethren.

1 . . . is there in you altogether slackness? are ye not yet convinced of yourselves that ye do not yet bear his goodness? let us be reverent, let us rejoice with ourselves in the bountiful (ungrudging) fellowship which cometh of him. Let us say unto ourselves: Blessed is our race! by whom hath it been loved? blessed is our state! of whom hath it obtained mercy? we are not cast on the ground, we that have been recognized by so great highness: we are not the offspring of time, afterward to be dissolved by time; we are not a contrivance (product) of motion, made to be again destroyed by itself, nor things of earthly birth. ending again therein. We belong, then, to a greatness, unto which we aspire, of which we are the property, and peradventure to a greatness that hath mercy upon us. We belong to the better; therefore we flee from the worse: we belong to the beautiful, for whose sake we reject the foul; to the righteous, by whom we cast away the unrighteous, to the merciful, by whom we reject the unmerciful; to the Saviour, by whom we recognize the destroyer; to the light, by whom we have cast away the darkness; to the One, by whom we have turned away from the many; to the heavenly, by whom we have learned to know the earthly; to the abiding, by whom we have seen the transitory. If we desire to offer unto God that hath had mercy on us a worthy thanksgiving or confidence or hymn or boasting, what better cause (theme) have we than that we have been recognized by him?

2 And having discoursed thus to the brethren, he sent them away every one to his house, saying to them: Neither are ye ever forsaken of me, ye that are servants of Christ, because of the love that is in him: neither again shall I be forsaken of you because of his intercession (mediation). And every one departed unto his house: and there was among them rejoicing after this sort for many days, while Aegeates took not thought to prosecute the accusation against the Apostle. Every one of them then was confirmed at that time in hope toward the Lord, and they assembled without fear in the prison, with Maximilla, Iphidamia, and the rest, continually, being sheltered by the protection and grace of the Lord.

3 But one day Aegeates, as he was hearing causes, remembered the matter concerning Andrew: and as one seized with madness, he left the cause which he had in hand, and rose up from the judgement seat and ran quickly to the praetorium, inflamed with love of Maximilla and desiring to persuade her with flatteries. And Maximilla was beforehand with him, coming from the prison and entering the house. And he went in and said to her:

4 Maximilla, thy parents counted me worthy of being thy consort, and gave me thine hand in marriage, not looking to wealth or descent or renown, but it may be to my good disposition of soul: and, that I may pass over much that I might utter in reproach of thee, both of that which I have enjoyed at thy parents' hands and thou from me during all our life, I am come, leaving the court, to learn of thee this one thing: answer me then reasonably, if thou wert as the wife of former days,

living with me in the way we know, sleeping, conversing, bearing offspring with me, I would deal well with thee in all points; nay more, I would set free the stranger whom I hold in prison: but if thou wilt not to thee I would do nothing harsh, for indeed I cannot; but him, whom thou affectionest more than me, I will afflict yet more. Consider, then, Maximilla, to whether of the two thou inclinest, and answer me to-morrow; for I am wholly armed for this emergency.

5 And with these words he went out; but Maximilla again at the accustomed hour, with Iphidamia, went to Andrew: and putting his hands before her own eyes, and then putting them to her mouth, she began to declare to him the whole rmatter of the demand of Aegeates. And Andrew answered her: I know, Maximilla my child, that thou thyself art moved to resist the whole attraction (promise) of nuptial union, desiring to be quit of a foul and polluted way of life: and this hath long been firmly held in thine (MS. mine) intention; but now thou wishest for the further testimony of mine opinion. I testify, O Maximilla: do it not; be not vanquished by the threat of Aegeates: be not overcome by his discourse: fear not his shameful counsels: fall not to his artful flatteries: consent not to surrender thyself to his impure spells, but endure all his torments looking unto us for a little space, and thou shalt see him whoily numbed and withering away from thee and from all that are akin to thee. But (For) that which I most needed to say to thee -for I rest not till I fulfil the business which is seen, and which cometh to pass in thy person- hath escaped me: and rightly in thee do I behold Eve repenting, and in myself Adam returning; for that which she suffered in ignorance, thou now (for whose soul I strive) settest right by returning: and that which the spirit suffered which was overthrown with her and slipped away from itself, is set right in me, with thee who seest thyself being brought back. For her defect thou hast remedied by not suffering like her; and his imperfection I have perfected by taking refuge with God, that which she disobeyed thou hast obeyed: that whereto he consented I flee from: and that which they both transgressed we have been aware of, for it is ordained that every one should correct (and raise up again) his own fall.

6 I, then, having said this as I have said it, would go on to speak as followeth: Well done, O nature that art being saved for thou hast been strong and hast not hidden thyself (from God like Adam)! Well done, O soul that criest out of what thou hast surfered, and returnest unto thyself ! Well done, O man that understandest what is thine and dost press on to what is thine! Well done, thou that hearest what is spoken, for I see thee to be greater than things that are thought or spoken! I recognize thee as more powerful than the things which seemed to overpower thee; as more beautiful than those which cast thee down into foulness, which brought thee down into captivity. Perceiving then, O man, all this in thyself, that thou art immaterial, holy light, akin to him that is unborn, that thou art intellectual, heavenly, translucent, pure, above the flesh, above the world, above rulers, above principalities, over whom thou art in truth, then comprehend thyself in thy condition and receive full knowledge and understand wherein thou excellest: and beholding thine own face in thine essence, break asunder all bonds -I say not only those that are of thy birth, but those that are above birth, whereof we have set forth to thee the names which are excecding great -desire earnestly to see him that is revealed unto thee, him who doth not come into being, whom perchance thou alone shalt recognize with confidence.

7 These things have I spoken of thee, Maximilla, for in their meaning the things I have spoken reach unto thee. Like as Adam died in Eve because he consented unto her confession, so do I now live in thee that keepest the Lord's commandment and stablishest thyself in the rank (dignity) of thy being. But the threats of Aegeates do thou trample down, Maximilla, knowing that we have

God that hath mercy on us. And let not his noise move thee, but continue chaste- and let him punish me not only with such torments as bonds, but let him cast me to the beasts or burn me with fire, and throw me from a precipice. And what need I say? there is but this one body; let him abuse that as he will, for it is akin to himself.

8 And yet again unto thee is my speech, Maximilla: I say unto thee, give not thyself over unto Aegeates: withstand his ambushes- for indeed, Maximilla, I have seen my Lord saying unto me: Andrew, Aegeates' father the devil will loose thee from this prison. Thine, therefore, let it be henceforth to keep thyself chaste and pure, holy, unspotted, sincere, free from adultery, not reconciled to the discourses of our enemy, unbent, unbroken, tearless, unwounded, not storm-tossed, undivided, not stumbling without fellow-feeling for the works of Cain. For if thou give not up thyself, Maximilla, to what is contrary to these, I also shall rest, though I be thus forced to leave this life for thy sake that is, for mine own. But if I were thrust out hence, even I, who, it may be, might avail through thee to profit others that are akin to me, and if thou wert persuaded by the discourse of Aegeates and the flatteries of his father the serpent, so that thou didst turn unto thy former works, know thou that on thine account I should be tormented until thou thyself sawest that I had contemned life for the sake of a soul which was not worthy.

9 I entreat, therefore, the wise man that is in thee that thy mind continue clear seeing. I entreat thy mind that is not seen, that it be preserved whole: I beseech thee, love thy Jesus, and yield not unto the worse. Assist me, thou whom I entreat as a man, that I may become perfect: help me also, that thou mayest recognize thine own true nature: feel with me in my suffering, that thou mayest take knowledge of what I suffer, and escape suffering see that which I see, and thou shalt be blind to what thou seest: see that which thou shouldst, and thou shalt not see that thou shouldst not: hearken to what I say, and cast away that which thou hast heard.

10 These things have I spoken unto thee and unto every one that heareth, if he will hear. But thou, O Stratocles, said he, looking toward him, Why art thou so oppressed, with many tears and groanings to be heard afar off? what is the lowness of spirit that is on thee? why thy much pain and thy great anguish? dost thou take note of what is said, and wherefore I pray thee to be disposed in mind as my child? (or, my child, to be composed in mind): dost thou perceive unto whom my words are spoken? hath each of them taken hold on thine understanding? have they whetted (MS. touched) thine intellectual part? have I thee as one that hath hearkened to me? do I find myself in thee? is there in thee one that speaketh whom I see to be mine own? doth he love him that speaketh in me and desire to have fellowship with him? doth he wish to be made one with him? doth lie hasten to become his friend? doth he yearn to be joined with him? doth he find in him any rest? hath he where to lay his head? doth nought oppose him there? nought that is wroth with him, resisteth him, hateth him, fleeth from him, is savage, avoideth, turneth away, starteth off, is burdened, maketh war, talketh with others, is flattered by others, agreeth with others? Doth nothing else disturb him? Is there one within that is strange to me? an adversary, a breaker of peace, an enemy, a cheat, a sorcerer, a crooked dealer, unsound, guileful, a hater of men, a hater of the word, one like a tyrant, boastful, puffed up, mad, akin to the serpent, a weapon of the devil, a friend of the fire, belonging to darkness? Is there in thee any one, Stratocles, that cannot endure my saying these things? Who is it? Answer: do I talk in vain? have I spoken in vain? Nay, saith the man in thee, Stratocles, who now again weepeth.

11 And Andrew took the band of Stratocles and said: I have him whom I loved; I shall rest on him whom I look for; for thy yet groaning, and weeping without restraint, is a sign unto me that I have already found rest, that I have not spoken to thee these words which are akin to me, in vain.

12 And Stratocles answered him: Think not, most blessed Andrew, that there is aught else that afflicteth me but thee; for the words that come forth of thee are like arrows of fire shot against me, and every one of them reacheth me and verily burneth me up. That part of my soul which inclineth to what I hear is tormented, divining the affliction that is to follow, for thou thyself departest, and, I know, nobly: but hereafter when I seek thy care and affection, where shall I find it, or in whom? I have received the seeds of the words of salvation, and thou wast the sower: but that they should sprout up and grow needs none other but thee, most blessed Andrew. And what else have I say to thee but this? I need much mercy and help from thee, to become worthy of the seed I have from thee, which will not otherwise increase perpetually or grow up into the light except thou willest it, and prayest for them and for the whole of me.

13 And Andrew answered him: This, my child, was what I beheld in thee myself. And I glorify my Lord that my thought of thee walked not on the void, but knew what it said. But that ye may know the truth, to-morrow doth Aegeates deliver me up to be crucified: for Maximilla the servant of the Lord will enrage the enemy that is in him, unto whom he belongeth, by not consenting to that which is hateful to her; and by turning against me he will think to console himself.

14 Now while the apostle spake these things, Maximilla was not there, for she having heard throughout the words wherewith he answered her, and being in part composed by them, and of such a mind as the words pointed out, set forth not inadvisedly nor without purpose and went to the praetorium. And she bade farewell to all the life of the flesh, and when Aegeates brought to her the same demand which he had told her to consider, whether she would lie with him, she rejected it- and thenceforth he bent himself to putting Andrew to death, and thought to what death he should expose him. And when of all deaths crucifixion alone prevailed with him, he went away with his like and dined; and Maximilla, the Lord going before her in the likeness of Andrew, with Iphidamia came back to the prison- and there being therein a great gathering of the brethren, she found Andrew discoursing thus:

15 I, brethren, was sent forth by the Lord as an apostle unto these regions whereof my Lord thought me worthy, not to teach any man, but to remind every man that is akin to such words that they live in evils which are temporal, delighting in their injurious delusions: wherefrom I have always exhorted you also to depart, and encouraged you to press toward things that endure, and to take flight from all that is transitory (flowing)- for ye see that none of you standeth, but that all things, even to the customs of men, are easily changeable. And this befalleth because the soul is untrained and erreth toward nature and holdeth pledges toft its error. I therefore account them blessed who have become obedient unto the word preached, and thereby see the mysteries of their own nature; for whose sake all things have been builded up.

16 I enjoin you therefore, beloved children, build yourselves firmly upon the foundation that hath been laid for you, which is unshaken, and against which no evil- willer can conspire. Be then, rooted upon this foundation: be established, remembering what ye have seen (or heard) and all that hath come to pass while I walked with you all. Ye have seen works wrought through me which ye have no power to disbelieve, and such signs come to pass as perchance even dumb nature will

proclaim aloud; I have delivered you words which I pray may so be received by you as the words themselves would have it. Be established then, beloved upon all that ye have seen, and heard, and partaken of. And God on whom ye have believed shall have mercy on you and present you lmto himself, giving you rest unto all ages.

17 Now as for that which is to befall me, let it not really trouble you as some strange spectacle, that the servant of God unto whom God himself hath granted much in deeds and words, should by an evil man be driven out of this temporal life: for not only unto me will this come to pass, but unto all them that have loved and believed on him and confess him. The devil that is wholly shameless will arm his own children against them, that they may consent unto him; and he will not have his desire. And wherefore he essayeth this I will tell you. From the beginning of all things, and if I may so say, since he that hath no beginning came down to be under his rule, the enemy that is a foe to peace driveth away from (God) such a one as doth not belong indeed to him, but is some one of the weaker sort and not fully enlightened (?), nor yet able to recognize himself. And because he knoweth him not, therefore must he be fought against by him (the devil). For he, thinking that he possesseth him and is his master for ever, opposeth him so much, that he maketh their enmity to be a kind of friendship: for suggesting to him his own thoughts, he often portrayeth them as pleasurable and specious (MS. deceitful), by which he thinketh to prevail over him. He was not, then, openly shown to be an enemy, for he feigned a friendship that was worthy of him.

18 And this his work he carried on so long that he (man) forgat to recognize it, but he (the devil) knew it himself: that is, he, because of his gifts . But when the mystery of grace was lighted up, and the counsel of rest manifested, and the light of the word shown, and the race of them that were saved was proved, warring against many pleasures, the enemy himself despised, and himself, through the goodness of him that had mercy on us, derided because of his own gifts, by which he had thought to triumph over man- he began to plot against us with hatred and enmity and assaults; and this hath he dctcrmined, not to cease from us till he thinketh to separate us (from God).

For before, our enemy was without care, and offered us a feigned friendship which was worthy of him, and was able not to fear that we, deceived by him, should depart from him. But when the light of dispensation was kindled, it made , I say not stronger, . For it exposed that part of his nature which was hidden and which thought to escape notice, and made it confess what it is.

Knowing therefore, brethren, that which shall be, let us be vigilant, not discontented, not making a proud figure, not carrying upon our souls marks of him which are not our own: but wholly lifted upward by the whole word, let us all gladly await the end, and take our flight away from him, that he may be henceforth shown as he is, who our nature unto (or against) our . . .

THE MARTYRDOM

The original text of this, as Flamion shows, has to be picked out of several Greek and Latin authorities.

Bonnet prints the Martyrdom in several forms (Act. Apost. Apocr. ii. 1): on pp. 1-37 we have the Passion in three texts.

The uppermost is the Latin letter of the presbyters and deacons of Achaia. This, as Bonnet has proved, is the original of the two Greek versions printed below it. The first editors of this Letter thought it might be a genuine document. But it is really an artificial thing. The greater part of it consists of a dialogue between Andrew and Aegeates: the narrative of the actual Passion is rather brief.

Of the two Greek versions, the first, which begins "ha tois ophthalmois"(greek) is a faithful version of the Latin.

The other, which begins "haper tois ophthalmois"(greek) has a number of insertions taken from the original Acts, ultimately, perhaps through the medium of a 'Passion', circulated separately, such as we have had in the cases of John, Paul, and Peter. This text is called by Flamion the Epitre grecque. Ep. gr.

On pp. 38-45 follows the fragment of discourses which has just been translated. Very likely this is a relic of a separate Passion cut off from the end of the original Acts.

On pp. 46-57 is the 'Martyrium prius'. This tells (after speaking of the dispersion of the apostles) of the cure and conversion of Lesbius, destruction of temples, dismissal of Lesbius by Caesar, vision of Andrew that Aegeates is to put him to death, arrest of Andrew, and martyrdom. It contains many speeches. This is Mart. 1.

On pp. 58-64 is the 'Martyrium alterum' in two texts, which begins at once with the arrest of the apostle by Aegeates- after he has spent the night in discoursing to the brethren.

Mart. II, A, B are the two texts of this. Besides these Bonnet has published in the Analecta Bollandiana and separately (as Supplementum Codicis Apocryphi, ii, 1895) thc following documents:

1 Acts of Andrew with Encomium: called for short Laudatio, which recounts the journeys at considerable length, and some of thc miracles which we have seen in Gregory, and then the Passion (cc. 44-9) and the Translation to Constantinople.

2. A Greek Martyrdom, of which cc. 1-8 recount the journeys, and from 9 onwards the Passion, with a good deal of matter from the original Acts. This is called Narratio.

3. A Latin Passion- that known to Gregory, which begins Conversante et docente: it forms the end of Book III of Abdias' Historia Apostolica, and is there tacked on to Gregory's book of Miracles.

Using all these sources, Flamion has with great pains indicated which portions he assigns to the original Acts, and I shall follow him here. The resultant text is a kind of mosaic, of which the sources shall be indicated in the margin.

And after he had thus discoursed throughout the night to the brethren, and praved with them and committed them unto the Lord, early in the morning Aegeates the proconsul sent for the apostle Andrew out of the prison and said to him: The end of thy judgement is at hand, thou stranger, enemy of this present life and foe of all mine house. Wherefore hast thou thought good to intrude into places that are not thine, and to corrupt my wife who was of old obedient unto me? why hast thou done this against me and against all Achaia ? Therefore shalt thou receive from me a gift in

recompense of that thou hast wrought against me.

And he commanded him to be scourged by seven men and afterward to be crucified: and charged the executioners that his legs should be left unpierccd, and so he should be hanged up: thinking by this means to torment him the more.

Now the report was noised throughout all Patrae that the stranger, the righteous man, the servant of Christ whom Aegeates held prisoner, was being crucified, having done nothing amiss: and they ran together with one accord unto the sight, being wroth with the proconsul because of his impious judgement.

And as the executioners led him unto the place to fulfil that which was commanded them, Stratocles heard what was come to pass, and ran hastily and overtook them, and beheld the blessed Andrew violently haled by the executioners like a malefactor. And he spared them not, but beating every one of them soundly and tearing their coats from top to bottom, he caught Andrew away from them, saying: Ye may thank the blessed man who hath instructed me and taught me to refrain from extremity of wrath: for else I would have showed you what Stratocles is able to do, and what is the power of the foul Aegeates. For we have learnt to endure that which others inflict upon us. And he took the hand of the apostle and went with him to the place by the sea-shore where he was to be crucified.

But the soldiers who had received him from the proconsul left him with Stratocles, and returned and told Aegeates, saying: As we went with Andrew Stratocles prevented us, and rent our coats and pulled him away from us and took him with him, and lo, here we are as thou seest. And Aegeates answered them: Put on other raiment and go and fulfil that which I commanded you, upon the condemned man: but be not seen of Stratocles, neither answer him again if he ask aught of you; for I know the rashness of his soul, what it is, and if he were provoked he would not even spare me. And they did as Aegeates said unto them.

But as Stratocles went with the apostle unto the place appointed, Andrew perceived that he was wroth with Aegeates and was reviling him in a low voice, and said unto him: My child Stratocles, I would have thee henceforth possess thy soul unmoved, and remove from thyself this temper, and neither be inwardly disposed thus toward the things that seem hard to thee, nor be inflamed outwardly: for it becometh the servant of Jesus to be worthy of Jesus. And another thing will I say unto thee and to the brethren that walk with me: that the man that is against us, when he dareth aught against us and findeth not one to consent unto him, is smitten and beaten and wholly deadened because he hath not accomplished that which he undertook; let us therefore, little children, have him alway before our eyes, lest if we fall asleep he slaughter us (you) like an adversary.

And as he spake this and yet more unto Stratocles and them that were with him, they came to the place where he was to be crucified: and (seeing the cross set up at the edge of the sand by the sea-shore) he left them all and went to the cross and spake unto it (as unto a living creature, with a loud voice):

Hail, O cross, yea be glad indeed! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me. I come unto thee whom I know to belong to me. I come unto thee that hast yearned after me. I know thy mystery, for the which thou

art set up: for thou art planted in the world to establish the things that are unstable: and the one part of thee stretcheth up toward heaven that thou mayest signify the heavenly word (or, the word that is above) (the head of all things): and another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse power of the evil one, and gather into one the things that are scattered abroad (or, the world): And another part of thee is planted in the earth, and securely set in the depth, that thou mayest join the things that are in the earth and that are under the earth unto the heavenly things (Laud. that thou mayest draw up them that be under the earth and them that are held in the places beneath the earth, and join, &c.).

O cross, device (contrivance) of the salvation of the Most High! O cross, trophy of the victory [of Christ] over the enemies! O cross, planted upon the earth and having thy fruit in the heavens! O name of the cross, filled with all things (lit. a thing filled with all).

Well done, O cross, that hast bound down the mobility of the world (or, the circumference)! Well done, O shape of understanding that hast shaped the shapeless (earth?)! Well done, O unseen chastisement that sorely chastisest the substance of the knowledge that hath many gods, and drivest out from among mankind him that devised it! Well done, thou that didst clothe thyself with the Lord, and didst bear the thief as a fruit, and didst call the apostle to repentance, and didst not refuse to accept us!

But how long delay I, speaking thus, and embrace not the cross, that by the cross I may be made alive, and by the cross (win) the common death of all and depart out of life?

Come hitller ye ministers of joy unto me, ye servants of Aegeates: accomplish the desire of us both, and bind the lamb unto the wood of suffering, the man unto the maker, the soul unto the Saviour.

And the blessed Andrew having thus spoken, standing upon the earth, looked earnestly upon the cross, and bade the brethren that the executioners should come and do that which was commanded them; for they stood afar off.

And they came and bound his hands and his feet and nailed them not; for such a charge had they from Aegeates; for he wished to afflict him by hanging him up, and that in the night he might be devoured alive by dogs (Laud. that he might be wearied out and permit Maximilla to live with him). And they left him hanging and departed from him.

And when the multitudes that stood by of them that had been made disciples in Christ by him saw that they had done unto him none of the things accustomed with them that are crucified, they hoped to hear something again from him. For as he hung, he moved his head and smiled. And Stratocles asked him, saying: Wherefore smilest thou, servant of God? thy laughter maketh us to mourn and weep because we are bereaved of thee. And the blessed Andrew answered him: Shall I not laugh, my son Stratocles, at the vain assault (ambush) of Aegeates, whereby he thinketh to punish us? we are strangers unto him and his conspiracics. He hath not to hear; for if he had, he would have heard that the man of Jesus cannot be punished, because he is henceforth known of him.

And thereafter he spake unto them all in common, for the heathen also were come together, being wroth at the unjust judgement of Aegeates.

Ye men that are here present, and women and children, old and young, bond and free, and all that will hear, take ye no heed of the vain deceit of this present life, but heed us rather who hang here for the Lord's sake and are about to depart out of this body: and renounce all the lusts of the world and contemn (spit upon) the worship of the abominable idols, and run unto the true worshipping of our God that lieth not, and make yourselves a temple pure and ready to receive the word. (Narr. then becomes obviously late: Ep. Gr., which is far shorter, ends: And hasten to overtake my soul as it hasteneth toward heavenly things, and in a word despise all temporal things, and establish your minds as men believing in Christ.)

And the multitudes hearing the things which he spake departed not from the place; and Andrew continued speaking yet more unto them, for a day and a night. And on the day following, beholding his endurance and constancy of soul and wisdom of spirit and strength of mind, they were wroth, and hastened with one accord unto Aegeates, to the judgement-seat where he sat, and cried out against him, saying: What is this judgement of thine, O proconsul ? thou hast ill judged! thou hast condemned unjustly: thy court is against law! What evil hath this man done? wherein hath he offended? The city is troubled: thou injurest us all! destroy not Caesar's city! give us the righteous man! restore us the holy man! slay not a man dear to God! destroy not a man gentle and pious! lo, two days is he hanged up and yet liveth, and hath tasted nothing, and yet refresheth all us with his words, and lo, we believe in the God whom he preacheth. Take down the righteous man and we will all turn philosophers; loose the chaste man and all Patrae will be at peace, set free the wise man and all Achaia shall be set free by him! (or, obtain mercy.)

But when at the first Aegeates would not hear them, but beckoned with the hand to the people that they should depart, they were filled with rage and were at the point to do him violence, being in number about two thousand (Narr., Ep. Gr., Mart. II: 20,000).

And when the proconsul saw them to be after a sort mad, he feared lest there should be a rising against him, and rose up from the judgement-seat and went with them, promising to release Andrew. And some went before and signified to the apostle and to the rest of the people that were there, wherefore the proconsul was coming. And all the multitude of the disciples rejoiced together with Maximilla and Iphidamia and Stratocles.

But when Andrew heard it, he began to say: O the dullness and disobedience and simplicity of them whom I have taught! how much have I spoken, and even to this day I have not persuaded them to flee from the love of earthly things! but they are yet bound unto them and continue in them, and will not depart from them. What meaneth this affection and love and sympathy with the flesh? how long heed ye worldly and temporal things? how long understand ye not the things that be above us, and press not to overtake them? Ieave me henceforth to be put to death in the manner which ye behold, and let no man by any means loose me from these bonds, for so is it appointed unto me to depart out of the body and be present with the Lord, with whom also I am crucified. And this shall be accomplished.

And he turned unto Aegeates and said with a loud voice: Wherefore art thou come, Aegeates, that art an alien unto me? what wilt thou dare afresh, what contrive, or what fetch? tell us that thou hast repented and art come to loose us? nay, not if thou repentest, indeed, Aegeates, will I now consent unto thee, not if thou promise me all thy substance will I depart from myself, not if thou say that thou art mine will I trust thee. And dost thou, proconsul, loose him that is bound? him that hath

been set free? that hath been recognized by his kinsman? that hath obtained mercy and is beloved of him? dost thou loose him that is alien to thee? the stranger? that only appeareth to thee? I have one with whom I shall be for ever, with whom I shall converse for unnumbered ages. Unto him do I go, unto him do I hasten, who made thee also known unto me, who said to me: Understand thou Aegeates and his gifts let not that fearful one afright thee, nor think that he holdeth thee who art mine. He is thine enemy: he is pestilent, a deceiver, a corrupter, a madman, a sorcerer, a cheat, a murderer, wrathful, without compassion. Depart therefore from me, thou worker of all iniquity. (Ep. Gr. He is thine enemy. Therefore I know thee, through him that permitted me to know. I depart from thee. For I and they that are akin to me hasten toward that which is ours, and leave thee to be what thou wast, and what thou knowest not thyself to be.)

And the Proconsul hearing this stood speechless and as it were beside himself; but as all the city made an e uproar that he should loose Andrew, he drew near to the cross to loose him and take him down. But the blessed Andrew cried out with a loud voice: Suffer not Lord, thine Andrew that hath been bound upon thy cross, to be loosed again; give not me that am upon thy mystery to the shameless devil; O Jesu Christ, let not thine adversary loose him that is hung upon thy grace; O Father, let not this mean (little) one humble any more him that hath known thy greatness. But do thou, Jesu Christ, whom I have seen, whom I hold, whom I love, in whom I am and shall be, receive me in peace into thine everlasting tabernacles, that by my going out there may be an entering in unto thee of many that are akin to me, and that they may rest in thy majesty. And having so said, and yet more glorified the Lord, he gave up the ghost, while we all wept and lamented at our parting from him.

And after the decease of the blessed Andrew, Maximilla together with Stratocles, caring nought for them that stood by, drew near and herself loosed his body: and when it was evening she paid it the accustomed care and buried it (hard by the sea-shore). And she continued separate from Aegeates because of his brutal soul and his wicked manner of life: and she led a reverend and quiet life, filled with the love of Christ, among the brethren. Whom Aegeates solicited much, and promised that she should have the rule over his affairs; but being unable to persuade her, he arose in the dead of night and unknown to them of his house cast himself down from a great height and perished.

But Stratocles, which was his brother after the flesh, would not touch aught of the things that were left of his substance; for the wretched man died without offspring: but said: Let thy goods go with thee, Aegeates.

For of these things we have no need, for they are polluted; but for me, let Christ be my friend and I his servant, and all my substance do I offer unto him in whom I have believed, and I pray that by worthy hearing of the blessed teaching of the apostle I may appear a partaker with him in the ageless and unending kingdom. And so the uproar of the people ceased, and all were glad at the amazing and untimely and sudden fall of the impious and lawless Aegeates.

[Not much of this last paragraph from Narr. can be original. All the texts end with a statement that the apostle suffered on the 30th of November.]

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The Acts of Barnabas

The Acts of Barnabas The Journeyings and Martyrdom of St. Barnabas the Apostle.

SINCE from the descent of the presence of our Saviour Jesus Christ, the unwearied and benevolent and mighty Shepherd and Teacher and Physician, I beheld and saw the ineffable and holy and unspotted mystery of the Christians, who hold the hope in holiness, and who have been sealed; and since I have zealously served Him, I have deemed it necessary to give account of the mysteries which I have heard and seen.

I John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus the high priest of Jupiter, but now having received the gift of the Holy Spirit through Paul and Barnabas and Silos, who were worthy of the calling, and who baptized me in Iconium. After I was baptized, then, I saw a certain man standing clothed in white raiment; and he said to me: Be of good courage, John, for assuredly thy name shall be changed to Mark, and thy glory shall be proclaimed in all the world. the darkness in thee has passed away from thee, and there has been given to thee understanding to know the mysteries of God.

And when I saw the vision, becoming greatly terrified, I went to the feet of Barnabas, and related to him the mysteries which I had seen and heard from that man. And the Apostle Paul was not by when I disclosed the mysteries. And Barnabas said to me: Tell no one the miracle which thou hast seen. For by me also this night the Lord stood, saying, Be of good courage: for as thou hast given thy life for my name to death and banishment from thy nation, thus also shall thou be made perfect. Moreover, as for the servant who is with you, take him also with thyself; for he has certain mysteries. Now then, my child, keep to thyself the things which thou hast seen and heard; for a time will come for thee to reveal them. (1)

And I, having been instructed in these things by him, remained in Iconium (2) many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having

learned that they were in Antioch, I went to them.

And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because be was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it. And when I remained for three Sabbaths in

entreaty and prayer on my knees, I was unable to prevail upon him about

myself; for his great grievance against me was on account of my keeping

several parchments in Pamphylia.

And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius (3) entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them. (4) And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account

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of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the end. So that Paul said to Barnabas: If thou wilt take John who also is surnamed Mark with thee, go another road; for he shall not come with us. And Barnabas coming to himself, said: The grace of God does not desert (1) him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to thee, Father Paul, I take him and go. And he said: Go thou in the grace of Christ, and we in the power of the Spirit.

Therefore, bending their knees, they prayed to God. And Paul, groaning aloud, wept, and in like manner also Barnabas, saying to one another: It would have been good for us, as at first, so also at last, to work in common among men; but since it has thus seemed good to thee, Father Paul, pray for me that my labour may be made perfect to commendation: for thou knowest how I have served thee also to the grace of Christ that has been given to thee. For I go to Cyprus, and hasten to be made perfect; (2) for I know that I shall no more see thy face, O Father Paul. And failing on the ground at his feet, he wept long. And Paul said to him: The Lord stood by me also this night, saying, Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given to thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared. And we saluted one another, and Barnabas took me to himself.

And having come down to Laodiceia, (3) we sought to cross to Cyprus; and having found a ship going to Cyprus, we embarked. And when we had set sail, the wind was found to be contrary. Anti we came to Corasium; (4) and having gone down to the shore where there was a fountain, we rested there, showing ourselves to no one, that no one might know that Barnabas had separated from Paul. And having set sail from Corasium, we came to the regions of Isauria, and thence came to a certain island called Pityusa; (5) and a storm having come on, we remained there three days; and a certain pious man entertained us, by name Euphemus, whom also Barnabas instructed in many things in the faith, with all his house.

And thence we sailed past the Aconesiae, (6) and

came to the city of Anemurium; and having gone into it, we found two Greeks. And coming to us, they asked whence and who we were. And Barnabas said to them: If you wish to know whence and who we are, throw away the clothing which you have, and I shall put on you clothing which never becomes soiled; for neither is there in it anything filthy, but it is altogether splendid. And being astonished at the saying, they asked us: What is that garment which you are going to give us? And Barnabas said to them: If you shall confess your sins, and submit yourselves to our Lord Jesus Christ, you shall receive that garment which is incorruptible for ever. And being pricked at heart by the Holy Spirit, they fell at his feet, entreating and saying: We beseech thee, father, give us that garment; for we believe in the living and true God whom thou proclaimest. And leading them down to (7) the fountain, he baptized them into the name of Father, and Son, and Holy Ghost. And they knew that they were clothed with power, and a holy robe. And having taken from me one robe, he put it on the one; and his own robe he put on the other. And they brought money to him, and straightway Barnabas distributed it to the poor. And from them also the sailors were able to gain many things. (8)

And they having come down to the shore, he spoke to them the word of God; and he having blessed them, we saluted them, and went on board the ship. And the one of them who was named Stephanus wished to accompany us, and Barnabas did not permit him. And we, having gone across, sailed down to Cyprus by night; anti having come to the place called Crommyacita, (9) we found Timon and Ariston the temple Servants, at whose house also we were entertained.

And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book of the word (10) of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings.

And when we had come to Lapithus, (11) and an idol festival (12) being celebrated in the theatre, they did not allow us to go into the city, but we rested a little at the gate. And Timon, after he rose up from his disease, came with us. And having gone forth from Lapithus, we travelled

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through the mountains, and came to the city of Lampadistus, of which also

Timon was a native; in addition to whom, having found also that Heracleius was

there, we were entertained by him. He was of the city of Tamasus, (1) and had come to visit his relations; and Barnabas, looking stedfastly at him,

recognised him, having met with him formerly at Citium with Paul; to whom also

the Holy Spirit was given at baptism, and he changed his name to Heracleides.

And having ordained him bishop over Cyprus, and having confirmed the church in

Tamasus, we left him in the house of his brethren that dwelt there.

And having crossed the mountain called Chionodes, (2) we came to Old Paphos, and there found Rhodon, a temple servant, who also, having himself believed, accompanied us. And we met a certain Jew, by name Barjesus, coming from Paphos, who also recognised Barnabas, as having been formerly with Paul. He did not wish us to go into Paphos; but having turned away, we came to

Curium. (3)

And we found that a certain abominable race was being performed (4) in the road near the city, where a multitude of women and men naked were performing the race. And there was great deception and error in that place. And Barnabas turning, rebuked it; and the western part fell, so that many were wounded, and many of them also died and the rest fled to the temple of Apollo, which was close at hanoi in the city, which was called sacred. (5) And when we came near the temple, a great multitude of Jews who were there, having been put up to it by Barjesus. stood outside of the city, and did not allow us to go into the city; but we spent the evening under a tree near the city, and rested there.

And on the following day, we came to a certain village where Aristoclianus dwelt. He being a leper, had been cleansed in Antioch, whom also Paul and Barnabas sealed to be a bishop, and sent to his village in Cyprus, because there were many Greeks there. And we were entertained in the cave by him in the mountain, and there we remained one day. And thence we came to Amathus and there was a great multitude of Greeks in the temple in the mountain, low women and men pouring libations. There also Barjesus, getting the start of as, gained over the nation of the Jews, and did not allow us to enter into the city; but a certain widow woman. eighty years old. being outside of the city, and she also not worshipping the idols, coming forward to us, took us into her house one hour.

And when we came out we shook the dust off our feet over against that temple where the libation of the abominable took place.

And having gone out thence, we came through desert places, and Timon also accompanied us. And having come to Citium, and there being a great uproar there also in their hippodrome, having learned this, we came forth out of the city, having all shaken the dust off our feet; for no one received us, except that we rested one hour in the gate near the aqueduct.

And having set sail in a ship from Citium, we came to Salamis, and landed

in the so-called islands, where there was a place full of idols; and there

there took place high festivals (6) and libations. And having found Heracleides

there again, we instructed him to proclaim the Gospel of God, and to set up

churches, and ministers in them. And having gone into Salamis. we came to the

synagogue near the place called Biblia; and when we had gone into it,

Barnabas, having unrolled the Gospel which he had received from Matthew his

fellow-labourer, began to teach the Jews.

And Barjesus, having arrived after two days, after not a few Jews had been instructed, was enraged, and brought together all the multitude of the Jews; and they having laid hold of Barnabas, wished to hand him over to Hypatius, the governor of Salamis. And having bound him to take him away to the governor, and a pious Jebusite, (7) a kinsman of Nero, having count to Cyprus, the Jews, learning this, took Barnabas by night, and bound him with a rope by the neck; and having dragged him to the hippodrome from the synagogue, and having gone out of the city, standing round him, they burned him with fire, so that even his bones became dust. And straightway that night, having taken his dust, they cast it into a cloth; and having se cured it with lead. they intended to throw it into the sea. But I, finding an opportunity in the night, anti being able along with Timon and Rhodon to carry it. we came to a certain place, and having found a cave, put it down there, where the nation of the Jebusites formerly dwelt. And having found a secret place in it, we put it away, with the documents which he had received from Matthew. And it was the fourth hour of the night of the second of the week. (8)

And when we were hid in the place. the Jews made no little search after us; and having almost found us, they pursued us as far as the

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village of the Ledrians; and we, having found there also a cave near the village, took refuge in it, and thus escaped them. And we were hid in the cave three days; and the Jews having gone away, we came forth and left the place by night. And taking with us Ariston and Rhodon, we came to the village of Limnes. (1)

And having come to the shore, we found an Egyptian ship; and having embarked in it, we landed at Alexandria. And there I remained,

teaching the brethren that came the word of the Lord, enlightening them, and preaching what I had been taught by the apostles of Christ, who also baptized me into the name of Father, and Son, and Holy Ghost; who also changed my name to Mark in the water of baptism, by which also I hope to bring many to the glory of God through His grace; because to Him is due honour and everlasting glory. Amen.

The journeyings and martyrdom of the holy apostle Barnabas have been fulfilled through God.

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Acts of John 1st half

The Acts of John From "The Apocryphal New Testament"

Translation and Notes by M. R. James

Oxford: Clarendon Press, 1924

Introduction (by M. R. James)

The length of this book is given in the Stichometry of Nicephorus as 2,500 lines: the same number as for St. Matthew's Gospel. We have large portions of it in the original, and a Latin version (purged, it is important to note, of all traces of unorthodoxy) of some lost episodes, besides a few scattered fragments. These will be fitted together in what seems the most probable order.

The best edition of the Greek remains is in Bonnet, Acta Apost. Apocr. 11.1, 1898: the Latin is in Book V of the Historia Apostolica of Abdias (Fabricius, Cod. Apoer. N. T.: there is no modern edition).

The beginning of the book is lost. It probably related in some form a trial, and banishment of John to Patmos. A distinctly late Greek text printed by Bonnet (in two forms) as cc. 1-17 of his work tells how Domitian, on his accession, persecuted the Jews. They accused the Christians in a letter to him: he accordingly persecuted the Christians. He heard of John's teaching in Ephesus and sent for him: his ascetic habits on the voyage impressed his captors. He was brought before Domitian, and made to drink poison, which did not hurt him: the dregs of it killed a criminal on whom it was tried: and John revived him; he also raised a girl who was slain by an unclean spirit. Domitian, who was much impressed, banished him to Patmos. Nerva recalled him. The second text tells how he escaped shipwreck on leaving Patmos, swimming on a cork; landed at Miletus, where a chapel was built in his honour, and went to Ephesus. All this is late: but an old story, known to Tertullian and to other Latin writers, but to no Greek, said that either Domitian at Rome or the Proconsul at Ephesus cast John into a caldron of boiling oil which did him no hurt. The scene of this was eventually fixed at the Latin Gate in Rome (hence the St. John Port Latin of our calendar, May 6th). We have no detailed account of this, but it is conjectured to have been told in the early part of the Leucian Acts. If so, it is odd that no Greek writer mentions it.

Leaving for the time certain small fragments which may perhaps have preceded the extant episodes, I proceed to the first long episode (Bonnet, c. 18).

[John is going from Miletus to Ephesus.) The Acts of John

18 Now John was hastening to Ephesus, moved thereto by a vision. Damonicus therefore, and Aristodemus his kinsman, and a certain very rich man Cleobius, and the wife of Marcellus, hardly prevailed to keep him for one day in Miletus, reposing themselves with him. And when very early in the morning they had set forth, and already about four miles of the journey were accomplished, a voice came from heaven in the hearing of all of us, saying: John, thou art about to give glory to thy

Lord in Ephesus, whereof thou shalt know, thou and all the brethren that are with thee, and certain of them that are there, which shall believe by thy means. John therefore pondered, rejoicing in himself, what it should be that should befall (meet) him at Ephesus, and said: Lord, behold I go according to thy will: let that be done which thou desirest.

19 And as we drew near to the city, Lycomedes the praetor of the Ephesians, a man of large substance, met us, and falling at John's feet besought him, saying: Is thy name John? the God whom thou preachest hath sent thee to do good unto my wife, who hath been smitten with palsy now these seven days and lieth incurable. But glorify thou thy God by healing her, and have compassion on us. For as I was considering with myself what resolve to take in this matter, one stood by me and said: Lycomedes, cease from this thought which warreth against thee, for it is evil (hard): submit not thyself unto it. For I have compassion upon mine handmaid Cleopatra, and have sent from Miletus a man named John who shall raise her up and restore her to thee whole. Tarry not, therefore, thou servant of the God who hath manifested himself unto me, but hasten unto my wife who hath no more than breath. And straightway John went from the gate, with the brethren that were with him and Lycomedes, unto his house. But Cleobius said to his young men: Go ye to my kinsman Callippus and receive of him comfortable entertainment -for I am come hither with his son- that we may find all things decent.

20 Now when Lycomedes came with John into the house wherein his wife lay, he caught hold again of his feet and said: See, lord, the withering of the beauty, see the youth, see the renowned flower of my poor wife, whereat all Ephesus was wont to marvel: wretched me, I have suffered envy, I have been humbled, the eye of mine enemies hath smitten me: I have never wronged any, though I might have injured many, for I looked before to this very thing, and took care, lest I should see any evil or any such ill fortune as this. What profit, then, hath Cleopatra from my anxiety? what have I gained by being known for a pious man until this day? nay, I suffer more than the impious, in that I see thee, Cleopatra, lying in such plight. The sun in his course shall no more see me conversing with thee: I will go before thee, Cleopatra, and rid myself of life: I will not spare mine own safety though it be yet young. I will defend myself before Justice, that I have rightly deserted, for I may indict her as judging unrighteously. I will be avenged on her when I come before her as a ghost of life. I will say to her: Thou didst force me to leave the light when thou didst rob me of Cleopatra: thou didst cause me to become a corpse when thou sentest me this ill fortune: thou didst compel me to insult Providence, by cutting off my joy in life (my con- fidence).

21 And with yet more words Lycomedes addressing Cleopatra came near to the bed and cried aloud and lamented: but John pulled him away, and said: Cease from these lamentations and from thine unfitting words: thou must not disobey him that (?) appeared unto thee: for know that thou shalt receive thy consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom thou sawest manifesting himself unto thee in dreams. What, then, is it, Lycomedes? Awake, thou also, and open thy soul. Cast off the heavy sleep from thee: beseech the Lord, entreat him for thy wife, and he will raise her up. But he fell upon the floor and lamented, fainting. [It is evident from what follows that Lycomedes died: but the text does not say so; some words may have fallen out.]

John therefore said with tears: Alas for the fresh (new) betraying of my vision! for the new temptation that is prepared for me! for the new device of him that contriveth against me! the voice

from heaven that was borne unto me in the way, hath it devised this for me? was it this that it foreshowed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? the man lieth without breath, and I know well that they will not suffer me to go out of the house alive. Why tarriest thou, Lord (or, what wilt thou do)? why hast thou shut off from us thy good promise? Do not, I beseech thee, Lord, do not give him cause to exult who rejoiceth in the suffering of others; give him not cause to dance who alway derideth us; but let thy holy name and thy mercy make haste. Raise up these two dead whose death is against me.

22 And even as John thus cried out, the city of the Ephesians ran together to the house of Lycomedes, hearing that he was dead. And John, beholding the great multitude that was come, said unto the Lord: Now is the time of refreshment and of confidence toward thee, O Christ; now is the time for us who are sick to have the help that is of thee, O physician who healest freely; keep thou mine entering in hither safe from derision. I beseech thee, Jesu, succour this great multitude that it may come to thee who art Lord of all things: behold the affliction, behold them that lie here. Do thou prepare, even from them that are assembled for that end, holy vessels for thy service, when they behold thy gift. For thyself hast said, O Christ, 'Ask, and it shall be given you'. We ask therefore of thee, O king, not gold, not silver, not substance, not possessions, nor aught of what is on earth and perisheth, but two souls, by whom thou shalt convert them that are here unto thy way, unto thy teaching, unto thy liberty (confidence), unto thy most excellent (or unfailing) promise: for when they perceive thy power in that those that have died are raised, they will be saved, some of them. Do thou thyself, therefore, give them hope in thee: and so go I unto Cleopatra and say: Arise in the name of Jesus Christ.

23 And he came to her and touched her face and said: Cleopatra, He saith, whom every ruler feareth, and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell [and the resurrection of the dead, and the sight of the blind], and the whole power of the prince of this world, and the pride of the ruler: Arise, and be not an occasion unto many that desire not to believe, or an affliction unto souls that are able to hope and to be saved. And Cleopatra straightway cried with a loud voice: I arise, master: save thou thine handmaid.

Now when she had arisen seven days, the city of the Ephesians was moved at the unlooked -for sight. And Cleopatra asked concerning her husband Lycomedes, but John said to her: Cleopatra, if thou keep thy soul unmoved and steadfast, thou shalt forthwith have Lycomedes thine husband standing here beside thee, if at least thou be not disturbed nor moved at that which hath befallen, having believed on my God, who by my means shall grant him unto thee alive. Come therefore with me into thine other bedchamber, and thou shalt behold him, a dead corpse indeed, but raised again by the power of my God.

24 And Cleopatra going with John into her bedchamber, and seeing Lycomedes dead for her sake, had no power to speak (suffered in her voice), and ground her teeth and bit her tongue, and closed her eyes, raining down tears: and with calmness gave heed to the apostle. But John had compassion on Cleopatra when he saw that she neither raged nor was beside herself, and called upon the perfect and condescending mercy, saying: Lord Jesus Christ, thou seest the pressure of sorrow, thou seest the need; thou seest Cleopatra shrieking her soul out in silence, for she constraineth within her the frenzy that cannot be borne; and I know that for Lycomedes' sake she

also will die upon his body. And she said quietly to John: That have I in mind, master, and nought else.

And the apostle went to the couch whereon Lycomedes lay, and taking Cleopatra's hand he said: Cleopatra, because of the multitude that is present, and thy kinsfolk that have come in, with strong crying, say thou to thine husband: Arise and glorify the name of God, for he giveth back the dead to the dead. And she went to her husband and said to him according as she was taught, and forthwith raised him up. And he, when he arose, fell on the floor and kissed John's feet, but he raised him, saying: O man, kiss not my feet but the feet of God by whose power ye are both arisen.

25 But Lycomedes said to John: I entreat and adjure thee by the God in whose name thou hast raised us, to abide with us, together with all them that are with thee. Likewise Cleopatra also caught his feet and said the same. And John said to them: For tomorrow I will be with you. And they said to him again: We shall have no hope in thy God, but shall have been raised to no purpose, if thou abide not with us. And Cleobius with Aristodemus and Damonicus were touched in the soul and said to John: Let us abide with them, that they continue without offence towards the Lord. So he continued there with the brethren.

26 There came together therefore a gathering of a great multitude on John's account; and as he discoursed to them that were there, Lycomedes, who had a friend who was a skilful painter, went hastily to him and said to him: You see me in a great hurry to come to you: come quickly to my house and paint the man whom I show you without his knowing it. And the painter, giving some one the necessary implements and colours, said to Lycomedes: Show him to me, and for the rest have no anxiety. And Lycomedes pointed out John to the painter, and brought him near him, and shut him up in a room from which the apostle of Christ could be seen. And Lycomedes was with the blessed man, feasting on the faith and the knowledge of our God, and rejoiced yet more in the thought that he should possess him in a portrait.

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colours, and so delivered the portrait to Lycomedes to his great joy. And lie took it and set it up in his own bedehamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter of the portrait? can it be one of thy gods that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only God is he who raised me up from death with my wife: but if, next to that God, it be right that the men who have benefited us should be called gods -it is thou, father, whom I have had painted in that portrait, whom I crown and love and reverence as having become my good guide.

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Jesus Christ liveth, the portrait is like me: yet not like

me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, the colours that are now given to thee, and boards and plaster (?) and glue (?), and the position of my shape, and old age and youth and all things that are seen with the eye.

29 But do thou become for me a good painter, Lycomedes. Thou hast colours which he giveth thee through me, who painteth all of us for himself, even Jesus, who knoweth the shapes and appearances and postures and dispositions and types of our souls. And the colours wherewith I bid thee paint are these: faith in God, knowledge, godly fear, friendship, communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearlessness, griefiessness, sobriety, and the whole band of colours that painteth the likeness of thy soul, and even now raiseth up thy members that were cast down, and levelleth them that were lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole company and mingling of such colours is come together, into thy soul, it shall present it to our Lord Jesus Christ undaunted, whole (unsmoothed), and firm of shape. But this that thou hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

There need be no portion of text lost at this point: but possibly some few sentences have been omitted. The transition is abrupt and the new episode has not, as elsewhere, a title of its own.

30 And he commanded Verus (Berus), the brother that ministered to him, to gather the aged women that were in all Ephesus, and made ready, he and Cleopatra and Lycomedes, all things for the care of them. Verus, then, came to John, saying: Of the aged women that are here over threescore years old I have found four only sound in body, and of the rest some . . . . (a word gone) and some palsied and others sick. And when he heard that, John kept silence for a long time, and rubbed his face and said: O the slackness (weakness) of them that dwell in Ephesus! O the state of dissolution, and the weakness toward God! O devil, that hast so long mocked the faithful in Ephesus! Jesus, who giveth me grace and the gift to have my confidence in him, saith to me in silence: Send after the old women that are sick and come (be) with them into the theatre, and through me heal them: for there are some of them that will come unto this spectacle whom by these healings I will convert and make them useful for some end.

31 Now when all the multitude was come together to Lycomedes, he dismissed them on John's behalf, saying: Tomorrow come ye to the theatre, as many as desire to see the power of God. And the multitude, on the morrow, while it was yet night, came to the theatre: so that the proconsul also heard of it and hasted and took his sent with all the people. And a certain praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John had promised things impossible and incredible: But if, said he, he is able to do any such thing as I hear, let him come into the public theatre, when it is open, naked, and holding nothing in his hands, neither let him name that magical name which I have heard him utter.

32 John therefore, having heard this and being moved by. these words, commanded the aged women to be brought into the theatre: and when they were all brought into the midst, some of them upon beds and others lying in a deep sleep, and all the city had run together, and a great silence was made, John opened his mouth and began to say:

33 Ye men of Ephesus, learn first of all wherefore I am visiting in your city, or what is this great confidence which I have towards you, so that it may become manifest to this general assembly and to all of you (or, so that I manifest myself to). I have been sent, then, upon a mission which is not of man's ordering, and not upon any vain journey; neither am I a merchant that make bargains or exchanges; but Jesus Christ whom I preach, being compassionate and kind, desireth by my means to convert all of you who are held in unbelief and sold unto evil lusts, and to deliver you from error; and by his power will I confound even the unbelief of your praetor, by raising up them that lie before you, whom ye all behold, in what plight and in what sicknesses they are. And to do this (to confound Andronicus) is not possible for me if they perish: therefore shall they be healed.

34 But this first I have desired to sow in your ears, even that ye should take care for your souls -on which account I am come unto you- and not expect that this time will be for ever, for it is but a moment, and not lay up treasures upon the earth where all things do fade. Neither think that when ye have gotten children ye can rest upon them (?), and try not for their sakes to defraud and overreach. Neither, ye poor, be vexed if ye have not wherewith to minister unto pleasures; for men of substance when they are diseased call you happy. Neither, ye rich, rejoice that ye have much money, for by possessing these things ye provide for yourselves grief that ye cannot be rid of when ye lose them; and besides, while it is with you, ye are afraid lest some one attack you on account of it.

35 Thou also that art puffed up because of the shapeliness of thy body, and art of an high look, shalt see the end of the promise thereof in the grave; and thou that rejoicest in adultery, know that both law and nature avenge it upon thee, and before these, conscience; and thou, adulteress, that art an adversary of the law, knowest not whither thou shalt come in the end. And thou that sharest not with the needy, but hast monies laid up, when thou departest out of this body and hast need of some mercy when thou burnest in fire, shalt have none to pity thee; and thou the wrathful and passionate, know that thy conversation is like the brute beasts; and thou, drunkard and quarreller, learn that thou losest thy senses by being enslaved to a shameful and dirty desire.

36 Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life, will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings. Wherefore, ye men of Ephesus, turn yourselves, knowing this also, that kings, rulers, tyrants, boasters, and they that have conquered in wars, stripped of all things when they depart hence, do suffer pain, lodged in eternal misery.

37 And having thus said, John by the power of God healed all the diseases.

This sentence must be an abridgement of a much longer narration. The manuscript indicates no break at this point: but we must suppose a not inconsiderable loss of text. For one thing, Andronicus, who is here an unbeliever, appears as a convert in the next few lines. Now he is, as we shall see later, the husband of an eminent believer, Drusiana; and his and her conversion will have been told at some length; and I do not doubt that among other things there was a discourse of John persuading them to live in continence.

37 (continued.) Now the brethren from Miletus said unto John: We have continued a long time at Ephesus; if it seem good to thee, let us go also to Smyrna; for we hear already that the mighty works of God have reached it also. And Andronicus said to them: Whensoever the teacher willeth, then let us go. But John said: Let us first go unto the temple of Artemis, for perchance there also, if we show ourselves, the servants of the Lord will be found.

38 After two days, then, was the birthday of the idol temple. John therefore, when all were clad in white, alone put on black raiment and went up into the temple. And they took him and essayed to kill him. But John said: Ye are mad to set upon me, a man that is the servant of the only God. And he gat him up upon an high pedestal and said unto them:

39 Ye run hazard, men of Ephesus, of being like in character to the sea: every river that floweth in and every spring that runneth down, and the rains, and waves that press upon each other, and torrents full of rocks are made salt together by the bitter telementt (MS. promise!) that is therein. So ye also remaining unchanged unto this day toward true godliness are become corrupted by your ancient rites of worship. How many wonders and healings of diseases have ye seen wrought through me? And yet are ye blinded in your hearts and cannot recover sight. What is it, then, O men of Ephesus? I have adventured now and come up even into this your idol temple. I will convict you of being most godless, and dead from the understanding of mankind. Behold, I stand here: ye all say that ye have a goddess, even Artemis: pray then unto her that I alone may die; or else I only, if ye are not able to do this, will call upon mine own god, and for your unbelief I will cause every one of you to die.

40 But they who had beforetime made trial of him and had seen dead men raised up, cried out: Slay us not so, we beseech thee, John. We know that thou canst do it. And John said to them: If then ye desire not to die, let that which ye worship be confounded, and wherefore it is confounded, that ye also may depart from your ancient error. For now is it time that either ye be converted by my God, or I myself die by your goddess; for I will pray in your presence and entreat my God that mercy be shown unto you.

41 And having so said he prayed thus: O God that art God above all that are called gods, that until this day hast been set at nought in the city of the Ephesians; that didst put into my mind to come into this place, whereof I never thought; that dost convict every manner of worship by turning men unto thee; at whose name every idol fleeth and every evil spirit and every unclean power; now also by the flight of the evil spirit here at thy name, even of him that deceiveth this great multitude, show thou thy mercy in this place, for they have been made to err.

42 And as John spake these things, immediately the altar of Artemis was parted into many pieces, and all the things that were dedicated in the temple fell, and [MS. that which seemed good to him] was rent asunder, and likewise of the images of the gods more than seven. And the half of the temple fell down, so that the priest was slain at one blow by the falling of the (?roof, ? beam). The multitude of the Ephesians therefore cried out: One is the God of John, one is the God that hath pity on us, for thou only art God: now are we turned to thee, beholding thy marvellous works! have mercy on us, O God, according to thy will, and save us from our great error! And some of them, lying on their faces, made supplication, and some kneeled and besought, and some rent their clothes and wept, and others tried to escape.

43 But John spread forth his hands, and being uplifted in soul, said unto the Lord: Glory be to thee, my Jesus, the only God of truth, for that thou dost gain (receive) thy servants by divers devices. And having so said, he said to the people: Rise up from the floor, ye men of Ephesus, and pray to my God, and recognize the invisible power that cometh to manifestation, and the wonderful works which are wrought before your eyes. Artemis ought to have succoured herself: her servant ought to have been helped of her and not to have died. Where is the power of the evil spirit? where are her sacrifices? where her birthdays? where her festivals? where are the garlands? where is all that sorcery and the poisoning (witchcraft) that is sister thereto?

44 But the people rising up from off the floor went hastily and cast down the rest of the idol temple, crying: The God of John only do we know, and him hereafter do we worship, since he hath had mercy upon us! And as John came down from thence, much people took hold of him, saying: Help us, O John! Assist us that do perish in vain! Thou seest our purpose: thou seest the multitude following thee and hanging upon thee in hope toward thy God. We have seen the way wherein we went astray when we lost him: we have seen our gods that were set up in vain: we have seen the great and shameful derision that is come to them: but suffer us, we pray thee, to come unto thine house and to be succoured without hindrance. Receive us that are in bewilderment.

45 And John said to them: Men (of Ephesus), believe that for your sakes I have continued in Ephesus, and have put off my journey unto Smyrna and to the rest of the cities, that there also the servants of Christ may turn to him. But since I am not yet perfectly assured concerning you, I have continued praying to my God and beseeching him that I should then depart from Ephesus when I have confirmed you in the faith: and whereas I see that this is come to pass and yet more is being fulfilled, I will not leave you until I have weaned you like children from the nurse's milk, and have set you upon a firm rock.

46 John therefore continued with them, receiving them in the house of Andromeus. And one of them that were gathered laid down the dead body of the priest of Artemis before the door [of the temple], for he was his kinsman, and came in quickly with the rest, saying nothing of it. John, therefore, after the discourse to the brethren, and the prayer and the thanksgiving (eucharist) and the laying of hands upon every one of the congregation, said by the spirit: There is one here who moved by faith in God hath laid down the priest of Artemis before the gate and is come in, and in the yearning of his soul, taking care first for himself, hath thought thus in himself: It is better for me to take thought for the living than for my kinsman that is dead: for I know that if I turn to the Lord and save mine own soul, John will not deny to raise up the dead also. And John arising from his place went to that into which that kinsman of the priest who had so thought was entered, and took him by the hand and said: Hadst thou this thought when thou camest unto me, my child? And he, taken with trembling and affright, said: Yes, lord, and cast himself at his feet. And John said: Our Lord is Jesus Christ, who will show his power in thy dead kinsman by raising him up.

47 And he made the young man rise, and took his hand and said: It is no great matter for a man that is master of great mysteries to continue wearying himself over small things: or what great thing is it to rid men of diseases of the body? And yet holding the young man by the hand he said: I say unto thee, child, go and raise the dead thyself, saying nothing but this only: John the servant of God saith to thee, Arise. And the young man went to his kinsman and said this only -and much people was with him- and entered in unto John, bringing him alive. And John, when he saw him

that was raised, said: Now that thou art raised, thou dost not truly live, neither art partaker or heir of the true life: wilt thou belong unto him by whose name and power thou wast raised? And now believe, and thou shall live unto all ages. And he forthwith believed upon the Lord Jesus and thereafter clave unto John.

[Another manuscript (Q. Paris Gr. 1468, of the eleventh century) has another form of this story. John destroys the temple of Artemis, and then 'we' go to Smyrna and all the idols are broken: Bucolus, Polycarp, and Andronicus are left to preside over the district. There were there two priests of Artemis, brothers, and one died. The raising is told much as in the older text, but more shortly.

'We' remained four years in the region, which was wholly converted, and then returned to Ephesus.]

48 Now on the next day John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brethren.

And a certain countryman who was admonished by his father not to take to himself the wife of a fellow labourer of his who threatened to kill him -this young man would not endure the admonition of his father, but kicked him and left him without speech (sc. dead). And John, seeing what had befallen, said unto the Lord: Lord, was it on this account that thou didst bid me come out hither to-day?

49 But the young man, beholding the violence (sharpness) of death, and looking to be taken, drew out the sickle that was in his girdle and started to run to his own abode; and John met him and said: Stand still, thou most shameless devil, and tell me whither thou runnest bearing a sickle that thirsteth for blood. And the young man was troubled and cast the iron on the ground, and said to him: I have done a wretched and barbarous deed and I know it, and so I determined to do an evil yet worse and more cruel, even to die myself at once. For because my father was alway curbing me to sobriety, that I should live without adultery, and chastely, I could not endure him to reprove me, and I kicked him and slew him, and when I saw what was done, I was hasting to the woman for whose sake I became my father's murderer, with intent to kill her and her husband, and myself last of all: for I could not bear to be seen of the husband of the woman, and undergo the judgement of death.

50 And John said to him: That I may not by going away and leaving you in danger give place to him that desireth to laugh and sport with thee, come thou with me and show me thy father, where he lieth. And if I raise him up for thee, wilt thou hereafter abstain from the woman that is become a snare to thee. And the young man said: If thou raisest up my father himself for me alive, and if I see him whole and continuing in life, I will hereafter abstain from her.

51 And while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth: Thou wretched man, didst thou not spare even the old age of thy father? And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said: Thou didst show me I was to set forth for this place, thou knewest that this would come to pass, from whom nothing can be hid of things done in life, that givest me power to work every cure and healing by thy will: now also give me this old man alive, for thou seest that his murderer is become his own judge: and spare him, thou only

Lord, that spared not his father (because he) counselled him for the best.

52 And with these words he came near to the old man and said: My Lord will not be weak to spread out his kind pity and his condescending mercy even unto thee: rise up therefore and give glory to God for the work that is come to pass at this moment. And the old man said: I arise, Lord. And he rose and sat up and said: I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end hast thou called me back, O man of the living God? (And John answered him: If) thou art raised only for the same end, it were better for thee to die; but raise thyself unto better things. And he took him and led him into the city, preaching unto him the grace of God, so that before he entered the gate the old man believed.

53 But the young man, when he beheld the unlooked-for raising of his father, and the saving of himself, took a sickle and mutilated himself, and ran to the house wherein he had his adulteress, and reproached her, saying: For thy sake I became the murderer of my father and of you two and of myself: there thou hast that which is alike guilty of all. For on me God hath had mercy, that I should know his power.

54 And he came back and told John in presence of the brethren what he had done. But John said to him: He that put it into thine heart, young man, to kill thy father and become the adulterer of another man's wife, the same made thee think it a right deed to take away also the unruly members. But thou shouldest have done away, not with the place of sin, but the thought which through those members showed itself harmful: for it is not the instruments that are injurious, but the unseen springs by which every shameful emotion is stirred and cometh to light. Repent therefore, my child, of this fault, and having learnt the wiles of Satan thou shalt have God to help thee in all the necessities of thy soul. And the young man kept silence and attended, having repented of his former sins, that he should obtain pardon from the goodness of God: and he did not separate from John.

55 When, then, these things had been done by him in the city of the Ephesians, they of Smyrna sent unto him saying: We hear that the God whom thou preachest is not envious, and hath charged thee not to show partiality by abiding in one place. Since, then, thou art a preacher of such a God, come unto Smyrna and unto the other cities, that we may come to know thy God, and having known him may have our hope in him.

[Q has the above story also, and continues with an incident which is also quoted in a different form (and not as from these Acts) by John Cassian. Q has it thus:

Now one day as John was seated, a partridge flew by and came and played in the dust before him; and John looked on it and wondered. And a certain priest came, who was one of his hearers, and came to John and saw the partridge playing in the dust before him, and was offended in himself and said: Can such and so great a man take pleasure in a partridge playing in the dust? But John perceiving in the spirit the thought of him, said to him: It were better for thee also, my child, to look at a partridge playing in the dust and not to defile thyself with shameful and profane practices: for he who awaiteth the conversion and repentance of all men hath brought thee here on this account: for I have no need of a partridge playing in the dust. For the partridge is thine own soul.

Then the elder, hearing this and seeing that he was not bidden, but that the apostle of Christ had told him all that was in his heart, fell on his face on the earth and cried aloud, saying: Now know I that God dwelleth in thee, O blessed John! for he that tempteth thee tempteth him that cannot be tempted. And he entreated him to pray for him. And he instructed him and delivered him the rules (canons) and let him go to his house, glorifying God that is over all.

Cassian, Collation XXIV. 21, has it thus:

It is told that the most blessed Evangelist John, when he was gently stroking a partridge with his hands, suddenly saw one in the habit of a hunter coming to him. He wondered that a man of such repute and fame should demean himself to such small and humble amusements, and said: Art thou that John whose eminent and widespread fame hath enticed me also with great desire to know thee? Why then art thou taken up with such mean amusements? The blessed John said to him: What is that which thou carriest in thy hands? A bow, said he. And why, said he, dost thou not bear it about always stretched? He answered him: I must not, lest by constant bending the strength of its vigour be wrung and grow soft and perish, and when there is need that the arrows be shot with much strength at some beast, the strength being lost by excess of continual tension, a forcible blow cannot be dealt. Just so, said the blessed John, let not this little and brief relaxation of my mind offend thee, young man, for unless it doth sometimes ease and relax by some remission the force of its tension, it will grow slack through unbroken rigour and will not be able to obey the power of the Spirit.

The only common point of the two stories is that St. John amuses himself with a partridge, and a spectator thinks it unworthy of him. The two morals differ wholly. The amount of text lost here is of quite uncertain length. It must have told of the doings at Smyrna, and also, it appears, at Laodicca (see the title of the next section). One of the episodes must have been the conversion of a woman of evil life (see below, 'the harlot that was chaste ')-]

Our best manuscript prefixes a title to the next section:

From Laodicca to Ephesus the second time.

58 Now when some long time had passed, and none of the brethren had been at any time grieved by John, they were then grieved because he had said: Brethren, it is now time for me to go to Ephesus (for so have I agreed with them that dwell there) lest they become slack, now for a long time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsaketh us.

But when they heard this from him, the brethren lamented because they were to be parted from him. And John said: Even if I be parted from you, yet Christ is always with you: whom if ye love purely ye will have his fellowship without reproach, for if he be loved, he preventeth (anticipateth) them that love him.

59 And having so said, and bidden farewell to them, and left much money with the brethren for distribution, he went forth unto Ephesus, while all the brethren lamented and groaned. And there accompanied him, of Ephesus, both Andronicus and Drusiana and Lycomedes and Cleobius and their families. And there followed him Aristobula also, who had heard that her husband Tertullus had died on the way, and Aristippus with Xenophon, and the harlot that was chaste, and many

others, whom he exhorted at all times to cleave to the Lord, and they would no more be parted from him.

60 Now on the first day we arrived at a deserted inn, and when we were at a loss for a bed for John, we saw a droll matter. There was one bedstead lying somewhere there without coverings, whereon we spread the cloaks which we were wearing, and we prayed him to lie down upon it and rest, while the rest of us all slept upon the floor. But he when he lay down was troubled by the bugs, and as they continued to become yet more troublesome to him, when it was now about the middle of the night, in the hearing of us all he said to them: I say unto you, O bugs, behave yourselves, one and all, and leave your abode for this night and remain quiet in one place, and keep your distance from the servants of God. And as we laughed, and went on talking for some time, John addressed himself to sleep; and we, talking low, gave him no disturbance (or, thanks to him we were not disturbed).

61 But when the day was now dawning I arose first, and with me Verus and Andronicus, and we saw at the door of the house which we had taken a great number of bugs standing, and while we wondered at the great sight of them, and all the brethren were roused up because of them, John continued sleeping. And when he was awaked we declared to him what we had seen. And he sat up on the bed and looked at them and said: Since ye have well behaved yourselves in hearkening to my rebuke, come unto your place. And when he had said this, and risen from the bed, the bugs running from the door hasted to the bed and climbed up by the legs thereof and disappeared into the joints. And John said again: This creature hearkened unto the voice of a man, and abode by itself and was quiet and trespassed not; but we which hear the voice and commandments of God disobey and are light-minded: and for how long?

62 After these things we came to Ephesus: and the brethren there, who had for a long time known that John was coming, ran together to the house of Andronicus (where also he came to lodge), handling his feet and laying his hands upon their own faces and kissing them (and many rejoiced even to touch his vesture, and were healed by touching the clothes of the holy apostle. [So the Latin, which has this section; the Greek has: so that they even touched his garments).]

63 And whereas there was great love and joy unsurpassed among the brethren, a certain one, a messenger of Satan, became enamoured of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said: It is not possible for thee to obtain that woman, seeing that for a long time she has even separated herself from her husband for godliness' sake. Art thou only ignorant that Andronicus, not being aforetime that which now he is, a God-fearing man, shut her up in a tomb, saying: Either I must have thee as the wife whom I had before, or thou shalt die. And she chose rather to die than to do that foulness. If, then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even persuaded him to be of the same mind as herself, will she consent to thee desiring to be her seducer? depart from this madness which hath no rest in thee: give up this deed which thou canst not bring to accomplishment.

64 But his familiar friends saying these things to him did not convince him, but with shamelessness he courted her with messages; and when he learnt the insults and disgraces which she returned, he spent his life in melancholy (or better, she, when she learnt of this disgrace and insult at his hand, spent her life in heaviness). And after two days Drusiana took to her bed from heaviness, and was in a fever and said: Would that I had not now come home to my native place, I that have

become an offence to a man ignorant of godliness! for if it were one who was filled with the word of God, he would not have gone to such a pitch of madness. But now (therefore) Lord, since I am become the occasion of a blow unto a soul devoid of knowledge, set me free from this chain and remove me unto thee quickly. And in the presence of John, who knew nothing at all of such a matter, Drusiana departed out of life not wholly happy, yea, even troubled because of the spiritual hurt of the man.

65 But Andronicus, grieved with a secret grief, mourned in his soul, and wept openly, so that John checked him often and said to him: Upon a better hope hath Drusiana removed out of this unrighteous life. And Andronicus answered him: Yea, I am persuaded of it, O John, and I doubt not at all in regard of trust in my God: but this very thing do I hold fast, that she departed out of life pure.

66 And when she was carried forth, John took hold on Andronicus, and now that he knew the cause, he mourned more than Andronicus. And he kept silence, considering the provocation of the adversary, and for a space sat still. Then, the brethren being gathered there to hear what word he would speak of her that was departed, he began to say:

67 When the pilot that voyageth, together with them that sail with him, and the ship herself, arriveth in a calm and stormless harbour, then let him say that he is safe. And the husbandman that hath committed the seed to the earth, and toiled much in the care and protection of it, let him then take rest from his labours, when he layeth up the seed with manifold increase in his barns. Let him that enterpriseth to run in the course, then exult when he beareth home the prize. Let him that inscribeth his name for the boxing, then boast himself when he receiveth the crowns: and so in succession is it with all contests and crafts, when they do not fail in the end, but show themselves to be like that which they promised (corrupt).

68 And thus also I think is it with the faith which each one of us practiseth, that it is then discerned whether it be indeed true, when it continueth like itself even until the end of life. For many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, prime of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretence, and other such obstacles, as many as there are in this life: as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they that strive in the games 'just do not win', and they that exercise crafts are hindered by the divers difficulties of them.

69 But before all things it is needful that the believer should look before at his ending and understand it in what manner it will come upon him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here, and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great when he hath accomplished every promise of the war, and a physician as excellent when he hath succeeded in every cure, and a soul as full of faith and worthy (or receptive) of God when it hath paid its promise in full: not that soul which began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which hath longed after the things of time more than those of eternity, nor that which exchangeth those that endure

not, nor that which hath honoured the works of dishonour that deserve shame, nor that which taketh pledges of Satan, nor that which hath received the serpent into its own house, nor that which suffereth reproach for God's sake and then is [not] ashamed, nor that which with the mouth saith yea, but indeed approveth not itself: but that which hath prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigour of body or wrath.

70 And as John was discoursing yet further unto the brethren that they should despise temporal things in respect of the eternal, he that was enamoured of Drusiana, being inflamed with an horrible lust and possession of the many-shaped Satan, bribed the steward of Andronicus who was a lover of money with a great sum: and he opened the tomb and gave him opportunity to wreak the forbidden thing upon the dead body. Not having succeeded with her when alive, he was still importunate after her death to her body, and said: If thou wouldst not have to do with me while thou livedst, I will outrage thy corpse now thou art dead. With this design, and having managed for himself the wicked act by means of the abominable steward, he rushed with him to the sepulchre; they opened the door and began to strip the grave-clothes from the corpse, saying: What art thou profited, poor Drusiana? couldest thou not have done this in life, which perchance would not have grieved thee, hadst thou done it willingly?

71 And as these men were speaking thus, and only the accustomed shift now remained on her body, a strange spectacle was seen, such as they deserve to suffer who do such deeds. A serpent appeared from some quarter and dealt the steward a single bite and slew him: but the young man it did not strike; but coiled about his feet, hissing terribly, and when he fell mounted on his body and sat upon him.

72 Now on the next day John came, accompanied by Andronicus and the brethren, to the sepulchre at dawn, it being now the third day from Drusiana's death, that we might break bread there. And first, when they set out, the keys were sought for and could not be found; but John said to Andronicus: It is quite right that they should be lost, for Drusiana is not in the sepulchre; nevertheless, let us go, that thou mayest not be neglectful, and the doors shall be opened of themselves, even as the Lord hath done for us many such things.

73 And when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling: and John, when he saw him, cried out and said: Art thou come before us hither too, beautiful one? and for what cause? And we heard a voice saying to him: For Drusiana's sake, whom thou art to raise up-for I was within a little of finding her -and for his sake that lieth dead beside her tomb. And when the beautiful one had said this unto John he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulchre, saw a young man-even Callimachus, one of the chief of the Ephesians-and a huge serpent sleeping upon him, and the steward of Andronicus, Fortunatus by name, lying dead. And at the sight of the two he stood perplexed, saying to the brethren: What meaneth such a sight? or wherefore hath not the Lord declared unto me what was done here, he who hath never neglected me?

74 And Andronicus seeing those corpses, leapt up and went to Drusiana's tomb, and seeing her lying in her shift only, said to John: I understand what has happened, thou blessed servant of God, John. This Callimachus was enamoured of my sister; and because he never won her, though he

often assayed it, he hath bribed this mine accursed steward with a great sum, perchance designing, as now we may see, to fulfil by his means the tragedy of his conspiracy, for indeed Callimachus avowed this to many, saying: If she will not consent to me when living, she shall be outraged when dead. And it may be, master, that the beautiful one knew it and suffered not her body to be insulted, and therefore have these died who made that attempt. And can it be that the voice that said unto thee, 'Raise up Drusiana', foreshowed this? because she departed out of this life in sorrow of mind. But I believe him that said that this is one of the men that have gone astray; for thou wast bidden to raise him up: for as to the other, I know that he is unworthy of salvation. But this one thing I beg of thee: raise up Callimachus first, and he will confess to us what is come about.

75 And John, looking upon the body, said to the venomous beast: Get thee away from him that is to be a servant of Jesus Christ; and stood up and prayed over him thus: O God whose name is glorified by us, as of right: O God who subduest every injurious force: O God whose will is accomplished, who alway hearest us: now also let thy gift be accomplished in this young man; and if there be any dispensation to be wrought through him, manifest it unto us when he is raised up. And straightway the young man rose up, and for a whole hour kept silence.

76 But when he came to his right senses, John asked of him about his entry into the sepulchre, what it meant, and learning from him that which Andronicus had told him, namely, that he was enamoured of Drusiana, John inquired of him again if he had fulfilled his foul intent, to insult a body full of holiness. And he answered him: How could I accomplish it when this fearful beast struck down Fortunatus at a blow in my sight: and rightly, since he encouraged my frenzy, when I was already cured of that unreasonable and horrible madness: but me it stopped with affright, and brought me to that plight in which ye saw me before I arose. And another thing yet more wondrous I will tell thee, which yet went nigh to slay and was within a little of making me a corpse. When my soul was stirred up with folly and the uncontrollable malady was troubling me, and I had now torn away the grave-clothes in which she was clad, and I had then come out of the grave and laid them as thou seest, I went again to my unholy work: and I saw a beautiful youth covering her with his mantle, and from his eyes sparks of light came forth unto her eyes; and he uttered words to me, saying: Callimachus, die that thou mayest live. Now who he was I knew not, O servant of God; but that now thou hast appeared here, I recognize that he was an angel of God, that I know well; and this I know of a truth that it is a true God that is proclaimed by thee, and of it I am persuaded. But I beseech thee, be not slack to deliver me from this calamity and this fearful crime, and to present me unto thy God as a man deceived with a shameful and foul deceit. Beseeching help therefore of thee, I take hold on thy feet. I would become one of them that hope in Christ, that the voice may prove true which said to me, 'Die that thou mayest live': and that voice hath also fulfilled its effect, for he is dead, that faithless, disorderly, godless one, and I have been raised by thee, I who will be faithful, God-fearing, knowing the truth, which I entreat thee may be shown me by thee.

77 And John, filled with great gladness and perceiving the whole spectacle of the salvation of man, said: What thy power is, Lord Jesu Christ, I know not, bewildered as I am at thy much compassion and boundless long-suffering. O what a greatness that came down into bondage! O unspeakable liberty brought into slavery by us! O incomprehensible glory that is come unto us! thou that hast kept the dead tabernacle safe from insult; that hast redeemed the man that stained himself with blood and chastened the soul of him that would defile the corruptible body; Father that hast had

pity and compassion on the man that cared not for thee; We glorify thee, and praise and bless and thank thy great goodness and long-suffering, O holy Jesu, for thou only art God, and none else: whose is the might that cannot be conspired against, now and world without end. Amen.

78 And when he had said this John took Callimachus and saluted (kissed) him, saying: Glory be to our God, my child, who hath had mercy on thee, and made me worthy to glorify his power, and thee also by a good course to depart from that thine abominable madness and drunkenness, and hath called thee unto his own rest and unto renewing of life.

79 But Andronicus, beholding the dead Callimachus raised, besought John, with the brethren, to raise up Drusiana also, saying: O John, let Drusiana arise and spend happily that short space (of life) which she gave up through grief about Callimachus, when she thought she had become a stumbling block to him: and when the Lord will, he shall take her again to himself. And John without delay went unto her tomb and took her hand and said: Upon thee that art the only God do I call, the more than great, the unutterable, the incomprehensible: unto whom every power of principalities is subjected: unto whom all authority boweth: before whom all pride falleth down and keepeth silence: whom devils hearing of tremble: whom all creation perceiving keepeth its bounds. Let thy name be glorified by us, and raise up Drusiana, that Callimachus may yet more be confirmed unto thee who dispensest that which unto men is without a way and impossible, but to thee only possible, even salvation and resurrection: and that Drusiana may now come forth in peace, having about her not any the least hindrance -now that the young man is turned unto thee- in her course toward thee.

80 And after these words John said unto Drusiana: Drusiana, arise. And she arose and came out of the tomb; and when she saw herself in her shift only, she was perplexed at the thing, and learned the whole accurately from Andronicus, the while John lay upon his face, and Callimachus with voice and tears glorified God, and she also rejoiced, glorifying him in like manner.

81 And when she had clothed herself, she turned and saw Fortunatus lying, and said unto John: Father, let this man also rise, even if he did assay to become my betrayer. But Callimachus, when he heard her say that, said: Do not, I beseech thee, Drusiana, for the voice which I heard took no thought of him, but declared concerning thee only, and I saw and believed: for if he had been good, perchance God would have had mercy on him also and would have raised him by means of the blessed John: he knew therefore that the man was come to a bad end [Lat. he judged him worthy to die whom he did not declare worthy to rise again]. And John said to him: We have not learned, my child, to render evil for evil: for God, though we have done much ill and no good toward him, hath not given retribution unto us, but repentance, and though we were ignorant of his name he did not neglect us but had mercy on us, and when we blasphemed him, he did not punish but pitied us, and when we disbelieved him he bore us no grudge, and when we persecuted his brethren he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come unto him, as he hath thee also, my son Callimachus, and not remembering thy former evil hath made thee his servant, waiting upon his mercy. Wherefore if thou allowest not me to raise up Fortunatus, it is for Drusiana so to do.

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82 And she, delaying not, went with rejoicing of spirit and soul unto the body of Fortunatus and said: Jesu Christ, God of the ages, God of truth, that hast granted me to see wonders and signs, and given to me to become partaker of thy name; that didst breathe thyself into me with thy many-shaped countenance, and hadst mercy on me in many ways; that didst protect me by thy great goodness when I was oppressed by Andronicus that was of old my husband; that didst give me thy servant Andronicus to be my brother; that hast kept me thine handmaid pure unto this day; that didst raise me up by thy servant John, and when I was raised didst show me him that was made to stumble free from stumbling; that hast given me perfect rest in thee, and lightened me of the secret madness; whom I have loved and affectioned: I pray thee, O Christ, refuse not thy Drusiana that asketh thee to raise up Fortunatus, even though he assayed to become my betrayer.

83 And taking the hand of the dead man she said: Rise up, Fortunatus, in the name of our Lord Jesus Christ. And Fortunatus arose, and when he saw John in the sepulchre, and Andronicus, and Drusiana raised from the dead, and Callimachus a believer, and the rest of the brethren glorifying God, he said: O, to what have the powers of these clever men attained! I did not want to be raised, but would rather die, so as not to see them. And with these words he fled and went out of the sepulchre.

84 And John, when he saw the unchanged mind (soul) of Fortunatus, said: O nature that is not changed for the better! O fountain of the soul that abideth in foulness! O essence of corruption full of darkness! O death exulting in them that are thine! O fruitless tree full of fire! O tree that bearest coals for fruit! O matter that dwellest with the madness of matter (al. O wood of trees full of unwholesome shoots) and neighbour of unbelief! Thou hast proved who thou art, and thou art always convicted, with thy children. And thou knowest not how to praise the better things: for thou hast them not. Therefore, such as is thy way (?fruit), such also is thy root and thy nature. Be thou destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts) their life, their conversation, from their business, their occupations, their counsel, from the resurrection unto (or rest in) God, from their sweet savour wherein thou wilt share, from their faith, their prayers, from the holy bath, from the eucharist, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness: from all these, thou most unholy Satan, enemy of God, shall Jesus Christ our God and of all that are like thee and have thy character, make thee to perish.

85 And having thus said, John prayed, and took bread and bare it into the sepulchre to break it; and said: We glorify thy name, which converteth us from error and ruthless deceit: we glorify thee who hast shown before our eyes that which we have seen: we bear witness to thy loving-kindness which appeareth in divers ways: we praise thy merciful name, O Lord (we thank thee), who hast convicted them that are convicted of thee: we give thanks to thee, O Lord Jesu Christ, that we are persuaded of thy which is unchanging: we give thanks to thee who hadst need of our nature that should be saved: we give thanks to thee that hast given us this sure , for thou art alone, both now

and ever. We thy servants give thee thanks, O holy one, who are assembled with intent and are gathered out of the world (or risen from death).

86 And having so prayed and given glory to God, he went out of the sepulchre after imparting unto all the brethren of the eucharist of the Lord. And when he was come unto Andronicus' house he said to the brethren: Brethren, a spirit within me hath divined that Fortunatus is about to die of blackness (poisoning of the blood) from the bite of the serpent; but let some one go quickly and learn if it is so indeed. And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart: and came and told John that he had been dead three hours. And John said: Thou hast thy child, O devil.

'John therefore was with the brethren rejoicing in the Lord.' This sentence is in the best manuscript. In Bonnet's edition It introduces the last section of the Acts, which follows immediately in the manuscript. It may belong to either episode. The Latin has: And that day he spent joyfully with the brethren.

There cannot be much of a gap between this and the next section, which is perhaps the most interesting in the Acts.

The greater part of this episode is preserved only in one very corrupt fourteenth-century manuscript at Vienna. Two important passages (93-5 (part) and 97-8 (part)) were read at the Second Nicene Council and are preserved in the Acts thereof: a few lines of the Hymn are also cited in Latin by Augustine (Ep. 237 (253) to Ceretius): he found it current separately among the Priscillianists. The whole discourse is the best popular exposition we have of the Docetic view of our Lord's person.

87 Those that were present inquired the cause, and were especially perplexed, because Drusiana had said: The Lord appeared unto me in the tomb in the likeness of John, and in that of a youth. Forasmuch, therefore, as they were perplexed and were, in a manner, not yet stablished in the faith, so as to endure it steadfastly, John said (or John bearing it patiently, said):

88 Men and brethren, ye have suffered nothing strange or incredible as concerning your perception of the , inasmuch as we also, whom he chose for himself to be apostles, were tried in many ways: I, indeed, am neither able to set forth unto you nor to write the things which I both saw and heard: and now is it needful that I should fit them for your hearing; and according as each of you is able to contain it I will impart unto you those things whereof ye are able to become hearers, that ye may see the glory that is about him, which was and is, both now and for ever.

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

89 And so when we had brought the ship to land, we saw him also helping along with us to settle the ship: and when we departed from that place, being minded to follow him, again he was seen of

me as having rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what that which we had seen should mean. And after that, as we followed him, both of us were by little and little perplexed as we considered the matter. Yet unto me there then appeared this yet more wonderful thing: for I would try to see him privily, and I never at any time saw his eyes closing (winking), but only open. And oft-times he would appear to me as a small man and uncomely, and then againt as one reaching unto heaven. Also there was in him another marvel: when I sat at meat he would take me upon his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like unto stones, so that I was perplexed in myself and said: Wherefore is this so unto me? And as I considered this, he . .

90 And at another time he taketh with him me and James and Peter unto the mountain where he was wont to pray, and we saw in him a light such as it is not possible for a man that useth corruptible (mortal) speech to describe what it was like. Again in like manner he bringeth us three up into the mountain, saying: Come ye with me. And we went again: and we saw him at a distance praying. I, therefore, because he loved me, drew nigh unto him softly, as though he could not see me, and stood looking upon his hinder parts: and I saw that he was not in any wise clad with garments, but was seen of us naked, and not in any wise as a man, and that his feet were whiter than any snow, so that the earth there was lighted up by his feet, and that his head touched the heaven: so that I was afraid and cried out, and he, turning about, appeared as a man of small stature, and caught hold on my beard and pulled it and said to me: John, be not faithless but believing, and not curious. And I said unto him: But what have I done, Lord? And I say unto you, brethren, I suffered so great pain in that place where he took hold on my beard for thirty days, that I said to 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 me: Let it be thine henceforth not to tempt him that cannot be tempted.

91 But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them and leave the Lord alone. And I went, and they both said unto me: He (the old man) that was speaking with the Lord upon the top of the mount, who was he? for we heard both of them speaking. And I, having in mind his great grace, and his unity which hath many faces, and his wisdom which without ceasing looketh upon us, said: That shall ye learn if ye inquire of him.

92 Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched (or watched from beneath my mantle) what he should do: and first I heard him say: John, go thou to sleep. And I thereon feigning to sleep saw another like unto him [sleeping], whom also I heard say unto my Lord: Jesus, they whom thou hast chosen believe not yet on thee (or do they not yet, &c.?). And my Lord said unto him: Thou sayest well: for they are men.

93 Another glory also will I tell you, brethren: Sometimes when I would lay hold on him, I met with a material and solid body, and at other times, again, when I felt him, the substance was immaterial and as if it existed not at all. And if at any time he were bidden by some one of the Pharisees and went to the bidding, we went with him, and there was set before each one of us a loaf by them that had bidden us, and with us he also received one; and his own he would bless and part it among

us: and of that little every one was filled, and our own loaves were saved whole, so that they which bade him were amazed. And oftentimes when I walked with him, I desired to see the print of his foot, whether it appeared on the earth; for I saw him as it were lifting himself up from the earth: and I never saw it. And these things I speak unto you, brethren, for the encouragement of your faith toward him; for we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are unspeakable and, it may be, cannot at all be either uttered or heard.

94 Now before he was taken by the lawless Jews, who also were governed by (had their law from) the lawless serpent, he gathered all of us together and said: Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst he said: Answer Amen unto me. He began, then, to sing an hymn and to say:

Glory be to thee, Father.

And we, going about in a ring, answered him: Amen.

Glory be to thee, Word: Glory be to thee, Grace. Amen.

Glory be to thee, Spirit: Glory be to thee, Holy One:

Glory be to thy glory. Amen.

We praise thee, O Father; we give thanks to thee, O Light, wherein darkness

dwelleth not. Amen.

95 Now whereas (or wherefore) 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 wounded, and I would wound. 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 thought, being wholly thought. Amen.

I would be washed, and I would wash. Amen.

Grace danceth. I would pipe; dance ye all. Amen.

I would mourn: lament ye all. Amen.

The number Eight (lit. one ogdoad) singeth praise with us. Amen.

The number Twelve danceth on high. Amen.

The Whole on high hath part in our dancing. Amen.

Whoso danceth not, knoweth not what cometh to pass. Amen.

I would flee, and I would stay. Amen.

I would adorn, and I would be adorned. Amen.

I would be united, and I would unite. Amen.

A house I have not, and I have houses. Amen.

A place I have not, and I have places. Amen.

A temple I have not, and I have temples. Amen.

A lamp am I to thee that beholdest me. Amen.

A mirror am I to thee that perceivest me. Amen.

A door am I to thee that knockest at me. Amen.

A way am I to thee a wayfarer. .

96 Now answer thou (or as thou respondest) unto my dancing. Behold thyself in me who speak, and seeing 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 about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep tune with holy souls. In me know thou the word of wisdom. Again with me say thou: Glory be to thee, Father; glory to thee, Word; glory to thee, Holy Ghost. And if thou wouldst know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say: Glory be to thee, Father. Amen.

97 Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God.

98 And having thus spoken, he showed me a cross of light fixed (set up), and about the cross a great multitude, not having one form: and in it (the cross) was one form and one likenesst [so the MS.; I would read: and therein was one form and one likeness: and in the cross another multitude,

not having one form]. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me: John, it is needful that one should hear these things from me, for I have need of one that will hear. This cross of light is sometimes called the (or a) word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men: but that which it is in truth, as conceived of in itself and as spoken of unto you (MS. us), it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony [this last clause in the MS. is joined to the next: 'and being wisdom in harmony']. There are of the right hand and the left, powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

99 This cross, then, is that which fixed all things apart (al. joined all things unto itself) by the (or a) word, and separate off the things that are from those that are below (lit. the things from birth and below it), and then also, being one, streamed forth into all things (or, made all flow forth. I suggested: compacted all into). But this is not the cross of wood which thou wilt see when thou goest down hence: neither am I he that is on the cross, whom now thou seest not, but only hearest his (or a) voice. I was reckoned to be that which I am not, not being what I was unto many others: but they will call me (say of me) something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen .

100 Now the multitude of one aspect (al. of one aspect) that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature (or the upper nature) is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am (or was): but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I thee as I am with myself. For from me thou art that (which I am). Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

101 Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else. Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth, that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising (al. slaying al. rest) of the (or a) Word (Logos), the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing (fixing) of the Word, the death of the Word. And so speak I, separating off the

manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.

102 When he had spoken unto me these things, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And when I went down I laughed them all to scorn, inasmuch as he had told me the things which they have said concerning him; holding fast this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation.

103 Having therefore beheld, brethren, the grace of the Lord and his kindly affection toward us, let us worship him as those unto whom he hath shown mercy, not with our fingers, nor our mouth, nor our tongue, nor with any part whatsoever of our body, but with the disposition of our soul -even him who became a man apart from this body: and let us watch because (or we shall find that) now also he keepeth ward over prisons for our sake, and over tombs, in bonds and dungeons, in reproaches and insults, by sea and on dry land, in scourgings, condemnations, conspiracies, frauds, punishments, and in a word, he is with all of us, and himself suffereth with us when we suffer, brethren. When he is called upon by each one of us, he endureth not to shut his ears to us, but as being everywhere he hearkeneth to all of us; and now both to me and to Drusiana, -forasmuch as he is the God of them that are shut upbringing us help by his own compassion.

104 Be ye also persuaded, therefore, beloved, that it is not a man whom I preach unto you to worship, but God unchangeable, God invincible, God higher than all authority and all power, and elder and mightier than all angels and creatures that are named, and all aeons. If then ye abide in him, and are builded up in him, ye shall possess your soul indestructible.

105 And when he had delivered these things unto the brethren, John departed, with Andronicus, to walk. And Drusiana also followed afar off with all the brethren, that they might behold the acts that were done by him, and hear his speech at all times in the Lord.

The remaining episode which is extant in the Greek is the conclusion of the book, the Death or Assumption of John. Before it must be placed the stories which we have only in the Latin (of 'Abdias' and another text by 'Mellitus', i.e. Melito), and the two or three isolated fragments.

(Lat. XIV.) Now on the next (or another) day Craton, a philosopher, had proclaimed in the market-place that he would give an example of the contempt of riches: and the spectacle was after this manner. He had persuaded two young men, the richest of the city, who were brothers, to spend their whole inheritance and buy each of them a jewel, and these they brake in pieces publicly in the sight of the people. And while they were doing this, it happened by chance that the apostle passed by. And calling Craton the philosopher to him, he said: That is a foolish despising of the world which is praised by the mouths of men, but long ago condemned by the judgement of God. For as that is a vain medicine whereby the disease is not extirpated, so is it a vain teaching by which the faults of souls and of conduct are not cured. But indeed my master taught a youth who desired to attain to eternal life, in these words; saying that if he would be perfect, he should sell all his goods and give to the poor, and so doing he would gain treasure in heaven and find the life that has no ending. And Craton said to him: Here the fruit of covetousness is set forth in the midst of men, and hath been broken to pieces. But if God is indeed thy master and willeth this to be, that the sum of the price of these jewels should be given to the poor, cause thou the gems to

be restored whole, that what I have done for the praise of men, thou mayest do for the glory of him whom thou callest thy master. Then the blessed John gathered together the fragments of the gems, and holding them in his hands, lifted up his eyes to heaven and said: Lord Jesu Christ, unto whom nothing is impossible: who when the world was broken by the tree of concupiscence, didst restore it again in thy faithfulness by the tree of the cross: who didst give to one born blind the eyes which nature had denied him, who didst recall Lazarus, dead and buried, after the fourth day unto the light; and has subjected all diseases and all sicknesses unto the word of thy power: so also now do with these precious stones which these, not knowing the fruits of almsgiving, have broken in pieces for the praise of men: recover thou them, Lord, now by the hands of thine angels, that by their value the work of mercy may be fulfilled, and make these men believe in thee the unbegotten Father through thine only-begotten Son Jesus Christ our Lord, with the Holy Ghost the illuminator and sanctifier of the whole Church,

world without end. And when the faithful who were with the apostle had answered and said Amen, the fragments of the gems were forthwith so joined in one that no mark at all that they had been broken remained in them. And Craton the philosopher, with his disciples, seeing this, fell at the feet of the apostle and believed thenceforth (or immediately) and was baptized, with them all, and began himself publicly to preach the faith of our Lord Jesus Christ.

XV. Those two brothers, therefore, of whom we spake, sold the gems which they had bought by the sale of their inheritance and gave the price to the poor; and thereafter a very great multitude of believers began to be joined to the apostle.

And when all this was done, it happened that after the same example, two honourable men of the city of the Ephesian sold all their goods and distributed them to the needy, and followed the apostle as he went through the cities preaching the word of God. But it came to pass, when they entered the city of Pergamum, that they saw their servants walking abroad arrayed in silken raiment and shining with the glory of this world: whence it happened that they were pierced with the arrow of the devil and became sad, seeing themselves poor and clad with a single cloak while their own servants were powerful and prosperous. But the apostle of Christ, perceiving these wiles of the devil, said: I see that ye have changed your minds and your countenances on this account, that, obeying the teaching of my Lord Jesus Christ, ye have given all ye had to the poor. Now, if ye desire to recover that which ye formerly possessed of gold, silver, and precious stones, bring me some straight rods, each of you a bundle. And when they had done so, he called upon the name of the Lord Jesus Christ, and thev were turned into gold. And the apostle said to them: Bring me small stones from the seashore. And when they had done this also, he called upon the majesty of the Lord, and all the pebbles were turned into gems. Then the blessed John turned to those men and said to them: Go about to the goldsmiths and jewellers for seven days, and when ye have proved that these are true gold and true jewels, tell me. And they went, both of them, and after seven days returned to the apostle, saying: Lord, we have gone about the shops of all the goldsmiths, and they have all said that they never saw such pure gold. Likewise the jewellers have said the same, that they never saw such excellent and precious gems.

XVI. Then the holy John said unto them: Go, and redeem to you the lands which ye have sold, for ye have lost the estates of heaven. Buy yourselves silken raiment, that for a time ye may shine like the rose which showeth its fragrance and redness and suddenly fadeth away. For ye sighed at

beholding your servants and groaned that ye were become poor. Flourish, therefore, that ye may fade: be rich for the time, that ye may be beggars for ever. Is not the Lord's hand able to make riches overflowing and unsurpassably glorious? but he hath appointed a conflict for souls, that they may believe that they shall have eternal riches, who for his name's sake have refused temporal wealth. Indeed, our master told us concerning a certain rich man who feasted every day and shone with gold and purple, at whose door lay a beggar, Lazarus, who desired to receive even the crumbs that fell from his table, and no man gave unto him. And it came to pass that on one day they died, both of them, and that beggar was taken into the rest which is in Abraham's bosom, but the rich man was cast into flaming fire: out of which he lifted up his eyes and saw Lazarus, and prayed him to dip his finger in water and cool his mouth for he was tormented in the flames. And Abraham answered him and said: Remember, son, that thou receivedst good things in thy life, but this Lazarus likewise evil things. Wherefore rightly is he now comforted while thou art tormented, and besides all this, a great gulf is fixed between you and us, so that neither can they come thence hither, nor hither thence. But he answered: I have five brethren: I pray that some one may go to warn them, that they come not into this flame. And Abraham said to him: They have Moses and the prophets, let them hear them. To that he answered: Lord, unless one rise up again, they will not believe. Abraham said to him: If they believe not Moses and the prophets, neither will they believe, if one rise again. And these words our Lord and Master confirmed by examples of mighty works: for when they said to him: Who hath come hither from thence, that we may believe him? he answered: Bring hither the dead whom ye have. And when they had brought unto him a young man which was dead (Ps.-Mellitus: three dead corpses), he was waked up by him as one that sleepeth, and confirmed all his words.

But wherefore should I speak of my Lord, when at this present there are those whom in his name and in your presence and sight I have raised from the dead: in whose name ye have seen palsied men healed, lepers cleansed, blind men enlightened, and many delivered from evil spirits ? But the riches of these mighty works they cannot have who have desired to have earthly wealth. Finally, when ye yourselves went unto the sick and called upon the name of Jesus Christ, they were healed: ye did drive out devils and restore light to the blind. Behold, this grace is taken from you, and ye are become wretched, who were mighty and great. And where as there was such fear of you upon the devils that at your bidding they left the men whom they possessed, now ye will be in fear of the devils. For he that loveth money is the servant of Mammon: and Mammon is the name of a devil who is set over carnal gains, and is the master of them that love the world. But even the lovers of the world do not possess riches, but are possessed of them. For it is out of reason that for one belly there should be laid up so much food as would suffice a thousand, and for one body so many garments as would furnish clothing for a thousand men. In vain, therefore, is that stored up which cometh not into use, and for whom it is kept, no man knoweth, as the Holy Ghost saith by the prophet: In vain is every man troubled who heapeth up riches and knoweth not for whom he gathereth them. Naked did our birth from women bring us into this light, destitute of food and drink: naked will the earth receive us which brought us forth. We possess in common the riches of the heaven, the brightness of the sun is equal for the rich and the poor, and likewise the light of the moon and the stars, the softness of the air and the drops of rain, and the gate of the church and the fount of sanctification and the forgiveness of sins, and the sharing in the altar, and the eating of the body and drinking of the blood of Christ, and the anointing of the chrism, and the grace of the giver, and the visitation of the Lord, and the pardon of sin: in all these the dispensing of the Creator

is equal, without respect of persons. Neither doth the rich man use these gifts after one manner and the poor after another.

But wretched and unhappy is the man who would have something more than sufficeth him: for of this come heats of fevers rigours of cold, divers pains in all the members of the body, and he can neither be fed with food nor sated with drink, that covetousness may learn that money will not profit it, which being laid up bringeth to the keepers thereof anxiety by day and night, and suffereth them not even for an hour to be quiet and secure. For while they guard their houses against thieves, till their estate, ply the plough, pay taxes, build storehouses, strive for gain, try to baffle the attacks of the strong, and to strip the weak, exercise their wrath on whom they can, and hardly bear it from others, shrink not from playing at tables and from public shows, fear not to defile or to be defiled, suddenly do they depart out of this world, naked, bearing only their own sins with them, for which they shall suffer eternal punishment.

XVII. While the apostle was thus speaking, behold there was brought to him by his mother, who was a widow, a young man who thirty days before had first married a vvife. And the people which were waiting upon the burial came with the widowed mother and cast themselves at the apostle's feet all together with groans, weeping, and mourning, and besought him that in the name of his God, as he had done with Drusiana, so he would raise up this young man also. And there was so great weeping of them all that the apostle himself could hardly refrain from crying and tears. He cast himself down, therefore, in prayer, and wept a long time: and rising from prayer spread out his hands to heaven, and for a long space prayed within himself. And when he had so done thrice, he commanded the body which was swathed to be loosed, and said: Thou youth Stacteus, who for love of thy flesh hast quickly lost thy soul: thou youth which knewest not thy creator nor perceivedst the Saviour of men, and wast ignorant of thy true friend, and therefore didst fall into the snare of the worst enemy: behold, I have poured out tears and prayers unto my Lord for thine ignorance, that thou mayest rise from the dead, the bands of death being loosed, and declare unto these two, to Atticus and Eugenius, how great glory they have lost, and how great punishment they have incurred. Then Stacteus arose and worshipped the apostle, and began to reproach his disciples, saying: I beheld your angels vveeping, and the angels of Satan rejoicing at your overthrow. For now in a little time ye have lost the kingdom that was prepared for you, and the dwellingplaces builded of shining stones, full of joy, of feasting and delights, full of everlasting life and eternal light: and have gotten yourselves places of darkness, full of dragons, of roaring flames, of torments, and punishments unsurpassable, of pains and anguish, fear and horrible trembling. Ye have lost the places full of unfading flowers, shining, full of the sounds of instruments of music (organs), and have gotten on the other hand places wherein roaring and howling and mourning ceaseth not day nor night. Nothing else remaineth for you save to ask the apostle of the Lord that like as he hath raised me to life, he would raise you also from death unto salvation and bring back your souls which now are blotted out of the book of life.

XVIII. Then both he that had been raised and all the people together with Atticus and Eugenius, cast themselves at the apostle's feet and besought him to intercede for them with the Lord. Unto whom the holy apostle gave this answer: that for thirty days they should offer penitence to God, and in that space pray especially that the rods of gold might return to their nature and likewise the stones return to the meanness wherein they were made. And it came to pass that after thirty days were accomplished, and neither the rods were turncd into wood nor the gems into pebbles, Atticus

and Eugenius came and said to the apostle: Thou hast always taught mercy, and preached forgiveness, and bidden that one man should spare another. And if God willeth that a man should forgive a man, how much more shall he, as he is God, both forgive and spare men. We are confounded for our sin: and whereas we have cried with our eyes which lusted after the world, we do now repent with eyes that weep. We pray thee, Lord, we pray thee, apostle of God, show in deed that mercy which in word thou hast always promised. Then the holy John said unto them as they wept and repented, and all interceded for them likewise: Our Lord God used these words when he spake concerning sinners: I will not the death of a sinner, but I will rather that he be converted and live. For when the Lord Jesus Christ taught us concerning the penitent, he said: Verily I say unto you, there is great joy in heaven over one sinner that repenteth and turneth himself from his sins: and there is more joy over him than over ninety and nine which have not sinned. Wherefore I would have you know that the Lord accepteth the repentance of these men. And he turned unto Atticus and Eugenius and said: Go, carry back the rods unto the wood whence ye took them, for now are they returned to their own nature, and the stones unto the sea-shore, for they are become common stones as they were before. And when this was accomplished, they received again the grace which they had lost, so that again they cast out devils as before time and healed the sick and enlightened the blind, and daily the Lord did many mighty works by their means.

XIX tells shortly the destruction oi the temple of Ephesus and the conversion of 12,000 people.

Then follows the episode of the poison-cup in a form which probably represents the story in the Leucian Acts. (We have seen that the late Greek texts place it at the beginning, in the presence of Domitian.)

XX. Now when Aristodemus, who was chief priest of all those idols, saw this, filled with a wicked spirit, he stirred up sedition among the people, so that one people prepared themselves to fight against the other. And John turned to him and said: Tell me, Aristodemus, what can I do to take away the anger from thy soul? And Aristodemus said: If thou wilt have me believe in thy God, I will give thee poison to drink, and if thou drink it, and die not, it will appear that thy God is true. The apostle answered: If thou give me poison to drink, when I call on the name of my Lord, it will not be able to harm me. Aristodemus said again: I will that thou first see others drink it and die straightway that so thy heart may recoil from that cup. And the blessed John said: I have told thee already that I am prepared to drink it that thou mayest believe on the Lord Jesus Christ when thou seest me whole after the cup of poison. Aristodemus therefore went to the proconsul and asked of him two men who were to undergo the sentence of death. And when he had set them in the midst of the market-place before all the people, in the sight of the apostle he made them drink the poison: and as soon as they had drunk it, they gave up the ghost. Then Aristodemus turned to John and said: Hearken to me and depart from thy teaching wherewith thou callest away the people from the worship of the gods; or take and drink this, that thou mayest show that thy God is almighty, if after thou hast drunk, thou canst remain whole. Then the blessed Jolm, as they lay dead which had drunk the poison, like a fearless and brave man took the cup, and making the sign of the cross, spake thus: My God, and the Father of our Lord Jesus Christ, by whose word the heavens were established, unto whom all things are subject, whom all creation serveth, whom all power obeyeth, feareth, and trembleth, when we call on thee for succour: whose name the serpent hearing is still, the dragon fleeth, the viper is quiet, the toad (which is called a frog) is still and

strengthless, the scorpion is quenched, the basilisk vanquished, and the phalangia (spider) doth no hurt -in a word, all venomous things, and the fiercest reptiles and noisome beasts, are pierced (or covered with darkness). [Ps.- Mellitus adds: and all roots hurtful to the health of men dry up.] Do thou, I say, quench the venom of this poison, put out the deadly workings thereof, and void it of the strength which it hath in it: and grant in thy sight unto all these whom thou hast created, eyes that they may see, and ears that they may hear and a heart that they may understand thy greatness. And when he had thus said, he armed his mouth and all his body with the sign of the cross and drank all that was in the cup. And after be had drunk, he said: I ask that they for whose sake I have drunk, be turned unto thee, O Lord, and by thine enlightening receive the salvation which is in thee. And when for the space of three hours the people saw that John was of a cheerful countenance, and that there was no sign at all of paleness or fear in him, they began to cry out with a loud voice: He is the one true God whom John worshippeth.

XXI. But Aristodemus even so believed not, though the people reproached him: but turned unto John and said: This one thing I lack -if thou in the name of thy God raise up these that have died by this poison, my mind will be cleansed of all doubt. When he said that, the people rose against Aristodemus saying: We will burn thee and thine house if thou goest on to trouble the apostle further with thy words. John, therefore, seeing that there was a fierce sedition, asked for silence, and said in the hearing of all: The first of the virtues of God which we ought to imitate is patience, by which we are able to bear with the foolishness of unbelievers. Wherefore if Aristodemus is still held by unbelicf, let us loose the knots of his unbelief. He shall be compelled, even though late, to acknowledge his creator -for I will not cease from this work until a remedy shall bring help to his wounds, and like physicians which have in their hands a sick man needing medicine, so also, if Aristodemus be not yet cured by that which hath now been done, he shall be cured by that which I will now do. And he called Aristodemus to him, and gave him his coat, and he himself stood clad only in his mantle. And Aristodemus said to him: Wherefore hast thou given me thy coat? John said to him: That thou mayest even so be put to shame and depart from thine unbelief. And Aristodemus said: And how shall thy coat make me to depart from unbelief? The apostle answered: Go and cast it upon the bodies of the dead, and thou shalt say thus: The apostle of our Lord Jesus Christ hath sent me that in his name ye may rise again, that all may know that life and death are servants of my Lord Jesus Christ. Which when Aristodemus had done, and had seen them rise, he worshipped John, and ran quickly to the proconsul and began to say with a loud voice: Hear me, hear me, thou proconsul; I think thou rememberest that I have often stirred up thy wrath against John and devised many things against him daily, wherefore I fear lest I feel his wrath: for he is a god hidden in the form of a man and hath drunk poison, and not only continueth whole, but them also which had died by the poison he hath recalled to life by my means, by the touch of his coat, and they have no mark of death upon them. Which when the proconsul heard he said: And what wilt thou have me to do? Aristodemus answered: Let us go and fall at his feet and ask pardon, and whatever he commandeth us let us do. Then they came together and cast themselves down and besought forgiveness: and he received them and offered prayer and thanksgiving to God, and he ordained them a fast of a week, and when it was fulfilled he baptized them in the name of the Lord Jesus Christ and his Almighty Father and the Holy Ghost the illuminator. [And when thev were baptized, with all their house and their servants and their kindred, they brake all their idols and built a church in the name of Saint John: wherein he himself was taken up, in manner following :]

This bracketed sentence, of late complexion, serves to introduce the last episode of the book.

[James gives two additional fragments that do not fit in any other place. These fragments are very broken and are not of much use for this present project. However, if there is intrest in them, they can be found on pages 264-6 of the text.]

The last episode of these Acts (as is the case with several others of the Apocryphal Acts) was preservcd separately for reading in church on the Saint's day. We have it in at least nine Greck manuscripts, and in many versions: Latin, Syriac, Armenian, Coptic, Ethiopic, Slavonic.

106 John therefore continued with the brethren, rejoicing in the Lord. And on the morrow, being the Lord's day, and all the brethren being gathered together, he began to say unto them: Brethren and fellow-servants and coheirs and partakers with me in the kingdom of the Lord, ye know the Lord, hovv many mighty works he hath granted you by my means, how many wonders, healings, signs, how great spirital gifts, teachings, governings, refreshings, ministries, knowledges, glories, graces, gifts, beliefs, communions, all which ye have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. Be ye therefore stablished in him, remembering him in your every deed, knowing the mystery of the dispensation which hath come to pass towards men, for what cause the Lord hath l accomplished it. He beseecheth you by me, brethren, and entreateth you, desiring to remain without grief, without insult, not conspired against, not chastened: for he knoweth even the insult that cometh of you, he knoweth even dishonour, he knoweth even conspiracy, he knoweth even chastisement, from them that hearken not to his commandments.

107 Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the unwrathful, even our God Jesus Christ, who is above every name that we can utter or conceive, and more exalted. Let him rejoice with us because we walk aright, let him be glad because we live purely, let him be refreshed because our conversation is sober. Let him be without care because we live continently, let him be pleased because we communicate one with another, let him smile because we are chaste, let him be merry because we love him. These things I now speak unto you, brethren, because I am hasting unto the work set before me, and already being perfected by the Lord. For what else could I have to say unto you? Ye have the pledge of our God, ye have the earnest of his goodness, ye have his presence that cannot be shunned. If, then, ye sin no more, he forgiveth you that ye did in ignorance: but if after that ye have known him and he hath had mercy on you, ye walk again in the like deeds, both the former will be laid to your charge, and also ye will not have a part nor mercy before him.

108 And when he had spoken this unto them, he prayed thus: O Jesu who hast woven this crown with thy weaving, who hast joined together these many blossoms into the unfading flower of thy cormtenance, who hast sown in them these words: thou only tender of thy servants, and physician who healest freely: only doer of good and despiser of none, only merciful and lover of men, only saviour and righteous, only seer of all, who art in all and everywhere present and containing all things and filling all things: Christ Jesu, God, Lord, that with thy gifts and thy mercy shelterest them that trust in thee, that knowest clearly the wiles and the assaults of him that is everywhere our adversary, which he deviseth against us: do thou only, O Lord, succour thy servants by thy visitation. Even so, Lord.

109 And he asked for bread, and gave thanks thus: What praise or what offering or what thanksgiving shall we, breaking this bread, name save thee only, O Lord Jesu? We glorify thy name that was said by the Father: we glorify thy name that was said through the Son (or we glorify the name of Father that was said by thee . . . the name of Son that was said by thee): we glorify thine entering of the Door. We glorify the resurrection shown unto us by thee. We glorify thy way, we glorify of thee the seed, the word, the grace, the faith, the salt, the unspeakable (al. chosen) pearl, the treasure, the plough, the net, the greatness, the diadem, him that for us was called Son of man, that gave unto us truth, rest, knowledge, power, the commandment, the confidence, hope, love, liberty, refuge in thee. For thou, Lord, art alone the root of immortality, and the fount of incorruption, and the seat of the ages: called by all these names for us now that calling on thee by them we may make known thy greatness which at the present is invisible unto us, but visible only unto the pure, being portrayed in thy manhood only.

110 And he brake the bread and gave unto all of us, praying over each of the brethren that he might be worthy of the grace of the Lord and of the most holy eucharist. And he partook also himself likewise, and said: Unto me also be there a part with you, and: Peace be with you, my beloved.

111 After that he said unto Verus: Take with thee some two men, with baskets and shovels, and follow me. And Verus without delay did as he was bidden by John the servant of God. The blessed John therefore went out of the house and walked forth of the gates, having told the more part to depart from him. And when he was come to the tomb of a certain brother of ours he said to the young men: Dig, my children. And they dug and he was instant with them yet more, saying: Let the trench be deeper. And as they dug he spoke unto them the word of God and exhorted them that were come with him out of the house, edifying and perfecting them unto the greatness of God, and praying over each one of us. And when the young men had finished the trench as he desired, we knowing nothing of it, he took off his garments wherein he was clad and laid them as it were for a pallet in the bottom of the trench: and standing in his shift only he stretched his hands upward and prayed thus:

112 O thou that didst choose us out for the apostleship of the Gentiles: O God that sentest us into the world: that didst reveal thyself by the law and the prophets: that didst never rest, but alway from the foundation of the world savedst them that were able to be saved: that madest thyself known through all nature: that proclaimedst thyself even among beasts: that didst make the desolate and savage soul tame and quiet: that gavest thyself to it when it was athirst for thy words: that didst appear to it in haste when it was dying: that didst show thyself to it as a law when it was sinking into lawlessness: that didst manifest thyself to it when it had been vanquished by Satan: that didst overcome its adversary when it fled unto thee: that avest it thine hand and didst raise it up from the things of Hades: that didst not leave it to walk after a bodily sort (in the body): that didst show to it its own enemy: that hast made for it a clear knowledge toward thee: O God, Jesu, the Father of them that are above the heavens, the Lord of them that are in the heavens, the law of them that are in the other, the course of them that are in the air, the keeper of them that are on the earth, the fear of them that are under the earth, the grace of them that are thine own: receive also the soul of thy John, which it may be is accounted worthy by thee.

113 O thou who hast kept me until this hour for thyself and untouched by union with a woman: who when in my youth I desired to marry didst appear unto me and say to me: John I have need of thee: who didst prepare for me also a sickness of the body: who when for the third time I would marry didst forthwith prevent me, and then at the third hour of the day saidst unto me on the sea: John, if thou hadst not been mine, I would have suffered thee to marry: who for two years didst blind me (or afflict mine eyes), and grant me to mourn and entreat thee: who in the third year didst open the eyes of my mind and also grant me my visible eyes: who when I saw clearly didst ordain that it should be grievous to me to look upon a woman: who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: who didst afflict and banish him that raised tumult in me: who didst make my love of thee spotless: who didst make my joining unto thee perfect and unbroken: who didst give me undoubting faith in thee, who didst order and make clear my inclination toward thee: thou who givest unto every man the due reward of his works, who didst put into my soul that I should have no possession save thee only: for what is more precious than thee? Now therefore Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account thou me worthy of thy rest, and grant me that end in thee which is salvation unspeakable and unutterable.

114 And as I come unto thee, let the fire go backward, let the darkness be overcome, let the gulf be without strength, let the furnace die out, let Gehenna be quenched. Let angels follow, let devils fear, let rulers be broken, Iet powers fall; let the places of the right hand stand fast, let them of the left hand not remain. Let the devil be muzzled, let Satan be derided, let his wrath be burned out, Iet his madness be stilled, let his vengeance be ashamed, let his assault be in pain, let his children be smitten and all his roots plucked up. And grant me to accomplish the journey unto thee without suffering insolence or provocation, and to receive that which thou hast promised unto them that live purely and have loved thee only.

115 And having sealed himself in every part, he stood and said: Thou art with me, O Lord Jesu Christ: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his spirit rejoicing.

The less good Greek manuscripts and some versions are not content with this simple ending. The Latin says that after the prayer a great light appeared over the apostle for the space of an hour, so bright that no one could look at it. (Then he laid himself down and gave up the ghost.) We who were there rejoiced, some of us, and some mourned. . . . And forthwith manna issuing from the tomb was seen of all, which manna that place produceth even unto this day, &c. But perhaps the best conclusion is that of one Greck manuscript:

We brought a linen cloth and spread it upon him, and went into the city. And on the day following we went forth and found not his body, for it was translated by the power of our Lord Jesus Christ, unto whom be glory, &c.

Another says: On the morrow we dug in the place, and him we found not, but only his sandals, and the earth moving (lit. springing up like a well), and after that we remembered that which was spoken by the Lord unto Peter, &c.

Augustine (on John xxi) reports the belief that in his time the earth over the grave was seen to move as if stirred by John's breathing.

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Acts of Paul 1st half

ACTS OF PAUL

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

This book, Tertullian tells us, was composed shortly before his time in honour of Paul by a presbyter of Asia, who was convicted of the imposture and degraded from his office. The date of it may therefore be about A.D. 160. The author was an orthodox Christian.

Our authorities for it are:

1. The sadly mutilated Coptic MS. at Heidelberg, of the sixth century at latest.

2. The Acts of Paul and Thecla, a single episode which has been preserved complete in Greek and many versions: parts of it exist in the Coptic.

3. The correspondence with the Corinthians, partly preserved in the Coptic, and current separately in Armenian and Latin.

4. The Martyrdom, the concluding episode of the Acts, preserved separately (as in the case of John and others) in Greek and other versions.

5.Detached fragments or quotations.

The length of the whole book is given as 8,600 lines (Stichometry of Nicephorus), or 8,560 (Stichometry of the Codex Claromontanus): the Canonical Acts are given by the same two authorities respectively as 2,800 and 2,600. We have, perhaps, 1,800 lines of the Acts of Paul. The text of the Coptic MS. is miserably defective, and the restoration of it, in the episodes which are preserved in it alone, is a most difficult process: Professor Carl Schmidt has done practically all that can be expected, with infinite labour and great acuteness. In treating the defective episodes I shall follow him closely, but shall not attempt to represent all the broken lines.

I

The first extant page of the Coptie MS. seems to be p.9.

p.9. Paul went into (the house) at the place where the (dead) was. But Phila the wife of Panchares (Anchares, MS., see below) was very wroth and said to her husband in (great anger): Husband, thou hast gone . . . . the wild beasts, thou hast not begotten . . . . thy son . . . . where is mine?

p.10 (he hath not) desired food . . . to bury him. But (Panchares) stood in the sight of all and made his prayer at the ninth hour, until the people of the city came to bear the boy out. When he had prayed, Paul (came) and saw . . . and of Jesus Christ . . . . the boy . . . the prayer.

p.11 (a small piece only) . . . multitude . . . eight days . . . they thought that he raised up the (boy). But when Paul had remained

p.12. They asked? him? . . . the men listened to him . . . they sent for Panchares . . . and cried out, saying: We believe, Panchares, . . . but save the city from . . many things, which they said. Panchares said unto them: Judge ye whether your good deeds (?)

p.13 is not possible . . . but to (testify) . . . God who hath . . . his Son according to . . . salvation, and I also believe that, my brethren, there is no other God, save Jesus Christ the son of the Blessed, unto whom is glory for ever, Amen. But when they saw that he would not turn to them, they pursued Paul, and caught him, and brought him back into the city, ill-using (?) him, and cast stones at him and thrust him out of their city and out of their country. But Panchares would not return evil for evil: he shut the door of his house and went in with his wife . . . fasting . . . But when it was evening Paul came to him and said:

p.14. God hath . . . Jesus Christ.

These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the fifth century?): 'They arrived at Antioch and found Barnabas the son of Panchares, whom Paul raised up.' Barnabas may be a mistake, but Panchares is, I doubt not, right: for the Coptic definite article is p prefixed to the word, and the Coptic translator finding Panchares in his text has confused the initial of it with his own definite article, and cut it out.

We have, then, a husband Panchares and wife Phila at Antioch (in Pisidia perhaps: this is disputed), and their son (possibly named Barnabas) is dead. Phila reproaches Panchares with want of parental affection. I take it that he is a believer, and has not mourned over his son, perhaps knowing that Paul was at hand and hoping for his help. Panchares prays till his fellow-townsmen come to carry out the body for burial. Paul arrives: at some point he raises the dead: but the people are irritated and some catastrophe threatens them at Paul's hands.

Panchares makes a profession of faith, the result of which is Paul's ill-treatment and banishment. But Paul returns secretly and reassures Panchares.

II

The next episode is that of Paul and Thecla, in which the Greek text exists, and will be followed. In the Coptic it has a title:

After the flight from Antioch, when he would go to Iconium.

It is possible that in this episode the author of the Acts may have used a local legend, current in his time, of a real Christian martyr Thecla. It is otherwise difficult to account for the very great popularity of the cult of St. Thecla, which spread over East and West, and made her the most famous of virgin martyrs. Moreover, one historical personage is introduced into the story, namely,

Queen Tryphaena, who was the widow, it seems, of Cotys, King of Thrace, and the mother of Polemo II, King of Pontus. She was a great-niece of the Emperor Claudius. Professor W. M. Ramsay has contended that there was a written story of Thecla which was adapted by the author of the Acts: but his view is not generally accepted.

1 When Paul went up unto Iconium after he fled from Antioch, there journeyed with him Demas and Hermogenes the coppersmith, which were full of hypocrisy, and flattered Paul as though they loved him. But Paul, looking only unto the goodness of Christ, did them no evil, but loved them well, so that he assayed to make sweet unto them all the oracles of the Lord, and of the teaching and the interpretation (of the Gospel) and of the birth and resurrection of the Beloved, and related unto them word by word all the great works of Christ, how they were revealed unto him (Copt. adds: how that Christ was born of Mary the virgin, and of the seed of David).

2 And a certain man named Onesiphorus, when he heard that Paul was come to Iconium, went out with his children Simmias and Zeno and his wife Lectra to meet him, that he might receive him into his house: for Titus had told him what manner of man Paul was in appearance; for he had not seen him in the flesh, but only in the spirit.

3 And he went by the king's highway that leadeth unto Lystra and stood expecting him, and looked upon them that came, according to tbe description of Titus. And he saw Paul coming, a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel.

4 And when Paul saw Onesiphorus he smiled, and Onesiphorus said: Hail, thou servant of the blessed God. And he said: Grace be with thee and with thine house. But Demas and Hermogenes were envious, and stirred up their hypocrisy yet more, so that Demas said: Are we not servants of the Blessed, that thou didst not salute us so? And Onesiphorus said: I see not in you any fruit of righteousness, but if ye be such, come ye also into my house and refresh yourselves.

5 And when Paul entered into the house of Onesiphorus, there was great joy, and bowing of knees and breaking of bread, and the word of God concerning abstinence (or continence) and the resurrection; for Paul said:

Blessed are the pure in heart, for they shall see God.

Blessed are they that keep the flesh chaste, for they shall become the temple of God.

Blessed are they that abstain (or the continent), for unto them shall God speak.

Blessed are they that have renounced this world, for they shall be well-pleasing unto God.

Blessed are they that possess their wives as though they had them not, for they shall inherit God.

Blessed are they that have the fear of God, for they shall become angels of God.

6 Blessed are they that tremble at the oracles of God, for they shall be comforted.

Blessed are they that receive the wisdom of Jesus Christ, for they shall be called sons of the Most High.

Blessed are they that have kept their baptism pure, for they shall rest with the Father and with the Son.

Blessed are they that have compassed the understanding of Jesus Christ, for they shall be in light.

Blessed are they that for love of God have departed from the fashion of this world, for they shall judge angels, and shall be blessed at the right hand of the Father.

Blessed are the merciful, for they shall obtain mercy and shall not see the bitter day of judgement. Blessed are the bodies of the virgins, for they shall be well- pleasing unto God and shall not lose the reward of their continence (chastity), for the word of the Father shall be unto them a work of salvation in the day of his Son, and they shall have rest world Without end.

7 And as Paul was saying these things in the midst of the assembly (church) in the house of Onesiphorus, a certain virgin, Thecla, whose mother was Theocleia, which was betrothed to an husband, Thamyris, sat at the window hard by, and hearkened night and day unto the word concerning chastity which was spoken by Paul: and she stirred not from the window, but was led onward (or pressed onward) by faith, rejoicing exceedingly: and further, when she saw many women and virgins entering in to Paul, she also desired earnestly to be accounted worthy to stand before Paul's face and to hear the word of Christ; for she had not yet seen the appearance of Paul, but only heard his speech.

8 Now as she removed not from the window, her mother sent unto Thamyris, and he came with great joy as if he were already to take her to wife. Thamyris therefore said to Theocleia: Where is my Thecla? And Theocicia said: I have a new tale to tell thee, Thamyris: for for three days and three nights Thecla ariseth not from the window, neither to eat nor to drink, but looking earnestly as it were upon a joyful spectacle, she so attendeth to a stranger who teacheth deceitful and various words, that I marvel how the great modesty of the maiden is so hardly beset.

9 O Thamyris, this man upsetteth the whole city of the Iconians, and thy Thecla also, for all the women and the young men go in to him and are taught by him. Ye must, saith he, fear one only God and live chastely. And my daughter, too, like a spider at the window, bound by his words, is held by a new desire and a fearful passion: for she hangeth upon the things that he speaketh, and the maiden is captured. But go thou to her and speak to her; for she is betrothed unto thee.

10 And Thamyris went to her, alike loving her and fearing because of her disturbance (ecstasy), and said: Thecla, my betrothed, why sittest thou thus? and what passion is it that holdeth thee in amaze; turn unto thy Thamyris and be ashamed. And her mother also said the same: Thecla, why sittest thou thus, looking downward, and answering nothing, but as one stricken? And they wept sore, Thamyris because he failed of a wife, and Theocleia of a child, and the maidservants of a mistress; there was, therefore, great confusion of mourning in the house. And while all this was so, Thecla turned not away, but paid heed to the speech of Paul.

11 But Thamyris leapt up and went forth into the street and watched them that went in to Paul and came out. And he saw two men striving bitterly with one another, and said to them: Ye men, tell me who ye are, and who is he that is within with you, that maketh the souls of young men and maidens to err, deceiving them that there may be no marriages but they should live as they are. I promise therefore to give you much money if ye will tell me of him: for I am a chief man of the city.

12 And Demas and Hermogenes said unto him: Who this man is, we know not; but he defraudeth the young men of wives and the maidens of husbands, saying: Ye have no resurrection otherwise, except ye continue chaste, and defile not the flesh but keep it pure.

13 And Thamyris said to them: Come, ye men, into mine house and refresh yourselves with me. And they went to a costly banquet and much wine and great wealth and a brilliant table. And Thamyris made them drink, for he loved Thecla and desired to take her to wife: and at the dinner Thamyris said: Tell me, ye men, what is his teaching, that I also may know it: for I am not a little afflicted concerning Thecla because she so loveth the stranger, and I am defrauded of my marriage.

14 And Demas and Hermogenes said: Bring him before Castelius the governor as one that persuadeth the multitudes with the new doctrine of the Christians; and so will he destroy him and thou shalt have thy wife Thecla. And we will teach thee of that resurrection which he asserteth, that it is already come to pass in the children which we have, and we rise again when we have come to the knowledge of the true God.

15 But when Thamyris heard this of them, he was filled with envy and wrath, and rose up early and went to the house of Onesiphorus with the rulers and officers and a great crowd with staves, saying unto Paul: Thou hast destroyed the city of the Iconians and her that was espoused unto me, so that she will not have me: let us go unto Castelius the governor. And all the multitude said: Away with the wizard, for he hath corrupted all our wives. And the multitude rose up together against him.

16 And Thamyris, standing before the judgement seat, cried aloud and said: 0 proconsul, this is the man-we know not whence he is-who alloweth not maidens to marry: let him declare before thee wherefore he teacheth such things. And Demas and Hermogenes said to Thamyris: Say thou that he is a Christian, and so wilt thou destroy him. But the governor kept his mind steadfast and called Paul, saying unto him: Who art thou, and what teachest thou? for it is no light accusation that these bring against thee.

17 And Paul lifted up his voice and said: If I am this day examined what I teach, hearken, 0 proconsul. The living God, the God of vengeance, the jealous God, the God that hath need of nothing, but desireth the salvation of men, hath sent me, that I may sever them from corruption and uncleanness and all pleasure and death, that they may sin no more. Wherefore God hath sent his own Child, whom I preach and teach that men should have hope in him who alone hath had compassion upon the world that was in error; that men may no more be under judgement but have faith and the fear of God and the knowledge of sobriety and the love of truth. If then I teach the things that have been revealed unto me of God, what wrong do I O proconsul? And the governor having heard that, commanded Paul to be bound and taken away to prison until he should have leisure to hear him more carefully.

18 But Thecla at night took off her bracelets and gave them to the doorkeeper, and when the door was opened for her she went into the prison, and gave the jailer a mirror of silver and so went in to Paul and sat by his feet and heard the wonderful works of God. And Paul feared not at all, but walked in the confidence of God: and her faith also was increased as she kissed his chains.

19 Now when Thecla was sought by her own people and by Thamyris, she was looked for through the streets as one lost; and one of the fellow-servants of the doorkeeper told that she went out by night. And they examined the doorkeeper and he told them that she was gone to the stranger unto the prison; and they went as he told them and found her as it were bound with him, in affection. And they went forth thence and gathered the multitude to them and showed it to the governor.

20 And he commanded Paul to be brought to the judgement seat; but Thecla rolled herself upon the place where Paul taught when he sat in the prison. And the governor commanded her also to be brought to the judgement seat, and she went exulting with joy. And when Paul was brought the second time the people cried out more vehemently: He is a sorcerer, away with him! But the governor heard Paul gladly concerning the holy works of Christ: and he took counsel, and called Thecla and said: Why wilt thou not marry Thamyris, according to the law of the Iconians? but she stood looking earnestly upon Paul, and when she answered not, her mother Theocleia cried out, saying: Burn the lawless one, burn her that is no bride in the midst of the theatre, that all the women which have been taught by this man may be affrighted.

21 And the governor was greatly moved: and he scourged Paul and sent him out of the city, but Thecla he condemned to be burned. And straightway the governor arose and went to the theatre: and all the multitude went forth unto the dreadful spectacle. But Thecla, as the lamb in the wilderness looketh about for the shepherd, so sought for Paul: and she looked upon the multitude and saw the Lord sitting, like unto Paul, and said: As if I were not able to endure, Paul is come to look upon me. And she earnestly paid heed to him: but he departed into the heavens.

22 Now the boys and the maidens brought wood and hay to burn Thecla: and when she was brought in naked, the governor wept and marvelled at the power that was in her. And they laid the wood, and the executioner bade her mount upon the pyre: and she, making the sign of the cross, went up upon the wood. And they lighted it, and though a great fire blazed forth, the fire took no hold on her; for God had compassion on her, and caused a sound under the earth, and a cloud overshadowed her above, full of rain and hail, and all the vessel of it was poured out so that many were in peril of death, and the fire was quenched, and Thecla was preserved.

23 Now Paul was fasting with Onesiphorus and his wife and their children in an open sepulchre on the way whereby they go from Iconium to Daphne. And when many days were past, as they fasted, the boys said unto Paul: We are anhungered. And they had not wherewith to buy bread, for Onesiphorus had left the goods of this world, and followed Paul with all his house. But Paul took off his upper garment and said: Go, child, buy several loaves and bring them. And as the boy was buying, he saw his neighbour Thecla, and was astonished, and said: Thecla, whither goest thou? And she said: I seek Paul, for I was preserved from the fire. And the boy said: Come, I will bring thee unto him, for he mourneth for thee and prayeth and fasteth now these six days.

24 And when she came to the sepulchre unto Paul, who had bowed his knees and was praying and saying: O Father of Christ, let not the fire take hold on Thecla, but spare her, for she is thine: she standing behind him cried out: O Father that madest heaven and earth, the Father of thy beloved child Jesus Christ, I bless thee for that thou hast preserved me from the fire, that I might see Paul. And Paul arose and saw her and said: O God the knower of hearts, the Father of our Lord Jesus Christ, I bless thee that thou hast speedily accomplished that which I asked of thee, and hast hearkened unto me.

25 And there was much love within the sepulchre, for Paul rejoiced, and Onesiphorus, and all of them. And they had five loaves, and herbs, and water (and salt), and they rejoiced for the holy works of Christ. And Thecla said unto Paul: I will cut my hair round about and follow thee whithersoever thou goest. But he said: The time is ill-favoured and thou art comely: beware lest another temptation take thee, worse than the first, and thou endure it not but play the coward. And Thecla said: Only give me the seal in Christ, and temptation shall not touch me. And Paul said: Have patience, Thecla, and thou shalt receive the water.

26 And Paul sent away Onesiphorus with all his house unto Iconium, and so took Thecla and entered into Antioch: and as they entered in, a certain Syriarch, Alexander by name, saw Thecla and was enamoured of her, and would have bribed (flattered) Paul with money and gifts. But Paul said: I know not the woman of whom thou speakest, neither is she mine. But as he was of great power, he himself embraced her in the highway; and she endured it not, but sought after Paul and cried out bitterly, saying: Force not the stranger, force not the handmaid of God. I am of the first of the Iconians, and because I would not marry Thamyris, I am cast out of the city. And she caught at Alexander and rent his cloak and took the wreath from his head and made him a mocking-stock.

27 But he alike loving her and being ashamed of what had befallen him, brought her before the governor; and when she confessed that she had done this, he condemned her to the beasts; But the women were greatly amazed, and cried out at the judgement seat: An evil judgement, an impious judgement! And Thecla asked of the governor that she might remain a virgin until she should fight the beasts; and a certain rich queen, Tryphaena by name, whose daughter had died, took her into her keeping, and had her for a consolation.

28 Now when the beasts were led in procession, they bound her to a fierce lioness, and the queen Tryphaena followed after her: but the lioness, when Thecla was set upon her, licked her feet, and all the people marvelled. Now the writing (title) of her accusation was: Guilty of sacrilege. And the women with their children cried out from above: O God, an impious judgement cometh to pass in this city. And after the procession Tryphaena took her again. For her daughter Falconilla, which was dead, had said to her in a dream: Mother, thou shalt take in my stead Thecla the stranger that is desolate, that she may pray for me and I be translated into the place of the righteous.

29 When therefore Tryphaena received her after the procession, she alike bewailed her because she was to fight the beasts on the morrow, and also, loving her closely as her own daughter Falconilla; and said: Thecla, my second child, come, pray thou for my child that she may live for ever; for this have I seen in a dream. And she without delay lifted up her voice and said: O my God, Son of the Most High that art in heaven, grant unto her according to her desire, that her daughter Faleonilla may live for ever. And after she had said this, Tryphaena bewailed her, considering that so great beauty was to be cast unto the beasts.

30 And when it was dawn, Alexander came to take her-for it was he that was giving the games-saying: The governor is set and the people troubleth us: give me her that is to fight the beasts, that I may take her away. But Tryphaena cried aloud so that he fled away, saying: A second mourning for my Falconilla cometh about in mine house, and there is none to help, neither child, for she is dead, nor kinsman, for I am a widow. O God of Thecla my child, help thou Thecla.

31 And the governor sent soldiers to fetch Thecla: and Tryphaena left her not, but herself took her hand and led her up, saying: I did bring my daughter Falconilla unto the sepulchre; but thee, Thecla, do I bring to fight the beasts. And Thecla wept bitterly and groaned unto the Lord, saying: Lord God in whom I believe, with whom I have taken refuge, that savedst me from the fire, reward thou Tryphaena who hath had pity on thine handmaid, and hath kept me pure.

32 There was therefore a tumult, and a voice of the beasts, and shouting of the people, and of the women which sat together, some saying: Bring in the sacrilegious one! and the women saying: Away with the city for this unlawful deed! away with all us, thou proconsul! it is a bitter sight, an evil judgement!

38 But Thecla, being taken out of the hand of Tryphaena, was stripped and a girdle put upon her, and was cast into the stadium: and lions and bears were set against her. And a fierce lioness running to her lay down at her feet, and the press of women cried aloud. And a bear ran upon her; but the lioness ran and met him, and tore the bear in sunder. And again a lion, trained against men, which was Alexander's, ran upon her, and the lioness wrestled with him and was slain along with him. And the women bewailed yet more, seeing that the lioness also that succoured her was dead.

34 Then did they put in many beasts, while she stood and stretched out her hands and prayed. And when she had ended her prayer, she turned and saw a great tank full of water, and said: Now is it time that I should wash myself. And she cast herself in, saying: In the name of Jesus Christ do I baptize myself on the last day. And all the women seeing it and all the people wept, saying: Cast not thyself into the water: so that even the governor wept that so great beauty should be devoured by seals. So, then, she cast herself into the water in the name of Jesus Christ; and the seals, seeing the light of a flash of fire, floated dead on the top of the water. And there was about her a cloud of fire, so that neither did the beasts touch her, nor was she seen to be naked.

35 Now the women, when other more fearful beasts were put in, shrieked aloud, and some cast leaves, and others nard, others cassia, and some balsam, so that there was a multitude of odours; and all the beasts that were struck thereby were held as it were in sleep and touched her not; so that Alexander said to the governor: I have some bulls exceeding fearful, let us bind the criminal to them. And the governor frowning, allowed it, saying: Do that thou wilt. And they bound her by the feet between the bulls, and put hot irons under their bellies that they might be the more enraged and kill her. They then leaped forward; but the flame that burned about her, burned through the ropes, and she was as one not bound.

36 But Tryphaena, standing by the arena, fainted at the entry, so that her handmaids said: The queen Tryphaena is dead! And the governor stopped the games and all the city was frightened, and Alexander falling at the governor's feet said: Have mercy on me and on the city, and let the condemned go, lest the city perish with her; for if Caesar hear this, perchance he will destroy us and the city, because his kinswoman the queen Tryphaena hath died at the entry.

37 And the governor called Thecla from among the beasts, and said to her: Who art thou? and what hast thou about thee that not one of the beasts hath touched thee? But she said: I am the handmaid of the living God; and what I have about me-it is that I have believed on that his Son in whom God is well pleased; for whose sake not one of the beasts hath touched me. For he alone is

the goal (or way) of salvation and the substance of life immortal; for unto them that are tossed about he is a refuge, unto the oppressed relief, unto the despairing shelter, and in a word, whosoever believeth not on him, shall not live, but die everlastingly.

38 And when the governor heard this, he commanded garments to be brought and said: Put on these garments. And she said: He that clad me when I was naked among the beasts, the same in the day of judgement will clothe me with salvation. And she took the garments and put them on. And the governor forthwith issued out an act, saying: I release unto you Thecla the godly, the servant of God. And all the women cried out with a loud voice and as with one mouth gave praise to God, saying: One is the God who hath preserved Thecla: so that with their voice all the city shook.

39 And Tryphaena, when she was told the good tidings, met her with much people and embraced Thecla and said: Now do I believe that the dead are raised up: now do I believe that my child liveth: come within, and I will make thee heir of all my substance. Thecla therefore went in with her and rested in her house eight days, teaching her the word of God, so that the more part of the maid-servants also believed, and there was great joy in the house.

40 But Thecla yearned after Paul and sought him, sending about in all places; and it was told her that he was at Myra. And she took young men and maids, and girded herself, and sewed her mantle into a cloak after the fashion of a man, and departed into Myra, and found Paul speaking the word of God, and went to him. But he when he saw her and the people that were with her was amazed, thinking in himself: Hath some other temptation come upon her? But she perceived it, and said to him: I have received the washing, 0 Paul; for he that hath worked together with thee in the Gospel hath worked with me also unto my baptizing.

41 And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her; so that Paul marvelled much, and they that heard were confirmed, and prayed for Tryphaena. And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God. Now Tryphaena had sent her much apparel and gold, so that she left of it with Paul for the ministry of the poor.

42 But she herself departed unto Iconium. And she entered into the house of Onesiphorus, and fell down upon the floor where Paul had sat and taught the oracles of God, and wept, saying: O God of me and of this house, where the light shone upon me, Jesu Christ the Son of God, my helper in prison, my helper before the governors, my helper in the fire, my helper among the beasts, thou art God, and unto thee be the glory for ever. Amen.

43 And she found Thamyris dead, but her mother living. And she saw her mother and said unto her: Theocleia my mother, canst thou believe that the Lord liveth in the heavens? for whether thou desirest money, the Lord will give it thee through me: or thy child, lo, I am here before thee. And when she had so testified, she departed unto Seleucia, and after she had enlightened many with the word of God, she slept a good sleep.

A good many manuscripts add that Theoeleia was not converted, but the Coptic does not support them: it ends the episode as above.

A long appendix is given by other Greek copies, telling how in Thecla's old age (she was ninety) she was living on Mount Calamon or Calameon, and some evil-disposed young men went up to ill-treat her: and she prayed, and the rock opened and she entered it, and it closed after her. Some add that she went underground to Rome: this, to account for the presence of her body there.

Copt., p.38 of the MS.

III

When he was departed from Antioch and taught in Myra (Myrrha).

When Paul was teaching the word of God in Myra, there was there a man, Hermoerates by name, who had the dropsy, and he put himself forward in the sight of all, and said to Paul: Nothing is impossible with God, but especially with him whom thou preachest; for when he came he healed many, even that God whose servant thou art. Lo, I and my wife and my children, we cast ourselves at thy feet: have pity on me that I also may believe as thou hast believed on the living God.

Paul said unto him: I will restore thee (thine health) not for reward, but through the name of Jesus Christ thou shalt become whole in the presence of all these. (And he touched his body) drawing his hand downwards: and his belly opened and much water ran from him and . . . he fell down like a dead man, so that some said: It is better for him to die than to continue in pain. But when Paul had quieted the people, he took his hand and raised him up and asked him, saying: Hermocrates, ask for what thou desirest. And he said: I would eat. And he took a loaf and gave him to eat. And in that hour he was whole, and received the grace of the seal in the Lord, he and his wife.

But Hermippus his son was angry with Paul, and sought for a set time wherein to rise up with them of his own age and destroy him. For he wished that his father should not be healed but should die, that he might soon be master of his goods. But Dion, his younger son, heard Paul gladly.

Now all they that were with Hermippus took counsel to fight against Paul so that Hermippus . . . and sought to kill him

Dion fell down and died: but Hermippus watered Dion with his tears.

But Hermocrates mourned sore, for he loved Dion more than his other son. (Yet) he sat at Paul's feet, and forgat that Dion was dead. But when Dion was dead, his mother Nympha rent her clothes and went unto Paul and set herself before the face of Hermocrates her husband and of Paul. And when Paul saw her, he was aifrighted and said: Wherefore art thou thus, Nympha? But she said to him: Dion is dead; and the whole multitude wept when they beheld her. And Paul looked upon the people that mourned and sent young men, saying to them: Go and bring me him hither. And they went: but Hermippus caught hold of the body (of Dion) in the street and cried out

A leaf lost.

the word in him (them?). But an angel of the Lord had said unto him in the night: Paul, thou hast to-day a great conflict against thy body, but God, the Father of his Son Jesus Christ, will protect thee.

When Paul had arisen, he went unto his brethren, and remained (sorrowful?) saying: What meaneth this vision? And while Paul thought upon this, he saw Hermippus coming, having a sword

drawn in his hand, and with him many other young men with staves. And Paul said unto them: I am not a robber, neither a murderer. The God of all things, the Father of Christ, will turn your hands backward, and your sword into its sheath, and your strength into weakness: for I am a servant of God, though I be alone and a stranger, and small and of no reputation (?) among the Gentiles. But do thou, 0 God, look down upon their counsel and suffer me not to be brought to nought by them.

And when Hermippus ran upon Paul with his sword drawn, straightway he ceased to see, so that he cried out aloud, saying: My dear comrades, forget not your friend Hermippus. For I have sinned, 0 Paul, I have pursued after innocent blood. Learn, ye foolish and ye of understanding, that this world is nought, gold is nought, all money is nought: I that glutted myself with all manner of goods am now a beggar and entreat of you all: Hearken to me all ye my companions, and every one that dwelleth in Myra. I have mocked at a man who hath saved my father: I have mocked at a man who hath raised up my brother Dion . . . I have mocked at a man who . . . without doing me any evil. But entreat ye of him: behold, he hath saved my father and raised up my brother; he is able therefore to save me also. But Paul stood there weeping alike before God, for that he heard him quickly, and before man, for that the proud was brought low. And he turned himself and went up . . . But the young men took the feet and bore Hermippus and brought him to the place where Paul was teaching and laid him down before the door and went unto their house. And when they were gone a great multitude came to the house of Hermocrates; and another great multitude entered in, to see whether Hermippus were shut up there. And Hermippus besought every one that went in, that they would entreat Paul, with him. But they that went in saw Hermocrates and Nympha, how they rejoiced greatly at the raising up of Dion, and distributed victuals and money unto the widows for his recovery. And they beheld Hermippus their son in the state of this second affliction, and how he took hold on the feet of every one, and on the feet of his parents also, and prayed them, as one of the strangers, that he might be healed. And his parents were troubled, and lamented to every one that came in, so that some said: Wherefore do these weep? for Dion is arisen. But Hermocrates possessed goods . . . and brought the value of the goods and took it and distributed it. And Hermocrates, troubled in mind and desiring that they might be satisfied, said: Brethren, let us leave the food . . . . and occupy ourselves . . . Hermocrates. And immediately Nympha cried out in great affliction unto Paul . . they said: Nympha, Hermocrates calleth upon God that your son Hermippus may see and cease to grieve, for he hath resisted Christ and his minister. But they and Paul prayed to God. And when Hermippus recovered his sight, he turned himself to his mother Nympha, and said to her: Paul came unto me and laid his hand upon me while I wept, and in that hour I saw all things clearly. And she took his hand and led him unto the widows and Paul. But while Paul wept bitterly, Hermippus gave thanks, saying unto them: Every one that believeth, shall . . .

A leaf gone

. . . concord and peace . . . Amen.

And when Paul had confirmed the brethren that were in Myra, he departed unto Sidon.

■

Acts of Paul 2nd half

IV

When he was departed from Myra .

Now when Paul was departed from Myra and would go unto Sidon there was great sadness of the brethren that were in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Christ; so that some from Perga followed Paul, namely Thrasymachus and Cleon with their wives Aline (?) and Chrysa, Cleon's wife. And on the way they nourished Paul: and they were eating their bread under a tree (?). And as he was about to say Amen, there came (five lines broken: the words 'the brethren' and 'idol' occur) . . . . table of devils . . . he dieth therefor, but every one that believeth on Jesus Christ who hath saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near unto the table (three lines broken. 'Idol' occurs) . . . . stood . . . a mighty idol. And an old man . . . . stood up among them, saying unto them: Ye men, (wait a little and see) what befalleth the priests which would draw near unto our gods: for verily when our fellow-citizen Charinus hearkened and would . . . . against the gods, there died he and his (father). And thereupon died Xanthus also, Chrysa (?), and (Hermocrates?) died, sick of the dropsy, and his wife Nympha.

Two leaves at least gone.

(Paul is speaking)

after the manner of strange men. Wherefore presume ye to do that which is not seemly (?)? Or have ye not heard of that which came to pass, which God brought upon Sodom and Gomorrha, because they robbed . . . . after the manner of strangers and of women? God did not . . . . them but cast them down into hell. Now therefore we are not men of this fashion that ye say, nor such as ye think, but we are preachers of the living God and his Beloved. But that ye may not marvel, understand . . . the miracles (?) which bear witness for us. But they hearkened not unto him, but took the men and put them into the temple of Apollo, to keep them until the morrow, whereon they assembled the whole city. And many and costly were the victuals which they gave them.

But Paul, who was fasting now the third day, testified all the night long, being troubled, and smote his face and said: O God, look down upon their threatenings and suffer us not to slide, and let not our adversaries cast us down, but save us and bring down quickly thy righteousness upon us. And as Paul cast himself down, with the brethren, Thrasymachus and Cleon, then the temple fell . . . . so that they that belonged to the temple and the magistrates that were set over it . . . . others of them in the . . . . for (the one part) fell down . . . . fell down . . . . round about, in the midst of the two parts. And they went in and beheld what had happened, and marvelled that . . . . in their . . . . and that the . . . . rejoiced over the falling of the temple (?). And they cried out, saying: Verily these are the works of the men of a mighty God! And they departed and proclaimed in the city: Apollo the god of the Sidonians is fallen, and the half of his temple. And all the dwellers in the city ran to the temple and saw Paul and them that were with him, how they wept at this temptation, that they

were made a spectacle for all men. But the multitude cried out: Bring them into the theatre. And the magistrates came to fetch them; and they groaned bitterly with one soul.

About two leaves gone.

(Paul speaking) through me. Consider . . . . (nine lines much broken, 'the way of life (conversation) of Christ', 'not in the faith', occur) . . . . Egyptians . . . . and they . . . But the multitude . . . . and followed after Paul, crying: Praised be the God . . . . who hath sent Paul . . . that we should not . . . . of death. But Theudes . . . . and prayed at Paul's feet and embraced his feet, that he should give him the seal in the Lord. But he commanded them to go to Tyre . . . . in health (or farewell), and they put Paul (in a ship?) and went with him.

The purpose of confining Paul and his companions in the temple appears to have been connected with the sins of the cities of the plain of which Paul speaks.

The Acts of Titus, quoted before, have a sentence referring to this and the next episode: 'And Paul healed Aphphia the wife of Chrysippus who was possessed with a devil: and fasting for seven days he overthrew the idol of Apollo.' The Acts place this immediately after the conversion and preaching at Damascus, and put the Panehares episode later. They are not to be trusted, therefore, as a guide to the order of our book.

V

When he was departed out of Sidon and would go unto Tyre.

Now when Paul was entered unto Tyre there came a multitude of Jews . . . . in to him. These . . . . and they heard the mighty works . . . They marvelled . . . . Amphion (= Aphphia of the Acts of Titus) . . . . saying . . . . in . . . . Chrysippus . . . . devil with him . . . . many . . . . When Paul came . . . . he said: He . . . . God and will not be an evil spirit (?) . . . . in (?) Amphion . . . . through the evil spirit . . . . without any one's having . . . . she said to him: Save me that I die not. And while the multitude . . . . then arose the other (?) evil spirit . . . . And forthwith the devils fled away. And when the multitude saw this, by the power of God, they praised him who had (given such power) unto Paul. And there was there one by name... rimus, who had a son born to him which was dumb.

On the next page is a proper name, Lix (or perhaps Kilix, a Cilician), and later the words, 'I preach the good tidings of the Saviour . . . . SonofGod'.

On the next page. Lix perhaps occurs again, and 'Moses'.

The next begins: for that which we say cometh to pass forthwith. Behold we will bring him hither unto thee that he may . . . . thee, to hear the truth of thy . . . .

Next page. On God whose desire is come to pass in him, this is the wise man . . . . . the Father and he hath sent Jesus Christ.

Next page, turned toward the East. Moses . . .

. . . in Syria in Cyrene

Again I say unto you . . . I, that do the works . . .

that a man is not justifed by the Law, but that he is justified by the works of righteousness, and he . . .

Next page has the words 'liberty', 'and the yoke', 'all flesh'; and, 'and every one confess that Jesus Christ is the glory of the Father'.

Next page, lower part: is not water in him, but . . . being water, I am not hungry but I am thirsty; I am not but not to . . . . to suffer them, to be (devoured) by wild beasts, not to be able . . . . from the earth, but not to suffer them to be burnt by the fire, are these things of the present age testified, he which was a persecutor . . .

Next page, lower part, (Cle)anthes. the law of God which is called . . . . who walketh here before them, hath he not followed us throughout all the cities . . . And when . . . . he turned himself toward the East after this (after two lines) such words, neither preacheth he as thou preachest them, 0 Paul, that thou mayest not . . . .

Next page begins: Thou art in the presence (sight, face) of Jerusalem, but I trust in the Lord that thou wilt . . .

The name 'Saul' is almost certain some lines later.

Next page begins: whom they crucified.

And at the end: raised up our flesh.

Next page, 7th line, For since the day when . . . . persecuted the apostles which were (with me? se. Peter) out of Jerusalem, I hid myself that I might have comfort, and we nourish them which stand, through the word according to the promise (?) of his grace. I have fallen into many troubles and have subjected myself to the law, as for your sakes. But thought by night and by day in my trouble on Jesus Christ, waiting for him as a lamb . . . . when they crucified him he did not . . . did not resist . . . . was not troubled.

The above may be a speech of Peter. We have seen some indication that Paul is now at Jerusalem, and the conjecture is that a dialogue between him and Peter occurred in this place.

The next page undoubtedly mentions Peter.

Line 1 has 'Paul', line 3, 'twelve (?) shepherds'.

Line 5, through Paul. But . . . . was troubled because of the questioning (examination) that (was come) upon Peter and he cried out, saying: Verily, God is one, and there is no God beside him: one also is Jesus Christ his Son, whom we . . . this, whom thou preachest, did we crucify, whom expect in great glory, but ye say that he is God and Judge of the living and the dead, the King of the ages, for the in the form of man.

VI

Paul is condemned to the mines in an unknown place. Longinus and Firmilla have a daughter, Frontina, who is to be thrown down from a rock, and Paul with her. It is my distinct opinion that Fontina is already dead: her body is to be thus contumeliously treated because she has become a Christian.

The upper part of the page has Longinus twice in lines 1, 2; 'Paul' in 1.7. Then:

For since . . . . the mine, there hath not . . . nothing good hath befallen mine house. And he advised that the men which were to throw Frontina down, should throw down Paul also with her, alive. Now Paul knew these things, but he worked fasting, in great cheerfulness, for two days with the prisoners. They commanded that on the third day the men . . . . should bring forth Frontina: and the whole city followed after her. And Firmilla and Longinus lamented and the soldiers . . . But the prisoners carried the bed (bier). And when Paul saw the great mourning with the daughter and eight . . .

Next page, line 8. Paul alive with the daughter. But when Paul had taken the daughter in his arms, he groaned unto the Lord Jesus Christ because of the sorrow of Firmilla, and cast himself on his knees in the mire . . . . praying for Frontina with her in one (a) prayer. In that hour Frontina rose up. And the whole multitude was afraid, and fled. Paul took the hand of the daughter and led her through the city unto the house of Longinus, and the whole multitude said with one voice: God is one, who hath made heaven and earth, who hath granted the life of the daughter in the presence of Paul . . . a loaf. and he gave thanks to him.

Some lines later.

to Philippi (?).

VII

When he was departed from . . . and would go .

Now when Paul was come to Philippi . . . he entered into the house of . . . . and there was great joy (among the brethren) and to every one.

On the following page begins the episode of the correspondence with the Corinthians, which was circulated separately in Syriac, Latin, and Armenian, and found a place in the Syriac collection of Pauline epistles (and is commented on with the rest by Ephraem the Syrian), and in the Armenian Bible. We have it in (a) many Armenian MSS., (b) in Ephraem s commentary-only extant in Armenian, (c) in three Latin MSS., at Milan, Laon, and Paris: as well as in the Coptic MS., which is here less fragmentary than in the preceding pages.

We begin with a short narrative, introducing the letter of the Corinthians to Paul; then follows another short piece of narrative, extant in Armenian only; then Paul's reply, commonly called the 'Third Epistle to the Corinthians'.

There are various phrases and whole sentences, especially in the Armenian and the Milan MS. of the Latin, which are absent from the Coptic and the Laon MS. and are regarded, rightly, as interpolations.

These will be distinguished by small capitals.

The page of the Coptic MS. on which the correspondence begins is fragmentary at the beginning.

1.1. the lawless one

1.2. the reward. They . . . . in

1.3. a prayer . . . . every

1.4. one, and every one (?)

1.6. Paul . . . . again (or together).

1.7. prayed that a messenger be sent to Philippi. For the Corinthians were in great trouble concerning Paul, that he would depart out of the world, before it was time. For there were certain men come to Corinth, Simon and Cleobius, saying: There is no resurrection of the flesh, but that of the spirit only: and that the body of man is not the creation of God; and also concerning the world, that God did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified, but it was an appearance (i.e. but only in appearance), and that lie was not born of Mary, nor of the seed of David. And in a word, there were many things which they had taught in Corinth, deceiving many other men, (and deceiving also) themselves. When therefore the Corinthians heard that Paul was at Philippi, they sent a letter unto Paul to Macedonia by Threptus and Eutychus the deacons. And the letter was after this manner.

I. 1 Stephanus and the elders (presbyters) that are with him, even Daphnus and Eubulus and Theophilus and Zenon, unto Paul THEIR BROTHER ETERNAL greeting in the Lord.

2 There have come unto Corinth two men, Simon and Cleobius, which are overthrowing the faith of many with evil (CORRUPT) words, 3 which do thou prove AND EXAMINE: 4 for we have never heard such words from thee nor from the other apostles: 5 but all that we have received from thee or from them, that do we hold fast. 6 Since therefore the Lord hath had mercy on us, that while thou art still in the flesh we may hear these things again from thee, 7 if it be possible, either come unto us or write unto us. 8 For we believe, according as it hath been revealed unto Theonoe, that the Lord hath delivered thee out of the hand of the lawless one (enemy, Laon).

9 Now the things which these men say and teach are these: 10 They say that we must not use the prophets, 11 and that God is not Almighty, 12 and that there shall be no resurrection of the flesh, 13 and that man was not made by God, 14 and that Christ came not down (is not come, Copt.) in the flesh, neither was born of Mary, 15 and that the world is not of God, but of the angels.

16 Wherefore, brother, WE PRAY THEE use all diligence to come unto us, that the church of the Corinthians may remain without offence, and the madness of these men may be made plain. Farewell ALWAYS in the Lord.

II. 1 The deacons Threptus and Eutyches brought the letter unto Philippi, 2 so that Paul received it, being in bonds because of Stratonice the wife of Apollophanes, AND HE FORGAT HIS BONDS, and was sore afflicted, 3 and cried out, saying: It were better for me to die and to be with the Lord, than to continue in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble cometh upon trouble. 4 And over and above this so great affliction I am in bonds and behold these evils whereby the devices of Satan are accomplished. (4 Harnack: may not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake (?) of men.) 5 Paul therefore, in great affliction, wrote a letter, answering thus:

III.1 Paul, a prisoner of Jesus Christ, unto the brethren which are in Corinth, greeting.

2 Being in the midst of many tribulations, I marvel not if the teachings of the evil one run abroad apace. 3 For my Lord Jesus Christ will hasten his coming, and will set at nought (no longer endure the insolence of) them that falsify his words.

4 For I delivered unto you in the beginning the things which I received of the HOLY apostles which were before me, who were at all times with Jesus Christ: 5 namely, that our Lord Jesus Christ was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH, the Holy Ghost being sent forth from heaven from the Father unto her BY THE ANGEL GABRIEL, 6 that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, like as he hath shown to us in himself for an ensample. 7 And because man was formed by his Father, 8 therefore was he sought when he was lost, that he might be quickened by adoption. 9 For to this end did God Almighty who made heaven and earth first send the prophets unto the Jews, that they might be drawn away from their sins. 10 For he designed to save the house of Israel: therefore he conferred a portion of the spirit of Christ upon the prophets and sent them unto the Jews first (or unto the first Jews), and they proclaimed the true worship of God for a long space of time. 11 But the prince of iniquity, desiring to be God, laid hands on them and slew them (banished them from God, Laon MS.), and bound all flesh by evil lusts (AND THE END OF THE WORLD BY JUDGEMENT DREW NEAR).

12 But God Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, 13 and sent his spirit into Mary IN GALILEE, [14 Milan MS. and Arm.: WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD,] 15 that by that flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. 16 For by his own body Jesus Christ saved all flesh [AND RESTORED IT UNTO LIFE], 17 that he might show forth the temple of righteousness in his body. 18 In whom (or whereby) we are saved (Milan, Paris: in whom if we believe we are set free).

19 They therefore (Paris MS.; Arm. has: Know therefore that. Laon has: They therefore who agree with them) are not children of righteousness but children of wrath who reject the wisdom (providence?) of God, saying that the heaven and the earth and all that are in them are not the work of God. 20 THEY THEREFORE ARE CHILDREN OF WRATH, for cursed are they, following the teaching of the serpent, 21 whom do ye drive out from you and flee from their doctrine. [Arm., Milan, Paris: 22 FOR YE ARE NOT CHILDREN OF DISOBEDIENCE, BUT OF THE WELL-BELOVED CHURCH. 23 THEREFORE IS THE TIME OF THE RESURRECTION PROCLAIMED UNTO ALL.]

24 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection UNTO LIFE, BUT UNTO JUDGEMENT, 25 because they believe not in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING, 26 for they know not, O Corinthians, the seeds of wheat or of other seeds (grain), how they are cast bare into the earth and are corrupted and rise again by the will of God with bodies, and clothed. 27 And not only that [body] which is cast in riseth again, but manifold more blessing itself [i.e. fertile and prospering]. 28 And if we must not take an example from seeds ONLY, BUT FROM MORE NOBLE BODIES, 29 ye know how Jonas the son of Amathi, when he would not preach to them of Nineve, BUT FLED, was swallowed by the sea-monster; 30 and after three days and three nights God heard the prayer

of Jonas out of the lowest hell, and no part of him was consumed, not even an hair nor an eyelash. 31 How much more, O YE OF LITTLE FAITH, shall he raise up you that have believed in Christ Jesus, like as he himself arose. 32 Likewise also a dead man was cast upon the bones of the prophet Helisaetis by the children of Israel, and he arose, both body and soul and bones and spirit (Laon: arose in his body); how much more shall ye which have been cast upon the body and bones and spirit of the Lord [Milan, Paris: how much more, O ye of little faith, shall ye which have been cast on him] arise again in that day having your flesh whole, EVEN AS HE AROSE? [33 Arm., Milan, Paris: LIKEWISE ALSO CONCERNING THE PROPHET HELIAS: HE RAISED UP THE WIDOW'S SON FROM DEATH: HOW MUCH MORE SHALL THE LORD JESUS RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR HE HATH SHOWED US AN ENSAMPLE IN HIS OWN BODY.]

34 If, then, ye receive any other doctrine, GOD SHALL BE WITNESS AGAINST YOU; AND let no man trouble me, 35 for I bear these bonds that I may win Christ, and I therefore bear his marks in my body that I may attain unto the resurrection of the dead. 86 And whoso receiveth (abideth in) the rule which he hath received by the blessed prophets and the holy gospel, shall receive a recompense from the Lord, AND WHEN HE RISETH FROM THE DEAD SHALL OBTAIN ETERNAL LIFE. 37 But whoso trans- gresseth these things, with him is the fire, and with them that walk in like manner (Milan, Paris: with them that go before in the same way, WHO ARE MEN WITHOUT GOD), 38 which are a generation of vipers, 39 whom do ye reject in the power of the Lord, 40 and peace, GRACE, AND LOVE shall be with you.

[Laon adds: This I found in an old book, entitled the third to the Corinthians, though it is not in the Canon.]

VIII

AT EPHESUS

This episode is not traceable in the Coptic MS. but it undoubtedly formed part of the Acts, though its place is uncertain. It is preserved in an allusion by Hippolytus (early third century) and in an abstract by Nicephorus Callisti (fourteenth century) in his Ecclesiastical history (ii. 25). There is also a sentence in the Acts of Titus:

'They departed from Crete and came to Asia: and at Ephesus twelve thousand believed at the teaching of the holy Paul: there also he fought with beasts, being thrown to a lion.'

HIPPOLYTUS in his Commentary on Daniel, iii. 29, says:

For if we believe that when Paul was condemned to the beasts the lion that was set upon him lay down at his feet and licked him, how shall we not believe that which happened in the case of Daniel?

NICEPHORUS:

Now they who drew up the travels of Paul have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Paul used liberty of speech, and he (Hieronymus) said that he (Paul) was able to speak well, but that this was not the time for such words. But the people of the city, fiercely enraged, put Paul's feet into irons, and shut

him up in the prison, till he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And by God's power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Paul, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism, and returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.

A lion, then, of huge size and unmatched strength was let loose upon him, and it ran to him in the stadium and lay down at his feet. And when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture a violent and vast hailstorm poured down all at once with a great rush, and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the God of Paul and received the baptism of salvation. But the lion escaped to the mountains.

And thence Paul sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem.

Now it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts: for it is not permitted to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus: for we know that not every one writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.

Hippolytus is a voucher for the early date of the story, and Nicephorus for its source. It will be recognized, moreover, at once as being quite in the manner of our author. The anger of the Ephesians, it cannot be doubted, was roused by Paul's preaching of continence, to which Eubula and Artemilla had become converts. The episode is really little more than a repetition of Thecla, with Paul for the principal figure.

IX

FRAGMENTS: SCENES OF FAREWELL

(Paul speaking) . . . thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations which shall come upon me with patience. But they were sorrowful, and fasted. And Cleobius was in the Spirit and said unto them: Brethren, (the Lord) will suffer Paul to fulfil every dispensation and thereafter will suffer him to go up (to Jerusalem). But thereafter shall be . . . . in much instruction and knowledge and sowing of the word, so that men shall envy him, and so he shall depart out of this world. But when Paul and the brethren heard this, they lifted up their voices, saying:

Next page, first extant line, 'beheld'. Second, 'shall say'. Third, But the Spirit came upon Myrte so that she said unto them: Brethren . . . and look upon this sign, that ye . . . For Paul the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall . . . . of the Lord Jesus Christ come . . . . a great grace is . . . .at Rome. And this is the manner wherein the Spirit spake unto Myrte. And every one

took the bread, and they were in joy, according to the custom of the fast, through . . . . and the psalms of David and . . . . he rejoiced.

On the next page the only significant words are 'to Rome'; 'the brethren'; 'grieved'; 'took the bread'; 'praised the Lord'; 'were very sorrowful'.

The next has ends of lines: 'the Lord'; 'risen'; 'Jesus'; 'Paul said to him'. The last is 'he (or they) greeted'.

Two more pages have nothing of moment. The next is concerned with the Martyrdom.

X

THE MARTYRDOM

This, preserved separately to be read on the day of Commemoration, exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic, Slavonic, besides fragments in our Coptic MS.

I. Now there were awaiting Paul at Rome Luke from Galatia (Gaul, Gk.) and Titus from Dalmatia: whom when Paul saw he was glad: and hired a grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumour throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

But Paul perceiving it by the spirit said: Men and brethren, the evil one hath gained occasion to tempt you: go out of the house and ye shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Paul said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Jesus Christ, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

II. But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest thou? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthroweth all kingdoms and he alone shall be for ever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art thou also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urion the Cappadocian, and Festus

the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented them, whom he loved much, and commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

III. And among many others Paul also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: Thou that art the great king's man, but my prisoner, how thoughtest thou well to come by stealth into the government of the Romans and levy soldiers out of my province? But Paul, filled with the Holy Ghost, said before them all: 0 Caesar, not only out of thy province do we levy soldiers, but out of the whole world. For so hath it been ordained unto us, that no man should be refused who wisheth to serve my king. And if it like thee also to serve him (Lat. thou wilt not repent thereof: but think not that the wealth, &c., which seems better), it is not wealth nor the splendour that is now in this life that shall save thee; but if thou submit and entreat him, thou shalt be saved; for in one day (or one day) he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans.

But Paul kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

Nero therefore went on (was) (perhaps add 'raging') in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried It sufficeth, Caesar! for the men are our own! thou destroyest the strength of the Romans! Then at that he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn throughly concerning them.

IV. Then was Paul brought unto him after the decree; and he abode by his word that he should be beheaded. And Paul said: Caesar, it is not for a little space that I live unto my king; and if thou behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Jesus Christ, who cometh to judge the world.

But Longus and Cestus said unto Paul: Whence have ye this king, that ye believe in him and will not change your mind, even unto death? And Paul communicated unto them the word and said: Ye men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve not, as ye suppose, a king that cometh from the earth, but from heaven, even the living God, who because of the iniquities that are done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live for ever when he cometh to burn the world and purge it throughly. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living God: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live unto God and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto him: How then shall we live when thou art beheaded?

V. And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said: Believe on the living God, which raiseth me and all them that believe on him from the dead. And they said: We go now unto Nero; but when thou diest and risest again, then will we believe on thy God. And as

Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and ye shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marvelled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.

VI. And when he heard it, while he marvelled long and was in perplexity, Paul came about the niuth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God. But unto thee shall many evils befall and great punishment, thou wretched man, because thou hast shed unjustly the blood of the righteous, not many days hence. And having so said Paul departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

VII. And as Paul charged them, Longus and Cestus the centurion went early in the morning and approached with fear unto the grave of Paul. And when they were come thither they saw two men praying, and Paul betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life, that ye may give it unto us, as Paul promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ (Copt. and glorified the Lord Jesus Christ and all the saints).

Unto whom be glory world without end. Amen.

The Coptic MS. has a colophon: The Acts of Paul according to the Apostle.

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ACTS OF PETER AND ANDREW

ACTS OF PETER AND ANDREW

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

[A continuation of the Acts of Andrew and Matthias (Mathew)]

1 When Andrew left the city of the man-eaters, a cloud of light took him up and carried him to the mountain where Peter and Matthias and Alexander and Rufus were sitting. And Peter said: Have you prospered? Yes, he said, but they did me much hurt. Come then, said Peter, and rest awhile from your labours. 2 And Jesus appeared in the form of a little child and greeted them, and told them to go to the city of the barbarians, and prornised to be with them, and left them.

3 So the four set out. And when they were near the city Andrew asked Peter: Do many troubles await us here? 'I do not know, but here is an old man sowing. Let us ask him for bread; if he gives it us, we shall know that we are not to be troubled but if he says, I have none, troubles await us.' They greeted him and asked accordingly. He said: If you will look after my plough and oxen I will fetch you bread . . . . ' Are they your oxen?' 'No, I have hired them.' And he went off. 4 Peter took off his cloak and garment and said: It is no time for us to be idle, especially as the old man is working for us; and he took the plough and began to sow. Andrew protested and took it from him and sowed, and blessed the seed as he sowed. And Rufus and Alexander and Matthias, going on the right, said; Let the sweet dew and the fair wind come and rest on this field. And the seed sprang up and the corn ripened. 5 When the farmer returned with the bread and saw the ripe corn he worshipped them as gods. But they told him who they were, and Peter gave him the Commandments . . . . He said: I will leave all and follow you. ' Not so, but go to the city, return your oxen to the owner, and tell your wife and children and prepare us a lodging; 6 He took a sheaf, hung it on his staff. and went off. The people asked where he got the corn, for it was the time of sowing, but he hastened home. 7 The chief men of the city heard of it and sent for him and made him tell his story. 8 And the devil entered them and they said: Alas! these are of the twelve Galilaeans who go about separating men from their wives; What are we to do? 9 One of them said: I can keep them out of the city? 'How?' 'They hate all women, and specially unchaste ones: let us put a naked wanton in the gate, and they will see her and flee.' So they did. 10 The apostles perceived the snare by the spirit, and Andrew said: Bid me, and I will chastise her. Peter said: Do as you will. Andrew prayed, and Michael was sent to catch her up by the hair and suspend her till they had passed. 11 And she cried out, cursing the men of the city and praying for pardon. 12 And many believed at her word and worshipped the apostles, and they did many cures, and all praised God.

13 There was a rich man named Onesiphorus who said: If I believe, shall I be able to do wonders? Andrew said: Yes, if you forsake your wife and all your possessions. He was angry and put his garment about Andrew's neck and began to beat him, saying: You are a wizard, why should I do so? 14 Peter saw it and told him to leave off. He said: I see you are wiser than he. What do you say? Peter said: I tell you this: it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God. Onesiphorus was yet more angry and took his garment off Andrew's neck and cast it on Peter's and haled him along, saying: You are worse than the other. If you show me this sign, I and the whole city will believe but if not you shall be punished. 15 Peter was troubled and stood and prayed: Lord, help us at this hour, for thou hast entrapped us by thy words. 16 The Saviour appeared in the form of a boy of twelve years, wearing a linen garment 'smooth within and without', and said; Fear not: let the needle and the camel be brought. There was a huckster in the town who had been converted by Philip; and he heard of it, and looked for a needle with a large eye, but Peter said: Nothing is impossible with God rather bring a needle with a small eye. 17 When it was brought, Peter saw a camel coming and stuck the needle in the ground and cried: In the name of Jesus Christ crucified under Pontius Pilate I command thee, camel, to go through the eye of the needle. The eye opened like a gate and the camel passed through; and yet again, at Peter's bidding. 18 Onesiphorus said: You are a great sorcerer: but I shall not believe unless I may send for a needle and a camel. And he said secretly to a servant: Bring a camel and a needle, and find a defiled woman and some swine's flesh and bring them too. And Peter heard it in the spirit and said: O slow to believe, bring your camel and woman and needle and flesh. 19 When they were brought Peter stuck the needle in the ground, with the flesh, the woman was on the camel. He commanded it as before, and the camel went through, and back again. 20 Onesiphorus cried out, convinced and said: Listen. I have lands and vinevards and 27 litrae of gold and 50 of silver, and many slaves: I will give my goods to the poor and free my slaves if I may do a wonders like you. Peter said: If you believe, you shall. 21 Yet he was afraid he might not be able, because he was not baptized, but a voice came: Let him do what he will. So Onesiphorus stood before the needle and camel and commanded it to go through and it went as far as the neck and stopped. And he asked why. 'Because you are not yet baptized.' He was content, and the apostles went to his house, and 1,000 souls were baptized that night. 22 Next day the woman that was hung in the air said: Alas that I am not worthy to believe like the rest! I will give all my goods to the poor and my house for a monastery of virgins. Peter heard it and went out to her and at his word she was let down unhurt, and gave him for the poor 4 litrae of gold and much raiment and her house for a monastery of virgins. 23 And the apostles consecrated a church and ordained clergy and committed the people to God.

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Acts of Peter 1st half

ACTS OF PETER

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Written, probably by a resident in Asia Minor (he does not know much about Rome), not later than A. D. 200, in Greek. The author has read the Acts of John very carefully, and modelled his language upon them. However, he was not so unorthodox as Leucius, though his language about the Person of our Lord (ch. xx) has rather suspicious resemblances to that of the Acts of John.

The length of the book as given by the Stichometry of Nicephorus was 2,750 lines-fifty lines less than the canonical Acts. The portions we have may be about the length of St. Mark's Gospel; and about 1,000 lines may be wanting. Such is Zaha's estimate.

We have:

1. A short episode in Coptic.

2. A large portion in Latin preserved in a single manuscript of the seventh century at Vercelli: often called the Vercelli Acts. It includes the martyrdom.

3. The martyrdom, preserved separately, in two good Greek copies, in Latin, and in many versions-Coptic, Slavonic, Syriac, Armenian, Arabic, Ethiopic.

Also:

One or two important quotations from lost portions; a small fragment of the original in a papyrus; certain passages-speeches of Peter- transferred by an unscrupulous writer to the Life of St. Abercius of Hierapolis.

A Latin paraphrase of the martyrdom, attributed to Linus, Peter's successor in the bishopric of Rome, was made from the Greek, and is occasionally useful.

I

THE COPTIC FRAGMENT

This is preserved separately in an early papyrus manuscript (fourth-fifth century) now at Berlin; the other contents of it are Gnostic writings which have not yet been published. I follow C. Schmidt's rendering of it. It has a title at the end: The Act of Peter On the first day of the week, that is, on the Lord's day, a multitude gathered together, and they brought unto Peter many sick that he might heal them. And one of the multitude adventured to say unto Peter: Lo, Peter, in our presence thou hast made many blind to see and the deaf to hear and the lame to walk, and hast succoured the

weak and given them strength: but wherefore hast thou not succoured thy daughter, the virgin, which grew up beautiful and hath believed in the name of God? For behold, her one side is wholly palsied, and she lieth there stretched out in the corner helpless. We see them that have been healed by thee: thine own daughter thou hast neglected.

But Peter smiled and said unto him: My son, it is manifest unto God alone wherefore her body is not whole. Know then that God is not weak nor powerless to grant his gift unto my daughter: but that thy soul may be convinced, and they that are here present may the more believe -then he looked unto his daughter and said to her: Raise thyself up from thy place, without any helping thee save Jesus only, and walk whole before all these, and come unto me. And she arose and came to him; and the multitude rejoiced at that which was come to pass. Then said Peter unto them: Behold, your heart is convinced that God is not without strength concerning all things that we ask of him. Then they rejoiced yet more and praised God. And Peter said to his daughter: Go unto thy place, and lay thee down and be again in thine infirmity, for this is expedient for me and for thee. And the maiden went back and lay down in her place and was as beforetime: and the whole multitude wept, and entreated Peter to make her whole.

But Peter said unto them: As the Lord liveth, this is expedient for her and for me. For on the day when she was born unto me I saw a vision, and the Lord said unto me: Peter, this day is a great temptation born unto thee, for this daughter will bring hurt unto many souls if her body continue whole. But I thought that the vision did mock me.

Now when the maiden was ten years old, a stumbling-block was prepared for many by reason of her. And an exceeding rich man, by name Ptolemaeus, when he had seen the maiden with her mother bathing, sent unto her to take her to wife; but her mother consented not. And he sent oft-times to her, and could not wait.

[Here a leaf is lost: the sense, however, is not hard to supply. Augustine speaks (quoting Apocryphal Acts) of a daughter of Peter struck with palsy at the prayer of her father.

Ptolemaeus, unable to win the maiden by fair means, comes and carries her off. Peter hears of it and prays God to protect her. His prayer is heard. She is struck with palsy on one side of her body. Then the text resumes.]

The servants of Ptolemaeus brought the maiden and laid her down before the door of the house and departed.

But when I perceived it, I and her mother, we went down and found the maiden, that one whole side of her body from her toes even to her head was palsied and withered: and we bore her away, praising the Lord which had preserved his handmaid from defilement and shame and (corruption?). This is the cause of the matter, why the maiden continueth so unto this day.

Now, then, it is fitting for you to know the end of Ptolemaeus. He went home and sorrowed night and day over that which had befallen him, and by reason of the many tears which he shed, he became blind. And when he had resolved to rise up and hang himself, lo, about the ninth hour of the day, he saw a great light which enlightened the whole house, and heard a voice saying unto him: Ptolemaeus, God hath not given thee the vessels for corruption and shame, and yet more doth it not become thee which hast believed in me to defile my virgin, whom thou shalt know as thy

sister, even as if I were unto you both one spirit (sic). But rise up and go quickly unto the house of the apostle Peter, and thou shalt see my glory; he shall make known unto thee what thou must do.

But Ptolemaeus was not negligent, and bade his servants show him the way and bring him unto me. And when they were come to me, he told me all that had befallen him by the power of our Lord Jesus Christ. Then did he see with the eyes of his flesh, and with the eyes of his soul, and much people believed (hoped) in Christ: and he did them good and gave them the gift of God.

Thereafter Ptolemaeus died, departing out of this life, and went unto his Lord: and when he made his will he bequeathed a piece of land in the name of my daughter, because through her he had believed in God and was made whole. But I unto whom the disposition thereof fell, exercised it with great carefulness: I sold the land, and God alone knoweth neither I nor my daughter (received the price). I sold the land and kept nought back of the price, but gave all the money unto the poor.

Know therefore, thou servant of Jesus Christ, that God directeth (?) them that are his, and prepareth good for every one of them, although we think that God hath forgotten us. Therefore now, brethren, let us be sorrowful and watch and pray, and so shall the goodness of God look upon us, whereon we wait.

And yet further discourse did Peter hold before them all, and glorified the name of Christ the Lord and gave them all of the bread: and when he had distributed it, he rose up and went unto his house.

The scene of this episode is probably Jerusalem. The subject of it was often used by later writers, most notably, perhaps, by the author of the late Acts of SS. Nereus and Achilleus (fifth or sixth century), who gives the daughter a name, Petronilla, which has passed into Kalendars, and as Perronelle, Pernel, or Parnell has become familiar.

A few critics have questioned whether this piece really belongs to the Acts of Peter: but the weight of probability and of opinion is against them. Nothing can be plainer than that it is an extract from a larger book, and that it is ancient (the manuscript may be of the fourth century). Moreover, Augustine, in dealing with apocryphal Acts, alludes to the story contained in it. What other large book of ancient date dealing with Peter's doings can we imagine save the Acts?

II

THE GARDENER'S DAUGHTER

Augustine (Against Adimantus, xvii. 5), says to his Manichaean opponent: the story of Peter killing Ananias and Sapphira by a word is very stupidly blamed by those who in the apocryphal Acts read and admire both the incident I mentioned about the apostle Thomas (the death of the cup-bearer at the feast in his Acts) 'and that the daughter of Peter himself was stricken with palsy at the prayer of her father, and that the daughter of a gardener died at the prayer of Peter. Their answer is that it was expedient for them, that the one should be disabled by palsy and the other should die: but they do not deny that it happened at the prayer of the apostle'.

This allusion to the gardener's daughter remained a puzzle until lately. But a passage in the Epistle of Titus (already quoted) tells us the substance of the story.

A certain gardener had a daughter, a virgin, her father's only child: he begged Peter to pray for her. Upon his request, the apostle answered him that the Lord would give her that which was useful for her soul. Immediately the girl fell dead.

O worthy gain and suitable to God, to escape the insolence of the flesh and mortify the boastfulness of the blood! But that old man, faithless, and not knowing the greatness of the heavenly favour, ignorant of the divine benefit, entreated Peter that his only daughter might be raised again. And when she was raised, not many days after, as it might be to-day, the slave of a believer who lodged in the house ran upon her and ruined the girl, and both of them disappeared.

This was evidently a contrast to the story of Peter's daughter, and probably followed immediately upon it in the Acts. There is another sentence appropriate to the situation, which Dom de Bruyne found in a Cambrai MS. of the thirteenth century -a collection of apophthegms- and printed with the extracts from the Epistle of Titus.

That the dead are not to be mourned overmuch, Peter, speaking to one who lamented without patience the loss of his daughter, said: So many assaults of the devil, so many warrings of the body, so many disasters of the world hath she escaped, and thou sheddest tears as if thou knewest not what thou sufferest in thyself (what good hath befallen thee).

This might very well be part of Peter's address to the bereaved gardener.

III

THE VERCELLI ACTS

I. At the time when Paul was sojourning in Rome and confirming many in the faith, it came also to pass that one by name Candida, the wife of Quartus that was over the prisons, heard Paul and paid heed to his words and believed. And when she had instructed her husband also and he believed, Quartus suffered Paul to go whither he would away from the city: to whom Paul said: If it be the will of God, he will reveal it unto me. And after Paul had fasted three days and asked of the Lord that which should be profitable for him, he saw a vision, even the Lord saying unto him: Arise, Paul, and become a physician in thy body (i.e. by going thither in person) to them that are in Spain.

He therefore, having related to the brethren what God had commanded, nothing doubting, prepared himself to set forth from the city. But when Paul was about to depart, there was great weeping throughout all the brotherhood, because they thought that they should see Paul no more, so that they even rent their clothes. For they had in mind also how that Paul had oftentimes contended with the doctors of the Jews and confuted them, saying: Christ, upon whom your fathers laid hands, abolished their sabbaths and fasts and holy-days and circumcision, and the doctrines of men and the rest of the traditions he did abolish. But the brethren lamented (and adjured) Paul by the coming of our Lord Jesus Christ, that he should not be absent above a year, saying: We know thy love for thy brethren; forget not us when thou art come thither, neither begin to forsake us, as little children without a mother. And when they besought him long with tears, there came a sound from heaven, and a great voice saying: Paul the servant of God is chosen to minister all the days of his life: by the hands of Nero the ungodly and wicked man shall he be perfected before your eyes. And a very great fear fell upon the brethren because of the voice which came from heaven: and they were confirmed yet more in the faith.

II. Now they brought unto Paul bread and water for the sacrifice, that he might make prayer and distribute it to every one. Among whom it befell that a woman named Rufina desired, she also, to receive the Eucharist at the hands of Paul: to whom Paul, filled with the spirit of God, said as she drew near: Rufina, thou comest not worthily unto the altar of God, arising from beside one that is not thine husband but an adulterer, and assayest to receive the Eucharist of God. For behold Satan shall trouble thine heart and cast thee down in the sight of all them that believe in the Lord, that they which see and believe may know that they have believed in the living God, the searcher of hearts. But if thou repent of thine act, he is faithful that is able to blot out thy sin and set thee free from this sin: but if thou repent not, while thou art yet in the body, devouring fire and outer darkness shall receive thee for ever. And immediately Rufina fell down, being stricken with palsy (?) from her head unto the nails of her feet, and she had no power to speak (given her) for her tongue was bound. And when both they that believed (in the faith) and the neophytes saw it, they beat their breasts, remembering their old sins, and mourned and said: We know not if God will forgive the former sins which we have committed. Then Paul called for silence and said: Men and brethren which now have begun to believe on Christ, if ye continue not in your former works of the tradition of your fathers, and keep yourselves from all guile and wrath and fierceness and adultery and defilement, and from pride and envy and contempt and enmity, Jesus the living God will forgive you that ye did in ignorance. Wherefore, ye servants of God, arm yourselves every one in your inner man with peace, patience, gentleness, faith, charity, knowledge, wisdom, love of the brethren, hospitality, mercy, abstinence, chastity, kindness, justice: then shall ye have for your guide everlastingly the first-begotten of all creation, and shall have strength in peace with our Lord. And when they had heard these things of Paul, they besought him to pray for them. And Paul lifted up his voice and said: O eternal God, God of the heavens, God of unspeakable majesty (divinity), who hast stablished all things by thy word, who hast bound upon all the world the chain of thy grace, Father of thine holy Son Jesus Christ, we together pray thee through thy Son Jesus Christ, strengthen the souls which were before unbelieving but now are faithful. Once I was a blasphemer, now I am blasphemed; once I was a persecutor, now do I suffer persecution of others; once I was the enemy of Christ, now I pray that I may be his friend: for I trust in his promise and in his mercy; I account myself faithful and that I have received forgiveness of my former sins. Wherefore I exhort you also, brethren, to believe in the Lord the Father Almighty, and to put all your trust in our Lord Jesus Christ his Son, believing in him, and no man shall be able to uproot you from his promise. Bow your knees therefore together and commend me unto the Lord, who am about to set forth unto another nation, that his grace may go before me and dispose my journey aright, that he may receive his vessels holy and believing, that they, giving thanks for my preaching of the word of the Lord, may be well grounded in the faith. But the brethren wept long and prayed unto the Lord with Paul, saying: Be thou, Lord Jesus Christ, with Paul and restore him unto us whole: for we know our weakness which is in us even to this day.

III. And a great multitude of women were kneeling and praying and beseeching Paul; and they kissed his feet and accompanied him unto the harbour. But Dionysius and Balbus, of Asia, knights of Rome, and illustrious men, and a senator by name Demetrius abode by Paul on his right hand and said: Paul, I would desire to leave the city if I were not a magistrate, that I might not depart from thee. Also from Caesar's house Cleobius and Iphitus and Lysimachus and Aristaeus and two matrons Berenice and Philostrate, with Narcissus the presbyter [after they had] accompanied him to the harbour: but whereas a storm of the sea came on, he (Narcissus?) sent the brethren back to

Rome, that if any would, he might come down and hear Paul until he set sail: and hearing that, the brethren went up unto the city. And when they told the brethren that had remained in the city, and the report was spread abroad, some on beasts, and some on foot, and others by way of the Tiber came down to the harbour, and were confirmed in the faith for three days, and on the fourth day until the fifth hour, praying together with Paul, and making the offering: and they put all that was needful on the ship and delivered him two young men, believers, to sail with him, and bade him farewell in the Lord and returned to Rome.

There has been great dispute about these three chapters, whether they are not an excerpt from the Acts of Paul, or whether they are an addition made by the writer of the Greek original of the Vercelli Acts.

If they are from the Acts of Paul, it means that in those Acts Paul was represented as visiting Rome twice, and going to Spain between the visits. Evidently, if this was so, he did not return straight from Spain to Rome: at least the Coptic gives no indication that the prophecies of Cleobius and Myrte were uttered in Spain.

The question is a difficult one. All allow that the writer of the Acts of Peter knew and used the Acts of Paul: but there is strong opposition to the idea that Paul related two visits to Rome.

The writer of Paul obviously knew the canonical Acts very well and obviously took great liberties with them. Did he go so far, one wonders, as to suppress and ignore the whole story of the trial before Felix and the shipwreck? If he told of but one visit to Rome -the final one- it appears that he did: for the conditions described in the Martyrdom -Paul quite free and martyred very shortly after his arrival- are totally irreconcilable with Luke (Paul arriving in custody and living two years at least in the city).

IV. Now after a few days there was a great commotion in the midst of the church, for some said that they had seen wonderful works done by a certain man whose name was Simon, and that he was at Aricia, and they added further that he said he was a great power of God and without God he did nothing. Is not this the Christ? but we believe in him whom Paul preached unto us; for by him have we seen the dead raised, and men Delivered from divers infirmities: but this man seeketh contention, we know it (or, but what this contention is, we know not) for there is no small stir made among us. Perchance also he will now enter into Rome; for yesterday they besought him with great acclamations, saying unto him: Thou art God in Italy, thou art the saviour of the Romans: haste quickly unto Rome. But he spake to the people with a shrill voice, saying: Tomorrow about the seventh hour ye shall see me fly over the gate of the city in the form (habit) wherein ye now see me speaking unto you. Therefore, brethren, if it seem good unto you, let us go and await carefully the issue of the matter. They all therefore ran together and came unto the gate. And when it was the seventh hour, behold suddenly a dust was seen in the sky afar off, like a smoke shining with rays stretching far from it. And when he drew near to the gate, suddenly he was not seen: and thereafter he appeared, standing in the midst of the people; whom they all worshipped, and took knowledge that he was the same that was seen of them the day before.

And the brethren were not a little offended among themselves, seeing, moreover, that Paul was not at Rome, neither Timotheus nor Barnabas, for they had been sent into Macedonia by Paul, and that there was no man to comfort us, to speak nothing of them that had but just become

catechumens. And as Simon exalted himself yet more by the works which he did, and many of them daily called Paul a sorcerer, and others a deceiver, of so great a multitude that had been stablished in the faith all fell away save Narcissus the presbyter and two women in the lodging of the Bithynians, and four that could no longer go out of their house, but were shut up (day and night): these gave themselves unto prayer (by day and night), beseeching the Lord that Paul might return quickly, or some other that should visit his servants, because the devil had made them fall by his wickedness.

V. And as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For whereas the twelve years which the Lord Christ had enjoined upon him were fulfilled, he showed him a vision after this manner, saying unto him: Peter, that Simon the sorcerer whom thou didst cast out of Judaea, convicting him, hath again come before thee (prevented thee) at Rome. And that shalt thou know shortly (or, and that thou mayest know in few words): for all that did believe in me hath Satan made to fall by his craft and working: whose Power Simon approveth himself to be. But delay thee not: set forth on the morrow, and there shalt thou find a ship ready, setting sail for Italy, and within few days I will show thee my grace which hath in it no grudging. Peter then, admonished by the vision, related it unto the brethren without delay, saying: It is necessary for me to go up unto Rome to fight with the enemy and adversary of the Lord and of our brethren.

And he went down to Caesarea and embarked quickly in the ship, whereof the ladder was already drawn up, not taking any provision with him. But the governor of the ship whose name was Theon looked on Peter and said: Whatsoever we have, all is thine. For what thank have we, if we take in a man like unto ourselves who is in uncertain case (difficulty) and share not all that we have with thee? but only let us have a prosperous voyage. But Peter, giving him thanks for that which he offered, himself fasted while he was in the ship, sorrowful in mind and again consoling himself because God accounted him worthy to be a minister in his service.

And after a few days the governor of the ship rose up at the hour of his dinner and asked Peter to eat with him, and said to him: O thou, whoever thou art, I know thee not, but as I reckon, I take thee for a servant of God. For as I was steering my ship at midnight I perceived the voice of a man from heaven saying to me: Theon, Theon! And twice it called me by my name and said to me: Among them that sail with thee let Peter be greatly honoured by thee, for by him shalt thou and the rest be preserved safe without any hurt after such a course as thou hopest not for. And Peter believed that God would vouchsafe to show his providence upon the sea unto them that were in the ship, and thenceforth began Peter to declare unto Theon the mighty works of God, and how the Lord had chosen him from among the apostles, and for what business he sailed unto Italy: and daily he communicated unto him the word of God. And considering him he perceived by his walk that he was of one mind in the faith and a worthy minister (deacon).

Now when there was a calm upon the ship in Hadria (the Adriatic), Theon showed it to Peter, saying unto him: If thou wilt account me worthy, whom thou mayest baptize with the seal of the Lord thou hast an opportunity. For all that were in the ship had fallen asleep, being drunken. And Peter went down by a rope and baptized Theon in the name of the Father and the Son and the Holy Ghost: and he came up out of the water rejoicing with great joy, and Peter also was glad because God had accounted Theon worthy of his name. Arid it came to pass when Theon was

baptized, there appeared in the same place a youth shining and beautiful, saying unto them: Peace be unto you. And immediately Peter and Theon went up and entered into the cabin; and Peter took bread and gave thanks unto the Lord which had accounted him worthy of his holy ministry, and for that the youth had appeared unto them, saying: Peace be unto you. And he said: Thou best and alone holy one, it is thou that hast appeared unto us, O God Jesu Christ, and in thy name hath this man now been washed and sealed with thy holy seal. Therefore in thy name do I impart unto him thine eucharist, that he may be thy perfect servant without blame for ever.

And as they feasted and rejoiced in the Lord, suddenly there came a wind, not vehement but moderate, at the ship's prow, and ceased not for six days and as many nights, until they came unto Puteoli.

VI. And when they had touched at Puteoli, Theon leapt out of the ship and went unto the inn where he was wont to lodge, to prepare to receive Peter. Now he with whom he lodged was one by name Ariston, which alway feared the Lord, and because of the Name Theon entrusted himself with him (had dealings with him). And when he was come to the inn and saw Ariston, Theon said unto him: God who hath accounted thee worthy to serve him hath communicated his grace unto me also by his holy servant Peter, who hath now sailed with me from Judaea, being commanded by our Lord to come unto Italy. And when he heard that, Ariston fell upon Theon's neck and embraced him and besought him to bring him to the ship and show him Peter. For Ariston said that since Paul set forth unto Spain there was no man of the brethren with whom he could refresh himself, and, moreover, a certain Jew had broken into the city, named Simon, and with his charms of sorcery and his wickedness hath he made all the brotherhood fall away this way and that, so that I also fled from Rome, expecting the coming of Peter: for Paul had told us of him, and I also have seen many things in a vision. Now, therefore, I believe in my Lord that he will build up again his ministry, for all this deceit shall be rooted out from among his servants. For our Lord Jesus Christ is faithful, who is able to restore our minds. And when Theon heard these things from Ariston, who wept, his spirit was raised (increased) yet more and he was the more strengthened, because he perceived that he had believed on the living God.

But when they came together unto the ship, Peter looked upon them and smiled, being filled with the Spirit; so that Ariston falling on his face at Peter's feet, said thus: Brother and lord, that hast part in the holy mysteries and showest the right way which is in the Lord Jesus Christ our God, who by thee hath shown unto us his coming: we have lost all them whom Paul had delivered unto us, by the working of Satan; but now I trust in the Lord who hath commanded thee to come unto us, sending thee as his messenger, that he hath accounted us worthy to see his great and wonderful works by thy means. I pray thee therefore, make haste unto the city: for I left the brethren which have stumbled, whom I saw fall into the temptation of the devil, and fled hither, saying unto them: Brethren, stand fast in the faith, for it is of necessity that within these two months the mercy of our Lord bring his servant unto you. For I had seen a vision, even Paul, saying unto me: Ariston, flee thou out of the city. And when I heard it, I believed without delay and went forth in the Lord, although I had an infirmity in my flesh, and came hither; and day by day I stood upon the sea-shore asking the sailors: Hath Peter sailed with you? But now through the abundance of the grace of God I entreat thee, let us go up unto Rome without delay, lest the teaching of this wicked man prevail yet further. And as Ariston said this with tears, Peter gave him his hand and raised him up from the earth, and Peter also groaning, said with tears: He hath

prevented us which tempteth all the world by his angels; but he that hath power to save his servants from all temptations shall quench his deceits and put him beneath the feet of them that have believed in Christ whom we preach.

And, as they entered in at the gate, Theon entreated Peter, saying: Thou didst not refresh thyself on any day in so great a voyage (sea): and now after (before) so hard a journey wilt thou set out forthwith from the ship? tarry and refresh thyself, and so shalt thou set forth: for from hence to Rome upon a pavement of flint I fear lest thou be hurt by the shaking. But Peter answered and said to them: What if it come to pass that a millstone were hung upon me, and likewise upon the enemy of our Lord, even as my Lord said unto us of any that offended one of the brethren, and I were drowned in the sea? but it might be not only a millstone, but that which is far worse, even that I which am the enemy of this persecutor of his servants should die afar off from them that have believed on the Lord Jesus Christ (so Ficker: the sentence is corrupt; the sense is that Peter must at all costs be with his fellow-Christians, or he will incur even worse punishment than that threatened by our Lord's words). And by no exhortation could Theon prevail to persuade him to tarry there even one day.

But Theon himself delivered all that was in the ship to be sold for the price which he thought good, and followed Peter unto Rome; whom Ariston brought unto the abode of Narcissus the presbyter.

VII. Now the report was noised through the city unto the brethren that were dispersed, because of Simon, that he might show him to be a deceiver and a persecutor of good men. All the multitude therefore ran together to see the apostle of the Lord stay (himself, or the brethren) on Christ. And on the first day of the week when the multitude was assembled to see Peter, Peter began to say with a loud voice: Ye men here present that trust in Christ, ye that for a little space have suffered temptation, learn for what cause God sent his Son into the world, and wherefore he made him to be born of the Virgin Mary; for would he so have done if not to procure us some grace or dispensation? even because he would take away all offence and all ignorance and all the contrivance of the devil, his attempts (beginnings) and his strength wherewith he prevailed aforetime, before our God shined forth in the world. And whereas men through ignorance fell into death by many and divers infirmities, Almighty God, moved with compassion, sent his Son into the world. With whom I was; and he (or I) walked upon the water, whereof I myself remain awitness, and do testify that he then worked in the world by signs and wonders, all of which he did.

I do confess, dearly-beloved brethren, that I was with him: yet I denied him, even our Lord Jesus Christ, and that not once only, but thrice; for there were evil dogs that were come about me as they did unto the Lord's prophets. And the Lord imputed it not unto me, but turned unto me and had compassion on the infirmity of my flesh, when (or so that) afterward I bitterly bewailed myself, and lamented the weakness of my faith, because I was befooled by the devil and kept not in mind the word of my Lord. And now I say unto you, O men and brethren, which are gathered together in the name of Jesus Christ: against you also hath the deceiver Satan aimed his arrows, that ye might depart out of the way. But faint not, brethren, neither let your spirit fall, but be strong and persevere and doubt not: for if Satan caused me to stumble, whom the Lord had in great honour, so that I denied the light of mine hope, and if he overthrew me and persuaded me to flee as if I had put my trust in a man, what think ye will he do unto you which are but young in the faith? Did ye suppose that he would not turn you away to make you enemies of the kingdom of God, and cast

you down into perdition by a new (or the last) deceit? For whomsoever he casteth out from the hope of our Lord Jesus Christ, he is a son of perdition for ever. Turn yourselves, therefore, brethren, chosen of the Lord, and be strong in God Almighty, the Father of our Lord Jesus Christ, whom no man hath seen at any time, neither can see, save he who hath believed in him. And be ye aware whence this temptation hath come upon you. For it is not only by words that I would convince you that this is Christ whom I preach, but also by deeds and exceeding great works of power do I exhort you by the faith that is in Christ Jesus, that none of you look for any other save him that was despised and mocked of the Jews, even this Nazarene which was crucified and died and the third day rose again.

VIII. And the brethren repented and entreated Peter to fight against Simon: (who said that he was the power of God, and lodged in the house of Marcellus a senator, whom he had convinced by his charms) saying: Believe us, brother Peter: there was no man among men so wise as this Marcellus. All the widows that trusted in Christ had recourse unto him; all the fatherless were fed by him; and what more, brother? all the poor called Marcellus their patron, and his house was called the house of the strangers and of the poor, and the emperor said unto him: I will keep thee out of every office, lest thou despoil the provinces to give gifts unto the Christians. And Marcellus answered: All my goods are also thine. And Caesar said to him: Mine they would be if thou keptest them for me; but now they are not mine, for thou givest them to whom thou wilt, and I know not to what vile persons. Having this, then, before our eyes, brother Peter, we report it to thee, how the great mercy of this man is turned unto blasphemy; for if he had not turned, neither should we have departed from the holy faith of God our Lord. And now doth this Marcellus in anger repent him of his good deeds, saying: All this substance have I spent in all this time, vainly believing that I gave it for the knowledge of God! So that if any stranger cometh to the door of his house, he smiteth him with a staff and biddeth him be beaten, saying: Would God I had not spent so much money upon these impostors: and yet more doth he say, blaspheming. But if there abide in thee any mercy of our Lord and aught of the goodness of his commandments, do thou succour the error of this man who hath done so many alms-deeds unto the servants of God.

And Peter, when he perceived this, was smitten with sharp affliction and said: O the divers arts and temptations of the devil! O the contrivances and devices of the wicked! he that nourisheth up for himself a mighty fire in the day of wrath, the destruction of simple men, the ravening wolf, the devourer and scatterer of eternal life! Thou didst enmesh the first man in concupiscence and bind him with thine old iniquity and with the chain of the flesh: thou art wholly the exceeding bitter fruit of the tree of bitterness, who sendest divers lusts upon men. Thou didst compel Judas my fellow-disciple and fellow-apostle to do wickedly and deliver up our Lord Jesus Christ, who shall punish thee therefor. Thou didst harden the heart of Herod and didst inflame Pharaoh and compel him to fight against Moses the holy servant of God; thou didst give boldness unto Caiaphas, that he should deliver our Lord Jesus Christ unto the unrighteous multitude; and even until now thou shootest at innocent souls with thy poisonous arrows. Thou wicked one, enemy of all men, be thou accursed from the Church of him the Son of the holy God ommpotent and as a brand cast out of the fire shalt thou be quenched by the servants of our Lord Jesus Christ. Upon thee let thy blackness be turned and upon thy children, an evil seed; upon thee be turned thy wickedness and thy threatenings; upon thee and thine angels be thy temptations, thou beginning of malice and bottomless pit of darkness! Let thy darkness that thou hast be with thee and with thy vessels which

thou ownest! Depart from them that shall believe in God, depart from the servants of Christ and from them that desire to be his soldiers. Keep thou to thyself thy garments of darkness! Without cause knockest thou at other men's doors, which are not thine but of Christ Jesus that keepeth them. For thou, ravening wolf, wouldest carry off the sheep that are not thine but of Christ Jesus, who keepeth them with all care and diligence.

IX. As Peter spake thus with great sorrow of mind, many were added unto them that believed on the Lord. But the brethren besought Peter to join battle with Simon and not suffer him any longer to vex the people. And without delay Peter went quickly out of the synagogue (assembly) and went unto the house of Marcellus, where Simon lodged: and much people followed him. And when he came to the door, he called the porter and said to him: Go, say unto Simon: Peter because of whom thou fleddest out of Judaea waiteth for thee at the door. The porter answered and said to Peter: Sir, whether thou be Peter, I know not: but I have a command; for he had knowledge that yesterday thou didst enter into the city, and said unto me: Whether it be by day or by night, at whatsoever hour he cometh, say that I am not within. And Peter said to the young man: Thou hast well said in reporting that which he compelled thee to say. And Peter turned unto the people that followed him and said: Ye shall now see a great and marvellous wonder. And Peter seeing a great dog bound with a strong chain, went to him and loosed him, and when he was loosed the dog received a man's voice and said unto Peter: What dost thou bid me to do, thou servant of the unspeakable and living God? Peter said unto him: Go in and say unto Simon in the midst of his company: Peter saith unto thee, Come forth abroad, for thy sake am I come to Rome, thou wicked one and deceiver of simple souls. And immediately the dog ran and entered in, and rushed into the midst of them that were with Simon, and lifted up his forefeet and in a loud voice said: Thou Simon, Peter the servant of Christ who standeth at the door saith unto thee: Come forth abroad, for thy sake am I come to Rome, thou most wicked one and deceiver of simple souls. And when Simon heard it, and beheld the incredible sight, he lost the words wherewith he was deceiving them that stood by, and all of them were amazed.

X. But when Marcellus saw it he went out to the door and east himself at Peter's feet and said: Peter, I embrace thy feet, thou holy servant of the holy God; I have sinned greatly: but exact thou not my sins, if there be in thee the true faith of Christ, whom thou preachest, if thou remember his commandments, to hate no man, to be unkind to no man, as I learned from thy fellow apostle Paul; keep not in mind my faults, but pray for me unto the Lord, the holy Son of God whom I have provoked to wrath -for I have persecuted his servants- that I be not delivered with the sins of Simon unto eternal fire; who so persuaded me, that I set up a statue to him with this inscription: 'To Simon the new (young) God.' If I knew, O Peter, that thou couldest be won with money, I would give thee all my substance, yea I would give it and despise it, that I might gain my soul. If I had sons, I would account them as nothing, if only I might believe in the living God. But I confess that he would not have deceived me save that he said that he was the power of God; yet will I tell thee, O most gentle (sweet) Peter: I was not worthy to hear thee, thou servant of God, neither was I stablished in the faith of God which is in Christ; therefore was I made to stumble. I beseech thee, therefore, take not ill that which I am about to say, that Christ our Lord whom thou preachest in truth said unto thy fellow-apostles in thy presence: If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove thyself: and straightway it shall remove itself. But this Simon said that thou, Peter, wast without faith when thou didst doubt, in the waters. And I have heard that

Christ said this also: They that are with me have not understood me. If, then, ye upon whom he laid his hands, whom also he chose, did doubt, I, therefore, having this witness, repent me, and take refuge in thy prayers. Receive my soul, who have fallen away from our Lord and from his promise. But I believe that he will have mercy upon me that repent. For the Almighty is faithful to forgive me my sins.

But Peter said with a loud voice: Unto thee, our Lord, be glory and splendour, O God Almighty, Father of our Lord Jesus Christ. Unto thee be praise and glory and honour, world without end. Amen. Because thou hast now fully strengthened and stablished us in thee in the sight of all, holy Lord, confirm thou Marcellus, and send thy peace upon him and upon his house this day: and whatsoever is lost or out of the way, thou alone canst turn them all again; we beseech thee, Lord, shepherd of the sheep that once were scattered, but now shall be gathered in one by thee. So also receive thou Marcellus as one of thy lambs and suffer him no longer to go astray (revel) in error or ignorance. Yea, Lord, receive him that with anguish and tears entreateth thee.

XI. And as Peter spake thus and embraced Mareellus, Peter turned himself unto the multitude that stood by him and saw there one that laughed (smiled), in whom was a very evil spirit. And Peter said unto him: Whosoever thou art that didst laugh, show thyself openly unto all that are present. And hearing this the young man ran into the court of the house and cried out with a loud voice and dashed himself against the wall and said: Peter, there is a great contention between Simon and the dog whom thou sentest; for Simon saith to the dog: Say that I am not here. Unto whom the dog saith more than thou didst charge him; and when he hath accomplished the mystery which thou didst command him, he shall die at thy feet. But Peter said: And thou also, devil, whosoever thou art, in the name of our Lord Jesus Christ, go out of that young man and hurt him not at all: show thyself unto all that stand here. When the young man heard it, he ran forth and caught hold on a great statue of marble which was set in the court of the house, and brake it in pieces with his feet. Now it was a statue of Caesar. Which Marcellus beholding smote his forehead and said unto Peter: A great crime hath been committed; for if this be made known unto Caesar by some busybody, he will afflict us with sore punishments. And Peter said to him: I see thee not the same that thou wast a little while ago, for thou saidst that thou wast ready to spend all thy substance to save thy soul. But if thou indeed repentest, believing in Christ with thy whole heart, take in thine hands of the water that runneth down, and pray to the Lord, and in his name sprinkle it upon the broken pieces of the statue and it shall be whole as it was before. And Marcellus, nothing doubting, but believing with his whole heart, before he took the water lifted up his hands and said: I believe in thee, O Lord Jesu Christ: for I am now proved by thine apostle Peter, whether I believe aright in thine holy name. Therefore I take water in mine hands, and in thy name do I sprinkle these stones that the statue may become whole as it was before. If, therefore, Lord, it be thy will that I continue in the body and suffer nothing at Caesar's hand, let this stone be whole as it was before. And he sprinkled the water upon the stones, and the statue became whole, whereat Peter exulted that Marcellus had not doubted in asking of the Lord, and Marcellus was exalted in spirit for that such a sign was first wrought by his hands; and he therefore believed with his whole heart in the name of Jesus Christ the Son of God, by whom all things impossible are made possible.

XII. But Simon within the house said thus to the dog: Tell Peter that I am not within. Whom the dog answered in the presence of Marcellus: Thou exceeding wicked and shameless one, enemy of all that live and believe on Christ Jesus, here is a dumb animal sent unto thee which hath received a

human voice to confound thee and show thee to be a deceiver and a liar. Hast thou taken thought so long, to say at last: 'Tell him that I am not within?' Art thou not ashamed to utter thy feeble and useless words against Peter the minister and apostle of Christ, as if thou couldst hide thee from him that hath commanded me to speak against thee to thy face: and that not for thy sake but for theirs whom thou wast deceiving and sending unto destruction? Cursed therefore shalt thou be, thou enemy and corrupter of the way of the truth of Christ, who shall prove by fire that dieth not and in outer darkness, thine iniquities that thou hast committed. And having thus said, the dog went forth and the people followed him, leaving Simon alone. And the dog came unto Peter as he sat with the multitude that was come to see Peter's face, and the dog related what he had done unto Simon. And thus spake the dog unto the angel and apostle of the true God: Peter, thou wilt have a great contest with the enemy of Christ and his servants, and many that have been deceived by him shalt thou turn unto the faith; wherefore thou shalt receive from God the reward of thy work. And when the dog had said this he fell down at the apostle Peter's feet and gave up the ghost. And when the great multitude saw with amazement the dog speaking, they began then, some to throw themselves down at Peter's feet, and some said: Show us another sign, that we may believe in thee as the minister of the living God, for Simon also did many signs in our presence and therefore did we follow him.

XIII. And Peter turned and saw a herring (sardine) hung in a window, and took it and said to the people: If ye now see this swimming in the water like a fish, will ye be able to believe in him whom I preach? And they said with one voice: Verily we will believe thee. Then he said -now there was a bath for swimming at hand: In thy name, O Jesu Christ, forasmuch as hitherto it is not believed in, in the sight of all these live and swim like a fish. And he cast the herring into the bath, and it lived and began to swim. And all the people saw the fish swimming, and it did not so at that hour only, lest it should be said that it was a delusion (phantasm), but he made it to swim for a long time, so that they brought much people from all quarters and showed them the herring that was made a living fish, so that certain of the people even cast bread to it; and they saw that it was whole. And seeing this, many followed Peter and believed in the Lord.

And they assembled themselves day and night unto the house of Narcissus the presbyter. And Peter discoursed unto them of the scriptures of the prophets and of those things which our Lord Jesus Christ had wrought both in word and in deeds.

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Acts of Peter 2nd half

XIV. But Marcellus was confirmed daily by the signs which he saw wrought by Peter through the grace of Jesus Christ which he granted unto him. And Mareellus ran upon Simon as he sat in his house in the dining chamber, and cursed him and said unto him: Thou most adverse and pestilent of men, corrupter of my soul and my house, who wouldest have made me fall away from my Lord and Saviour Christ! and laying hands on him he commanded him to be thrust out of his house. And the servants having received such licence, covered him with reproaches; some buffeted his face, others beat him with sticks, others cast stones, others emptied out vessels full of filth upon his head, even those who on his account had fled from their master and been a long time fettered; and other their fellowservants of whom he had spoken evil to their master reproached him. saying to him: Now by the will of God who hath had mercy on us and on our master, do we recompense thee with a fit reward. And Simon, shrewdly beaten and cast out of the house, ran unto the house where Peter lodged, even the house of Narcissus, and standing at the gate cried out: Lo, here am I, Simon: come thou down, Peter, and I will convict thee that thou hast believed on a man which is a Jew and a carpenter's son.

XV. And when it was told Peter that Simon had said this, Peter sent unto him a woman which had a sucking child, saying to her: Go down quickly, and thou wilt find one that seeketh me. For thee there is no need that thou answer him at all, but keep silence and hear what the child whom thou holdest shall say unto him. The woman therefore went down. Now the child whom she suckled was seven months old; and it received a man's voice and said unto Simon: O thou abhorred of God and men, and destruction of truth, and evil seed of all corruption, O fruit by nature unprofitable! but only for a short and little season shalt thou be seen, and thereafter eternal punishment is laid up for thee. Thou son of a shameless father, that never puttest forth thy roots for good but for poison, faithless generation void of all hope! thou wast not confounded when a dog reproved thee; I a child am compelled of God to speak, and not even now art thou ashamed. But even against thy will, on the sabbath day that cometh, another shall bring thee into the forum of Julius that it may be shown what manner of man thou art. Depart therefore from the gate wherein walk the feet of the holy; for thou shalt no more corrupt the innocent souls whom thou didst turn out of the way and make sad; in Christ, therefore, shall be shown thine evil nature, and thy devices shall be cut in pieces. And now speak I this last word unto thee: Jesus Christ saith to thee: Be thou stricken dumb in my name, and depart out of Rome until the sabbath that cometh. And forthwith he became dumb and his speech was bound; and he went out of Rome until the sabbath and abode in a stable. But the woman returned with the child unto Peter and told him and the rest of the brethren what the child had said unto Simon: and they magnified the Lord which had shown these things unto men.

XVI. Now when the night fell, Peter, while yet waking, beheld Jesus clad in a vesture of brightness, smiling and saying unto him: Already is much people of the brotherhood returned through me and through the signs which thou hast wrought in my name. But thou shalt have a contest of the faith upon the sabbath that cometh, and many more of the Gentiles and of the Jews shall be converted

in my name unto me who was reproached and mocked and spat upon. For I will be present with thee when thou askest for signs and wonders, and thou shalt convert many: but thou shalt have Simon opposing thee by the works of his father; yet all his works shall be shown to be charms and contrivances of sorcery. But now slack thou not, and whomsoever I shall send unto thee thou shalt establish in my name. And when it was light, he told the brethren how the Lord had appeared unto him and what he had commanded him:

XVII. [This episode, inserted most abruptly, is believed by Vouaux to have been inserted here by the compiler of the Greek original of the Vercelli Acts: but it was not composed by him, but transferred with very slight additions from the earlier part of the Acts-now lost- of which the scene was laid in Judaea. I incline to favour this view.)

But believe ye me, men and brethren, I drove this Simon out of Judaea where he did many evils with his magical charms, lodging in Judaea with a certain woman Eubula, who was of honourable estate in this world, having store of gold and pearls of no small price. Here did Simon enter in by stealth with two others like unto himself, and none of the household saw them two, but Simon only, and by means of a spell they took away all the woman's gold, and disappeared. But Eubula, when she found what was done, began to torture her household, saying: Ye have taken occasion by this man of God and spoiled me, when ye saw him entering in to me to honour a mere woman; but his name is as the name of the Lord.

As I fasted for three days and prayed that this matter should be made plain, I saw in a vision Italicus and Antulus (Antyllus?) whom I had instructed in the name of the Lord, and a boy naked and chained giving me a wheaten loaf and saying unto me: Peter, endure yet two days and thou shalt see the mighty works of God. As for all that is lost out of the house of Eubula, Simon hath used art magic and hath caused a delusion, and with two others hath stolen it away: whom thou shalt see on the third day at the ninth hour, at the gate which leadeth unto Neapolis, selling unto a goldsmith by name Agrippinus a young satyr of gold of two pound weight, having in it a precious stone. But for thee there is no need that thou touch it, lest thou be defiled; but let there be with thee some of the matron's servants, and thou shalt show them the shop of the goldsmith and depart from them. For by reason of this matter shall many believe on the name of the Lord, and all that which these men by their devices and wickedness have oft-times stolen shall be openly showed. When I heard that, I went unto Eubula and found her sitting with her clothes rent and her hair disordered, mourning; unto whom I said: Eubula, rise up from thy mourning and compose thy face and order thy hair and put on raiment befitting thee, and pray unto the Lord Jesus Christ that judgeth every soul: for he is the invisible Son of God, by whom thou must be saved, if only thou repent with thine whole heart of thy former sins: and receive thou power from him; for behold, by me the Lord saith to thee: Thou shalt find all whatsoever thou hast lost. And after thou hast received them, take thou care that he find thee, that thou mayest renounce this present world and seek for everlasting refreshment. Hearken therefore unto this: Let certain of thy people keep watch at the gate that leadeth to Neapolis on the day after to-morrow at about the ninth hour, and they shall see two young men having a young satyr of gold, of two pound weight, set with gems, as a vision hath shown me: which thing they will offer for sale to one Agrippinus of the household of godliness and of the faith which is in the Lord Jesus Christ: by whom it shall be showed thee that thou shouldest believe in the living God and not on Simon the magician, the unstable devil, who hath desired that thou shouldest remain in sorrow, and thine innocent household be tormented;

who by fair words and speech only hath deceived thee, and with his mouth only spake of godliness, whereas he is wholly possessed of ungodliness. For when thou didst think to keep holy-day, and settedst up thine idol and didst veil it and set out all thine ornaments upon a table (round three-legged table), he brought in two young men whom no man of yours saw, by a magic charm, and they stole away thine ornaments and were no more seen. But his device hath had no success (place); for my God hath manifested it unto me, to the end thou shouldest not be deceived, neither perish in hell, for those sins which thou hast committed ungodly and contrary to God, who is full of all truth, and the righteous judge of quick and dead; and there is none other hope of life unto men save through him, by whom those things which thou hast lost are recovered unto thee: and now do thou gain thine own soul.

But she cast herself down before my feet, saying: O man, who thou art I know not; but him I received as a servant of God, and whatsoever he asked of me to give it unto the poor, I gave much by his hands, and beside that I did give much unto him. What hurt did I do him, that he should contrive all this against mine house? Unto whom Peter said: There is no faith to be put in words, but in acts and deeds: but we must go on with that we have begun. So I left her and went with two stewards of Eubula and came to Agrippinus and said to him: See that thou take note of these men; for to-morrow two young men will come to thee, desiring to sell thee a young satyr of gold set with jewels, which belongeth to the mistress of these: and thou shalt take it as it were to look upon it, and praise the work of the craftsman, and then when these come in, God will bring the rest to the proof. And on the next day the stewards of the matron came about the ninth hour, and also those young men, willing to sell unto Agrippinus the young satyr of gold. And they being forthwith taken, it was reported unto the matron, and she in distress of mind came to the deputy, and with a loud voice declared all that had befallen her. And when Pompeius the deputy beheld her in distress of mind, who never had come forth abroad, he forthwith rose up from the judgement seat and went unto the praetorium, and bade those men to be brought and tortured; and while they were being tormented they confessed that they did it in the service of Simon, which, said they, persuaded us thereto with money. And being tortured a long time, they confessed that all that Eubula had lost was laid up under the earth in a cave on the other side of the gate, and many other things besides. And when Pompeius heard this, he rose up to go unto the gate, with those two men, each of them bound with two chains. And lo, Simon came in at the gate, seeking them because they tarried long. And he seeth a great multitude coming, and those two bound with chains; and he understood and betook him to flight, and appeared no more in Judaea unto this day. But Eubula, when she had recovered all her goods, gave them for the service of the poor, and believed on the Lord Jesus Christ and was comforted; and despised and renounced this world, and gave unto the widows and fatherless, and clothed the poor. And after a long time she received her rest (sleep). Now these things, dearly beloved brethren, were done in Judaea, whereby he that is called the angel of Satan was driven out thence.

XVIII. Brethren, dearest and most beloved, let us fast together and pray unto the Lord. For he that drove him out thence is able also to root him out of this place: and let him grant unto us power to withstand him and his magical charms, and to prove that he is the angel of Satan. For on the sabbath our Lord shall bring him, though he would not, unto the forum of Julius. Let us therefore bow our knees unto Christ, which heareth us, though we cry not; it is he that seeth us, though he be not seen with these eyes, yet is he in us: if we will, he will not forsake us. Let us therefore purify

our souls of every evil temptation, and God will not depart from us. Yea, if we but wink with our eyes, he is present with us.

XIX. Now after these things were spoken by Peter, Marcellus also came in, and said: Peter, I have for thee cleansed mine whole house from the footsteps (traces) of Simon, and wholly done away even his wicked dust. For I took water and called upon the holy name of Jesus Christ, together with mine other servants which belong unto him, and sprinkled all my house and all the dining chambers and all the porticoes, even unto the outer gate, and said: I know that thou, Lord Jesu Christ, art pure and untouched of any uncleanness: so let mine enemy and adversary be driven out from before thy face. And now, thou blessed one, have I bidden the widows and old women to assemble unto thee in my house which is purified (MS. common), that they may pray with us. And they shall receive every one a piece of gold in the name of the ministry (service), that they may be called indeed servants of Christ. And all else is now prepared for the service. I entreat thee, therefore, O blessed Peter, consent unto their request, so that thou also pay honour unto (ornament) their prayers in my stead; let us then go and take Narcissus also, and whosoever of the brethren are here. So then Peter consented unto his simplicity, to fulfil his desire, and went forth with him and the rest of the brethren.

XX. But Peter entered in, and beheld one of the aged women, a widow, that was blind, and her daughter giving her her hand and leading her into Marcellus' house; and Peter said unto her: Come hither, mother: from this day forward Jesus giveth thee his right hand, by whom we have light unapproachable which no darkness hideth; who saith unto thee by me: Open thine eyes and see, and walk by thyself. And forthwith the widow saw Peter laying his hand upon her.

And Peter entered into the dining-hall and saw that the Gospel was being read, and he rolled up the book and said: Ye men that believe and hope in Christ, learn in what manner the holy Scripture of our Lord ought to be declared: whereof we by his grace wrote that which we could receive, though yet it appear unto you feeble, yet according to our power, even that which can be endured to be borne by (or instilled into) human flesh. We ought therefore first to know the will and the goodness of God, how that when error was everywhere spread abroad, and many thousands of men were being cast down into perdition, God was moved by his mercy to show himself in another form and in the likeness of man, concerning which neither the Jews nor we were able worthily to be enlightened. For every one of us according as he could contain the sight, saw, as he was able. Now will I expound unto you that which was newly read unto you. Our Lord, willing that I should behold his majesty in the holy mount -I, when I with the sons of Zebedee saw the brightness of his light, fell as one dead and shut mine eyes, and heard such a voice from him as I am not able to describe, and thought myself to be blinded by his brightness. And when I recovered (breathed again) a little I said within myself: Peradventure my Lord hath brought me hither that he might blind me. And I said: If this also be thy will, Lord, I resist not. And he gave me his hand and raised me up; and when I arose I saw him again in such a form as I was able to take in. As, therefore, the merciful God, dearly beloved brethren, carried our infirmities and bare our sins (as the prophet saith: He beareth our sins and suffereth for us; but we did esteem him to be in affliction and smitten with plagues), for he is in the Father and the Father in him -he also is himself the fulness of all majesty, who hath shown unto us all his good things: he did eat and drink for our sakes, himself being neither an-hungered nor athirst; he carried and bare reproaches for our sakes, he died and rose again because of us; who both defended me when I sinned and comforted me by his

greatness, and will comfort you also that ye may love him: this God who is great and small, fair and foul, young and old, seen in time and unto eternity invisible; whom the hand of man hath not held, yet is he held by his servants; whom no flesh hath seen, yet now seeth; who is the word proclaimed by the prophets and now appearing (so Gk.: Lat. not heard of but now known); not subject to suffering, but having now made trial of suffering for our sake (or like unto us); never chastised, yet now chastised; who was before the world and hath been comprehended in time; the great beginning of all principality, yet delivered over unto princes; beautiful, but among us lowly; seen of all yet foreseeing all (MS. foul of view, yet foreseeing). This Jesus ye have, brethren, the door, the light, the way, the bread, the water, the life, the resurrection, the refreshment, the pearl, the treasure, the seed, the abundance (harvest), the mustard seed, the vine, the plough, the grace, the faith, the word: he is all things and there is none other greater than he. Unto him be praise, world without end. Amen.

XXI. And when the ninth hour was fully come, they rose up to make prayer. And behold certain widows, of the aged, unknown to Peter, which sat there, being blind and not believing, cried out, saying unto Peter: We sit together here, O Peter, hoping and believing in Christ Jesus: as therefore thou hast made one of us to see, we entreat thee, lord Peter, grant unto us also his mercy and pity. But Peter said to them: If there be in you the faith that is in Christ, if it be firm in you, then perceive in your mind that which ye see not with your eyes, and though your ears are closed, yet let them be open in your mind within you. These eyes shall again be shut, seeing nought but men and oxen and dumb beasts and stones and sticks; but not every eye seeth Jesus Christ. Yet now, Lord, let thy sweet and holy name succour these persons; do thou touch their eyes; for thou art able -that these may see with their eyes.

And when all had prayed, the hall wherein they were shone as when it lighteneth, even with such a light as cometh in the clouds, yet not such a light as that of the daytime, but unspeakable, invisible, such as no man can describe, even such that we were beside ourselves with bewilderment, calling on the Lord and saying: Have mercy, Lord, upon us thy servants: what we are able to bear, that, Lord, give thou us; for this we can neither see nor endure. And as we lay there, only those widows stood up which were blind; and the bright light which appeared unto us entered into their eyes and made them to see. Unto whom Peter said: Tell us what ye saw. And they said: We saw an old man of such comeliness as we are not able to declare to thee; but others said: We saw a young man; and others: We saw a boy touching our eyes delicately, and so were our eyes opened. Peter therefore magnified the Lord, saying: Thou only art the Lord God, and of what lips have we need to give thee due praise? and how can we give thee thanks according to thy mercy? Therefore, brethren, as I told you but a little while since, God that is constant is greater than our thoughts, even as we have learned of these aged widows, how that they beheld the Lord in divers forms.

XXII. And having exhorted them all to think upon (understand) the Lord with their whole heart, he began together with Marcellus and the rest of the brethren to minister unto the virgins of the Lord, and to rest until the morning.

Unto whom Marcellus said: Ye holy and inviolate virgins of the Lord, hearken: Ye have a place to abide in, for these things that are called mine, whose are they save yours? depart not hence, but refresh yourselves: for upon the sabbath which cometh, even to-morrow, Simon hath a controversy with Peter the holy one of God: for as the Lord hath ever been with him, lo will Christ

the Lord now stand for him as his apostle. For Peter hath continued tasting nothing, but fasting yet a day, that he may overcome the wicked adversary and persecutor of the Lord's truth. For lo, my young men are come announcing that they have seen scaffolds being set up in the forum, and much people saying: To-morrow at daybreak two Jews are to contend here concerning the teaching (?) of God. Now therefore let us watch until the morning, praying and beseeching our Lord Jesus Christ to hear our prayers on behalf of Peter.

And Marcellus turned to sleep for a short space, and awoke and said unto Peter: O Peter, thou apostle of Christ, let us go boldly unto that which lieth before us. For just now when I turned myself to sleep for a little, I beheld thee sitting in a high place and before thee a great multitude, and a woman exceeding foul, in sight like an Ethiopian, not an Egyptian, but altogether black and filthy, clothed in rags, and with an iron collar about her neck and chains upon her hands and feet, dancing. And when thou sawest me thou saidst to me with a loud voice: Marcellus the whole power of Simon and of his God is this woman that danceth; do thou behead her. And I said to thee: Brother Peter, I am a senator of a high race, and I have never defiled my hands, neither killed so much as a sparrow at any time. And thou hearing it didst begin to cry out yet more: Come thou, our true sword, Jesu Christ. and cut not off only the head of this devil, but hew all her limbs in pieces in the sight of all these Whom I have approved in thy service. And immediately one like unto thee, O Peter, having a sword, hewed her in pieces: so that I looked earnestly upon you both, both on thee and on him that cut in pieces that devil, and marvelled greatly to see how alike ye were. And I awaked, and have told unto thee these signs of Christ. And when Peter heard it he was the more filled with courage, for that Marcellus had seen these things, knowing that the Lord alway careth for his own. And being joyful and refreshed by these words, he rose up to go unto the forum.

XXIII. Now the brethren were gathered together, and all that were in Rome, and took places every one for a piece of gold: there came together also the senators and the prefects and those in authority. And Peter came and stood in the midst, and all cried out: Show us, O Peter, who is thy God and what is his greatness which hath given thee confidence. Begrudge not the Romans; they are lovers of the gods. We have had proof of Simon, let us have it of thee; convince us, both of you, whom we ought truly to believe. And as they said these things, Simon also came in, and standing in trouble of mind at Peter's side, at first he looked at him.

And after long silence Peter said: Ye men of Rome, be ye true judges unto us, for I say that I have believed on the living and true God; and I promise to give you proofs of him, which are known unto me, as many among you also can bear witness. For ye see that this man is now rebuked and silent, knowing that I drove him out of Judaea because of the deceits which he practised upon Eubula, an honourable and simple woman, by his art magic; and being driven out from thence, he is come hither, thinking to escape notice among you; and lo, he standeth face to face with me. Say now, Simon, didst thou not at Jerusalem fall at my feet and Paul's, when thou sawest the healings that were wrought by our hands, and say: I pray you take of me a payment as much as ye will, that I may be able to lay hands on men and do such mighty works? And we when we heard it cursed thee, saying: Dost thou think to tempt us as if we desired to possess money? And now, fearest thou not at all? My name is Peter, because the Lord Christ vouchsafed to call me 'prepared for all things': for I trust in the living God by whom I shall put down thy sorceries. Now let him do in your presence the wonders which he did aforetime: and what I have now said of him, will ye not believe it?

But Simon said: Thou presumest to speak of Jesus of Nazareth, the son of a carpenter, and a carpenter himself, whose birth is recorded (or whose race dwelleth) in Judaea. Hear thou, Peter: the Romans have understanding: they are no fools. And he turned to the people and said: Ye men of Rome, is God born? is he crucified? he that hath a master is no God. And when he so spake, many said: Thou sayest well, Simon.

XXIV. But Peter said: Anathema upon thy words against (or in) Christ! Presumest thou to speak thus, whereas the prophet saith of him: Who shall declare his generation? And another prophet saith: And we saw him and he had no beauty nor comeliness. And: In the last times shall a child be born of the Holy Ghost: his mother knoweth not a man, neither doth any man say that he is his father. And again he saith: She hath brought forth and not brought forth.[From the apocryphal Ezekiel (lost)] And again: Is it a small thing for you to weary men (lit. Is it a small thing that ye make a contest for men)? Behold, a virgin shall conceive in the womb. And another prophet saith, honouring the Father: Neither did we hear her voice, neither did a midwife come in.[From the Ascension of Isaiah, xi. 14] Another prophet saith: Born not of the womb of a woman, but from a heavenly place came he down. And: A stone was cut out without hands, and smote all the kingdoms. And: The stone which the builders rejected, the same is become the head of the corner; and he calleth him a stone elect, precious. And again a prophet saith concerning him: And behold, I saw one like the Son of man coming upon a cloud. And what more? O ye men of Rome, if ye knew the Scriptures of the prophets, I would expound all unto you: by which Scriptures it was necessary that this should be spoken in a mystery, and that the kingdom of God should be perfected. But these things shall be opened unto you hereafter. Now turn I unto thee, Simon: do thou some one thing of those wherewith thou didst before deceive them, and I will bring it to nought through my Lord Jesus Christ. And Simon plucked up his boldness and said: If the prefect allow it (prepare yourselves and delay not for my sake).

XXV. But the prefect desired to show patience unto both, that he might not appear to do aught unjustly. And the prefect put forward one of his servants and said thus unto Simon: Take this man and deliver him to death. And to Peter he said: And do thou revive him. And unto the people the prefect said: It is now for you to judge whether of these two is acceptable unto God, he that killeth or he that maketh alive. And straightway Simon spake in the ear of the lad and made him speechless, and he died.

And as there began to be a murmuring among the people, one of the widows who were nourished (refreshed) in Marcellus' house, standing behind the multitude, cried out: O Peter, servant of God, my son is dead, the only one that I had. And the people made place for her and led her unto Peter: and she cast herself down at his feet, saying: I had one only son, which with his hands (shoulders) furnished me with nourishment: he raised me up, he carried me: now that he is dead, who shall reach me a hand? Unto whom Peter said: Go, with these for witness, and bring hither thy son, that they may see and be able to believe that by the power of God he is raised, and that this man (Simon) may behold it and fail (or, and she when she saw him, fell down). And Peter said to the young men: We have need of some young men, and, moreover, of such as will believe. And forthwith thirty young men arose, which were prepared to carry her or to bring thither her son that was dead. And whereas the widow was hardly returned to herself, the young men took her up; and she was crying out and saying: Lo, my son, the servant of Christ hath sent unto thee: tearing her hair and her face. Now the young men which were come examined (Gk. apparently, held) the lad's

nostrils to see whether he were indeed dead; and seeing that he was dead of a truth, they had compassion on the old woman and said: If thou so will, mother, and hast confidence in the God of Peter, we will take him up and carry him thither that he may raise him up and restore him unto thee.

XXVI. And as they said these things, the prefect (in the forum, Lat.), looking earnestly upon Peter (said: What sayest thou Peter?) Behold my lad is dead, who also is dear unto the emperor, and I spared him not, though I had with me other young men; but I desired rather to make trial (tempt) of thee and of the God whom thou (preachest), whether ye be true, and therefore I would have this lad die. And Peter said: God is not tempted nor proved, O Agrippa, but if he be loved and entreated he heareth them that are worthy. But since now my God and Lord Jesus Christ is tempted among you, who hath done so great signs and wonders by my hands to turn you from your sins -now also in the sight of all do thou, Lord, at my word, by thy power raise up him whom Simon hath slain by touching him. And Peter said unto the master of the lad: Go, take hold on his right hand, and thou shalt have him alive and walking with thee. And Agrippa the prefect ran and went to the lad and took his hand and raised him up. And all the multitude seeing it cried: One is the God, one is the God of Peter.

XXVII. In the meanwhile the widow's son also was brought upon a bed by the young men, and the people made way for them and brought them unto Peter. And Peter lifted up his eyes unto heaven and stretched forth his hands and said: O holy Father of thy Son Jesus Christ. who hast granted us thy power, that we may through thee ask and obtain, and despise all that is in the world, and follow thee only, who art seen of few and wouldest be known of many: shine thou about us, Lord, enlighten us, appear thou, raise up the son of this aged widow, which cannot help herself without her son. And I, repeating the word of Christ my Lord, say unto thee: Young man, arise and walk with thy mother so long as thou canst do her good; and thereafter shalt thou serve me after a higher sort, ministering in the lot of a deacon of the bishop (or, and of a bishop). And immediately the dead man rose up, and the multitudes saw it and marvelled, and the people cried out: Thou art God the Saviour, thou, the God of Peter, the invisible God, the Saviour. And they spake among themselves, marvelling indeed at the power of a man that called upon his Lord with a word; and they received it unto sanctification.

XXVIII. The fame of it therefore being spread throughout the city, there came the mother of a certain senator, and cast herself into the midst of the people, and fell at Peter's feet, saying: I have learned from my people that thou art a servant of the merciful God, and dost impart his grace unto all them that desire this light. Impart therefore the light unto my son, for I know that thou begrudgest none; turn not away from a matron that entreateth thee. Unto whom Peter said: Wilt thou believe on my God, by whom thy son shall be raised? And the mother said with a loud voice, weeping: I believe, O Peter, I believe! and all the people cried out: Grant the mother her son. But Peter said: Let him be brought hither before all these. And Peter turned himself to the people and said: Ye men of Rome, I also am one of yourselves, and bear a man's body and am a sinner, but have obtained mercy: look not therefore upon me as though I did by mine own power that which I do, but by the power of my Lord Jesus Christ, who is the judge of quick and dead. In him do I believe and by him am I sent, and have confidence when I call upon him to raise the dead. Go thou therefore also, O woman, and cause thy son to be brought hither and to rise again. And the woman passed through the midst of the people and went into the street, running, with great joy,

and believing in her mind she came unto her house, and by means of her young men she took him up and came unto the forum. Now she bade the young men put caps [pilei, a sign that they were now freed.] on their heads, and to walk before the bier, and all that she had determined to burn upon the body of her son to be borne before his bier; and when Peter saw it he had compassion upon the dead body and upon her. And she came unto the multitude, while all bewailed her; and a great crowd of senators and matrons followed after, to behold the wonderful works of God: for this Nicostratus which was dead was exceeding noble and beloved of the senate. And they brought him and set him down before Peter. And Peter called for silence, and with a loud voice said: Ye men of Rome, let there now be a just judgement betwixt me and Simon; and judge ye whether of us two believeth in the living God, he or I. Let him raise up the body that lieth here, and believe in him as the angel of God. But if he be not able, and I call upon my God and restore the son alive unto his mother, then believe ye that this man is a sorcerer and a deceiver, which is entertained among you. And when all they heard these things, they thought that it was right which Peter had spoken, and they encouraged Simon, saying: Now, if there be aught in thee, show it openly! either overcome, or thou shall be overcome! (or, convince us, or thou shalt be convicted). Why standest thou still? Come, begin! But Simon, when he saw them all instant with him, stood silent; and thereafter, when he saw the people silent and looking upon him, Simon cried out, saying: Ye men of Rome, if ye behold the dead man arise, will ye cast Peter out of the city? And all the people said: We will not only cast him out, but on the very instant will we burn him with fire.

Then Simon went to the head of the dead man and stooped down and thrice raised himself up (or, and said thrice: Raise thyself), and showed the people that he (the dead) lifted his head and moved it, and opened his eyes and bowed himself a little unto Simon. And straightway they began to ask for wood and torches, wherewith to burn Peter. But Peter receiving strength of Christ, lifted up his voice and said unto them that cried out against him: Now see I, ye people of Rome, that ye are -I must not say fools and vain, so long as your eyes and your ears and your hearts are blinded. How long shall your understanding be darkened? see ye not that ye are bewitched, supposing that a dead man is raised, who hath not lifted himself up? It would have sufficed me, ye men of Rome, to hold my peace and die without speaking, and to leave you among the deceits of this world; but I have the chastisement of fire unquenchable before mine eyes. If therefore it seem good unto you, let the dead man speak, let him arise if he liveth, let him loose his jaw that is bound, with his hands, let him call upon his mother, let him say unto you that cry out: Wherefore cry ye? let him beckon unto us with his hand. If now ye would see that he is dead, and yourselves bewitched, let this man depart from the bier, who hath persuaded you to depart from Christ, and ye shall see that the dead man is such as ye saw him brought hither.

But Agrippa the prefect had no longer patience, but thrust away Simon with his own hands, and again the dead man lay as he was before. And the people were enraged, and turned away from the sorcery of Simon and began to cry out: Hearken, O Caesar! if now the dead riseth not, let Simon burn instead of Peter, for verily he hath blinded us. But Peter stretched forth his hand and said: O men of Rome, have patience! I say not unto you that if the lad be raised Simon shall burn; for if I say it, ye will do it. The people cried out: Against thy will, Peter, we will do it. Unto whom Peter said: If ye continue in this mind the lad shall not arise: for we know not to render evil for evil, but we have learned to love our enemies and pray for our persecutors. For if even this man can repent, it were better; for God will not remember evil. Let him come, therefore, into the light of

Christ; but if he cannot, let him possess the part of his father the devil, but let not your hands be defiled. And when he had thus spoken unto the people, he went unto the lad, and before he raised him, he said to his mother: These young men whom thou hast set free in the honour of thy son, can yet serve their God when he liveth, being free; for I know that the soul of some is hurt if they shall see thy son arise and know that these shall yet be in bondage: but let them all continue free and receive their sustenance as they did before, for thy son is about to rise again; and let them be with him. And Peter looked long upon her, to see her thoughts. And the mother of the lad said: What other can I do? therefore before the prefect I say: whatsoever I was minded to burn upon the body of my son, let them possess it. And Peter said: Let the residue be distributed unto the widows. Then Peter rejoiced in soul and said in the spirit: O Lord that art merciful, Jesu Christ, show thyself unto thy Peter that calleth upon thee like as thou hast always shown him mercy and loving-kindness: and in the presence of all these which have obtained freedom, that these may become thy servants, let Nicostratus now arise. And Peter touched the lad's side and said: Arise. And the lad arose and put off his grave clothes and sat up and loosed his jaw, and asked for other raiment; and he came down from the bier and said unto Peter: I pray thee, O man of God, let us go unto our Lord Christ whom I saw speaking with me; who also showed me unto thee and said to thee: Bring him hither unto me, for he is mine. And when Peter heard this of the lad, he was strengthened yet more in soul by the help of the Lord; and Peter said unto the people: Ye men of Rome, it is thus that the dead are raised up, thus do they converse, thus do they arise and walk, and live so long time as God willeth. Now therefore, ye that have come together unto the sight, if ye turn not from these your evil ways, and from all your gods that are made with hands, and from all uncleanness and concupiscence, receive fellowship with Christ, believing, that ye may obtain everlasting life.

XXIX. And in the same hour they worshipped him as a God, falling down at his feet, and the sick whom they had at home, that he might heal them.

But the prefect seeing that so great a multitude waited upon Peter, signified to Peter that he should withdraw himself: and Peter told the people to come unto Marcellus' house. But the mother of the lad besought Peter to set foot in her house. But Peter had appointed to be with Marcellus on the Lord's day, to see the widows even as Marcellus had promised, to minister unto them with his own hands. The lad therefore that was risen again said: I depart not from Peter. And his mother, glad and rejoicing, went unto her own house. And on the next day after the sabbath she came to Marcellus' house bringing unto Peter two thousand pieces of gold, and saying unto Peter: Divide these among the virgins of Christ which serve him. But the lad that was risen from the dead, when he saw that he had given nothing to any man, went home and opened the press and himself offered four thousand pieces of gold, saying unto Peter: Lo, I also which was raised, offer a double offering, and myself also from this day forward as a speaking sacrifice unto God.

Here begins the original Greek text as preserved in one of our two manuscripts (that at Mt. Athos). The second (Patmos) manuscript begins, as do the versions, at ch. xxxiii. The Greek and not the Latin is followed in the translation.

XXX. Now on the Lord's day as Peter discoursed unto the brethren and exhorted them unto the faith of Christ, there being present many of the senate and many knights and rich women and matrons, and being confirmed in the faith, one woman that was there, exceeding rich, which was

surnamed Chryse because every vessel of hers was of gold -for from her birth she never used a vessel of silver or glass, but golden ones only- said unto Peter: Peter, thou servant of God, he whom thou callest God appeared unto me in a dream and said: Chryse, carry thou unto Peter my minister ten thousand pieces of gold; for thou owest them to him. I have therefore brought them, fearing lest some harm should be done me by him that appeared unto me, which also departed unto heaven. And so saying, she laid down the money and departed. And Peter seeing it glorified the Lord, for that they that were in need should be refreshed. Certain, therefore, of them that were there said unto him: Peter, hast thou not done ill to receive the money of her? for she is ill spoken of throughout all Rome for fornication, and because she keepeth not to one husband, yea, she even hath to do with the young men of her house. Be not therefore a partner with the table of Chryse, but let that which came from her be returned unto her. But Peter hearing it laughed and said to the brethren: What this woman is in the rest of her way of life, I know not, but in that I have received this money, I did it not foolishly; for she did pay it as a debtor unto Christ, and giveth it unto the servants of Christ: for he himself hath provided for them.

XXXI. And they brought unto him also the sick on the sabbath, beseeching that they might recover of their diseases. And many were healed that were sick of the palsy, and the gout, and fevers tertian and quartan, and of every disease of the body were they healed, believing in the name of Jesus Christ, and very many were added every day unto the grace of the Lord.

But Simon the magician, after a few days were past, promised the multitude to convict Peter that he believed not in the true God but was deceived. And when he did many lying wonders, they that were firm in the faith derided him. For in diningchambers he made certain spirits enter in, which were only an appearance, and not existing in truth. And what should I more say? though he had oft-times been convicted of sorcory, he made lame men seem whole for a little space, and blind likewise, and once he appeared to make many dead to live and move, as he did with Nicostratus (Gk. Stratonicus). But Peter followed him throughout and convicted him always unto the beholders: and when he now made a sorry figure and was derided by the people of Rome and disbelieved for that he never succeeded m the things which he promised to perform, being in such a plight at last he said to them: Men of Rome, ye think now that Peter hath prevailed over me, as more powerful, and ye pay more heed to him: ye are deceived. For to-morrow I shall forsake you, godless and impious that ye are, and fly up unto God whose Power I am, though I am become weak. Whereas, then, ye have fallen, I am He that standeth, and I shall go up to my Father and say unto him: Me also, even thy son that standeth, have they desired to pull down; but I consented not unto them, and am returned back unto myself.

XXXII. And already on the morrow a great multitude assembled at the Sacred Way to see him flying. And Peter came unto the place, having seen a vision (or, to see the sight), that he might convict him in this also; for when Simon entered into Rome, he amazed the multitudes by flying: but Peter that convicted him was then not yet living at Rome: which city he thus deceived by illusion, so that some were carried away by him (amazed at him).

So then this man standing on an high place beheld Peter and began to say: Peter, at this time when I am going up before all this people that behold me, I say unto thee: If thy God is able, whom the Jews put to death, and stoned you that were chosen of him, let him show that faith in him is faith in God, and let it appear at this time, if it be worthy of God. For I, ascending up, will show

myself unto all this multitude, who I am. And behold when he was lifted up on high, and all beheld him raised up above all Rome and the temples thereof and the mountains, the faithful looked toward Peter. And Peter seeing the strangeness of the sight cried unto the Lord Jesus Christ: If thou suffer this man to accomplish that which he hath set about, now will all they that have believed on thee be offended, and the signs and wonders which thou hast given them through me will not be believed: hasten thy grace, O Lord, and let him fall from the height and be disabled; and let him not die but be brought to nought, and break his leg in three places. And he fell from the height and brake his leg in three places. Then every man cast stones at him and went away home, and thenceforth believed Peter.

But one of the friends of Simon came quickly out of the way (or arrived from a journey), Gemellus by name, of whom Simon had received much money, having a Greek woman to wife, and saw him that he had broken his leg, and said: O Simon, if the Power of God is broken to pieces, shall not that God whose Power thou art, himself be blinded? Gemellus therefore also ran and followed Peter, saying unto him: I also would be of them that believe on Christ. And Peter said: Is there any that grudgeth it, my brother? come thou and sit with us.

But Simon in his affliction found some to carry him by night on a bed from Rome unto Aricia; and he abode there a space, and was brought thence unto Terracina to one Castor that was banished from Rome upon an accusation of sorcery. And there he was sorely cut (Lat. by two physicians), and so Simon the angel of Satan came to his end.

[Here the Martyrdom proper begins in the Patmos MS. and the versions.]

XXXIII. Now Peter was in Rome rejoicing in the Lord with the brethren, and giving thanks night and day for the multitude which was brought daily unto the holy name by the grace of the Lord. And there were gathered also unto Peter the concubines of Agrippa the prefect, being four, Agrippina and Nicaria and Euphemia and Doris; and they, hearing the word concerning chastity and all the oracles of the Lord, were smitten in their souls, and agreeing together to remain pure from the bed of Agrippa they were vexed by him.

Now as Agrippa was perplexed and grieved concerning them -and he loved them greatly- he observed and sent men privily to see whither they went, and found that they went unto Peter. He said therefore unto them when they returned: That Christian hath taught you to have no dealings with me: know ye that I will both destroy you, and burn him alive. They, then, endured to suffer all manner of evil at Agrippa's hand, if only they might not suffer the passion of love, being strengthened by the might of Jesus.

XXXIV. And a certain woman which was exceeding beautiful, the wife of Albinus, Caesar's friend, by name Xanthippe, came, she also, unto Peter, with the rest of the matrons, and withdrew herself, she also, from Albinus. He therefore being mad, and loving Xanthippe, and marvelling that she would not sleep even upon the same bed with him, raged like a wild beast and would have dispatched Peter; for he knew that he was the cause of her separating from his bed. Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship God in sobriety and cleanness. And whereas there was great trouble in Rome, Albinus made known his state unto Agrippa, saying to him: Either do thou avenge me of Peter that hath withdrawn my wife, or I will avenge myself. And Agrippa said: I have suffered the

same at his hand, for he hath withdrawn my concubines. And Albinus said unto him: Why then tarriest thou, Agrippa? let us find him and put him to death for a dealer in curious arts, that we may have our wives again, and avenge them also which are not able to put him to death, whose wives also he hath parted from them.

XXXV. And as they considered these things, Xanthippe took knowledge of the counsel of her husband with Agrippa, and sent and showed Peter, that he might depart from Rome. And the rest of the brethren, together with Marcellus, besought him to depart. But Peter said unto them: Shall we be runaways, brethren? and they said to him: Nay, but that thou mayest yet be able to serve the Lord. And he obeyed the brethren's voice and went forth alone, saying: Let none of you come forth with me, but I will go forth alone, having changed the fashion of mine apparel. And as he went forth of the city, he saw the Lord entering into Rome. And when he saw him, he said: Lord, whither goest thou thus (or here)? And the Lord said unto him: I go into Rome to be crucified. And Peter said unto him: Lord, art thou (being) crucified again? He said unto him: Yea, Peter, I am (being) crucified again. And Peter came to himself: and having beheld the Lord ascending up into heaven, he returned to Rome, rejoicing, and glorifying the Lord, for that he said: I am being crucified: the which was about to befall Peter.

XXXVI. He went up therefore again unto the brethren, and told them that which had been seen by him: and they lamented in soul, weeping and saying: We beseech thee, Peter, take thought for us that are young. And Peter said unto them: If it be the Lord's will, it cometh to pass, even if we will it not; but for you, the Lord is able to stablish you in his faith, and will found you therein and make you spread abroad, whom he himself hath planted, that ye also may plant others through him. But I, so long as the Lord will that I be in the flesh, resist not; and again if he take me to him I rejoice and am glad.

And while Peter thus spake, and all the brethren wept, behold four soldiers took him and led him unto Agrippa. And he in his madness (disease) commanded him to be crucified on an accusation of godlessness.

The whole multitude of the brethren therefore ran together, both of rich and poor, orphans and widows, weak and strong, desiring to see and to rescue Peter, while the people shouted with one voice, and would not be silenced: What wrong hath Peter done, O Agrippa? Wherein hath he hurt thee? tell the Romans! And others said: We fear lest if this man die, his Lord destroy us all.

And Peter when he came unto the place stilled the people and said: Ye men that are soldiers of Christ! ye men that hope in Christ! remember the signs and wonders which ye have seen wrought through me, remember the compassion of God, how many cures he hath wrought for you. Wait for him that cometh and shall reward every man according to his doings. And now be ye not bitter against Agrippa; for he is the minister of his father's working. And this cometh to pass at all events, for the Lord hath manifested unto me that which befalleth. But why delay I and draw not near unto the cross?

XXXVII. And having approached and standing by the cross he began to say: O name of the cross, thou hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love (friendship) unspeakable and inseparable, that cannot be shown forth by unclean lips! I seize thee now, I that am at the end of my delivery hence

(or, of my coming hither). I will declare thee, what thou art: I will not keep silence of the mystery of the cross which of old was shut and hidden from my soul. Let not the cross be unto you which hope in Christ, this which appeareth: for it is another thing, different from that which appeareth, even this passion which is according to that of Christ. And now above all, because ye that can hear are able to hear it of me, that am at the last and final hour of my life, hearken: Separate your souls from every thing that is of the senses, from every thing that appeareth, and does not exist in truth. Blind these eyes of yours, close these ears of yours, put away your doings that are seen; and ye shall perceive that which concerneth Christ, and the whole mystery of your salvation: and let thus much be said unto you that hear, as if it had not been spoken. But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth. I beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear.

XXXVIII. And when they had hanged him up after the manner he desired, he began again to say: Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion. He, then, being pulled down -who also cast his first state down upon the earth- established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord saith in a mystery: Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowedge of the kingdom.

This thought, therefore, have I declared unto you; and the figure wherein ye now see me hanging is the representation of that man that first came unto birth. Ye therefore, my beloved, and ye that hear me and that shall hear, ought to cease from your former error and return back again. For it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit saith: For what else is Christ, but the word, the sound of God? So that the word is the upright beam whereon I am crucified. And the sound is that which crosseth it, the nature of man. And the nail which holdeth the cross-tree unto the upright in the midst thereof is the conversion and repentance of man.

XXXIX. Now whereas thou hast made known and revealed these things unto me, O word of life, called now by me wood (or, word called now by me the tree of life), I give thee thanks, not with these lips that are nailed unto the cross, nor with this tongue by which truth and falsehood issue forth, nor with this word which cometh forth by means of art whose nature is material, but with that voice do I give thee thanks, O King, which is perceived (understood) in silence, which is not heard openly, which proceedeth not forth by organs of the body, which goeth not into ears of flesh, which is not heard of corruptible substance, which existeth not in the world, neither is sent forth upon earth, nor written in books, which is owned by one and not by another: but with this, O Jesu Christ, do I give thee thanks, with the silence of a voice, wherewith the spirit that is in me loveth thee,

speaketh unto thee, seeth thee, and beseecheth thee. Thou art perceived of the spirit only, thou art unto me father, thou my mother, thou my brother, thou my friend, thou my bondsman, thou my steward: thou art the All and the All is in thee: and thou Art, and there is nought else that is save thee only.

Unto him therefore do ye also, brethren, flee, and if ye learn that in him alone ye exist, ye shall obtain those things whereof he saith unto you: 'which neither eye hath seen nor ear heard, neither have they entered into the heart of man.' We ask, therefore, for that which thou hast promised to give unto us, O thou undefiled Jesu. We praise thee, we give thee thanks, and confess to thee, glorifying thee, even we men that are yet without strength, for thou art God alone, and none other: to whom be glory now and unto all ages. Amen.

XL. And when the multitude that stood by pronounced the Amen with a great sound, together with the Amen Peter gave up his spirit unto the Lord.

And Marcellus not asking leave of any, for it was not possible, when he saw that Peter had given up the ghost, took him down from the cross with his own hands and washed him in milk and wine: and cut fine seven minae of mastic, and of myrrh and aloes and indian leaf other fifty, and perfumed (embalmed) his body and filled a coffin of marble of great price with Attic honey and laid it in his own tomb.

But Peter by night appeared unto Marcellus and said: Marcellus, hast thou heard that the Lord saith: Let the dead be buried of their own dead? And when Marcellus said: Yea, Peter said to him: That, then, which thou hast spent on the dead, thou hast lost: for thou being alive hast like a dead man cared for the dead. And Marcellus awoke and told the brethren of the appearing of Peter: and he was with them that had been stablished in the faith of Christ by Peter, himself also being stablished yet more until the coming of Paul unto Rome.

XLI. [This last chapter, and the last sentence of XL, are thought by Vouaux to be an addition by the author of i-iii, in other words by the compiler of the Greek original of the Vercelli Acts.]

But Nero, learning thereafter that Peter was departed out of this life, blamed the prefect Agrippa, because he had been put to death without his knowledge; for he desired to punish him more sorely and with greater torment, because Peter had made disciples of certain of them that served him, and had caused them to depart from him: so that he was very wrathful and for a long season spake not unto Agrippa: for he sought to destroy all them that had been made disciples by Peter. And he beheld by night one that scourged him and said unto him: Nero, thou canst not now persecute nor destroy the servants of Christ: refrain therefore thine hands from them. And so Nero, being greatly affrighted by such a vision, abstained from harming the disciples at that time when Peter also departed this life.

And thenceforth the brethren were rejoicing with one mind and exulting in the Lord, glorifying the God and Saviour (Father?) of our Lord Jesus Christ with the Holy Ghost, unto whom be glory, world without end. Amen.

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Acts of Philip

ACTS OF PHILIP

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

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Introduction

No such suspicion of unorthodoxy as -rightly or wrongly- attaches to four out of the Five Acts, affects the Acts of Philip. If grotesque, it is yet a Catholic novel. In form it follows Thomas, for it is divided into separate Acts, of which the manuscripts mention fifteen: we have Acts i-ix and from xv to the end, including the Martyrdom, which last, as usual, was current separately and exists in many recessions.

One Act -the second- and the Martyrdom were first edited by Tischendorf. Batiffol printed the remainder in 1890, and Bonnet using more manuscripts, gives the final edition in his Acta Apost. Apocr. ii. 1. Besides the Greek text, there is a single Act extant only in Syriac, edited by Wright, which, so far as its general character goes, might well have formed part of the Greek Acts: but it is difficult to fit it into the framework.

An analysis, with translations of the more interesting passages, will suffice for these Acts, and for the rest of their class.

I. When he came out of Galilee and raised the dead man.

1 When he was come out of Galilee, a widow was carrying out her only son to burial. Philip asked her about her grief: I have spent in vain much money on the gods, Ares, Apollo, Hermes, Artemis, Zeus, Athena, the Sun and Moon, and I think they are asleep as far as I am concerned. And I consulted a diviner to no purpose.

2 The apostle said: Thou hast suffered nothing strange, mother, for thus doth the devil deceive men. Assuage thy grief and I will raise thy son in the name of Jesus.

3 She said: It seems it were better for me not to marry, and to eat nothing but bread and water. Philip: You are right. Chastity is especially dear to God.

4 She said: I believe in Jesus whom thou preachest. He raised her son, who sat up and said: Whence is this light? and how comes it that an angel came and opened the prison of judgement where I was shut up? where I saw such torments as the tongue of man cannot describe.

5 So all were baptized. And the youth followed the apostle.

II. When he went unto Greece of Athens (!)

6 When he entered into the city of Athens which is called Hellas, 300 philosophers gathered and said: Let us go and see what his wisdom is, for they say of the wise men of Asia that their wisdom is great. For they supposed Philip to be a philosopher: he travelled only in a cloak and an undergarment. So they assembled and looked into their books, lest he should get the better of them.

7 They said: If you have anything new to tell us, let us hear it, for we need nothing else but only to hear some new thing.

8 Philip: Then you must cast away the old man. The Lord said: Ye cannot put new wine into old bottles. I am glad to hear that you desire something new, for my Lord's teaching is new.

9 The philosophers: Who is thy Lord? Philip: Jesus Christ.

10 They: This is a new name to us. Give us three days to look into it.

11 They consulted, and said: Perhaps it will be best to send for the high priest of the Jews to discuss it with him.

12 So they wrote: The philosophers of Greece to Ananias the great high priest of the Jews at Jerusalem -and stated the case.

13 On reading the letter Ananias rent his clothes and said: Is that deceiver in Athens also? And Mansemat, that is, Satan entered into him. (This is another form of Mastema, the name of Satan in Jubilees and elsewhere.) And he consulted with the lawyers and Pharisees, and they said: Arm thyself and take 500 men and go and at all costs destroy Philip.

14 So he came in the high-priestly garments with great pomp and he and the philosophers went to Philip's lodging, and he came out, and Ananias said: Thou sorcerer and wizard, I know thee, that thy master the deceiver at Jerusalem called thee son of thunder; did not Judaea suffice you, but must you come here to deceive? Philip said: May the veil of unbelief be taken from thee, and thou learn who is the deceiver, thou or I.

15 Ananias' address: how Jesus destroyed the law and allowed all meats -was crucified, the disciples stole his body, and did many wonders, and were cast out of Jerusalem, and now go all about the world deceiving every one, like this Philip. But I will take him to Jerusalem, for the king Archelaus seeketh him to kill him.

16 The people were not moved. Philip said: I will appeal to my God.

17 Ananias ran at him to smite him, his hand withered and he was blinded, and so were his 500 men: they cursed him, and prayed Philip for help.

18 Philip's prayer: O weak nature . . . O bitter sea. Come, Jesu, the holy light -thou overlookest us not when we cry to thee....

19 Ananias to Philip: Thinkest thou to turn us from the traditions of our fathers, and the God of the manna in the wilderness, and Moses, to follow the Nazarene, Jesus? Philip: I will ask my God to manifest himself to thee and to these -perchance thou wilt believe: but if not, a wonder shall befall thee. And he prayed God to send his Son.

20 The heavens opened and Jesus appeared in glory, his face seven times brighter than the sun, and his raiment whiter than snow. All the idols of Athens fell, and the devils in them fled crying out. Philip said: Hearest thou not the devils, and believest thou not him that is here? Ananias: I have no God save him that gave the manna in the wilderness.

21 Jesus went up into heaven, and there was a great earthquake, and the people fled to the apostle, crying for mercy.

22 Philip: There is no envy in us, and the grace of Christ shall restore your sight, but first let the high priest see. A voice from heaven: Philip, once son of thunder but now of meekness whatsoever thou askest my Father he will do for thee. The people were afraid at the voice. In the name of Christ, Philip made Ananias see. He said: How great is the art magic of Jesus! this Philip in a moment (or for a little) hath blinded me and in a moment restored my sight! I cannot be convinced by witchcraft. The 500 asked Philip to give back their sight that they might slay the unbelieving Ananias.

23 Philip: Render not evil for evil. To Ananias: There shall be a great sign shown in thee. Ananias: I know that thou art a sorcerer and disciple of Jesus; thou canst not bewitch me. Philip to Jesus: Zabarthan, sabathabat, bramanouch, come quickly! The earth opened and swallowed Ananias to the knees. He cried: This is real magic, that the earth clave when Philip threatened it in Hebrew -and there are hooks below pulling at my legs to make me believe, but I will not, for I know his witchcraft from Jerusalem.

24 Philip, to the earth: Take him to the middle. And he sank further and said: One foot is frozen and the other hot -but I will not believe. The people wanted to stone him, but Philip checked them: This is for your salvation; if he repent, I will bring him up, but if not, he shall be swallowed into the deep.

25 He spread out his hand in the air over the 500, and their eyes were opened and they praised God. Philip, to Ananias: Confess now with a pure heart that Jesus is Lord, that thou mayest be saved like these. But he laughed at him.

26 Seeing him obstinate, Philip said to the earth: Open and swallow him to the neck. 27 And one of the first men of the city came and said: A devil has attacked my son, saying: As thou hast let a stranger come to the city, who destroys our idols what can I do but kill thine only son? and he has suffocated him help me, for I also believe.

28 Bring me thy son. And he ran, calling to his son, and bade the servants bring him: he was 23 years old. Philip seeing him grieved, and said to Ananias: This is through your folly: if I raise him will you believe? Ananias: I know you will raise him by your magic, but I will not believe. Philip was wroth and said: Catathema (cursed thing), go down into the abyss in the sight of all. And he was swallowed up: but the high-priestly robe flew away from him, and therefore no man knows where it is from that day.

Philip raised the lad and drove away the devil.

29 The people cried out, believing in God, and the 500 were baptized. And Philip stayed two years at Athens, and founded a church and ordained a bishop and a presbyter, and departed to Parthia to preach.

III. Done in Parthia by Philip.

80 When Philip came to Parthia he found in a city the apostle Peter with disciples, and said: I pray you strengthen me, that I may go and preach like you. 31 And they prayed for him.

32 And John was there also, and said to Philip: Andrew is gone to Achaia and Thrace, and Thomas to India and the wicked flesh-eaters, and Matthew to the savage troglodytes. And do thou not be slack, for Jesus is with thee. And they let him depart.

33 And he came to the sea in the borders of the Candaci and found a ship going to Azotus, and agreed with the sailors for four staters, and sailed. A great wind came, and they began to cast out the tackle and say farewell to each other and lament.

34 Philip consoled them: Not even the ship shall be lost. He went up on the prow and said: Sea, sea, Jesus Christ by me his servant bids thee still thy wrath. There was calm, and the sailors thanked him and asked to become servants of Jesus. 35 And he instructed them to forsake the cares of this life. 36 And they believed, and Philip landed and baptized them all.

IV. Of the daughter of Nicocleides, whom he healed at Azotus.

37 There was great commotion in Azotus because of Philip's miracles, and many came and were healed, and devils were cast out and cried out against him. And people said divers things of him, some that he was good, and others that he was a wizard, and separated husbands and wives and preached chastity.

38 Evening came on and all dispersed. Philip sought a lodging, and went to the warehouses of one Nicocleides, a recorder (registrar), friend of the king, where many strangers lodged.

39 He stood in a corner and prayed for blessing and healing on the house.

40 Charitine, daughter of Nicocleides, heard him and wept all night. She had a sore disease in her eye. In the morning she went to her father and said: I can no longer bear the taunts of my companions about my eye. He said: What can I do? have I not called in Leucius the king's physician and Elides the queen's eunuch and Solgia her attendant. She: I know it, but there is a strange physician come here last night: call him.

41 He went to the warehouses and found Philip: Art thou the physician lately come? Philip: Jesus is my physician. I will come with thee. They found the daughter weeping. 42 After reassuring words she fell at his feet: I sprinkle my chamber with pure water and lay my linen garments under thy feet, help me, for I know thou canst. To her father: Let us bring him in, and let him see my disease.

43 Philip comforted and instructed them, and bade her rise and put her right hand on her face and say: In the name of Jesus Christ let my eye be healed. And it was. 44 And both believed and were baptized, and a number of servants. And Charitine put on male attire and followed Philip.

V. Done in the city Nicatera; and of Ireus.

45 Philip had in mind to go to Nicatera, a city of Greece, and many disciples accompanied him, and he taught continually. 46 And when he arrived there was great stir: What shall we do for his

teaching will prevail . . . he separates husbands and wives. Let us cast him out before he begins to preach and our wives are deceived.

17 There were Jews, too, who spoke against him; but a chief of them, Ireus, said: Do not use force; let us test his teaching.

48 Ireus was wealthy. He was a just man and desired quietly to foil their counsel. He went to Philip and greeted him. And Philip saw there was no guile in him, and promised him salvation, for having stood up for him.

49 Ireus was surprised at his knowing this. Philip exhorted him to faith and constancy. 50 Ireus: Lodge at my house. Philip: First cleanse it. Ireus: How? Philip: Do no wrong, and leave thy wife. And he went home.

51 His wife said: I hear you foiled the counsel of the Jews about a strange sorcerer. Ireus: Would that we might be worthy to have him lodge here. She: I will not have him here, for he separates husbands and wives. I will go home to my parents and take my dowry and servants; four years I have been your wife and never contradicted you.

52 Ireus mildly: Have patience, and you also will believe. She: Rise, eat, drink and be merry, for you cannot deceive me. Ireus: How can I eat while the man of God is hungry? Put away this folly: he is a man of God, of mildness and grace. 53 She: Is his God like those of this city, of gold, fixed in the temple? Ireus: No, but in heaven, almighty: the gods of this city are made by ungodly men. She: Bring him, that I may see the god in him. 54 He went to meet Philip, who told him what had passed, and Ireus was amazed at his knowledge, but asked him not to publish the reproach of his wife. 55 Philip's companions urged him to accept the refuge provided: and Ireus was glad. Philip consented to come, and followed Ireus. 56 The rulers and people saw it and determined not to allow it. Ireus arriving at his gate cried to the porter to open. Philip entered saying: Peace be to this house. Ireus found that his wife was in her chamber and went and asked her to come, and put off her gay robes. But she was angry and said: No one of the house has ever seen my face, and shall I show it to a stranger?

57 So he went out and set fine gilt chairs for Philip and the rest. But he said: Take them away. Ireus: Do not grieve me. Philip: I grieve no one, but I have no use for gold, which passes away, &c. 58 Ireus: Can I be saved? for my former sins trouble me Philip: Yes, Jesus is able to save you. And what of your wife who just now said to you: Depart from me, &c. ? Ireus, surprised went to his wife and said: Come and see a man who has told me what passed between you and me. She was scornful, and said: What is to become of our children if we have to give up all our worldly wealth? 59 Artemela his daughter was listening. and said: If my father and mother are to enter a new life, may I not share it? She was very beautiful. Her mother Nerkela told her to rise and put off her gold-woven dress. Ireus said to Nerkela: Let us go out and see Philip [it seems Nerkela was converted, but the text does not show this clearly]. 60 The women changed their attire for a sober one, and they all went out. And when they saw Philip, he shone with a great light, so that they were afraid. 61 But he saw it, and returned to his former likeness: and Nerkela asked pardon of him and made him welcome. 62, 63 And they professed belief and were instructed and baptized.

VI. In Nicatera, a city of Greece.

64 The Jews and heathens were displeased at Ireus' conversion, 65 and sent seven men to his house. A handmaid told him of them; he came out smiling and asked their errand. 'The whole city wishes to see you.' He followed them. 66 And the assembly were surprised at his modest garb. One Onesimus asked him to explain about the sorcerer Philip. 67 Ireus: Why am I examined thus? do not trouble Philip. 68 But they said: Away with him. And Ireus went home and met Philip, who said: Are you afraid? No, he said. 69 The people now came with staves, crying out: Give us the deceiver. 70 Philip came forth and they took him to the assembly to scourge him, and said: Bind him hand and foot. 71 Ireus ran up the steps and cried: You shall not. But they would not hear, and Ireus pulled Philip away from them. 72 Philip said: If I choose, I can blind you; Aristarchus, son of Plegenes, a chief of the Jews, said: Do not be in a hurry to blind us: I know you can; but let us discuss I am powerful, and if I let the people, they will stone you; 73 And he caught Philip by the beard; he was rather angry, because of the people, and said: Your hand and your ears and your right eye shall suffer for threatening me and insulting God. 74 His eye became hollow as if absent, his ears pained him, his right hand dangled useless. He cried out for mercy. 75 They all said: Heal our chief. 76 Philip told Ireus to go sign him with the cross and heal him in Jesus' name, which was done, and he asked pardon and indulgence and leave to discuss the matter. And the people said: We will judge of it. 77 Philip smiled and bade him speak first. He said: Do you receive the prophets or no? Philip: Because of your unbelief there is need of the prophets. Aristarchus: It is written: Who shall declare thy might, O God? and, No man can know thy glory; and, Thy glory hath filled the earth; and, The Lord is judge of quick and dead; and God is a consuming fire and shall burn up his enemies on every side; and, One God hath made all these things. How then say you that Mary bore Jesus? . . . But you will say that he is the power and wisdom of God who was with him when he made the world. I do not deny that the first Scripture says: Let us make man. 78 Philip smiled and said: Hearken all: Isaiah said, Behold my servant (child) whom I have chosen . . . . And of the cross: He was led as a sheep to the slaughter . . . . And again: I gave my back to the scourger . . . . And another: I spread out my hands to a disobedient people. And: I was found of them that sought me not . . . . And David saith: Thou art my son . . . . And of his resurrection and Judas: Lord, why are they increased that trouble me . . . . And again David: I foresaw the Lord always before me . . . . But David is dead. Take also of the twelve prophets: Say unto the daughter of Sion . . . . And: Out of Egypt have I called my son.

79 Aristarchus said: This Jesus is called Christ. Isaiah: Thus saith the Lord unto Christ my lord . . . . The Jews said: You are arguing for Christ. The people and rulers acclaimed Philip and said he should be received.

80 A bier was brought with a dead man, only son of a rich man: and with it ten slaves who were to be burnt with the corpse. The people said: Here is a great contest for the Christians. If theirs be God he will raise him and we will believe, and burn our idols. 81 Philip said to the parents: What will you do if I raise him? ' What you will.' The slaves made signs to him to remember them. There was this evil law of burning slaves, and sometimes even men's wives. 82 Philip said: Give me these slaves. Yes, and any more that you will.' He said to Aristarchus: Come, O Jew, raise him. And he touched his face and spat much on him and pulled his hand: in vain, and retired in confusion. 83 Nereus the father said: Raise my son and I will fight the Jews. Philip: If you will not promise not to hurt them, I will not raise him. Nerus: As you will. 84 Philip went to the bier and prayed, and breath entered into the lad Theophilus, and he opened his eyes and looked on Philip.

A second time Philip said: Young man, in the name of Jesus Christ who was crucified under Pontius Pilate, arise. And he leapt from the bier. All cried: One is the God of Philip . . . and the slaves were made free. All believed. 86 Philip taught, baptized, destroyed idols, ordained, gave canons and rules.

VII. Of Nerkela (and) Ireus at Nicatera.

87 Nerkela and Artemela were blessed by Philip. 88 Ireus and Nereus consulted about building a church, and agreed to build it on Nereus' land. 89 Only the Jews were discontented and decided to withdraw. 90 Philip came to the new building and addressed the people, 91 and made Ireus bishop and prayed over him, and announced that he was going away. 92 All wept, but he consoled them. 93 They loaded camels with provisions and accompanied him 20 stadia. He dismissed them and would only take five loaves. They all saluted him thrice, and fell on their faces and prayed for his blessing, and watched him out of sight, and returned to the city.

VIII. Wherein the kid and the leopard in the wilderness believed

94 It came to pass when the Saviour divided the apostles and each went forth according to his lot, that it fell to Philip to go to the country of the Greeks: and he thought it hard, and wept. And Mariamne his sister (it was she that made ready the bread and salt at the breaking of bread, but Martha was she that ministered to the multitudes and laboured much) seeing it, went to Jesus and said: Lord, seest thou not how my brother is vexed? 95 And he said: I know, thou chosen among women; but go with him and encourage him, for I know that he is a wrathful and rash man, and if we let him go alone he will bring many retributions on men. But lo, I will send Bartholomew and John to suffer hardships in the same city, because of the much wickedness of them that dwell there; for they worship the viper, the mother of snakes. And do thou change thy woman's aspect and go with Philip. And to Philip he said: Why art thou fearful? for I am always with thee.

96 So they all set out for the land of the Ophiani; and when they came to the wilderness of dragons, lo, a great leopard came out of a wood on the hill, and ran and cast himself at their feet and spoke with human voice: I worship you, servants of the divine greatness and apostles of the only-begotten Son of God; command me to speak perfectly. 97 And Philip said: In the name of Jesus Christ, speak. And the leopard took perfect speech and said: Hear me Philip, groomsman of the divine word. Last night I passed through the flocks of goats over against the mount of the she-dragon, the mother of snakes, and seized a kid, and when I went into the wood to eat, after I had wounded it, it took a human voice and wept like a little child, saying to me: O leopard, put off thy fierce heart and the beast like part of thy nature, and put on mildness, for the apostles of the divine greatness are about to pass through this desert, to accomplish perfectly the promise of the glory of the only-begotten Son of God. At these words of the kid I was perplexed, and gradually my heart was changed, and my fierceness turned to mildness, and I did not eat it. And as I listened to its words, I lifted up my eyes and saw you coming, and knew that ye were the servants of the good God. So I left the kid and came to worship you. And now I beseech thee to give me liberty to go with thee everywhere and put off my beastlike nature.

98 And Philip said: Where is the kid? And he said: It is cast down under the oak opposite. Philip said to Bartholomew: Let us go and see him that was smitten, healed, and healing the smiter. And at Pllilip's bidding the leopard guided them to where the kid lay. 99 Philip and Bartholomew said:

Now know we of a truth that there is none that surpasseth thy compassion, O Jesu lover of man; for thou preventest us and dost convince us by these creatures to believe more and earnestly fulfil our trust. Now therefore, Lord Jesu Christ, come and grant life and breath and secure footing (existence ?) to these creatures, that they may forsake their nature of beast and cattle and come unto tameness, and no longer eat flesh, nor the kid the food of cattle; but that men's hearts may be given them, and they may follow us wherever we go, and eat what we eat, to thy glory, and speak after the manner of men, glorifying thy name.

100 And in that hour the leopard and kid rose up and lifted up their forefeet and said: We glorify and bless thee that hast visited and remembered us in this desert, and changed our beastlike and wild nature into tameness, and granted us the divine word, and put in us a tongue and sense to speak and praise thy name, for great is thy glory. 101 And they fell and worshipped Philip and Bartholomew and Mariamne; and all set out together praising God.

IX. Of the dragon that was slain.

102 They journeyed five days, and one morning after the midnight prayers a sudden wind arose, great and dark (misty), and out of it ran a great smoky (misty) dragon, with a black back, and a belly like coals of brass in sparkles of fire, and a body over 100 cubits long, and a multitude of snakes and their young followed it, and the desert quaked for a long distance. 103 And Philip said: Now is the time to remember the Lord's words: Fear nothing, neither persecution, nor the serpents of that land, nor the dark dragon. Let us stand fast and his power will fail; and pray and sprinkle the air from the cup and the smoke will scatter. 104 So they took the cup and prayed: Thou that sheddest dew on all pyres and bridlest darkness, putting a bit into the dragon's mouth, bringing to nought his anger, turning back the wickedness of the enemy and plunging him into his own fire, shutting his doors and stopping the exits and buffeting his pride: come and be with us in this desert, for we run by thy will and at thy bidding. 105 And he said: Now stand and raise your hands, with the cup you hold, and sprinkle the air in the form of the cross. 106 And there was as a flash of lightning which blinded the dragon and its brood; and they were withered up; and the rays of the sun entered the holes and broke the eggs. But the apostles closed their eyes, unable to face the lightning, and remained unhurt.

It does not seem as if much could have intervened between this Act and the Martyrdom, except perhaps the conversion of some people in the snake-city. However, the manuscripts give a title thus:

Out of the Travels of Philip the Apostle: from the fifteenth Act to the end, wherein is the Martyrdom.

107 (Introductory.) In the days of Trajan, after the Martyrdom of Simon, son of Clopas, bishop of Jerusalem, successor to James, Philip the apostle was preaching through all the cities of Lydia and Asia. 108 And he came to the city Ophioryme (Snake street), which is called Hierapolis of Asia, and was received by Stachys, a believer. And with him were Bartholomew, one of the Seventy, and his sister Mariamne, and their disciples. And they assembled at Stachys' house. 109 And Mariamne sat and listened to Philip discoursing. 110-112 He spoke of the snares of the dragon, who has 'no shape' in creation, and is recognized and shunned by beasts and birds. 113 For the men of the place worshipped the snake and had images of it, and called Hierapolis Ophioryme. And many were converted. 114 And Nicanora the proconsul's wife believed, she was

diseased, especially in her eyes, and had been healed. She now came in a silver litter. 115 And Mariamne said in Hebrew: Alikaman, ikasame, marmari, iachaman, mastranan, achaman, which means: O daughter of the father, my lady, who wast given as a pledge to the serpent, Christ is come to thee (and much more). 116 And Nicanora said: I am a Hebrew, speak to me in my fathers' tongue. I heard of your preaching and was healed. 117 And they prayed for her. 118 But her tyrant husband came and said: How is this? who has healed you? 119 And she said: Depart from me, and lead a chaste and sober life. 120 And he dragged her by the hair and threatened to kill her. And the apostles were arrested, 121 and scourged and dragged to the temple, 122 and shut up in it (with the leopard and the kid. These are omitted in the principal text, but constantly occur in another recension: rightly, of course). 123 The people and priests came and demanded vengeance on the sorcerers. 124 The proconsul was afraid of his wife, for he had been almost blinded by a wonderful light when he looked through the window at her when praying. 125 They stripped and searched the apostles for charms, and pierced Philip's ankles and thighs and hung him head downward, and Bartholomew they hung naked by the hair. 126 And they smiled on each other, as not being tormented. But Mariamne on being stripped became like an ark of glass full of light and fire and every one ran away. 127 And Philip and Bartholomew talked in Hebrew, and Philip said: Shall we call down fire from heaven? 128 And now John arrived, and asked what was happening, and the people told him. 129 And he was taken to the place. Philip said to Bartholomew in Hebrew: Here is John the son of Barega (or, he that is in Barek), that is (or, where is) the living water. And John said: The mystery of him that hanged between the heaven and the earth be with you.

130 Then John addressed the people, warning them against the serpent. Inter alia: When all matter was wrought and spread out throughout the system of heaven, the works of God entreated God that they might see his glory: and when they saw it, their desire became gall and bitterness, and the earth became the storehouse of that which went astray, and the result and the superfluity of the creation was gathered together and became like an egg: and the serpent was born.

131 The people said: We took you for a fellow citizen, but you are in league with these men. The priests are going to wring out your blood and mix it with wine and give it to the Viper. When they came to take John their hands were paralysed. John said to Philip: Let us not render evil for evil. Philip said: I shall endure it no longer. 132 The three others dissuaded him; but he said: Abalo, arimouni, douthael, tharseleen, nachaoth, aeidounaph, teleteloein, which is (after many invocations descriptive of God): let the deep open and swallow these men: yea, Sabaoth. 133 It opened and the whole place was swallowed, about 7,000 men, save where the apostles were. And their voices came up, crying for mercy and saying: Lo, the cross enlighteneth us. And a voice was heard: I will have mercy on you in my cross of light. 134 But Stachys and his house, and Nicanora and 50 others, and 100 virgins remained safe. 135 Jesus appeared and rebuked Philip. 136 But he defended himself. 137 And the Lord said: Since you have been unforgiving and wrathful, you shall indeed die in glory and be taken by angels to paradise, but shall remain outside it forty days, in fear of the flaming sword, and then I will send Michael and he shall let you in. And Bartholomew shall go to Lycaonia and be crucified there, and Mariamne's body shall be laid up in the river Jordan. And I shall bring back those who have been swallowed up. 138 And he drew a cross in the air, reaching down into the abyss, and it was filled with light, and the cross was like a ladder. And Jesus called the people, and they all came up, save the proconsul and the Viper And seeing the

apostles they mourned and repented. 139 And Philip, still hanging, spoke to them and told them of his offense 140 And some ran to take him down: but he refused and spoke to them . . . . " Be not grieved that I hang thus, for I bear the form (type) of the first man, who was brought upon earth head downwards, and again by the tree of the cross made alive from the death of his transgression. And now do I fulfil the precept. For the Lord said to me: Unless ye make that which is beneath to be above, and the left to be right (and the right left), ye shall not enter into my kingdom. Be like me in this: for all the world is turned the wrong way, and every soul that is in it." 141 Further he spoke to them of the incarnation, 142 and bade them loose Bartholomew, and told him and Mariamne of their destiny. Build a church in the place where I die, and let the leopard and kid be there, and let Nicanora look after them till they die, and then bury them at the church gate: and let your peace be in the house of Stachys: and he exhorted them to purity. "Therefore our brother Peter fled from every place where a woman was: and further, he had offense given by reason of his own daughter. And he prayed the Lord, and she had a palsy of the side that she might not be led astray." 143 Bury me not in linen like the Lord, but in papyrus, and pray for me forty days. Where my blood is dropping a vine will grow, and ye shall use the wine of it for the cup: and partake of it on the third day. 144 And he prayed the Lord to receive him, and protect him against all enemies. "Let not their dark air cover me, that I may pass the waters of fire and all the abyss. Clothe me in thy glorious robe and thy seal of light that ever shineth, until I have passed by all the rulers of the world and the evil dragon that opposeth us." 145 And he died. 146 And they buried him as he directed. And a heavenly voice said he had received the crown.

147 After three days the vine grew Up. And they made the offering daily for forty days, and built the church and made Stachys bishop. And all the city believed. 148 And at the end of forty days the Saviour appeared in the form of Philip and told Bartholomew and Mariamne that he had entered paradise, and bade them go their ways. And Bartholomew went to Lycaonia and Mariamne to Jordan, and Stachys and the brethren abode where they were.

The narrative of the Act preserved in Syriac is this.

Philip, at Jerusalem, had a vision of Jesus, who commanded him to go to the city of Carthage, ' which is in Azotus ', and drive out the ruler of Satan, and preach the kingdom. He said: I know not Latin or Greek, and the people there do not know Aramaic. Jesus said: Did I not create Adam and give him speech? Go, and I will be with thee.

He went to Samaria, thence to Caesarea, and to the harbour and found a ship waiting for a wind. Asked to take Philip to Carthage, the captain said: Do not annoy me, we have waited twenty days: fetch your baggage and perhaps we shall get a wind, for you look like a servant of God. Philip: I have none; tell the passengers to come on board . . . . Let us pray for a fair wind. Turning to the west he commanded the angel of peace who has charm of fair winds to send a wind to take him to Carthage in a single day.

On board was a Jew, Ananias, who blasphemed (sotto voce, it seems) and said: May Adonai recompense thee, and the Christ on whom thou callest, who is become dust and lies in Jerusalem, while thou livest and leadest ignorant men astray by his name.

A wind came and filled the sail. The Jew rose to help to hoist the sail, and an angel bound him by the great toes and hung him head down on the top of the sail. The ship flew onward and the Jew

cried out. Philip said: You shall not come down till you confess. He confessed his secret blasphemy. Philip: Dost thou now believe? Ananias confessed belief in a speech in which he enumerated Christ's (God's) mighty acts from creation to the deliverance of Susanna. Philip asked that he might be pardoned, and the angel brought him down. And the 495 men on the ship feared.

They looked up and saw the pharos of Carthage, and said; Can this be true? O fools, said Ananias, did ye not see what befell me for unbelief? If he commands that city in Christ's name, it will take all its inhabitants and go and stop in Egypt. The ship came into harbour. Philip dismissed the passengers, and stayed on board to confirm the captain.

On the Sunday he went up to the city to drive out Satan, and as he entered the gates, signed himself with the cross. He saw a black man on a throne with two serpents about his loins, and eyes like coals of fire, and flame coming from his mouth, there was a smell of smoke, and black men in troops were on his right and left. When Philip crossed himself the ruler fell backward and all his troops. Philip said: Fall, and rise not . . . . The ruler said: Why curse me? I do not abide here, but my troops wander over the earth and come to me at the third hour of the day, but they do not touch a disciple of Jesus. Woe is me! whither can I go? In all the four quarters of the world his gospel is preached. I am completely overthrown.

The whole city heard him, but saw him not. Philip bade him go, and he took his throne and his troops and flew away bewailing till they came to Babel, and he settled there. The whole city was in fear and Philip bade them leave their idols and turn to God, They praised God, and Philip went back to the ship. On the Sabbath the Jews assembled in their synagogue and summoned Ananias, and asked if his adventures were true. He signed himself with the cross and said: It is true, and God forbid I should renounce Jesus the Christ. He then addressed them in a long and very abusive speech (modelled more or less on that of Stephen), enumerating all their wicked acts. Then arose Joshua, the son of Nun, and ye sought to kill him with deadly poison . . . . Isaiah the prophet, and ye sawed him with a saw of boxwood . . . Ezekiel, and ye dragged him by his feet until his brains were dashed out . . . . Habakkuk, and through your sins he went astray from his prophetic office.' His face was like an angel. A priest arose and kicked him, and he died, and they buried him in the synagogue.

Next day Philip in the ship prayed and asked that Ananias might be delivered from the Jews. God commanded the earth and it gave a passage like a water-pipe, and conveyed Ananias to the bottom of the sea, and a dolphin bore up the body. Philip saw it, and after reassuring the people, bade it take the body back till he should go and convict the murderers.

Next day Philip went to the governor and got him to assemble all the Jews, and sit in judgement. Philip, to the Jews: Where is Ananias? They: Are we his keeper? Philip: Well are you called children of Cain, for, &c. Tell me where he is, and I will ask pardon for you. Jews: We have said we do not know. Philip: Do not lie. Jews: If the spirit were in you, you would know that we do not lie. Philip: If he is found with you, what do you deserve? Jews: Death from God and Caesar. Philip: Swear to me. They swore they knew nothing.

He looked and saw a man leading a sick ox to sell. He said to it: I command thee, go to the synagogue and call Ananias to rise and come and put these men to shame. The ox dragged his owner along and ran and called Ananias. He rose and laid hold of the ox with his right hand, and

they came to Philip and prostrated themselves. Philip said: Whence comest thou? Ananias said: From the synagogue of these Jews, who murdered me for confessing Jesus: do me justice. Philip: The Lord has commanded us not to render evil for evil. The ox said: Order me and I will kill these men with my horns. Philip: Hurt no man, but go and serve thy master, and the Lord will heal thee. They went home in peace.

The governor said: These Jews deserve death. Philip: I am not come to kill but to give life. The Jews' mouths were closed.

Ananias spoke to the Jews and Philip also: but they did not ask pardon, so they were cast out. Three thousand Gentiles and fifteen hundred Jews believed; the unbelievers left the city, and before sunset an angel slew forty of the Jewish priests for shedding innocent blood: and all who saw it confessed and worshipped.

It is not clear, in the present state of our texts, where this episode could be fitted in to the Greek Acts. The Third Act, which has a voyage to Azotus, seems a possible place. But a glance at the Greek Acts shows that in spite of the appearance of method imparted by a division into Acts, there is no coherence at all in them, until we get to the city of the snake.

The first Act cannot have begun so abruptly as it now does. The second is equally abrupt in its introduction. The third is linked to it by the mention of Parthia, but there is great inconsequence in it, for it presupposes that Philip has done nothing as yet. The fourth is linked to the third by the scene, Azotus. The fifth, sixth, and seventh, at Niatera, are wholly detached from what has gone before, and with the ninth we make a fresh start.

■

Chapter 34

Acts of the Holy Apostles Peter and Paul

Acts of the Holy Apostles Peter and Paul

IT came to pass, after Paul went out of the island Gaudomeleta, (1) that he came to Italy; and it was heard of by the Jews who were in Rome, the elder of the cities, that Paul demanded to come to Caesar. Having fallen, therefore, into great grief and much despondency, they said among themselves: It does not please him that he alone has afflicted all our brethren and parents in Judaea and Samaria, and in all Palestine; and he has not been pleased with these, but, behold, he comes here also, having through imposition asked Caesar to destroy us.

Having therefore made an assembly against Paul, and having considered many proposals, (2) it seemed good to them to go to Nero the emperor, to ask him not to allow Paul to come to Rome. Having therefore got in readiness not a few presents, and having carried them with them, with supplication they came before him, saying: We beseech thee, O good emperor, send orders into all the governments of your worship, to the effect that Paul is not to come near these parts; because this Paul, having afflicted all the nation of our fathers, has been seeking to come hither to destroy us also. And the affliction, O most worshipful emperor, which we have from Peter is enough for us.

And the Emperor Nero, having heard these things, answered them: It is (3) according to your wish. And we write to all our governments that he shall not on any account come to anchor in the parts of Italy. And they also informed Simon the magian, having sent for him, that, as has been said, he should not come into the parts of Italy.

And while they were thus doing, some of those that had repented out of the nations, and that had been baptized at the preaching of Peter, sent elders to Paul with a letter to the following effect: Paul, dear servant of our Lord Jesus Christ, and brother of Peter, the first of the apostles, we have heard from the rabbis of the Jews that are in this Rome, the greatest of the cities, that they have asked Caesar to send into all his governments, in order that, wherever thou mayst be found, thou mayst be put to death. But we have believed, and do believe, that as God does not separate the two great lights which He has made, so He is not to part you from each other, that is, neither Peter from Paul, nor Paul from Peter; but we positively believe in our Lord Jesus Christ, into whom we have been baptized, that we have become worthy also of your teaching.

And Paul, having received the two men sent with the letter on the twentieth of the month of May, became eager to go, and gave thanks to the Lord and Master Jesus Christ. And having sailed from Gaudomeleta, he did not now come through Africa to the parts of Italy, but ran to Sicily, until he came to the city of Syracuse with the two then who had been sent from Rome to him. And having sailed thence, he came to Rhegium of Calabria, and from Rhegium he crossed to Mesina, and there ordained a bishop, Bacchylus by name. And when he came out of Mesina he sailed to Didymus, and remained there one night. And having sailed thence, he came to Pontiole (4) on the second day.

And Dioscorus the shipmaster, who brought him to Syracuse, sympathizing with Paul because he had delivered his son from death, having left his own ship in Syracuse, accompanied him to Pontiole. And some of Peter's disciples having been found there, and having received Paul, exhorted him to stay with them. And he stayed a week, in hiding, because of the command of Caesar. And all the toparchs were watching to seize and kill him. But Dioscorus the shipmaster, being himself also bald, wearing his shipmaster's dress, and speaking boldly, on the first day went out into the city of Pontiole. Thinking therefore that he was Paul, they seized him, and beheaded him, and sent his head to Caesar.

Caesar therefore, having summoned the first men of the Jews, announced to them, saying: Rejoice with great joy, for Paul your enemy is dead. And he showed them the head. Hav-

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ing therefore made great rejoicing on that day, which was the fourteenth of the month of June, each of the Jews fully believed it.

And Paul, being in Pontiole, and having heard that Dioscorus had been beheaded, being grieved with great grief, gazing into the height of the heaven, said: O Lord Almighty in heaven, who hast appeared to me in every place whither I have gone on account of Thine only-begotten Word, our Lord Jesus Christ, punish this city, and bring out all who have believed in God and followed His word. He said to them therefore: Follow me: And going forth from Pontiole with those who Met believed in the word of God, they came to a place called Baias; (1) and looking up with their eyes, they all see that city called Pontiole sunk into the sea-shore about one fathom; and there it is until this day, for a remembrance, under the sea.

And having gone forth from Baias, they went to Gaitas, and there he taught tim word of God. And he stayed there three days in the house of Erasmus, whom Peter sent from Rome to teach the Gospel of God. And having come forth from Gaitas, he came to the castle called Taracinas, and stayed there seven days in the house of Caesarius the deacon, whom Peter had ordained by the laying on of hands. And sailing thence, be came by the river to a place called Tribus Tabernes.

And those who bad been saved out of the city of Pontiole that had been swallowed up, reported to Caesar in Rome that Pontiole had been swallowed up, with all its multitude. And the emperor, being in great grief on account of the city, having summoned the chief of the Jews, said to them: Behold, on account of what I heard from you, I have caused Paul to be beheaded, and on account of this the city has been swallowed up. And the chief of the Jews said to Caesar: Most worshipful emperor, did we not say to thee that he troubled all the country of the East, and perverted our fathers? It is better therefore, most worshipful emperor, that one city be destroyed, and not the seat of thine empire; for this had Rome to suffer. And the emperor, having heard their words, was appeased.

And Paul stayed in Tribus Tabernes four days. And departing thence, he came to Appii Forum, which is called Vicusarape; and having slept there that night, he saw one sitting on a golden chair, and a multitude of blacks standing beside him, saying: I have to-day made a son murder his father. Another said: And I have made a house fall, and kill parents with children. And they reported to him many evil deeds--some of one kind, some of another. And another coming, reported to him: I have managed that the bishop Juvenalius, whom Peter ordained, should sleep with the abbess

Juliana. And having heard all these things when sleeping in that Appii Forum, near Vicusarape, straightway and immediately be sent to Rome one of those who had followed him from Pontiole to the bishop Juvenalius, telling him this same thing which had just been done. And on the following day, Juvenalius, running, threw himself at the feet of Peter, weeping and lamenting, and saying what had just befallen; and he recounted to him the matter, and said: I believe that this is the light which thou wast awaiting. And Peter said to him: How is it possible that it is he when he is dead? And Juvenalius the bishop took to Peter him that had been sent by Paul, and be reported to him that he was alive, and on his way, and that he was at Appii Forum. And Peter thanked and glorified the God and Father of our Lord Jesus Christ.

Then having summoned his disciples that believed, he sent them to Paul as far as Tribus Tabernes. And the distance from Rome to Tribus Tabernes is thirty-eight miles. (2) And Paul seeing them, having given thanks to our Lord jesus Christ, took courage; and departing thence, they slept in the city called Aricia.

And a report went about in the city of Rome that Paul the brother of Peter was coming. And those that believed in God rejoiced with great joy. And there was great consternation among the Jews; and having gone to Simon the magian, they entreated him, saying: Report to the emperor that Paul is not dead, but that he is alive, and has come. And Simon said to the Jews: What head is it, then, which came to Caesar from Pontiole? Was it not bald also?

And Paul having come to Rome, great fear fell upon the Jews. They came together therefore to him, and exhorted him, saying: Vindicate the faith in which thou wast born; for it is not right that thou, being a Hebrew, and of the Hebrews, shouldst call thyself teacher of Gentiles, and vindicator of the uncircumcised; and, being thyself circumcised, that thou shouldst bring to nought the faith of the circumcision. (3) And when thou seest Peter, contend

against his teaching, because be has destroyed all the bulwarks of our law;

for he has prevented the keeping of Sabbaths and new moons, and the holidays appointed by the law. And Paul, answering, said to them: That I am a true Jew, by this you can prove; because also you have been able to keep the Sabbath, and to observe the true circumcision; for assuredly on the day of the Sabbath

God rested from all His works. We have fathers, and patriarchs, and the law. What, then,

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does Peter preach in the kingdom of the Gentiles? But if he shall wish to bring in any new teaching, without any tumult, and envy, and trouble, send him word, that we may see, and in your presence I shall convict him. But if his teaching be true, supported by the book and testimony of the Hebrews, it becomes all of us to submit to him.

Paul saying these and such like things, the Jews went and said to Peter: Paul of the Hebrews has come, and entreats thee to come to him, since those who have brought him say that he cannot meet whomsoever he may wish until he appear before Caesar. And Peter having heard, rejoiced with great joy; and rising up, immediately went to him. And seeing each other, they wept for joy; and long embracing each other, they bedewed each other with tears.

And when Paul had related to Peter the substance (1) of all his doings, and how, through the disasters of the ship, he had come, Peter also told him what he had suffered from Simon the magian, and all his plots. And having told these things, he went away towards evening.

And in the morning of the following day, at dawn, behold, Peter coming, finds a multitude of the Jews before Paul's door. And there was a great uproar between the Christian Jews and the Gentiles. For, on the one hand, the Jews said: We are a chosen race, a royal priesthood, the friends of Abraham, and Isaac, and Jacob, and all the prophets, with whom God spake, to whom He showed His own mysteries and His great wonders. But you of the Gentiles are no great thing in your lineage; if otherwise, you have become polluted and abominable by idols and graven images.

While the Jews were saying such things, and such-like, those of the Gentiles answered, saying: We, when we heard the truth, straightway followed it, having abandoned our errors. But you, both knowing the mighty deeds of your fathers, and seeing the signs of the prophets, and having received the law, and gone through the sea with dry feet, and seen your enemies sunk in its depths, and the pillar of fire by night and of cloud by day shining upon you, and manna having been given to you out of heaven, and water flowing to you out of a rock,--after all these things you fashioned to yourselves the idol of a calf, and worshipped the graven image. But we, having seen none of the signs, believe to be a Saviour the God whom you have forsaken in unbelief.

While they were contending in these and such-like words, the Apostle Paul said that they ought not to make such attacks upon each other, but that they should rather give heed to this, that God had fulfilled His promises which He swore to Abraham our father, that in his seed he should inherit all the nations. (2) For there is no respect of persons with God. (3) As many as have sinned in law shall be judged according to law, and as many as have sinned without law shall perish without law. (4) But we, brethren, ought to thank God that, according to His mercy, He has chosen us to be a holy people to Himself: so that in this we ought to boast, whether Jews or Greeks; for you are all one in the belief of His name.

And Paul having thus spoken, both the Jews and they of the Gentiles were appeased. But the rulers of the Jews assailed Peter. And Peter, when they accused him of having renounced their synagogues, said: Hear, brethren, the holy Spirit about the patriarch David, promising, Of the fruit of thy womb shall He set upon thy throne. (5) Him therefore to whom the Father said, Thou art my Son, this day have I begotten Thee, the chief priests through envy crucified; but that He might accomplish the salvation of the world, it was allowed that He should suffer all these things. (6) Just as, therefore, from the side of Adam Eve was created, so also from the side of Christ was created the Church, which has no spot nor blemish. In Him, (7) therefore, God has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him, (8) and have life and salvation in His name. Turn, therefore, and enter into the joy of your father Abraham, because God hath fulfilled what He promised to him. Whence also the prophet says, The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedec. (9) For a priest He became upon the cross, when He offered the whole burnt-offering of His own body and blood as a sacrifice for all the world.

And Peter saying this and such-like, the most part of the people believed. And it happened also that Nero's wife Libia, and the yoke-fellow of Agrippa the prefect, Agrippina by name, thus believed, so that also they went away from beside their own husbands. And on account of the

teaching of Paul, many, despising military life, clung to God; so that even from the emperor's

bed-chamber some came to him, and having become Christians, were no longer

willing to return to the army or the palace.

When, consequently, the people were making

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a seditious murmuring, Simon, moved with zeal, rouses himself, and began to say many evil things about Peter, saying that he was a wizard and a cheat. And they believed him, wondering at his miracles; for he made a brazen serpent move itself, and stone statues to laugh and move themselves, and himself to run and suddenly to be raised into the air. But as a set-off to these, Peter healed the sick by a word, by praying made the blind to see, put demons to flight by a command; sometimes he even raised the dead. And he said to the people that they should not only flee from Simon's deceit, but also that they should expose him, that they might not seem to be slaves to the devil.

And thus it happened that all pious men abhorred Simon the magian, and proclaimed him impious. But those who adhered to Simon strongly affirmed Peter to be a magian, bearing false witness as many of them as were with Simon the magian; so that the matter came even to the ears of Nero the Caesar, and he gave order to bring Simon the magian before him. And he, coming in, stood before him, and began suddenly to assume different forms, so that on a sudden he became a child, and after a little an old man, and at other times a young man; for he changed himself both in face and stature into different forms, and was in a frenzy, having the devil as his servant. And Nero beholding this, supposed him to be truly the son of God; but the Apostle Peter showed him to be both a liar and a wizard, base and impious and apostate, and in all things opposed to the truth of God, and that nothing yet remained except that his wickedness, being made apparent by the command of God, might be made manifest to them all.

Then Simon, having gone in to Nero, said: Hear, O good emperor: I am the son of God come down from heaven. Until now I have endured Peter only calling himself an apostle; but now he has doubled the evil: for Paul also himself teaches the same things, and having his mind turned against me, is said to preach along with him; in reference to whom, if thou shalt not contrive their destruction, it is very plain that thy kingdom cannot stand.

Then Nero, filled with concern, ordered to bring them speedily before him. And on the following day Simon the magian, and Peter and Paul the apostles of Christ, having come in to Nero, Simon said: These are the disciples of the Nazarene, and it is not at all well that they should be of the people of the Jews, Nero said: What is a Nazarene? Simon said: There is a city of Judah which has always been opposed to us, called Nazareth, and to it the teacher of these men belonged. Nero said: God commands us to love every man; why, then, dost thou persecute them? Simon said: This is a race of men who have turned aside all Judaea from believing in me. Nero said to Peter: Why are you thus unbelieving, according to your race? (1) Then Peter said to Simon: Thou hast been able to impose upon all, but upon me never; and those who have been deceived, God has through me recalled from their error. And since thou hast learned by experience that thou canst not get the better of me, I wonder with what face thou boastest thyself before the emperor,

and supposest that through thy magic art thou shalt overcome the disciples of Christ. Nero said: Who is Christ? Peter said: He is what this Simon the magian affirms himself to be; but this is a most wicked man, and his works are of the devil. But if thou wishest to know, O good emperor, the things that have been done in Judaea about Christ, take the writings of Pontius Pilate sent to Claudius, and thus thou wilt know all. And Nero ordered them to be brought, and to he read in their presence; and they were to the following effect: (2)--

Pontius Pilate to Claudius, greeting. There has lately happened an event which I myself was concerned in. For the Jews through envy have inflicted on themselves, and those coming after them, dreadful judgments. Their fathers had promises that their God would send them his holy one from heaven, who according to reason should be called their king, and he had promised to send him to the earth by means of a virgin. He, then, when I was procurator, came into Judaea. And they saw (3) him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the waves of the sea, and doing many other wonders, and all the people of the Jews calling him Son of God. Then the chief priests, moved with envy against him, seized him, and delivered him to me; and telling one lie after another, they said that he was a wizard, and did contrary to their law. And I, having believed that these things were so, gave him up, after scourging him, to their will; (4) and they crucified him, and after he was buried set guards over him. But he, while my soldiers were guarding him, rose on the third day. And to such a degree was the wickedness of the Jews inflamed against him, that they gave money to the soldiers, saying, Say his disciples have stolen his body. But they, having taken the money, were not able to keep silence as to what had happened; for they have testified that they have seen him (after he was) risen, and that they

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have received money from the Jews. These things, therefore, have I reported, that no one should falsely speak otherwise, and that thou shouldest not suppose that the falsehoods of the Jews are to be believed.

And the letter having been read, Nero said: Tell me, Peter, were all these things thus done by him? Peter said: They were, with your permission, O good emperor. For this Simon is full of lies and deceit, even if it should seem that he is what he is not--a god. And in Christ there is all excellent victory through God and through man, (1) which that incomprehensible glory assumed which through man deigned to come to the assistance of men. But in this Simon there are two essences, of man and of devil, who through man endeavours to ensnare men.

Simon said: I wonder, O good emperor, that you reckon this man of any

consequence--a man uneducated, a fisherman of the poorest, and endowed with power neither in word nor by rank. But, that I may not long endure him as an enemy, I shall forthwith order my angels to come and avenge me upon him. Peter said: I am not afraid of thy angels; but they shall be much more afraid of me in the power and trust of my Lord Jesus Christ, whom thou falsely declarest thyself to be.

Nero said: Art thou not afraid, Peter, of Simon, who confirms is godhead by deeds? Peter said: Godhead is in Him who searcheth the hidden things of the heart. (2) Now then, tell me what I am thinking about, or what I am doing. I disclose to thy servants who are here what my thought is,

before he tells lies about it, in order that he may not dare to lie as to what I am thinking about. Nero said: Come hither, and tell me what thou art thinking about. Peter said: Order a barley loaf to be brought, and to be given to me secretly. And when he ordered it to be brought, and secretly given to Peter, Peter said: Now tell us, Simon, what has been thought about, or what said, or what done.

Nero said: Do you mean me to believe that Simon does not know these things, who both raised a dead man, and presented himself on the third day after he had been beheaded, and who has done whatever he said he would do? Peter said: But he did not do it before me, Nero said: But he did all these before me. For assuredly he ordered angels to come to him, and they came. Peter said: If he has done what is very great, why does he not do what is very small? Let him tell what I had in my mind, and what I have done. Nero said: Between you, I do not know myself. Simon said: Let Peter say what I am

thinking of, or what I am doing. Peter said: What Simon has in his

mind I shall show that I know, by my doing what he is thinking about. Simon said: Know this, O emperor, that no one knows the thoughts of men, but God alone. Is not, therefore, Peter lying? Peter said: Do thou, then, who sayest that thou art the Son of God, tell what I have in my mind; disclose, if thou canst, what I have just done in secret. For Peter, having blessed the barley loaf which he had received, and hawing broken it with his right hand and his left, had heaped it up in his sleeves. Then Simon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Caesar. And suddenly there appeared great dogs, and rushed at Peter. But Peter, stretching forth his hands (3) to pray, showed to the dogs the loaf which he had blessed; which the dogs seeing, no longer appeared. Then Peter said to Nero: Behold, I have shown thee that I knew what Simon was thinking of, not by words, but by deeds; for he, having promised that he would bring angels against me, has brought dogs, in order that he might show that he had not god-like but dog-like angels.

Then Nero said to Simon: What is it, Simon? I think we have got the worst of it. Simon said: This man, both in Judaea and in all Palestine and Caesarea, has done the same to me; (4) and from very often striving with me, he has learned that this is adverse to them. This, then, he has learned how to escape from me; for the thoughts of men no one knows but God alone. And Peter said to Simon: Certainly thou feignest thyself to be a god; why, then, dost thou not reveal the thoughts of every man?

Then Nero, turning to Paul, said: Why dost thou say nothing, Paul? Paul answered and said: Know this, O emperor, that if thou permittest this magician to do such things, it will bring an access of the greatest mischief to thy country, and will bring down thine empire from its position. Nero said to Simon: What sayest thou? Simon said: If I do not manifestly hold myself out to be a god, no one will bestow upon me due reverence. Nero said: And now, why

dost thou delay, and not show thyself to be a god, in order that these men may

be punished? Simon said: Give orders to build for me a lofty tower of wood,

and I, going up upon it, will call my angels, and order them to take me, in the sight of all, to my father in heaven; and these men, not being able to do this, are put to shame as (5) uneducated men. And Nero said to Peter: Hast thou

heard, Peter, what has been said by Simon? From this will appear how much power either he or thy god has. Peter said: O most

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mighty emperor, it thou wert willing, thou mightst perceive that he is full of demons. Nero said: Why do you make to me roundabouts of circumlocutions? To-morrow will prove you.

Simon said: Dost thou believe, O good emperor, that I who was dead, and rose again, am a magician? For it had been brought about by his own cleverness that the unbelieving Simon had said to Nero: Order me to be beheaded in a dark place, and there to be left slain; and if I do not rise on the third day, know

that I am a magician; but if I rise again, know that I am the Son of God.

And Nero having ordered this, in the dark, by his magic art be managed that a ram should be beheaded. And for so long did the ram appear to be Simon until he was beheaded. And when he had been beheaded in the dark, he that had

beheaded him, taking the head, found it to be that of a ram; hut he would not

say anything to the emperor, lest be should scourge him, having ordered this

to be done in secret. Thereafter, accordingly. Simon said that he bad risen on

the third day, because he took away the head of the ram and the limbs--but the

blood had been there congealed--and on the third day he showed himself to

Nero, and said: Cause to be wiped away my blood that has been poured out; for,

behold, having been beheaded, as I promised, I have risen again on the third

day. And when Nero said, To-morrow will prove yon, turning to Paul, he says:

Thou Paul, why dost thou say nothing? Either who taught thee, or whom thou

hast for a master, or how thou hast taught in the cities, or what things have

happened through thy teaching? For I think that thou hast not any wisdom, and

art not able to accomplish any work of power. Paul answered: Dost thou suppose

that I ought to speak against a desperate man. a magician, who has given his

soul up to death, whose destruction and perdition will come speedily? For he

ought to speak who pretends to be what he is not, and deceives men by magic art. If thou consentest to hear his words, and to shield him, thou shalt destroy thy soul and thy kingdom, for he is a most base man. And as the Egyptians Jannes and Jambres led Pharaoh and his army astray until they were swallowed up in the sea, so also he, through the instruction of his father the devil, persuades men to do many evils to themselves, and thus deceives many of the innocent, to the peril of thy kingdom. But as for the word of the devil, which I see has been poured out through this man, with groanings of my heart

am dealing with the Holy Spirit, that it may clearly shown what it is; for as far as he seems to raise himself towards heaven, so far will he be sunk down into the depth of Hades, where there is weeping and gnashing of teeth. But about the teaching of my Master, of which thou didst ask me, none attain it except the pure, who allow faith to come into their heart. (1) For as many things as belong to peace and love, these have I taught. Round about from Jerusalem, and as far as Illyricum, (2) I have fulfilled the word of peace. For I have taught that in honour they should prefer one another; (3) I have taught those that are eminent and rich not to be lifted up, and hope in uncertainty of riches, but to place their hope in God; (4) I have taught those in a middle station to be content with food and covering; (5) I have taught the poor to rejoice in their own poverty; I have taught fathers to teach their children instruction in the fear of the Lord, children to obey their parents in wholesome admonition; (6) I have taught wives to love their own husbands, and to fear them as masters, and husbands to observe fidelity to their wives; I have taught masters to treat their slaves with clemency, and slaves to serve their own masters faithfully; (7) I have taught the churches of the believers to reverence one almighty, invisible, and incomprehensible God. And this teaching has been given me, not from men, nor through men, but through Jesus Christ, (8) who spoke to me out of heaven, who also has sent me to preach, saying to me, Go forth, for I will be with thee; and all things, as many as thou shalt say or do, I shall make just.

Nero said: What sayest thou, Peter? He answered and said: All that Paul has said is true. For when he was a persecutor of the faith of Christ, a voice called him out of heaven, and taught him the truth; for he was not an adversary of our faith from hatred, but from ignorance. For there were before us false Christs, like Simon, false apostles, and false prophets, who, contrary to the sacred writings, set themselves to make void the truth; and against these it was necessary to have in readiness this man, who from his youth up set himself to no other thing than to search out the mysteries of the divine law, by which (10) he might become a vindicator of truth and a persecutor of falsehood. Since, then, his persecution was not on account of hatred, but on account of the vindication of the law, the very truth out of heaven held intercourse with him, saying, I am the truth which you persecutest; cease perse-

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cuting me. When, therefore, he knew that this was so, leaving off that which he was vindicating, he began to vindicate this way of Christ which he was

persecuting.

Simon said: O good emperor, take notice that these two have conspired against me; for I am the truth, and they purpose evil against me. Peter said: There is no truth in thee; but all thou sayest is false.

Nero said: Paul, what sayest thou? Paul said: Those things which thou hast heard from Peter, believe to have been spoken by me also; for we purpose the same thing, for we have the same Lord Jesus the Christ. Simon said: Dost thou

expect me, O good emperor, to hold an argument with these men, who have come

to an agreement against me? And having turned to the apostles of Christ, he

said: Listen, Peter and Paul: if I can do nothing for you here, we are going

to the place where I must judge you. Paul said: O good emperor, see what

threats he holds out against us. Peter said: Why was it necessary to keep

from laughing outright at a foolish man, made the sport of demons, so as to

suppose that he cannot be made manifest?

Simon said: I spare you until I shall receive my power. Paul said: See if you will go out hence safe. Peter said: If thou do not see, Simon, the power of our Lord Jesus Christ, thou wilt not believe thyself not to be Christ. Simon said: Most sacred emperor, do not believe them, for they are circumcised knaves. Paul said: Before we knew the truth. we had the circumcision of the flesh; but when the truth appeared, in the circumcision of the heart we both are circumcised, and circumcise. Peter said: If circumcision be a disgrace, why hast thou been circumcised, Simon?

Nero said: Has, then, Simon also been circumcised? Peter said: For not

otherwise could he have deceived souls, unless he reigned himself to be a Jew,

and made a show of teaching the law of God. Nero said: Simon, thou, as I see,

being carried away with envy, persecutest these men. For, as it seems, there

is great hatred between thee anti their Christ; and I am afraid that thou wilt

be worsted by them, and involved in great evils. Simon said: Thou art led

astray, O emperor. Nero said: How am I led astray? What I see in thee, I say.

I see that thou art manifestly an enemy of Peter anti Paul and their master.

Simon said: Christ was not Paul's master. Paul said: Yes; through revelation He taught me also. But tell me what I asked thee--Why wast thou circumcised? Simon said: Why have you asked me this? Paul said: We have a reason for asking you this. Nero said: Why art thou afraid to answer them? Simon said: Listen, O emperor. At that time circumcision was

enjoined by God when I received it. For this reason was I circumcised.

Paul said: Hearest thou, O good emperor, what has been said by Simon? If, therefore, circumcision be a good thing, why hast thou, Simon, given up those who have been circumcised, and forced them, after being condemned, to be put to death? Nero said: Neither about you do I perceive anything good. Peter and Paul said: Whether this thought about us be good or evil has no reference to the matter; but to us it was necessary that what our Master promised should come to pass. Nero said: If I should not be willing? Peter said: Not as thou willest, but as He promised to us.

Simon said: O good emperor, these men have reckoned upon thy clemency, and have bound thee. Nero said: But neither hast thou yet made me sure about thyself. Simon said: Since so many excellent deeds and signs have been shown to thee by me, I wonder how thou shouldst be in doubt. Nero said: I neither doubt nor favour any of you; but answer me rather what I ask.

Simon said: Henceforward I answer thee nothing. Nero said: Seeing that thou liest, therefore thou sayest this. But if even I can do nothing to thee, God, who can, will do it. Simon said: I no longer answer thee. Nero said: Nor do I consider thee to be anything: for, as I perceive, thou art a liar in

everything. But why do I say so much? The three of you show that your

reasoning is uncertain; and thus in all things you have made me doubt, so that

I find that I can give credit to none of you. (1)

Peter said: We preach one God and Father of our Lord Jesus Christ, that has made the heaven and the earth and the sea, and all that therein is, who is the true King; and of His kingdom there shall be no end. (2) Nero said: What king is lord? Paul said: The Saviour of all the nations. Simon said: I am he whom you speak of. Peter and Paul said: May it never be well with thee, Simon, magician, and full of bitterness.

Simon said: Listen, O Caesar Nero, that thou mayst know that these men are liars, and that I have been sent from the heavens: to-morrow I go up into the heavens, that I may make those who believe in me blessed, and show my wrath upon those who have denied me. Peter and Paul said: Us long ago God called to His own glory; but thou, called by the devil, hastenest to punishment. Simon said: Caesar Nero, listen to me. Separate these madmen from thee, in order that when I go into heaven to my father, I may be very merciful to thee. Nero said: And whence shall we prove this, that thou goest

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away into heaven? Simon said: Order a lofty tower to be made of wood, and of great beams, that I may go up upon it, and that my angels may find me in the air; for they cannot come to me upon earth among the sinners. Nero said: I will see whether thou wilt fulfil what thou sayest.

Then Nero ordered a lofty tower to be made in the Campus Martins, and all the people and the dignities to be present at the spectacle. And on the following day, all the multitude having come together, Nero ordered Peter and Paul to he present, to whom also he said: Now the truth has to be made manifest. Peter and Paul said: We do not expose him, but our Lord Jesus Christ, the Son of God, whom he has falsely declared himself to be.

And Paul, having turned to Peter, said: It is my part to bend the knee, and to pray to God; and thine to produce the effect, if thou shouldst see him attempting anything, because thou wast first taken in hand (1) by the Lord. And Paul, bending his knees, prayed. And Peter, looking stedfastly upon Simon, said: Accomplish what thou hast begun; for both thy exposure and our call is at hand: for I see my Christ calling both me and Paul. Nero said: And where will you go to against my will? Peter said: Whithersoever our Lord has called us. Nero said: And who is your lord? Peter said: Jesus the Christ, whom I see calling us to Himself. Nero said: Do you also then intend to go away to heaven? Peter said: If it shall seem good to Him that calls us. Simon said: In order that thou mayst know, O emperor, that these are deceivers, as soon as ever I ascend into heaven, I will send my angels to thee, and will make thee come to me. Nero said: Do at once what thou sayest.

Then Simon went up upon the tower in the face of all, and, crowned with laurels, he stretched forth his hands, and began to fly. And when Nero saw him flying, he said to Peter: This Simon is true;

hut thou and Paul are deceivers. To whom Peter said: Immediately shalt thou know that we are true disciples of Christ; but that he is not Christ, but a magician, and a malefactor. Nero said: Do you still persist? Behold, you see him going up into heaven. Then Peter, looking stedfastly upon Paul, said: Paul, look up and see. And Paul, having looked up, full of tears, and seeing Simon flying, said: Peter, why art thou idle? finish what thou hast begun; for already our Lord Jesus Christ is calling us. And Nero hearing them, smiled a little, and said: These men see themselves worsted already, and are gone mad. Peter said: Now thou shalt know that we are not mad. Paul said to Peter: Do at once what thou doest.

And Peter, looking stedfastly against Simon, said: I adjure you, ye angels of Satan, who are carrying him into the air, to deceive the hearts of the unbelievers, by the God that created all things, and by Jesus Christ, whom on the third day He raised from the dead, no longer from this hour to keep him up, but to let him go. And immediately, being let go, he fell into a place called Sacra Via, that is, Holy Way, and was divided into four parts, having perished by an evil fate.

Then Nero ordered Peter and Paul to be put in irons, and the body of Simon to be carefully kept three days, thinking that he would rise on the third day. To whom Peter said: He will no longer rise, since he is truly dead, being condemned to everlasting punishment. And Nero said to him: Who commanded thee to do such a dreadful deed? Peter said: His reflections and blasphemy against my Lord Jesus Christ have brought him into this gulf of destruction. Nero said: I will destroy you by an evil taking off. Peter said: This is not in thy power, even if it should seem good to thee to destroy us; but it is necessary that what our Master promised to us should he fulfilled.

Then Nero, having summoned Agrippa the propraetor, said to him: It is necessary that men introducing mischievous religious observances should die. Wherefore I order them to take iron clubs, (2)and to be killed in the sea-fight. Agrippa the propraetor said: Most sacred emperor, what thou hast ordered is not fitting for these men,since Paul seems innocent beside Peter. Nero said: By what fate, then, shall they die? Agrippa answered and said: As seems to me, it is just that Paul's head should be cut off, and that Peter should be raised on a cross as the cause of the murder. Nero said: Thou hast most excellently judged.

Then both Peter and Paul were led away from the presence of Nero.And Paul was beheaded on the Ostesian road. (3)

And Peter, having come to the cross, said: Since my Lord Jesus Christ, who came down from the heaven upon the earth, was raised upon the cross upright, (4) and He has deigned to call to heaven me, who am of the earth, my cross ought to be fixed head downmost, so as to direct my feet towards heaven; for I am not worthy to be crucified like my Lord. Then, having reversed the cross, they nailed his feet up.

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And the multitude was assembled reviling Caesar, and wishing to kill him. But Peter restrained them, saying: (1) A few days ago, being exhorted by the brethren, I was going away; and my Lord Jesus Christ met me, and having adored Him, I said, Lord, whither art Thou going? And He said to me, I am going to Rome to be crucified. And I said to Him, Lord, wast Thou not crucified once for all? And the Lord answering, said, I saw thee fleeing from death, and I wish to be crucified instead of thee. And I said, Lord, I go; I fulfil Thy command. And He said to me, Fear not, for am with thee.

(2) On this account, then, children, do not hinder my going; for already my feet are going on the road to heaven. Do not grieve, therefore, but rather rejoice with me, for to-day I receive the fruit of my labours. And thus: speaking, he said: I thank Thee, good Shepherd, that the sheep which Thou hast entrusted to me, sympathize with me; I ask, then, that with me they may have a part in Thy kingdom. (3) And having thus spoken, he gave up the ghost.

And immediately there appeared men glorious and strange in appearance; and they said: We are here, on account of the holy and chief apostles, from Jerusalem. And they, along with Marcellus, an illustrious man, who, having left Simon, had believed in Peter, took up his body secretly, and put it under the terebinth near the place for the exhibition of sea-fights in the place called the Vatican. (4)

And the men who had said that they came from Jerusalem said to the people: Rejoice, and be exceeding glad, because you have been deemed worthy to have great champions. And know that Nero himself, after these not many days, will be utterly destroyed, and his kingdom shall be given to another.

And after these things the people revolted against him; and when he knew of it, he fled into desert places, and through hunger and cold he gave up the ghost, and his body became food for the wild beasts.

And some devout men of the regions of the East wished to carry off the relics of the saints, and immediately there was a great earthquake in the city; (5) and those that dwelt in the city having become aware of it, ran and seized the men, but they fled. But the Romans having taken them, put them in a place three miles froth the city, and there they were guarded a year and seven months, until they had built the place in which they intended to put them. And after these things, all having assembled with glory and singing of praise, they put them in the place built for them.

And the consummation of the holy glorious Apostles Peter and Paul was on the 29th of the month of June--in Christ Jesus our Lord, to whom be glory and

strength.

THE STORY OF PERPETUA.

AND as Paul was being led away to be beheaded at a place about three miles from the city, he was in irons. And there were three soldiers guarding him who were of a great family. And when they had gone out of the gate about the length of a bow-shot, there met them a God-fearing woman; and she, seeing Paul dragged along in irons, had compassion on him, and wept bitterly. And the name of the woman was called Perpetua; and she was one-eyed. And Paul, seeing her weeping, says to her: Give me thy handkerchief, and when I turn back I shall give it to thee. And she, having taken the handkerchief, gave it to him willingly. And the

soldiers laughed, and said to the woman: Why dost thou wish, woman, to lose thy handkerchief? Knowest thou not that he is going away to be beheaded? And Perpetua said to them: I adjure you by the health of Caesar to bind his eyes with this handkerchief when you cut off his head. Which also was done. And they beheaded him at the place called Aquae Salviae, near the pine tree. And as God had willed, before the soldiers came back, the handkerchief, having on it drops of blood, was restored to the woman. And as she was carrying it, straightway and immediately her eye was

opened.

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CONTINUATION OF THE STORY OF PERPETUA.

And the three soldiers who had cut off the head of Saint Paul, when after

three hours they came on the same day with the BULLA bringing it to Nero,

having met Perpetua, they said to her: What is it, woman? Behold, by thy

confidence thou hast lost thy handkerchief. But she said to them: I have both

got my handkerchief, and my eye has recovered its sight. And as the Lord, the

God of Paul, liveth, I also have entreated him that I may be deemed worthy to

become the slave of his Lord. Then the soldiers who had the BULLA, recognising

the handkerchief, and seeing that her eye had been

opened, cried out with a loud voice, as if from one mouth, and said: We too are the slaves of Paul's master. Perpetua therefore having gone away, reported in the palace of the Emperor Nero that the soldiers who had beheaded Paul said: We shall no longer go into the city, for we believe in Christ whom Paul preached, and we are Christians. Then Nero, filled with rage, ordered Perpetua, who had informed him of the soldiers, to be kept fast in irons; and as to the soldiers, he ordered one to be beheaded outside of the gate about one mile from the city, another to be cut in two, and the third to be stoned. And Perpetua was in the prison; and in this prison there was kept Potentiana, a noble maiden, because she had said: I forsake my parents and all the substance of my father, and I wish to become a Christian. She therefore joined herself to Perpetua, and ascertained from her everything about Paul, and was in much anxiety about the faith in Christ. And the wife of Nero was Potentiana's sister; and she secretly informed her about Christ, that those who believe in Him see everlasting joy, and that everything here is temporary, but there eternal: so that also she fled out of the palace, and some of the senators' wives with her. Then Nero, having inflicted many tortures upon Perpetua, at last tied a great stone to her neck, and ordered her to be throw over a precipice. And her remains lie at the Momentan (1) gate. And Potentiana also underwent many torments; and at last, having made a furnace one day, they burned her.

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Acts of Thomas 1st of 5

The Acts of Thomas From "The Apocryphal New Testament"

Translation and notes by M. R. James

Oxford: Clarendon Press, 1924

Introduction (from M. R. James)

This is the only one of the five primary romances which we possess in its entirety. It is of great length and considerable interest. The Stichometry (see p. 24) gives it only 1,600 lines: this is far too little: it may probably apply only to a portion of the Acts, single episodes of which, in addition to the Martyrdom, may have been current separately. We do, in fact, find some separate miracles in some of the oriental versions.

There is a consensus of opinion among Syriac scholars that our Greek text of these Acts is a version from Syriac. The Syriac original was edited and translated by Wright in his Apocryphal Acts, and older fragments have since been published by Mrs. Lewis (Horae Semiticae IV, 1904. Mythological Acts of the Apostles).

Certain hymns occur in the Syriac which were undoubtedly composed in that language: most notable is the Hymn of the Soul (edited separately by A. A. Bevan, and others) which is not relevant to the context. It has been ascribed to Bardaisan the famous Syrian heretic. Only one Greek MS. of the Acts (the Vallicellian, at Rome, Bonnet's MS. U, of the eleventh century) contains it; it is paraphrased by Nicetas of Thessalonica in his Greek rechauffe of the Acts.

There is, in fact, no room to doubt that the whole text of the Acts, as preserved complete in MS. U and partially in other manuscripts, is a translation from the Syriac. But in the Martyrdom four manuscripts (including a very important Paris copy-Gr. 1510, of eleventh century, and another of ninth century) present a quite different, and superior. text, indubitably superior in one striking point: that whereas Syr. places the great prayer of Thomas in the twelfth Act, some little time before the Martyrdom (ch. 144 sqq.), the four manuscripts place it immediately before, after ch. 167, and this is certainly the proper place for it.

It is, I believe, still arguable (though denied by the Syriacists) that here is a relic of the original Greek text: in other words, the Acts were composed in Greek, and early rendered into Syriac. Becoming scarce or being wholly lost in Greek they were retranslated out of Syriac into Greek. But meanwhile the original Greek of the Martyrdom had survived separately, and we have it here. This was M. Bonnet's view, and it is one which I should like to adopt.

At the very least, we have a better text of the Martyrdom preserved in these four manuscripts than in U and its congeners.

As to other versions. The Latin Passions-one probably by Gregory of Tours- have been much adulterated. We have also Ethiopic versions of some episodes, and there is also an Armenian one

of which little use has been made. However, versions are of little account in this case, where we have such comparatively good authorities as the Greek and Syriac for the whole book.

My version is made from the Greek text, (Bonnet, 1903) with an eye on the Syriac as rendered by Wright and by Mrs. Lewis and Bevan.

Acts of the Holy Apostle Thomas

The First Act: When he went into India with Abbanes the merchant.

At that season all we the apostles were at Jerusalem, Simon which is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Simon the Canaanite, and Judas the brother of James: and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him.

According to the lot, therefore, India fell unto Judas Thomas, which is also the twin: but he would not go, saying that by reason of the weakness of the flesh he could not travel, and 'I am an Hebrew man; how can I go amongst the Indians and preach the truth?' And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto India and preach the word there, for my grace is with thee. But he would not obey, saying: Whither thou wouldest send me, send me, but elsewhere, for unto the Indians I will not go.

2 And while he thus spake and thought, it chanced that there was there a certain merchant come from India whose name was Abbanes, sent from the King Gundaphorus [Gundaphorus is a historical personage who reigned over a part of India in the first century after Christ. His coins bear his name in Greek, as Hyndopheres], and having commandment from him to buy a carpenter and bring him unto him.

Now the Lord seeing him walking in the market-place at noon said unto him: Wouldest thou buy a carpenter? And he said to him: Yea. And the Lord said to him: I have a slave that is a carpenter and I desire to sell him. And so saying he showed him Thomas afar off, and agreed with him for three litrae of silver unstamped, and wrote a deed of sale, saying: I, Jesus, the son of Joseph the carpenter, acknowledge that I have sold my slave, Judas by name, unto thee Abbanes, a merchant of Gundaphorus, king of the Indians. And when the deed was finished, the Saviour took Judas Thomas and led him away to Abbanes the merchant, and when Abbanes saw him he said unto him: Is this thy master? And the apostle said: Yea, he is my Lord. And he said: I have bought thee of him. And thy apostle held his peace.

3 And on the day following the apostle arose early, and having prayed and besought the Lord he said: I will go whither thou wilt, Lord Jesus: thy will be done. And he departed unto Abbanes the merchant, taking with him nothing at all save only his price. For the Lord had given it unto him, saying: Let thy price also be with thee, together with my grace, wheresoever thou goest.

And the apostle found Abbanes carrying his baggage on board the ship; so he also began to carry it aboard with him. And when they were embarked in the ship and were set down Abbanes questioned the apostle, saying: What craftsmanship knowest thou? And he said: In wood I can make ploughs and yokes and augers (ox-goads, Syr.), and boats and oars for boats and masts and pulleys; and in stone, pillars and temples and court-houses for kings. And Abbanes the

merchant said to him: Yea, it is of such a workman that we have need. They began then to sail homeward; and they had a favourable wind, and sailed prosperously till they reached Andrapolis, a royal city.

4 And they left the ship and entered into the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying: What is this festival that is in this city? And they that were there said to him: Thee also have the gods brought to make merry in this city. For the king hath an only daughter, and now he giveth her in marriage unto an husband: this rejoicing, therefore, and assembly of the wedding to-day is the festival which thou hast seen. And the king hath sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens: and if any refuse and come not to the marriage he shall answer for it unto the king. And Abbanes hearing that, said to the apostle: Let us also go, lest we offend the king, especially seeing we are strangers. And he said: Let us go.

And after they had put up in the inn and rested a little space they went to the marriage; and the apostle seeing them all set down (reclining), laid himself, he also, in the midst, and all looked upon him, as upon a stranger and one come from a foreign land: but Abbanes the merchant, being his master, laid himself in another place.

5 And as they dined and drank, the apostle tasted nothing; so they that were about him said unto him: Wherefore art thou come here, neither eating nor drinking? but he answered them, saying: I am come here for somewhat greater than the food or the drink, and that I may fulfil the king's will. For the heralds proclaim the king's message, and whoso hearkeneth not to the heralds shall be subject to the king's judgement.

So when they had dined and drunken, and garlands and unguents were brought to them, every man took of the unguent, and one anointed his face and another his beard and another other parts of his body; but the apostle anointed the top of his head and smeared a little upon his nostrils, and dropped it into his ears and touched his teeth with it, and carefully anointed the parts about his heart: and the wreath that was brought to him, woven of myrtle and other flowers, he took, and set it on his head, and took a branch of calamus and held it in his hand.

Now the flute-girl, holding her flute in her hand, went about to them all and played, but when she came to the place where the apostle was, she stood over him and played at his head for a long space: now this flute-girl was by race an Hebrew.

6 And as the apostle continued looking on the ground, one of the cup-bearers stretched forth his hand and gave him a buffet; and the apostle lifted up his eyes and looked upon him that smote him and said: My God will forgive thee in the life to come this iniquity, but in this world thou shalt show forth his wonders and even now shall I behold this hand that hath smitten me dragged by dogs. And having so said, he began to sing and to say this song:

The damsel is the daughter of light, in whom consisteth and dwelleth the proud brightness of kings, and the sight of her is delightful, she shineth with beauty and cheer. Her garments are like the flowers of spring, and from them a waft of fragrance is borne; and in the crown of her head the king is established which with his immortal food (ambrosia) nourisheth them that are founded upon him; and in her head is set truth, and with her feet she showeth forth joy. And her mouth is opened, and it becometh her well: thirty and two are they that sing praises to her. Her tongue is like the

curtain of the door, which waveth to and fro for them that enter in: her neck is set in the fashion of steps which the first maker hath wrought, and her two hands signify and show, proclaiming the dance of the happy ages, and her fingers point out the gates of the city. Her chamber is bright with light and breatheth forth the odour of balsam and all spices, and giveth out a sweet smell of myrrh and Indian leaf, and within are myrtles strown on the floor, and of all manner of odorous flowers, and the door-posts(?) are adorned with freedst. 7 And surrounding her her groomsmen keep her, the number of whom is seven, whom she herself hath chosen. And her bridesmaids are seven, and they dance before her. And twelve in number are they that serve before her and are subject unto her, which have their aim and their look toward the bridegroom, that by the sight of him they may be enlightened; and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together and shall attend at that banquet whereof the eternal ones are accounted worthy, and shall put on royal raiment and be clad in bright robes; and in joy and exultation shall they both be and shall glorify the Father of all, whose proud light they have received, and are enlightened by the sight of their lord; whose immortal food they have received, that hath no failing (excrementum, Syr.), and have drunk of the wine that giveth then neither thirst nor desire. And they have glorified and praised with the living spirit, the Father of truth and the mother of wisdom.

8 And when he had sung and ended this song, all that were there present gazed upon him; and he kept silence, and they saw that his likeness was changed, but that which was spoken by him they understood not, forasmuch as he was an Hebrew and that which he spake was said in the Hebrew tongue. But the flute-girl alone heard all of it, for she was by race an Hebrew and she went away from him and played to the rest, but for the most part she gazed and looked upon him, for she loved him well, as a man of her own nation; moreover he was comely to look upon beyond all that were there. And when the flute-girl had played to them all and ended, she sat down over against him, gazing and looking earnestly upon him. But he looked upon no man at all, neither took heed of any but only kept his eyes looking toward the ground, waiting the time when he might depart thence.

But the cup-bearer that had buffeted him went down to the well to draw water; and there chanced to be a lion there, and it slew him and left him Lying in that place, having torn his limbs in pieces, and forthwith dogs seized his members, and among them one black dog holding his right hand in his mouth bare it into the place of the banquet.

9 And all when they saw it were amazed and inquired which of them it was that was missing. And when it became manifest that it was the hand of the cup-bearer which had smitten the apostle, the flute-girl brake her flute and cast it away and went and sat down at the apostle's feet, saying: This is either a god or an apostle of God, for I heard him say in the Hebrew tongue: ' I shall now see the hand that hath smitten me dragged by dogs', which thing ye also have now beheld; for as he said, so hath it come about. And some believed her, and some not.

But when the king heard of it, he came and said to the apostle: Rise up and come with me, and pray for my daughter: for she is mine only-begotten, and to-day I give her in marriage. But the apostle was not willing to go with him, for the Lord was not yet revealed unto him in that place. But the king led him away against his will unto the bride-chamber that he might pray for them.

10 And the apostle stood, and began to pray and to speak thus: My Lord and MY God, that travellest with thy servants, that guidest and correctest them that believe in thee, the refuge and rest of the oppressed, the hope of the poor and ransomer of captives, the physician of the souls that lie sick and saviour of all creation, that givest life unto the world and strengthenest souls; thou knowest things to come, and by our means accomplishest them: thou Lord art he that revealeth hidden mysteries and maketh manifest words that are secret: thou Lord art the planter of the good tree, and of thine hands are all good works engendered: thou Lord art he that art in all things and passest through all, and art set in all thy works and manifested in the working of them all. Jesus Christ, Son of compassion and perfect saviour, Christ, Son of the living God, the undaunted power that hast overthrown the enemy, and the voice that was heard of the rulers, and made all their powers to quake, the ambassador that wast sent from the height and camest down even unto hell, who didst open the doors and bring up thence them that for many ages were shut up in the treasury of darkness, and showedst them the way that leadeth up unto the height: I beseech thee, Lord Jesu, and offer unto thee supplication for these young persons, that thou wouldest do for them the things that shall help them and be expedient and profitable for them. And he laid his hands on them and said: The Lord shall be with you, and left them in that place and departed.

11 And the king desired the groomsmen to depart out of the bride-chamber; and when all were gone out and the doors were shut, the bridegrroom lifted up the curtain of the bride-chamber to fetch the bride unto him. And he saw the Lord Jesus bearing the likeness of Judas Thomas and speaking with the bride; even of him that but now had blessed them and gone out from them, the apostle; and he saith unto him: Wentest thou not out in the sight of all? how then art thou found here? But the Lord said to him: I am not Judas which is also called Thomas but I am his brother. And the Lord sat down upon the bed and bade them also sit upon chairs, and began to say unto them:

12 Remember, my children, what my brother spake unto you and what he delivered before you: and know this, that if ye abstain from this foul intercourse, ye become holy temples, pure, being quit of impulses and pains, seen and unseen, and ye will acquire no cares of life or of children, whose end is destruction: and if indeed ye get many children, for their sakes ye become grasping and covetous, stripping orphans and overreaching widows, and by so doing subject yourselves to grievous punishments. For the more part of children become useless oppressed of devils, some openly and some invisibly, for they become either lunatic or half withered or blind or deaf or dumb or paralytic or foolish; and if they be sound, again they will be vain, doing useless or abominable acts, for they will be caught either in adultery or murder or theft or fornication, and by all these will ye be afflicted.

But if ye be persuaded and keep your souls chaste before God, there will come unto you living children whom these blemishes touch not, and ye shall be without care, leading a tranquil life without grief or anxiety, looking to receive that incorruptible and true marriage, and ye shall be therein groomsmen entering into that bride-chamber which is full of immortality and light.

13 And when the young people heard these things, they believed the Lord and gave themselves up unto him, and abstained from foul desire and continued so, passing the night in that place. And the Lord departed from before them, saying thus: The grace of the Lord shall be with you.

And when the morning was come the king came to meet them and furnished a table and brought it in before the bridegroom and the bride. And he found them sitting over against each other and the face of the bride he found unveiled, and the bridegroom was right joyful.

And the mother came unto the bride and said: Why sittest thou so, child, and art not ashamed, but art as if thou hadst lived with thine husband a long season? And her father said: Because of thy great love toward thine husband dost thou not even veil thyself?

14 And the bride answered and said: Verily, father, I am in great love, and I pray my Lord that the love which I have perceived this night may abide with me, and I will ask for that husband of whom I have learned to-day: and therefore I will no more veil myself, because the mirror (veil) of shame is removed from me; and therefore am I no more ashamed or abashed, because the deed of shame and confusion is departed far from me; and that I am not confounded, it is because my astonishment hath not continued with me; and that I am in cheerfulness and joy, it is because the day of my joy hath not been troubled; and that I have set at nought this husband and this marriage that passeth away from before mine eyes, it is because I am joined in another marriage; and that I have had no intercourse with a husband that is temporal, whereof the end is with lasciviousness and bitterness of soul, it is because I am yoked unto a true husband.

15 And while the bride was saying yet more than this, the bridegroom answered and said: I give thee thanks, O Lord, that hast been proclaimed by the stranger, and found in us; who hast removed me far from corruption and sown life in me; who hast rid me of this disease that is hard to be healed and cured and abideth for ever, and hast implanted sober health in me; who hast shown me thyself and revealed unto me all my state wherein I am; who hast redeemed me from falling and led me to that which is better, and set me free from temporal things and made me worthy of those that are immortal and everlasting; that hast made thyself lowly even down to me and my littleness, that thou mayest present me unto thy greatness and unite me unto thyself; who hast not withheld thine own bowels from me that was ready to perish, but hast shown me how to seek myself and know who I was, and who and in what manner I now am, that I may again become that which I was: whom I knew not, but thyself didst seek me out: of whom I was not aware, but thyself hast taken me to thee: whom I have perceived, and now am not able to be unmindful of him: whose love burneth within me, and I cannot speak it as is fit, but that which I am able to say of it is little and scanty, and not fitly proportioned unto his glory: yet he blameth me not that presume to say unto him even that which I know not: for it is because of his love that I say even this much.

16 Now when the king heard these things from the bridegroom and the bride, he rent his clothes and said unto them that stood by him: Go forth quickly and go about the whole city, and take and bring me that man that is a sorcerer who by ill fortune came unto this city; for with mine own hands I brought him into this house, and I told him to pray over this mine ill-starred daughter; and whoso findeth and bringeth him to me, I will give him whatsoever he asketh of me. They went, therefore and went about seeking him, and found him not; for he had set sail. They went also unto the inn where he had lodged and found there the flute-girl weeping and afflicted because he had not taken her with him. And when they told her the matter that had befallen with the young people she was exceeding glad at hearing it, and put away her grief and said: Now have I also found rest here. And she rose up and went unto them, and was with them a long time, until they had instructed the king also. And many of the brethren also gathered there until they heard the report of the apostle,

that he was come unto the cities of India and was teaching there: and they departed and joined themselves unto him.

The Second Act: Concerning his coming unto the king Gundaphorus.

17 Now when the apostle was come into the cities of India with Abbanes the merchant, Abbanes went to salute the king Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the king was glad, and commanded him to come in to him. So when he was come in the king said unto him: What craft understandest thou? The apostle said unto him: The craft of carpentering and of building. The king saith unto him: What craftsmanship, then, knowest thou in wood, and what in stone? The apostle saith: In wood: ploughs, yokes, goads, pulleys, and boats and oars and masts; and in stone: pillars, temples, and court-houses for kings. And the king said: Canst thou build me a palace? And he answered: Yea, I can both build and furnish it; for to this end am I come, to build and to do the work of a carpenter.

18 And the king took him and went out of the city gates and began to speak with him on the way concerning the building of the court-house, and of the foundations, how they should be laid, until they came to the place wherein he desired that the building should be; and he said: Here will I that the building should be. And the apostle said: Yea, for this place is suitable for the building. But the place was woody and there was much water there. So the king said: Begin to build. But he said: I cannot begin to build now at this season. And the king said: When canst thou begin? And he said: I will begin in the month Dius and finish in Xanthicus. But the king marvelled and said: Every building is builded in summer, and canst thou in this very winter build and make ready a palace? And the apostle said: Thus it must be, and no otherwise is it possible. And the king said: If, then, this seem good to thee, draw me a plan, how the work shall be, because I shall return hither after some long time. And the apostle took a reed and drew, measuring the place; and the doors he set toward the sunrising to look toward the light, and the windows toward the west to the breezes, and the bakehouse he appointed to be toward the south and the aqueduct for the service toward the north. And the king saw it and said to the apostle: Verily thou art a craftsman and it belitteth thee to be a servant of kings. And he left much money with him and departed from him.

19 And from time to time he sent money and provision, and victual for him and the rest of the workmen. But Thomas receiving it all dispensed it, going about the cities and the villages round about, distributing and giving alms to the poor and afflicted, and relieving them, saying: The king knoweth how to obtain recompense fit for kings, but at this time it is needful that the poor should have refreshment.

After these things the king sent an ambassador unto the apostle, and wrote thus: Signify unto me what thou hast done or what I shall send thee, or of what thou hast need. And the apostle sent unto him, saying: The palace (praetorium) is builded and only the roof remaineth. And the king hearing it sent him again gold and silver (lit. unstamped), and wrote unto him: Let the palace be roofed, if it is done. And the apostle said unto the Lord: I thank thee O Lord in all things, that thou didst die for a little space that I might live for ever in thee, and that thou hast sold me that by me thou mightest set free many. And he ceased not to teach and to refresh the afflicted, saying: This hath the Lord dispensed unto you, and he giveth unto every man his food: for he is the nourisher of orphans and steward of the widows, and unto all that are afflicted he is relief and rest.

20 Now when the king came to the city he inquired of his friends concerning the palace which Judas that is called Thomas was building for him. And they told him: Neither hath he built a palace nor done aught else of that he promised to perform, but he goeth about the cities and countries, and whatsoever he hath he giveth unto the poor, and teacheth of a new God, and healeth the sick, and driveth out devils, and doeth many other wonderful things; and we think him to be a sorcerer. Yet his compassions and his cures which are done of him freely, and moreover the simplicity and kindness of him and his faith, do declare that he is a righteous man or an apostle of the new God whom he preacheth; for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth nought of any man, and that he hath he giveth unto others. And when the king heard that, he rubbed his face with his hands, and shook his head for a long space.

21 And he sent for the merchant which had brought him, and for the apostle, and said unto him: Hast thou built me the palace? And he said: Yea. And the king said: When, then, shall we go and see it? but he answered him and said: Thou canst not see it now, but when thou departest this life, then thou shalt see it. And the king was exceeding wroth, and commanded both the merchant and Judas which is called Thomas to be put in bonds and cast into prison until he should inquire and learn unto whom the king's money had been given, and so destroy both him and the merchant.

And the apostle went unto the prison rejoicing, and said to the merchant: Fear thou nothing, only believe in the God that is preached by me, and thou shalt indeed be set free from this world, but from the world to come thou shalt receive life. And the king took thought with what death he should destroy them. And when he had determined to flay them alive and burn them with fire, in the same night Gad the king's brother fell sick, and by reason of his vexation and the deceit which the king had suffered he was greatly oppressed; and sent for the king and said unto him: O king my brother, I commit unto thee mine house and my children; for I am vexed by reason of the provocation that hath befallen thee, and lo, I die; and if thou visit not with vengeance upon the head of that sorcerer, thou wilt give my soul no rest in hell. And the king said to his brother: All this night have I considered how I should put him to death and this hath seemed good to me, to flay him and burn him with fire, both him and the merchant which brought him (Syr. Then the brother of the king said to him: And if there be anything else that is worse than this, do it to him; and I give thee charge of my house and my children).

22 And as they talked together, the soul of his brother Gad departed. And the king mourned sore for Gad, for he loved him much, and commanded that he should be buried in royal and precious apparel (Syr. sepulchre). Now after this angels took the soul of Gad the king's brother and bore it up into heaven, showing unto him the places and dwellings that were there, and inquired of him: In which place wouldest thou dwell? And when they drew near unto the building of Thomas the apostle which he had built for the king, Gad saw it and said unto the angels: I beseech you, my lords, suffer me to dwell in one of the lowest rooms of these. And they said to him: Thou canst not dwell in this building. And he said: Wherefore ? And they say unto him: This is that palace which that Christian builded for thy brother. And he said: I beseech you, my lords, suffer me to go to my brother, that I may buy this palace of him, for my brother knoweth not of what sort it is, and he will sell it unto me.

23 Then the angels let the soul of Gad go. And as they were putting his grave clothes upon him, his soul entered into him and he said to them that stood about him: Call my brother unto me, that I may ask one petition of him. Straightway therefore they told the king, saying: Thy brother is revived. And the king ran forth with a great company and came unto his brother and entered in and stood by his bed as one amazed, not being able to speak to him. And his brother said: I know and am persuaded, my brother, that if any man had asked of thee the half of thy kingdom, thou wouldest have given it him for my sake; therefore I beg of thee to grant me one favour which I ask of thee, that thou wouldest sell me that which I ask of thee. And the king answered and said: And what is it which thou askest me to sell thee? And he said: Convince me by an oath that thou wilt grant it me. And the king sware unto him: One of my possessions, whatsoever thou shalt ask, I will give thee. And he saith to him: Sell me that palace which thou hast in the heavens ? And the king said: Whence should I have a palace in the heavens? And he said: Even that which that Christian built for thee which is now in the prison, whom the merchant brought unto thee, having purchased him of one Jesus: I mean that Hebrew slave whom thou desiredst to punish as having suffered deceit at his hand: whereat I was grieved and died, and am now revived.

24 Then the king considering the matter, understood it of those eternal benefits which should come to him and which concerned him, and said: That palace I cannot sell thee, but I pray to enter into it and dwell therein and to be accounted worthy of the inhabiters of it, but if thou indeed desirest to buy such a palace, lo, the man liveth and shall build thee one better than it. And forthwith he sent and brought out of prison the apostle and the merchant that was shut up with him, saying: I entreat thee, as a man that entreateth the minister of God, that thou wouldest pray for me and beseech him whose minister thou art to forgive me and overlook that which I have done unto thee or thought to do, and that I may become a worthy inhabiter of that dwelling for the which I took no pains, but thou hast builded it for me, labouring alone, the grace of thy God working with thee, and that I also may become a servant and serve this God whom thou preachest. And his brother also fell down before the apostle and said: I entreat and supplicate thee before thy God that I may become worthy of his ministry and service, and that it may fall to me to be worthy of the things that were shown unto me by his angels.

25 And the apostle, filled with joy, said: I praise thee, O Lord Jesu, that thou hast revealed thy truth in these men; for thou only art the God of truth, and none other, and thou art he that knoweth all things that are unknown to the most; thou, Lord, art he that in all things showest compassion and sparest men. For men by reason of the error that is in them have overlooked thee but thou hast not overlooked them. And now at mv supplication and request do thou receive the king and his brother and join them unto thy fold, cleansing them with thy washing and anointing them with thine oil from the error that encompasseth them: and keep them also from the wolves, bearing them into thy meadows. And give them drink out of thine immortal fountain which is neither fouled nor drieth up; for they entreat and supplicate thee and desire to become thy servants and ministers, and for this they are content even to be persecuted of thine enemies, and for thy sake to be hated of them and to be mocked and to die, like as thou for our sake didst suffer all these things, that thou mightest preserve us, thou that art Lord and verily the good shepherd. And do thou grant them to have confidence in thee alone, and the succour that cometh of thee and the hope of their salvation which they look for from thee alone; and that they may be grounded in thy mysteries and receive the perfect good of thy graces and gifts, and flourish in thy ministry and come to perfection in thy

Father.

26 Being therefore wholly set upon the apostle, both the king Gundaphorus and Gad his brother followed him and departed not from him at all, and they also relieved them that had need giving unto all and refreshing all. And they besought him that they also might henceforth receive the seal of the word, saying unto him: Seeing that our souls are at leisure and eager toward God, give thou us the seal; for we have heard thee say that the God whom thou preachest knoweth his own sheep by his seal. And the apostle said unto them: I also rejoice and entreat you to receive this seal, and to partake with me in this eucharist and blessing of the Lord, and to be made perfect therein. For this is the Lord and God of all, even Jesus Christ whom I preach, and he is the father of truth, in whom I have taught you to believe. And he commanded them to bring oil, that they might receive the seal by the oil. They brought the oil therefore, and lighted many lamps; for it was night (Syr. whom I preach: and the king gave orders that the bath should be closed for seven days, and that no man should bathe in it: and when the seven days were done, on the eighth day they three entered into the bath by night that Judas might baptize them. And many lamps were lighted in the bath).

27 And the apostle arose and sealed them. And the Lord was revealed unto them by a voice, saying: Peace be unto you brethren. And they heard his voice only, but his likeness they saw not, for they had not yet received the added sealing of the seal (Syr. had not been baptized). And the apostle took the oil and poured it upon their heads and anointed and chrismed them, and began to say (Syr. And Judas went up and stood upon the edge of the cistern and poured oil upon their heads and said):

Come, thou holy name of the Christ that is above every name.

Come, thou power of the Most High, and the compassion that is perfect.

Come, gift (charism) of the Most High.

Come, compassionate mother.

Come, communion of the male.

Come, she that revealeth the hidden mysteries.

Come, mother of the seven houses, that thy rest may be in the eighth house.

Come, elder of the five members, mind, thought, reflection, consideration, reason; communicate with these young men.

Come, holy spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Ghost.

And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof. And he went forth and was no more seen of them. And the apostle said unto the Lord: Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.

And when the dawn came and it was morning, he brake bread and made them partakers of the eucharist of the Christ. And they were glad and rejoiced.

And many others also, believing, were added to them, and came into the refuge of the Saviour.

28 And the apostle ceased not to preach and to say unto them: Ye men and women, boys and girls, young men and maidens, strong men and aged, whether bond or free, abstain from fornication and covetousness and the service of the belly: for under these three heads all iniquity cometh about. For fornication blindeth the mind and darkeneth the eyes of the soul, and is an impediment to the life (conversation) of the body, turning the whole man unto weakness and casting the whole body into sickness. And greed putteth the soul into fear and shame; being within the body it seizeth upon the goods of others, and is under fear lest if it restore other men's goods to their owner it be put to shame. And the service of the belly casteth the soul into thoughts and cares and vexations, taking thought lest it come to be in want, and have need of those things that are far from it. If, then, ye be rid of these ye become free of care and grief and fear, and that abideth with you which was said by the Saviour: Take no thought for the morrow, for the morrow shall take thought for the things of itself. Remember also that word of him of whom I spake: Look at the ravens and see the fowls of the heaven, that they neither sow nor reap nor gather into barns, and God dispenseth unto them; how much more unto you, O ye of little faith? But look ye for his coming and have your hope in him and believe on his name. For he is the judge of quick and dead, and he giveth to every one according to their deeds, and at his coming and his latter appearing no man hath any word of excuse when he is to be judged by him, as though he had not heard. For his heralds do proclaim in the four quarters (climates) of the world. Repent ye, therefore, and believe the promise and receive the yoke of meekness and the light burden, that ye may live and not die. These things get, these keep. Come forth of the darkness that the light may receive you! Come unto him that is indeed good, that ye may receive grace of him and implant his sign in your souls.

29 And when he had thus spoken, some of them that stood by said: It is time for the creditor to receive the debt. And he said unto them: He that is lord of the debt desireth always to receive more; but let us give him that which is due. And he blessed them, and took bread and oil and herbs and salt and blessed and gave unto them; but he himself continued his fast, for the Lord's day was coming on (Syr. And he himself ate, because the Sunday was dawning).

And when night fell and he slept, the Lord came and stood at his head, saying: Thomas, rise early, and having blessed them all, after the prayer and the ministry go by the eastern road two miles and there will I show thee my glory: for by thy going shall many take refuge with me, and thou shalt bring to light the nature and power of the enemy. And he rose up from sleep and said unto the brethren that were with him: Children, the Lord would accomplish somewhat by me to-day, but let us pray, and entreat of him that we may have no impediment toward him, but that as at all times, so now also it may be done according to his desire and will by us. And having so said, he laid his hands on them and blessed them, and brake the bread of the eucharist and gave it them, saying: This Eucharist shall be unto you for compassion and mercy, and not unto judgement and retribution. And they said Amen.

Note by Professor F. C. Burliitt, D.D.:

In the Acts of Thomas, 27, the apostle, being about to baptize Gundaphorus the king of India with his brother Gad, invokes the holy name of the Christ, and among other invocations says (according to the best Greek text):

'Come, O elder of the five members, mind, idea, thoughtfulness, consideration, reasoning, communicate with these youths.'

What is the essential distinction of these five words for 'mind', and what is meant by the 'elder' (presbuteros, Greek)? We turn to the Syriac, as the original language in which our tale was composed though our present text, which rests here on two manuscripts, has now and then been bowdlerized in the direction of more conventional phraseology, a process that the Greek has often escaped. Here in the Syriac we find (Wright, p.193, l.13; E.Tr., p.166, last line but one):

'Come, Messenger of reconciliation, and communicate with the minds of these youths.'

The word for 'Come' is fem., while 'Messenger' (Izgadda) is masc. This is because the whole prayer is an invocation of the Holy Spirit, which in old Syriac is invariably treated as feminine. The word for Messenger is that used in thc Manichaean cosmogony for a heavenly Spirit sent from the Divine Light: this Spirit appeared as androgynous, so that the use of the word here with the feminine verb is not inappropriate. It further leads us to look out for other indications of Manichaean phraseology in the passage. But first it suggests to us that [presbuteros] in our passage is a corruption of, or is used for, [presbeutes], 'an ambassador'.

As for the five words for 'mind', they are clearly the equivalents of [hauna, mad'a, re'yana, mahshebhatha, tar'itha], named by Theodore bar Khoni as the Five Shekhinas, or Dwellings, or Manifestations, of the Father of Greatness, the title by which the Manichaeans spoke of the ultimate Source of Light. There is a good discussion of these five words by M. A. Kugener in F. Cumont's [Recherches sur le Manicheisme] i, p. 10, note 3. In English we may say:

hauna means 'sanity', mad'a means 'reason', re'yana means 'mind', mahshabhetha means 'imagination', tar'itha means 'intention'

The Greek terms, used here and also in Acta Archelai, are in my opinion merely equivalents for the Syriac terms.

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Acts of Thomas 2nd of 5

Act the Third: Concerning the servant

30 And the apostle went forth to go where the Lord had bidden him; and when he was near to the second mile (stone) and had turned a little out of the way, he saw the body of a comely youth lying, and said: Lord, is it for this that thou hast brought me forth, to come hither that I might see this (trial) temptation? thy will therefore be done as thou desirest. And he began to pray and to say: O Lord, the judge of quick and dead, of the quick that stand by and the dead that lie here, and master and father of all things; and father not only of the souls that are in bodies but of them that have gone forth of them, for of the souls also that are in pollutions (al. bodies) thou art lord and judge; come thou at this hour wherein I call upon thee and show forth thy glory upon him that lieth here. And he turned himself unto them that followed him and said: This thing is not come to pass without cause, but the enemy hath effected it and brought it about that he may assault (?) us thereby; and see ye that he hath not made use of another sort, nor wrought through any other creature save that which is his subject.

31 And when he had so said, a great (Syr. black) serpent (dragon) came out of a hole, beating with his head and shaking his tail upon the ground, and with (using) a loud voice said unto the apostle: I will tell before thee the cause wherefore I slew this man, since thou art come hither for that end, to reprove my works. And the apostle said: Yea, say on. And the serpent: There is a certain beautiful woman in this village over against us; and as she passed by me (or my place) I saw her and was enamoured of her, and I followed her and kept watch upon her; and I found this youth kissing her, and he had intercourse with her and did other shameful acts with her: and for me it was easy to declare them before thee, for I know that thou art the twin brother of the Christ and always abolishest our nature (Syr. easy for me to say, but to thee I do not dare to utter them because I know that the ocean-flood of the Messiah will destroy our nature): but because I would not affright her, I slew him not at that time, but waited for him till he passed by in the evening and smote and slew him, and especially because he adventured to do this upon the Lord's day.

And the apostle inquired of him, saying: Tell me of what seed and of what race thou art. 32 And he said unto him: I am a reptile of the reptile nature and noxious son of the noxious father: of him that hurt and smote the four brethren which stood upright (om. Syr.: the elements or four cardinal points may be meant) I am son to him that sitteth on a throne over all the earth that receiveth back his own from them that borrow: I am son to him that girdeth about the sphere: and I am kin to him that is outside the ocean, whose tail is set in his own mouth: I am he that entered through the barrier (fence) into paradise and spake with Eve the things which my father bade me speak unto her: I am he that kindled and inflamed Cain to kill his own brother, and on mine account did thorns and thistles grow up in the earth: I am he that cast down the angels from above and bound them in lusts after women, that children born of earth might come of them and I might work my will in them: I am he that hardened Pharaoh's heart that he should slay the children of Israel and enslave them with the yoke of cruelty: I am he that caused the multitude to err in the wilderness when they made

the calf: I am he that inflamed Herod and enkindled Caiaphas unto false accusation of a lie before Pilate; for this was fitting to me: I am he that stirred up Judas and bribed him to deliver up the Christ: I am he that inhabiteth and holdeth the deep of hell (Tartarus), but the Son of God hath wronged me, against my will, and taken (chosen) them that were his own from me: I am kin to him that is to come from the east, unto whom also power is given to do what he will upon the earth.

33 And when that serpent had spoken these things in the hearing of all the people, the apostle lifted up his voice on high and said: Cease thou henceforth, O most shameless one, and be put to confusion and die wholly, for the end of thy destruction is come, and dare not to tell of what thou hast done by them that have become subject unto thee. And I charge thee in the name of that Jesus who until now contendeth with you for the men that are his own, that thou suck out thy venom which thou hast put into this man, and draw it forth and take it from him. But the serpent said: Not yet is the end of our time come as thou hast said. Wherefore compellest thou me to take back that which I have put into this man, and to die before my time? for mine own father, when he shall draw forth and suck out that which he hath cast into the creation, then shall his end come. And the apostle said unto him: Show, then, now the nature of thy father. And the serpent came near and set his mouth upon the wound of the young man and sucked forth the gall out of it. And by little and little the colour of the young man which was as purple, became white, but the serpent swelled up. And when the serpent had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at the apostle's feet: but the serpent being swelled up, burst and died, and his venom and gall were shed forth; and in the place where his venom was shed there came a great gulf, and that serpent was swallowed up therein. And the apostle said unto the king and his brother: Take workmen and fill up that place, and lay foundations and build houses upon them, that it may be a dwelling-place for strangers.

34 But the youth said unto the apostle with many tears: Wherein have I sinned against thee? for thou art a man that hast two forms, and wheresoever thou wilt, there thou art found, and art restrained of no man, as I behold. For I saw that man that stood by thee and said unto thee: I have many wonders to show forth by thy means and I have great works to accomplish by thee, for which thou shalt receive a reward; and thou shalt make many to live, and they shall be in rest in light eternal as children of God. Do thou then, saith he, speaking unto thee of me, quicken this youth that hath been stricken of the enemy and be at all times his overseer. Well, therefore, art thou come hither, and well shalt thou depart again unto him, and yet he never shall leave thee at any time. But I am become without care or reproach: and he hath enlightened me from the care of the night and I am at rest from the toil of the day: and I am set free from him that provoked me to do thus, sinning against him that taught me to do contrary thereto: and I have lost him that is the kinsman of the night that compelled me to sin by his own deeds, and have found him that is of the light, and is my kinsman. I have lost him that darkeneth and blindeth his own subjects that they may not know what they do and, being ashamed at their own works, may depart from him, and their works come to an end; and have found him whose works are light and his deeds truth, which if a man doeth he repenteth not of them. And I have left him with whom lying abideth, and before whom darkness goeth as a veil, and behind him followeth shame, shameless in indolence; and I have found him that showeth me fair things that I may take hold on them, even the son of the truth that is akin unto concord, who scattereth away the mist and enlighteneth his own creation, and healeth the wounds thereof and overthroweth the enemies thereof. But I beseech thee, O man of

God, cause me to behold him again, and to see him that is now become hidden from me, that I may also hear his voice whereof I am not able to express the wonder, for it belongeth not to the nature of this bodily organ.

[Before this speech Syr. (Wright) inserts one of equal length, chiefly about man's free will and fall. But the fifth-century palimpsest edited by Mrs. Lewis agrees with the Greek.]

35 And the apostle answered him, saying: If thou depart from these things whereof thou hast received knowledge, as thou hast said, and if thou know who it is that hath wrought this in thee, and learn and become a hearer of him whom now in thy fervent love thou seekest; thou shalt both see him and be with him for ever, and in his rest shalt thou rest, and shalt be in his joy. But if thou be slackly disposed toward him and turn again unto thy former deeds, and leave that beauty and that bright countenance which now was showed thee, and forget the shining of his light which now thou desirest, not only wilt thou be bereaved of this life but also of that which is to come and thou wilt depart unto him whom thou saidst thou hadst lost, and will no more behold him whom thou saidst thou hadst found.

36 And when the apostle had said this, he went into the city holding the hand of that youth, and saying unto him: These things which thou hast seen, my child, are but a few of the many which God hath, for he doth not give us good tidings concerning these things that are seen, but greater things than these doth he promise us; but so long as we are in the body we are not able to speak and show forth those which he shall give unto our souls. If we say that he giveth us light, it is this which is seen, and we have it: and if we say it of wealth, which is and appeareth in the world, we name it (we speak of something which is in the world, Syr.), and we need it not, for it hath been said: Hardly shall a rich man enter into the kingdom of heaven: and if we speak of apparel of raiment wherewith they that are luxurious in this life are clad, it is named (we mention something that nobles wear, Syr.), and it hath been said: They that wear soft raiment are in the houses of kings. And if of costly banquets, concerning these we have received a commandment to beware of them, not to be weighed down With reveling and drunkenness and cares of this life -speaking of things that are- and it hath been said: Take no thought for your life (soul), what ye shall eat or what ye shall drink, neither for your body, what ye shall put on, for the soul is more than the meat and the body than the raiment. And of rest, if we speak of this temporal rest, a judgement is appointed for this also. But we speak of the world which is above, of God and angels, of watchers and holy ones of the immortal (ambrosial) food and the drink of the true vine, of raiment that endureth and groweth not old, of things which eye hath not seen nor ear heard, neither have they entered into the heart of sinful men, the things which God hath prepared for them that love him. Of these things do we converse and of these do we bring good tidings. Do thou therefore also believe on him that thou mayest live, and put thy trust in him, and thou shalt not die. For he is not persuaded with gifts, that thou shouldest offer them to him, neither is he in need of sacrifices, that thou shouldest sacrifice unto him. But look thou unto him, and he will not overlook thee; and turn unto him, and he will not forsake thee. For his comeliness and his beauty will make thee wholly desirous to love him: and indeed he permitteth thee not to turn thyself away.

37 And when the apostle had said these things unto that youth, a great multitude joined themselves unto them. And the apostle looked and saw them raising themselves on high that they might see him, and they were going up into high places; and the apostle said unto them: Ye men

that are come unto the assembly of Christ, and would believe on Jesus, take example hereby, and see that if ye be not lifted up, ye cannot see me who am little, and are not able to spy me out who am like unto you. If, then, ye cannot see me who am like you unless ye lift yourselves up a little from the earth, how can ye see him that dwelleth in the height and now is found in the depth, unless ye first lift yourselves up out of your former conversation, and your unprofitable deeds, and your desires that abide not, and the wealth that is left here, and the possession of earth that groweth old, and the raiment that corrupteth, and the beauty that waxeth old and vanisheth away, and yet more out of the whole body wherein all these things are stored up, and which groweth old and becometh dust, returning unto its own nature? For it is the body which maintaineth all these things. But rather believe on our Lord Jesus Christ, vvhom we preach, that your hope may be in him and in him ye may have life world without end, that he may become your fellow traveller in this land of error, and may be to you an harbour in this troublous sea. And he shall be to you a fountain springing up in this thirsty land and a chamber fill of food in this place of them that hunger, and a rest unto your souls, yea, and a physician for your bodies.

38 Then the multitude of them that were gathered together hearing these things wept, and said unto the apostle: O man of God, the God whom thou preachest, we dare not say that we are his, for the works which we have done are alien unto him and not pleasing to him; but if he will have compassion on us and pity us and save us, overlooking our former deeds, and will set us free from the evils which we committed being in error, and not impute them unto us nor make remembrance of our former sins, we will become his servants and will accomplish his will unto the end. And the apostle answered them and said: He reckoneth not against you, neither taketh account of the sins which ye committed being in error, but overlooketh your transgressions which ye have done in ignorance.

The Fourth Act: Concerning the colt

39 And while the apostle yet stood in the highway and spake with the multitude, A she ass's colt came and stood before him (Syr. adds, And Judas said: It is not without the direction of God that this colt has come hither. But to thee I say, O colt that by the grace of our Lord there shall be given to thee speech before these multitudes who are standing here; and do thou say whatsoever thou wilt, that they may believe in the God of truth whom we preach. And the mouth of the colt was opened, and it spake by the power of our Lord and said to him) and opened its mouth and said: Thou twin of Christ, apostle of the Most High and initiate in the hidden word of Christ who receivest his secret oracles, fellow worker with the Son of God, who being free hast become a bondman, and being sold hast brought many into liberty. Thou kinsman of the great race that hath condemned the enemy and redeemed his own, that hast become an occasion of life unto man in the land of the Indians; for thou hast come (against thy will, Syr.) unto men that were in error, and by thy appearing and thy divine words they are now turning unto the God of truth which sent thee: mount and sit upon me and repose thyself until thou enter into the city. And the apostle answered and said: O Jesu Christ (Son) that understandest the perfect mercy! O tranquillity and quiet that now art spoken of (speakest, Syr.) by (among) brute beasts! O hidden rest, that art manifested by thy working, Saviour of us and nourisher, keeping us and resting in alien bodies! O Saviour of our souls! spring that is sweet and unfailing; fountain secure and clear and never polluted; defender and helper in the fight of thine own servants, turning away and scaring the enemy from us, that fightest in many battles for us and makest us conquerors in all; our true and undefeated champion

(athlete); our holy and victorious captain: glorious and giving unto thine own a joy that never passeth away, and a relief wherein is none affliction; good shepherd that givest thyself for thine own sheep, and hast vanquished the wolf and redeemed thine own lambs and led them into a good pasture: we glorify and praise thee and thine invisible Father and thine holy spirit [and] the mother of all creation.

40 And when the apostle had said these things, all the multitude that were there looked upon him, expecting to hear what he would answer to the colt. And the apostle stood a long time as it were astonied, and looked up into heaven and said to the colt: Of whom art thou and to whom belongest thou? for marvelous are the things that are shown forth by thy mouth, and amazing and such as are hidden from the many. And the colt answered and said: I am of that stock that served Balaam, and thy lord also and teacher sat upon one that appertained unto me by race. And I also have now been sent to give thee rest by thy sitting upon me: and (that) I may receive (Syr. these may be confirmed in) faith, and unto me may be added that portion which now I shall receive by thy service wherewith I serve thee; and when I have ministered unto thee, it shall be taken from me. And the apostle said unto him: He is able who granted thee this gift, to cause it to be fulfilled unto the end in thee and in them that belong unto thee by race: for as to this mystery I am weak and powerless. And he would not sit upon him. But the colt besought and entreated him that he might be blessed of him by ministering unto him. Then the apostle mounted him and sat upon him; and they followed him, some going before and some following after, and all of them ran, desiring to see the end, and how he would dismiss the colt.

41 But when he came near to the city gates he dismounted from him, saying: Depart, and be thou kept safe where thou wert. And straightway the colt fell to the ground at the apostle's feet and died. And all they that were present were sorry and said to the apostle: Bring him to life and raise him up. But he answered and said unto them: I indeed am able to raise him by the name of Jesus Christ: but this is by all means expedient (or, this is by any means expedient). For he that gave him speech that he might talk was able to cause that he should not die; and I raise him not, not as being unable, but because this is that which is expedient and profitable for him. And he bade them that were present to dig a trench and bury his body and they did as they were commanded.

The Fifth Act: Concerning the devil that took up his abode in the woman

42 And the apostle entered into the city and all the multitude followed him. And he thought to go unto the parents of the young man whom he had made alive when he was slain by the serpent: for they earnestly besought him to come unto them and enter into their house. But a very beautiful woman on a sudden uttered an exceeding loud cry, saying: O Apostle of the new God that art come into India, and servant of that holy and only good God; for by thee is he preached, the Saviour of the souls that come unto him, and by thee are healed the bodies of them that are tormented by the enemy, and thou art he that is become an occasion of life unto all that turn unto him: command me to be brought before thee that I may tell thee what hath befallen me, and peradventure of thee I may have hope, and these that stand by thee may be more confident in the God whom thou preachest. For I am not a little tormented by the adversary now this five years' space [one Greek MS. And the apostle bade her come unto him, and the woman stood before him and said: I, O servant of him that is indeed God am a woman: the rest have, As a woman] I was sitting at the first in quiet, and peace encompassed me on every side and I had no care for

anything, for I took no thought for any other. 43 And it fell out one day that as I came out from the bath there met me a man troubled and disturbed, and his voice and speech seemed to me exceeding faint and dim; and he stood before me and said: I and thou will be in one love and we will have intercourse together as a man with his wife; And I answered and said to him: I never had to do with my betrothed, for I refused to marry, and how shall I yield myself to thee that wouldest have intercourse with me in adulterous wise? And having so said, I passed on, and I said to my handmaid that was with me: Sawest thou that youth and his shamelessness, how boldly he spake with me, and had no shame? but she said to me: I saw an old man speaking to thee. And when I was in mine house and had dined my soul suggested unto me some suspicion and especially because he was seen of me in two forms; and having this in my mind I fell asleep. He came, therefore, in that night and was joined unto me in his foul intercourse. And when it was day I saw him and fled from him, and on the night following that he came and abused me; and now as thou seest me I have spent five years being troubled by him, and he hath not departed from me. But I know and am persuaded that both devils and spirits and destroyers are subject unto thee and are filled with trembling at thy prayers: pray thou therefore for me and drive away from me the devil that ever troubleth me, that I also may be set free and be gathered unto the nature that is mine from the beginning, and receive the grace that hath been given unto my kindred.

44 And the apostle said: O evil that cannot be restrained! O shamelessness of the enemy! O envious one that art never at rest! O hideous one that subduest the comely! O thou of many forms! As he will he appeareth, but his essence cannot be changed. O the crafty and faithless one! O the bitter tree whose fruits are like unto him! O the devil that overcometh them that are alien to him! O the deceit that useth impudence! O the wickedness that creepeth like a serpent, and that is of his kindred! (Syr. wrongly adds a clause bidding the devil show himself.) And when the apostle said this, the malicious one came and stood before him, no man seeing him save the woman and the apostle, and with an exceeding loud voice said in the hearing of all: 45 What have we to do with thee, thou apostle of the Most High! What have we to do with thee, thou servant of Jesus Christ? What have we to do with thee, thou counsellor of the holy Son of God? Wherefore wilt thou destroy us, whereas our time is not yet come? Wherefore wilt thou take away our power? for unto this hour we had hope and time remaining to us. What have we to do with thee? Thou hast power over thine own, and we over ours. Wherefore wilt thou act tyrannously against us, when thou thyself teachest others not to act tyrannously? Wherefore dost thou crave other men's goods and not suffice thyself with thine own? Wherefore art thou made like unto the Son of God which hath done us wrong? for thou resemblest him altogether as if thou wert born of him. For we thought to have brought him under the yoke like as we have the rest, but he turned and made us subject unto him: for we knew him not; but he deceived us with his form of all uncomeliness and his poverty and his neediness: for seeing him to be such, we thought that he was a man wearing flesh, and knew not that it is he that giveth life unto men. And he gave us power over our own, and that we should not in this present time leave them but have our walk in them: but thou wouldest get more than thy due and that which was given thee, and afflict us altogether.

46 And having said this the devil wept, saying: I leave thee, my fairest consort, whom long since I found and rested in thee; I forsake thee, my sure sister, my beloved in whom I was well pleased. What I shall do I know not, or on whom I shall call that he may hear me and help me. I know what I will do: I will depart unto some place where the report of this man hath not been heard, and

peradventure I shall call thee, my beloved by another name (Syr. for thee my beloved I shall find a substitute). And he lifted up his voice and said: Abide in peace for thou hast taken refuge with one greater than I, but I will depart and seek for one like thee, and if I find her not, I will return unto thee again: for I know that whilst thou art near unto this man thou hast a refuge in him, but when he departeth thou wilt be such as thou wast before he appeared, and him thou wilt forget, and I shall have opportunity and confidence: but now I fear the name of him that hath saved thee. And having so said the devil vanished out of sight: only when he departed fire and smoke were seen there: and all that stood there were astonied.

47 And the apostle seeing it, said unto them: This devil hath shown nought that is alien or strange to him, but his own nature, wherein also he shall be consumed, for verily the fire shall destroy him utterly and the smoke of it shall be scattered abroad. And he began to say:

Jesu, the hidden mystery that hath been revealed unto us, thou art he that hast shown unto us many mysteries; thou that didst call me apart from all my fellows and spakest unto me three (one, Syr.) words wherewith I am inflamed, and am not able to speak them unto others. Jesu, man that wast slain, dead buried! Jesu, God of God, Saviour that quickenest the dead, and healest the sick! Jesu, that wert in need like and savest as one that hath no need, that didst catch the fish for the breakfast and the dinner and madest all satisfied with a little bread. Jesu, that didst rest from the weariness of wayfaring like a man, and walkedst on the waves like a God. 48 Jesu most high, voice arising from perfect mercy, Saviour of all, the right hand of the light, overthrowing the evil one in his own nature, and gathering all his nature into one place; thou of many forms, that art only begotten, first-born of many brethren God of the Most High God, man despised until now (Syr. and humble). Jesu Christ that neglectest us not when we call upon thee, that art become an occasion of life unto all mankind, that for us wast judged and shut up in prison, and loosest all that are in bonds, that wast called a deceiver and redeemest thine own from error: I beseech thee for these that stand here and believe on thee, for they entreat to obtain thy gifts, having good hope in thy help, and having their refuge in thy greatness; they hold their hearing ready to listen unto the words that are spoken by us. Let thy peace come and tabernacle in them and renew them from their former deeds, and let them put off the old man with his deeds, and put on the new that now is proclaimed unto them by me.

49 And he laid his hands on them and blessed them, saying: The grace of our Lord Jesus Christ shall be upon you for ever. And they said, Amen. And the woman besought him, saying: O apostle of the Most High, give me the seal, that that enemy return not again unto me. Then he caused her to come near unto him (Syr. went to a river which was close by there), and laid his hands upon her and sealed her in the name of the Father and the Son and the Holy Ghost; and many others also were sealed with her. And the apostle bade his minister (deacon) to set forth a table; and he set forth a stool which they found there, and spread a linen cloth upon it and set on the bread of blessing; and the apostle stood by it and said: Jesu, that hast accounted us worthy to partake of the eucharist of thine holy body and blood, lo, we are bold to draw near unto thine eucharist and to call upon thine holy name: come thou and communicate unto us (Syr. adds more).

50 And he began to say: Come, O perfect compassion, Come O communion of the male, Come, she that knoweth the mysteries of him that is chosen, Come, she that hath part in all the combats of the noble champion (athlete), Come, the silence that revealeth the great things of the whole

greatness, Come, she that manifesteth the hidden things and maketh the unspeakable things plain, the holy dove that beareth the twin young, Come, the hidden mother, Come, she that is manifest in her deeds and giveth joy and rest unto them that are joined unto her: Come and communicate with us in this eucharist which we celebrate in thy name and in the love-feast wherein we are gathered together at thy calling. (Syr. has other clauses and not few variants.) And having so said he marked out the cross upon the bread, and brake it, and began to distribute it. And first he gave unto the woman, saying: This shall be unto thee for remission of sins and eternal transgressions (Syr. and for the everlasting resurrection). And after her he gave unto all the others also which had received the seal (Syr. and said to them: Let this eucharist be unto you for life and rest, and not for judgement and vengeance. And they said, Amen. Cf. 29 fin.).

The Sixth Act: Of the youth that murdered the Woman.

51 Now there was a certain youth who had wrought an abominable deed, and he came near and received of the eucharist with his mouth: but his two hands withered up, so that he could no more put them unto his own mouth. And they that were there saw him and told the apostle what had befallen; and the apostle called him and said unto him: Tell me, my child, and be not ashamed, what was it that thou didst and camest hither? for the eucharist of the Lord hath convicted thee. For this gift which passeth among many doth rather heal them that with faith and love draw near thereto, but thee it hath withered away; and that which is come to pass hath not befallen without some effectual cause. And the Youth, being convicted by the eucharist of the Lord, came and tell at the apostle's feet and besought him, saying: I have done an evil deed, yet I thought to do somewhat good. I was enamoured of a woman that dwelleth at an inn without the city, and she also loved me; and when I heard of thee and believed, that thou proclaimest a living God, I came and received of thee the seal with the rest; for thou saidst: Whosoever shall partake in the polluted union, and especially in adultery, he shall not have life with the God whom I preach. Whereas therefore I loved her much, I entreated her and would have persuaded her to become my consort in chastity and pure conversation, which thou also teachest: but she would not. When, therefore, she consented not, I took a sword and slew her: for I could not endure to see her commit adultery with another man.

52 When the apostle heard this he said: O insane union how ruinest thou unto shamelessness! O unrestrained lust, how hast thou stirred up this man to do this! O work of the serpent, how art thou enraged against thine own! And the apostle bade water to be brought to him in a basin; and when the water was brought, he said: Come, ye waters from the living waters, that were sent unto us, the true from the true, the rest that was sent unto us from the rest, the power of salvation that cometh from that power which conquereth all things and subdueth them unto its own will: come and dwell in these waters, that the gift of the Holy Ghost may be perfectly consummated in them. And he said unto the youth: Go, wash thy hands in these waters. And when he had washed they were restored; and the apostle said unto him: Believest thou in our Lord Jesus Christ that he is able to do all things? And he said: Though I be the least, yet I believe. But I committed this deed thinking that I was doing somewhat good: for I besought her as I told thee, but she would not obey me, to keep herself chaste.

53 And the apostle said to him: Come, let us go unto the inn where thou didst commit this deed. And the youth went before the apostle in the way, and when they came to the inn they found her

Lying dead. And the apostle when he saw her was sorry, for she was a comely girl. And he commanded her to be brought into the midst of the inn: and they laid her on a bed and brought her forth and set her down in the midst of the court of the inn. And the apostle laid his hand upon her and began to say: Jesu, who always showest thyself unto us; for this is thy will, that we should at all times seek thee, and thyself hast given us this power, to ask and to receive, and hast not only permitted this, but hast taught us to pray: who art not seen of our bodily eyes, but art never hidden from the eyes of our soul, and in thine aspect art concealed, but in thy works art manifested unto us: and in thy many acts we have known thee so far as we are able, and thyself hast given us thy gifts without measure, saying: Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you: we beseech thee, therefore, having the fear (suspicion) of our sins; and we ask of thee, not riches, not gold, not silver, not possessions, not aught else of the things which come of the earth and return again unto the earth; but this we ask of thee and entreat, that in thine holy name thou wouldest raise up the woman that lieth here, by thy power, to the glory and faith of them that stand by.

54 And he said unto the youth (Syr. ' Stretch thy mind towards our Lord,' and he signed him with the cross), having signed (sealed) him: Go and take hold on her hand and say unto her: I with my hands slew thee with iron, and with my hands in the faith of Jesus I raise thee up. So the youth went to her and stood by her, saying: I have believed in thee, Christ Jesu. And he looked unto Judas Thomas the apostle and said to him: Pray for me that my Lord may come to my help, whom I also call upon. And he laid his hand upon her hand and said: Come, Lord Jesu Christ: unto her grant thou life and unto me the earnest of faith in thee. And straightway as he drew her hand she sprang up and sat up, looking upon the great company that stood by. And she saw the apostle also standing over against her, and leaving the bed she leapt forth and fell at his feet and caught hold on his raiment, saying: I beseech thee, my lord where is that other that was with thee, who left me not to remain in that fearful and cruel place, but delivered me unto thee, saying: Take thou this woman, that she may be made perfect, and hereafter be gathered into her place?

55 And the apostle said unto her: Relate unto us where thou hast been. And she answered: Dost thou who wast with me and unto whom I was delivered desire to hear? And she began to say: [This description of hell-torments is largely derived from the Apocalypse of Peter] A man took me who was hateful to look upon altogether black, and his raiment exceedingly foul, and took me away to a place wherein were many pits (chasms), and a great stench and hateful odour issued thence. And he caused me to look into every pit, and I saw in the (first) pit flaming fire, and wheels of fire ran round there, and souls were hanged upon those wheels, and were dashed (broken) against each other; and very great crying and howling was there, and there was none to deliver. And that man said to me: These souls are of thy tribe, and when the number of their days is accomplished (lit. in the days of the number) they are (were) delivered unto torment and affliction, and then are others brought in in their stead, and likewise these into another place. These are they that have reversed the intercourse of male and female. And I looked and saw infants heaped one upon another and struggling with each other as they lay on them. And he answered and said to me: These are the children of those others, and therefore are they set here for a testimony against them. (Syr. omits this clause of the children, and lengthens and dilutes the preceding speech.)

56 And he took me unto another pit, and I stooped and looked and saw mire and worms welling up, and souls wallowing there, and a great gnashing of teeth was heard thence from them. And

that man said unto me: These are the souls of women which forsook their husbands and committed adultery with others, and are brought into this torment. Another pit he showed me whereinto I stooped and looked and saw souls hanging, some by the tongue, some by the hair, some by the hands, and some head downward by the feet, and tormented (smoked) with smoke and brimstone; concerning whom that man that was with me answered me: The souls which are hanged by the tongue are slanderers, that uttered Lying and shameful words, and were not ashamed, and they that are hanged by the hair are unblushing ones which had no modesty and went about in the world bareheaded; and they that are hanged by the hands, these are they that took away and stole other men's goods, and never gave aught to the needy nor helped the afflicted, but did so, desiring to take all, and had no thought at all of justice or of the law; and they that hang upside down by the feet, these are they that lightly and readily ran in evil ways and disorderly paths, not visiting the sick nor escorting them that depart this life, and therefore each and every soul receiveth that which was done by it. (Syr. omits almost the whole section.)

57 Again he took me and showed me a cave exceeding dark, breathing out a great stench, and many souls were looking out desiring to get somewhat of the air, but their keepers suffered them not to look forth. And he that was with me said: This is the prison of those souls which thou sawest: for when they have fulfilled their torments for that which each did, thereafter do others succeed them: and there be some that are wholly consumed and (some, Syr.) that are delivered over unto other torments. And they that kept the souls which were in the dark cave said unto the man that had taken me: Give her unto us that we may bring her in unto the rest until the time cometh for her to be delivered unto torment. But he answered them: I give her not unto you, for I fear him that delivered her to me: for I was not charged to leave her here, but I take her back with me until I shall receive order concerning her. And he took me and brought me unto another place wherein were men being sharply tormented (Syr. where men were). And he that was like unto thee took me and delivered me to thee, saying thus to thee: Take her, for she is one of the sheep that have gone astray. And I was taken by thee, and now am I before thee. I beseech thee, therefore, and supplicate that I may not depart unto those places of punishment which I have seen.

58 And the apostle said: Ye have heard what this woman hath related: and there are not these torments only, but others also, worse than these; and ye, if ye turn not unto this God whom I preach, and abstain from your former works and the deeds which ye committed without knowledge, shall have your end in those torments. Believe therefore on Christ Jesus, and he will forgive you the sins ye have committed hitherto, and will cleanse you from all your bodily lusts that abide on the earth, and will heal you of all your trespasses which follow you and depart with you and are found upon (before) you. Put off therefore every one of you the old man, and put on the new, and forsake your former walk and conversation; and let them that stole steal no more, but live by labouring and working; and let the adulterous no more fornicate, lest they deliver themselves unto eternal torment; for adultery is before God exceeding evil beyond other sins. And put away from you covetousness and Lying and drunkenness and slandering, and render not evil for evil: for all these things are strange and alien unto the God who is preached by me: but rather walk ye in faith and meekness and holiness and hope, wherein God delighteth, that ye may become his own, expecting of him the gifts which some few only do receive.

59 All the people therefore believed and gave their souls obediently unto the living God and Christ Jesus, rejoicing in the blessed works of the Most High and in his holy service. And they brought

much money for the service of the widows: for the apostle had them gathered together in the cities, and unto all of them he sent provision by his own ministers (deacons), both clothes and nourishment. And he himself ceased not preaching and speaking to them and showing that this is Jesus Christ whom the scriptures proclaimed, who is come and was crucified, and raised the third day from the dead. And next he showed them plainly, beginning from the prophets, the things concerning the Christ, that it was necessary that he should come, and that in him should be accomplished all things that were foretold of him. And the fame of him went forth into all the cities and countries, and all that had sick or them that were oppressed by unclean spirits brought them, and some they laid in the way whereby he should pass, and he healed them all by the power of the Lord. Then all that were healed by him said with one accord: Glory be to thee, Jesu, who hast granted us all alike healing through thy servant and apostle Thomas. And now being whole and rejoicing, we beseech thee that we may be of thy flock, and be numbered among thy sheep; receive us therefore, Lord, and impute not unto us our transgressions and our former faults which we committed being in ignorance.

60 And the apostle said: Glory be to the only-begotten of the Father! Glory be to the first-born of many brethren! Glory be to thee, the defender and helper of them that come unto thy refuge! that sleepest not, and awakest them that are asleep that livest and givest life to them that lie in death! O God Jesu Christ, Son of the living God, redeemer and helper, refuge and rest of all that are weary (labour) in thy work, giver of healing to them that for thy name s sake bear the burden and heat of the day: we give thanks for (to) the gifts that are given us of thee and granted us by thy help and thy dispensation that cometh unto us from thee.

61 Perfect thou therefore these things in us unto the end that we may have the boldness that is in thee: look upon us for for thy sake have we forsaken our homes and our parents, and for thy sake have we gladly and willingly become strangers: look upon us, Lord, for we have forsaken our own possessions for thy sake, that we might gain thee the possession that cannot be taken away: look upon us, Lord, for we have forsaken them that belong unto us by race, that we might be joined unto thy kinship: look upon us, Lord, that have forsaken our fathers and mothers and fosters, that we might behold thy Father, and be satisfied with his divine food: look upon us, Lord, for for thy sake have we forsaken our bodily consorts and our earthly fruits, that we might be partakers in that enduring and true fellowship, and bring forth true fruits, whose nature is from above, which no man can take from us, with whom we shall abide and who shall abide with us.

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Acts of Thomas 3rd of 5

The Seventh Act: Of the Captain.

62 Now while the apostle Thomas was proclaiming throughout all India the word of God, a certain captain of the king Misdaeus (Mazdai, Syr.) came to him and said unto him: I have heard of thee that thou takest no reward of any man, but even that thou hast thou givest to them that need. For if thou didst receive rewards, I would have sent thee a great sum, and would not have come myself, for the king doeth nought without me: for I have much substance and am rich, even one of the rich men of India. And I have never done wrong to any; but the contrary hath befallen me. I have a wife, and of her I had a daughter and I am well affectioned toward her, as also nature requireth and have never made trial of another wife. Now it chanced that there was a wedding in our city, and they that made the marriage feast were well beloved of me: they came in therefore and bade me to it, bidding also my wife and her daughter. Forasmuch then as they were my good friends I could not refuse: I sent her therefore, though she desired not to go, and with them I sent also many servants: so they departed, both she and her daughter, decked with many ornaments.

63 And when it was evening and the time was come to depart from the wedding I sent lamps and torches to meet them: and I stood in the street to espy when she should come and I should see her with my daughter. And as I stood I heard a sound of lamentation. Woe for her! was heard out of every mouth. And my servants with their clothes rent came to me and told me what was done. We saw, said they, a man and a boy with him. And the man laid his hand upon thy wife, and the boy upon thy daughter: and they fled from them: and we smote (wounded) them with our swords, but our swords fell to the ground. And the same hour the women fell down, gnashing their teeth and beating their heads upon the earth and seeing this we came to tell it thee. And when I heard this of my servants I rent my clothes and smote my face with my hands, and becoming like one mad I ran along the street, and came and found them cast in the market-place; and I took them and brought them to my house, and after a long space they awaked and stood up, and sat down.

64 I began therefore to inquire of my wife: What is it that hath befallen thee? And she said to me: Knowest thou not what thou hast done unto me? for I prayed thee that I might not go to the wedding, because I was not of even health in my body; and as I went on the way and came near to the aqueduct wherein the water floweth, I saw a black man standing over against me nodding at me with his head, and a boy like unto him standing by him; and I said to my daughter: Look at those two hideous men, whose teeth are like milk and their lips like soot. And we left them and went towards the aqueduct; and when it was sunset and we departed from the wedding, as we passed by with the young men and drew near the aqueduct, my daughter saw them first, and was affrighted and fled towards me; and after her I also beheld them coming against us: and the servants that were with us fled from them (Syr.) and they struck us, and cast down both me and my daughter. And when she had told me these things, the devils came upon them again and threw them down: and from that hour they are not able to come forth, but are shut up in one room or a second (Syr. in a room within another): and on their account I suffer much, and am distressed: for

the devils throw them down wheresoever they find them, and strip them naked. I beseech and supplicate thee before God, help me and have pity on me, for it is now three years that a table hath not been set in my house, and my wife and my daughter have not sat at a table: and especially for mine unhappy daughter, which hath not seen any good at all in this world.

65 And the apostle, hearing these things from the captain, was greatly grieved for him, and said unto him: Believest thou that Jesus will heal them? And the captain said: Yea. And the apostle said: Commit thyself then unto Jesus, and he will heal them and procure them succour. And the captain said: Show me him, that I may entreat him and believe in him. And the apostle said: He appeareth not unto these bodily eyes, but is found by the eyes of the mind. The captain therefore lifted up his voice and said: I believe thee, Jesu, and entreat and supplicate thee, help my little faith which I have in thee. And the apostle commanded Xenophon (Syr. Xanthippus) the deacon to assemble all the brethren; and when the whole multitude was gathered, the apostle stood in the midst and said:

66 Children and brethren that have believed on the Lord, abide in this faith, preaching Jesus who was proclaimed unto you by me, to bring you hope in him; and forsake not (be not forsaken of) him, and he will not forsake you. While ye sleep in this slumber that weigheth down the sleepers, he, sleeping not, keepeth watch over you; and when ye sail and are in peril and none can help, he walking upon the waters supporteth and aideth. For I am now departing from you, and it appeareth not if I shall again see you according to the flesh. Be ye not therefore like unto the people of Israel, who losing sight of their pastors for an hour, stumbled. But I leave unto you Xenophon the deacon in my stead; for he also like myself proclaimeth Jesus: for neither am I aught, nor he, but Jesus only; for I also am a man clothed with a body, a son of man like one of you; for neither have I riches as it is found with some, which also convict them that possess them, being wholly useless, and left behind upon the earth, whence also they came, and they bear away with them the transgressions and blemishes of sins which befall men by their means. And scantly are rich men found in almsgivillg: but the merciful and lowly in heart, these shall inherit the kingdom of God: for it is not beauty that endureth with men, for they that trust in it, when age cometh upon them, shall suddenly be put to shame: all things therefore have their time; in their season are they loved and hated. Let your hope then be in Jesus Christ the Son of God, which is always loved, and always desired: and be mindful of us, as we of you: for we too, if we fulfil not the burden of the commandments are not worthy to be preachers of this name, and hereafter shall we pay the price (punishment) of our own head.

67 And he prayed with them and continued with them a long time in prayer and supplication, and committing them unto the Lord, he said: O Lord that rulest over every soul that is in the body; Lord, Father of the souls that have their hope in thee and expect thy mercies: that redeemest from error the men that are thine own and settest free from bondage and corruption thy subjects that come unto thy refuge: be thou in the flock of Xenophon and anoint it with holy oil, and heal it of sores, and preserve it from the ravening wolves. And he laid his hand on them and said: The peace of the Lord shall be upon you and shall journey with us.

The Eighth Act: Of the wild asses.

68 The apostle therefore went forth to depart on the way: and they all escorted him, weeping and adjuring him to make remembrance of them in his prayers and not to forget them. He went up then

and sat upon the chariot, leaving all the brethren, and the captain came and awaked the driver, saying: I entreat and pray that I may become worthy to sit beneath his feet, and I will be his driver upon this way, that he also may become my guide in that way whereby few go.

69 And when they had journeyed about two miles, the apostle begged of the captain and made him arise and caused him to sit by him, suffering the driver to sit in his own place. And as they went along the road, it came to pass that the beasts were wearied with the great heat and could not be stirred at all. And the captain was greatly vexed and wholly cast down, and thought to run on his own feet and bring other beasts for the use of the chariot; but the apostle said: Let not thine heart be troubled nor affrighted, but believe on Jesus Christ whom I have proclaimed unto thee, and thou shalt see great wonders. And he looked and saw a herd of wild asses feeding by the wayside, and said to the captain: If thou hast believed on Christ Jesus, go unto that herd of wild asses and say: Judas Thomas the apostle of Christ the new God saith unto you: Let four of you come, of whom we have need (or, of whom we may have use).

70 And the captain went in fear, for they were many; and as he went, they came to meet him; and when they were near, he said unto them: Judas Thomas the apostle of the new God commandeth you: Let four of you come, of whom I have need. And when the wild asses heard it, they ran with one accord and came to him, and when they came they did him reverence. [Syr. has a long prayer: And Judas Thomas the apostle of our Lord lifted up his voice in praise and said: Glorious art thou, God of truth and Lord of all natures, for thou didst will with thy will, and make all thy works and finish all thy creatures, and bring them to the rule of their nature, and lay upon them all thy fear that they might be subject to thy command. And thy will trod the path from thy secrecy to manifestation, and was caring for every soul that thou didst make, and was spoken of by the mouth of all the prophets, in all visions and sounds and voices; but Israel did not obey because of their evil inclination. And thou, because thou art Lord of all, hast a care for the creatures, so that thou spreadest over us thy mercy in him who came by thy will and put on the body, thy creature, which thou didst will and form according to thy glorious wisdom. He whom thou didst appoint in thy secrecy and establish in thy manifestation, to him thou hast given the name of Son, he who was thy will, the power of thy thought; so that ye are by various names, the Father and the Son and the Spirit, for the sake of the government of thy creatures, for the nourishing of all natures, and ye are one in glory and power and will; and ye are divided without being separated, and are one though divided, and all subsists in thee and is subject to thee, because all is thine. And I rely upon thee, Lord, and by thy command have subjected these dumb beasts, that thou mightest show thy ministering power upon us and upon them because it is needful, and that thy name might be glorified in us and in the beasts that cannot speak.] And the apostle said unto them: Peace be unto you. Yoke ye four of you in the stead of these beasts that have come to a stand. And every one of them came and pressed to be yoked: there were then four stronger than the rest, which also were yoked. And the rest, some went before and some followed. And when they had journeyed a little way he dismissed the colts, saying: I say unto you the inhabiters of the desert, depart unto your pastures, for if I had had need of all, ye would all have gone with me; but now go unto your place wherein ye dwell. And they departed quietly until they were no more seen.

71 Now as the apostle and the captain and the driver went on, the wild asses drew the chariot quietly and evenly, lest they should disturb the apostle of God. And when they came near to the city gate they turned aside and stood still before the doors of the captain's house. And the captain

said: It is not possible for me to relate what hath happened, but when I see the end I will tell it. The whole city therefore came to see the wild asses under the yoke; and they had heard also the report of the apostle that he was to come and visit them. And the apostle asked the captain: Where is thy dwelling, and whither dost thou bring us? And he said to him: Thou thyself knowest that we stand before the doors, and these which by thy commandment are come with thee know it better than I.

72 And having so said he came down from the chariot. The apostle therefore began to say: Jesu Christ, that art blasphemed by the ignorance of thee in this country; Jesu, the report of whom is strange in this city; Jesu, that receivest all (Syr. sendest on before the apostles in every country and in every city, and all thine that are worthy are glorified in thee; Jesu, that didst take a form and become as a man, and wert seen of all us that thou mightest not separate us from thine own love: thou, Lord, art he that gavest thyself for us, and with thy blood hast purchased us and gained us as a possession of great price: and what have we to give thee, Lord, in exchange for thy life which thou gavest for us? for that which we would give, thou gavest us: and this is, that we should entreat of thee and live.

73 And when he had so said, many assembled from every quarter to see the apostle of the new God. And again the apostle said: Why stand we idle? Jesu, Lord, the hour is come: what wilt thou have done? command therefore that that be fulfilled which needeth to be done. Now the captain's wife and her daughter were sore borne down by the devils, so that they of the house thought they would rise up no more: for they suffered them not to partake of aught, but cast them down upon their beds recognizing no man until that day when the apostle came thither. And the apostle said unto one of the wild asses that were yoked on the right hand: Enter thou within the gate, and stand there and call the devils and say to them: Judas Thomas the apostle and disciple of Jesus Christ saith unto you: Come forth hither: for on your account am I sent and unto them that pertain to you by race, to destroy you and chase you unto your place, until the time of the end come and ye go down into your own deep of darkness.

74 And that wild ass went in, a great multitude being with him, and said: Unto you I speak, the enemies of Jesus that is called Christ: unto you I speak that shut your eyes lest ye see the light: unto you I speak, children of Gehenna and of destruction, of him that ceaseth not from evil until now, that always reneweth his workings and the things that befit his being: unto you I speak, most shameless, that shall perish by your own hands. And what I shall say of your destruction and end, and what I shall tell, I know not. For there are many things and innumerable to the hearing: and greater are your doings than the torment that is reserved for you (Syr. however great your bodies, they are too small for your retributions). But unto thee I speak, devil, and to thy son that followeth with thee: for now am I sent against you. And wherefore should I make many words concerning your nature and root, which yourselves know and are not ashamed? but Judas Thomas the apostle of Christ Jesus saith unto you, he that by much love and affection is sent hither: Before all this multitude that standeth here, come forth and tell me of what race ye are.

75 And straightway the woman came forth with her daughter, both like dead persons and dishonoured in aspect: and the apostle beholding them was grieved. especially for the girl, and saith unto the devils: God forbid that for you there should be sparing or propitiation, for ye know not to spare nor to have pity: but in the name of Jesus, depart from them and stand by their side.

And when the apostle had so said, the women fell down and became as dead; for they neither had breath nor uttered speech: but the devil answered with a loud voice and said: Art thou come hither again, thou that deridest our nature and race? art thou come again, that blottest out our devices? and as I take it, thou wouldest not suffer us to be upon the earth at all: but this at this time thou canst not accomplish. And the apostle guessed that this devil was he that had been driven out from that other woman.

76 And the devil said: I beseech thee, give me leave to depart even whither thou wilt, and dwell there and take commandment from thee, and I will not fear the ruler that hath authority over me. For like as thou art come to preach good tidings, so I also am come to destroy; and like as, if thou fulfil not the will of him that sent thee, he will bring punishment upon thy head, so I also if I do not the will of him that sent me, before the season and time appointed, shall be sent unto mine own nature; and like as thy Christ helpeth thee in that thou doest, so also my father helpeth me in that I do; and like as for thee he prepareth vessels worthy of thine inhabiting, so also for me he seeketh out vessels whereby I may accomplish his deeds; and like as he nourisheth and provideth for his subjects, so also for me he prepareth chastisements and torments, with them that become my dwellingplaces (Syr. those in whom I dwell); and like as for a recompense of thy working he giveth thee eternal life, so also unto me he giveth for a reward of my works eternal destruction; and like as thou art refreshed by thy prayer and thy good works and spiritual thanksgivings, so I also am refreshed by murders and adulteries and sacrifices made with wine upon altars (Syr. sacrifices and libations of wine), and like as thou convertest men unto eternal life, so I also pervert them that obey me unto eternal destruction and torment: and thou receivest thine own and I mine.

77 And when the devil had said these things and yet more the apostle said: Jesus commandeth thee and thy son by me to enter no more into the habitation of man: but go ye forth and depart and dwell wholly apart from the habitation of men. And the devils said unto him: Thou hast laid on us a harsh commandment: but what wilt thou do unto them that now are concealed from thee? for they that have wrought all the images rejoice in them more than thee: and many of them do the more part worship, and perform their will, sacrificing to them and bringing them food, by libations and by wine and water and offering with oblations. And the apostle said: They also shall now be abolished, with their works. And suddenly the devils vanished away: but the women lay cast upon the earth as if were dead, and without speech.

78 And the wild asses stood together and parted not one from another; but he to whom speech was given by the power of the Lord -while all men kept silence, and looked to see what they would do- the wild ass said unto the apostle: Why standest thou idle, O apostle of Christ the Most High, who looketh that thou shouldest ask of him the best of learning? Wherefore then tarriest thou? (Syr. that thou shouldest ask him, and he would give thee? Why delayest thou, good disciple?) for lo, thy teacher desireth to show by thy hands his mighty works. Why standest thou still, O herald of the hidden one? for thy (Lord) willeth to manifest through thee his unspeakable things, which he reserveth for them that are worthy of him, to hear them. Why restest thou, O doer of mighty works in the name of the Lord? for thy Lord encourageth thee and engendereth boldness in thee. Fear not, therefore; for he will not forsake the soul that belongeth unto thee by birth. Begin therefore to call upon him and he will readily hearken to thee. Why standest thou marvelling at all his acts and his workings? for these are small things which he hath shown by thy means. And what wilt thou tell concerning his great gifts? for thou wilt not be sufficient to declare them. And why marvellest thou

at his cures of the body which he worketh? (Syr. which come to an end) especially when thou knowest that healing of his which is secure and lasting, which he bringeth forth by his own nature? And why lookest thou unto this temporal life, and hast no thought of that which is eternal (Syr. when thou canst every day think on that which is eternal)?

79 But unto you the multitudes that stand by and look to see these that are cast down raised up, I say, believe in the apostle of Jesus Christ: believe the teacher of truth, believe him that showeth you the truth, believe Jesus, believe on the Christ that was born, that the born may live by his life: who also was raised up through infancy, that perfection might appear by his manhood (man). He did teach his own disciples: for he is the teacher of the truth and maketh wise men wise (Syr. who went to school that through him perfect wisdom might be known: he taught his teacher because he was the teacher of verity and the master of the wise). Who also offered the gift in the temple that he might show that all the (every) offering was sanctified. This is his apostle, the shewer-forth of truth: this is he that performeth the will of him that sent him. But there shall come false apostles and prophets of lawlessness, whose end shall be according to their deeds; preaching indeed and ordaining to flee from ungodliness, but themselves at all times detected in sins, clad indeed with sheep's clothing, but within, ravening wolves. Who suffice not themselves with one wife but corrupt many women; who, saying that they despise children, destroy many children (boys), for whom they will pay the penalty; that content not themselves with their own possessions, but desire that all useless things should minister unto them only; professing to be his disciples; and with their mouth they utter one thing, but in their heart they think another; charging other men to beware of evil, but they themselves perform nought that is good; who are accounted temperate, and charge other men to abstain from fornication theft, and covetousness, but in all these things do they themselves walk secretly, teaching other men not to do them.

80 And when the wild ass had declared all these things, all men gazed upon him. And when he ceased the apostle said: What I shall think concerning thy beauty, O Jesu, and what I shall tell of thee, I know not, or rather I am not able, for I have no power to declare it, O Christ that art in rest, and only wise that only knowest the inward of the heart and understandest the thought. Glory be to thee, merciful and tranquil. Glory to thee, wise word. Glory to thy compassion that was born unto us. Glory to thy mercy that was spread out over us. Glory to thy greatness that was made small for us. Glory to thy most high kingship that was humbled for us. Glory to thy might which was enfeebled for us. Glory to thy Godhead that for us was seen in likeness of men. Glory to thy manhood that died for us that it might make us live. Glory to thy resurrection from the dead; for thereby rising and rest cometh unto our souls. Glory and praise (good report) to thine ascending into the heavens; for thereby thou hast shewed us the path of the height, and promised that we shall sit with thee on thy right hand and with thee judge the twelve tribes of Israel. Thou art the heavenly word of the Father: thou art the hidden light of the understanding, shewer of the way of truth, driver away of darkness, and blotter-out of error.

81 Having thus spoken, the apostle stood over the women, saying: My Lord and my God, I am not divided from thee (or doubt not concerning thee), nor as one unbelieving do I call upon thee, who art always our helper and succourer and raiser-up; who breathest thine own power into us and encouragest us and givest confidence in love unto thine own servants. I beseech thee, let these souls be healed and rise up and become such as they were before they were smitten of the devils. And when he thus spake the women turned and sat up. And the apostle bade the captain that his

servants should take them and bring them within (Syr. and give them food, for they had not eaten for many days). And when they were gone in, the apostle said unto the wild asses, Follow me. And they went after him until he had brought them without the gate. And when they had gone out, he said to them: Depart in peace unto your pastures. The wild asses therefore went away willingly; and the apostle stood and took heed to them lest they should be hurt of any, until they had gone afar off and were no more seen. And the apostle returned with the multitude into the house of the captain.

The Ninth Act: Of the Wife of Charisius.

82 Now it chanced that a certain woman, the wife of Charisius, that was next unto the king, whose name was Mygdonia, came to see and behold the new name and the new God who was being proclaimed, and the new apostle who had come to visit their country: and she was carried by her own servants; and because of the great crowd and the narrow way they were not able to bring her near unto him. And she sent unto her husband to send her more to minister to her; and they came and approached her, pressing upon the people and beating them. And the apostle saw it and said to them: Wherefore overthrow ye them that come to hear the word, and are eager for it? and ye desire to be near me but are far off, as it was said of the multitude that came unto the Lord: Having eyes ye see not, and having ears ye hear not; and he said to the multitudes: He that hath ears to hear, let him hear; and: Come unto me, all ye that labour and are heavy laden, and I will give you rest.

83 And looking upon them that carried her, he said unto them: This blessing and this admonition [Here and elsewhere there is a marked divergence between the texts of U and P, the Roman and Paris MSS.: Bonnet prints them separately. P is on the whole much shorter. Syr. differs from both. I follow U, but it is very corrupt.] which was promised unto them is for you that are heavily burdened now. Ye are they that carry burdens grievous to be borne, and are borne about by her command. And though ye are men, they lay on you loads as on brute beasts, for they that have authority over you think that ye are not men such as themselves, whether bond or free. For neither shall possessions profit the rich, nor poverty save the poor from judgement; nor have we received a commandment which we are not able to perform, nor hath he laid on us burdens grievous to be borne which we are not able to carry; nor building which men build; nor to hew stones and prepare houses, as your craftsmen do by their own knowledge. But this commandment have we received of the Lord, that that which pleaseth not us when it is done by another this we should not do to any other man.

84 Abstain therefore first from adultery, for this is the beginning of all evils, and next from theft, which enticed Judas Iscariot, and brought him unto hanging; (and from covetousness,) for as many as yield unto covetousness see not that which they do; and from vainglory and from all foul deeds, especially them of the body, whereby cometh eternal condemnation. For this is the chief city of all evils; and likewise it bringeth them that hold their heads (necks) high unto tyranny, and draweth them down unto the deep, and subdueth them under its hands that they see not what they do; wherefore the things done of them are hidden from them.

85 But do ye become well-pleasing unto God in all good things, in meekness and quietness: for these doth God spare, and granteth eternal life and setteth death at nought. And in gentleness which followeth on all good things, and overcometh all enemies and alone receiveth the crown of

victory: with gentleness (Syr.), and stretching out of the hand to the poor, and supplying the want of the needy, and distributing to them that are in necessity, especially them that walk in holiness. For this is chosen before God and leadeth unto eternal life: for this is before God the chief city of all good: for they that strive not in the course (stadium) of Christ shall not obtain holiness. And holiness did appear from God, doing away fornication, overthrowing the enemy, well-pleasing unto God: for she is an invincible champion (athlete), having honour from God, glorified of many: she is an ambassador of peace, announcing peace: if any gain her he abideth without care, pleasing the Lord, expecting the time of redemption: for she doeth nothing amiss, but giveth life and rest and joy unto all that gain her. [P has nothing of this, and Syr. makes better sense, but is not very interesting.]

86 But meekness hath overcome death and brought him under authority, meekness hath enslaved the enemy (U and P and Syr. now present the same text), meekness is the good yoke: meekness feareth not and opposeth not the many: meekness is peace and joy and exaltation of rest. Abide ye therefore in holiness and receive freedom from me, and be near unto meekness for in these three heads is portrayed the Christ whom I proclaim unto you. Holiness is the temple of Christ, and he that dwelleth in her getteth her for an habitation , because for forty days and forty nights he fasted, tasting nothing: and he that keepeth her shall dwell in her as on a mountain. And meekness is his boast: for he said unto Peter our fellow apostle: Turn back thy sword and put it again into the sheath thereof: for if I had willed so to do, could I not have brought more than twelve legions of angels from my Father?

87 And when the apostle had said these things in the hearing of all the multitude, they trode and pressed upon one another: and the wife of Charisius the king's kinsman leapt out of her chair and cast herself on the earth before the apostle, and caught his feet and besought and said: O disciple of the living God, thou art come into a desert country, for we live in the desert; being like to brute beasts in our conversation, but now shall we be saved by thy hands; I beseech thee, therefore, take thought of me, and pray for me, that the compassion of the God whom thou preachest may come upon me, and I may become his dwelling place and be joined in prayer and hope and faith in him, and I also may receive the seal and become an holy temple and he may dwell in me.

88 And the apostle said: I do pray and entreat for you all, brethren, that believe on the Lord, and for you, sisters, that hope in Christ, that in all of you the word of God may tabernacle and have his tabernacle therein: for we have no power over them (Syr. because ye are given power over your own souls). And he began to say unto the woman Mygdonia: Rise up from the earth and compose thyself (take off thine ornaments, P; be mindful of thyself, Syr.). For this attire that is put on shall not profit thee nor the beauty of thy body, nor thine apparel, neither yet the fame of thy rank, nor the authority of this world, nor the polluted intercourse with thine husband shall avail thee if thou be bereaved of the true fellowship: for the appearance (fantasy) of ornamenting cometh to nought, and the body waxeth old and changeth, and raiment weareth out, and authority and lordship pass away (U corrupt; P abridges; Syr. has: passeth away accompanied with punishment, according as each person hath conducted himself in it), and the fellowship of procreation also passeth away, and is as it were condemnation. Jesus only abideth ever, and they that hope in him. Thus he spake, and said unto the woman: Depart in peace, and the Lord shall make thee worthy of his own mysteries. But she said: I fear to go away, lest thou forsake me and depart unto another nation. But the apostle said to her: Even if I go, I shall not leave thee alone, but Jesus of his compassion

will be with thee. And she fell down and did him reverence and departed unto her house.

89 Now Charisius, the kinsman of Misdaeus the king, bathed himself and returned and laid him down to dine. And he inquired concerning his wife, where she was; for she had not come out of her own chamber to meet him as she was wont. And her handmaids said to him: She is not well. And he entered quickly into the chamber and found her Lying on the bed and veiled: and he unveiled her and kissed her, saying: Wherefore art thou sorrowful to-day? And she said: I am not well. And he said unto her: Wherefore then didst thou not keep the guise of thy freedom (Syr. pay proper respect to thy position as a free woman) and remain in thy house, but didst go and listen unto vain speeches and look upon works of sorcery? but rise up and dine with me, for I cannot dine without thee. But she said to him: To-day I decline it, for I am greatly afeared.

90 And when Charisius heard this of Mygdonia, he would not go forth to dinner, but bade his servants bring her to dine with him (Syr. bring food to him that he might sup in her presence): when then they brought it in, he desired her to dine with him, but she excused herself; since then she would not, he dined alone, saying unto her: On thine account I refused to dine with Misdaeus the king, and thou, wast thou not willing to dine with me? but she said: It is because I am not well. Charisius therefore rose up as he was wont and would sleep with her, but she said: Did I not tell thee that for today I refused it?

91 When he heard that he went to another bed and slept; and awaking out of sleep he said: My lady Mygdonia, hearken to the dream which I have seen. I saw myself lie at meat near to Misdaeus the king, and a dish of all sorts was set before us: and I saw an eagle come down from heaven and carry off from before me and the king two partridges, which he set against his heart; and again he came over us and flew about above us, and the king bade a bow to be brought to him; and the eagle again caught away from before us a pigeon and a dove, and the king shot an arrow at him, and it passed through him from one side to the other and hurt him not; and he being unscathed rose up into his own nest. And I awoke, and I am full of fear and sore vexed, because I had tasted of the partridge, and he suffered me not to put it to my mouth again. And Mygdonia said unto him: Thy dream is good: for thou every day eatest partridges, but this eagle had not tasted of a partridge until now.

92 And when it was morning Charisius went and dressed himself and shod his right foot with his left shoe; and he stopped, and said to Mygdonia: What then is this matter? for look, the dream and this action of mine! But Mygdonia said to him: And this also is not evil, but seemeth to me very good; for from an unlucky act there will be a change unto the better. And he washed his hands and went to salute Misdaeus the king.

93 And likewise Mygdonia rose up early and went to salute Judas Thomas the apostle, and she found him discoursing with the captain and all the multitude, and he was advising them and speaking of the woman which had received the Lord in her soul, whose wife she was; and the captain said: She is the wife of Charisius the kinsman of Misdaeus the king. And: Her husband is a hard man, and in every thing that he saith to the king he obeyeth him: and he will not suffer her to continue in this mind which she hath promised; for often-times hath he praised her before the king, saying that there is none other like her in love: all things therefore that thou speakest unto her are strange unto her. And the apostle said: If verily and surely the Lord hath risen upon her soul and she hath received the seed that was cast on her, she will have no care of this temporal life, nor

fear death, neither will Charisius be able to harm her at all: for greater is he whom she hath received into her soul, if she have received him indeed.

94 And Mygdonia hearing this said unto the apostle: In truth, my lord, I have received the seed of thy words, and I will bear fruit like unto such seed. The apostle saith: Our souls give praise and thanks unto thee, O Lord, for they are thine: our bodies give thanks unto thee, which thou hast accounted worthy to become the dwelling-place of thy heavenly gift. And he said also to them that stood by: Blessed are the holy, whose souls have never condemned them, for they have gained them and are not divided against themselves: blessed are the spirits of the pure, and they that have received the heavenly crown whole from the world (age) which hath been appointed them: blessed are the bodies of the holy, for they have been made worthy to become temples of God, that Christ may dwell in them: blessed are ye, for ye have power to forgive sins: blessed are ye if ye lose not that which is committed unto you, but rejoicing and departing bear it away with you: blessed are ye the holy, for unto you it is given to ask and receive: blessed are ye meek for you hath God counted worthy to become heirs of the heavenly kingdom. Blessed are ye meek, for ye are they that have overcome the enemy: blessed are ye meek, for ye shall see the face of the Lord. Blessed are ye that hunger for the Lord's sake for for you is rest laid up, and your souls rejoice from henceforth. Blessed are ye that are quiet, (for ye have been counted worthy) to be set free from sin [and from the exchange of clean and unclean beasts]. And when the apostle had said these things in the hearing of all the multitude, Mygdonia was the more confirmed in the faith and glory and greatness of Christ.

95 But Charisius the kinsman and friend of Misdaeus the king came to his breakfast and found not his wife in the house; and he inquired of all that were in his house: Whither is your mistress gone? And one of them answered and said: She is gone unto that stranger. And when he heard this of his servant, he was wroth with the other servants because they had not straightway told him what was done: and he sat down and waited for her. And when it was evening and she was come into the house he said to her: Where wast thou? And she answered and said: With the physician. And he said: Is that stranger a physician? And she said: Yea, he is a physician of souls: for most physicians do heal bodies that are dissolved, but he souls that are not destroyed. Charisius, hearing this, was very angry in his mind with Mygdonia because of the apostle, but he answered her nothing, for he was afraid; for she was above him both in wealth and birth: but he departed to dinner, and she went into her chamber. And he said to the servants: Call her to dinner. But she would not come.

96 And when he heard that she would not come out of her chamber, he went in and said unto her: Wherefore wilt thou not dine with me and perchance not sleep with me as the wont is? yea, concerning this I have the greater suspicion, for I have heard that that sorcerer and deceiver teacheth that a man should not live with his wife, and that which nature requireth and the godhead hath ordained he overthroweth. When Charisius said these things, Mygdonia kept silence. He saith to her again: My lady and consort Mygdonia, be not led astray by deceitful and vain words, nor by the works of sorcery which I have heard that this man performeth in the name of Father, Son, and Holy Ghost; for it was never yet heard in the world that any raised the dead, and, as I hear, it is reported of this man that he raiseth dead men. And for that he neither eateth nor drinketh, think not that for righteousness sake he neither eateth nor drinketh but this he doth because he possesseth nought, for what should he do which hath not even his daily bread? And

he hath one garment because he is poor, and as for his not receiving aught of any (he doth so, to be sure, because he knoweth in himself that he doth not verily heal any man, Syr.).

97 And when Charisius so said, Mygdonia was silent as any stone, but she prayed, asking when it should be day, that she might go to the apostle of Christ. And he withdrew from her and went to dinner heavy in mind, for he thought to sleep with her according to the wont. And when he was gone out, she bowed her knees and prayed, saying: Lord God and Master, merciful Father, Saviour Christ, do thou give me strength to overcome thc shamelessness of Charisius, and grant me to keep the holiness wherein thou delightest, that I also may by it find eternal life. And when she had so prayed she laid herself on her bed and veiled herself.

98 But Charisius having dined came upon her, and she cried out, saying: Thou hast no more any room by me: for my Lord Jesus is greater than thou, who is with me and resteth in me. And he laughed and said: Well dost thou mock, saying this of that sorcerer, and well dost thou deride him, who saith: Ye have no life with God unless ye purify yourselves. And when he had so said he essayed to sleep with her, but she endured it not and cried out bitterly and said: I call upon thee, Lord Jesu, forsake me not! for with thee have I made my refuge; for when I learned that thou art he that seekest out them that are veiled in ignorance and savest them that are held in error And now I entreat thee whose report I have heard and believed, come thou to my help and save me from the shamelessness of Charisius, that his foulness may not get the upper hand of me. And she smote her hands together (tied his hands, Syr.) and fled from him naked, and as she went forth she pulled down the curtain of the bed-chamber and wrapped it about her; and went to her nurse, and slept there with her.

99 But Charisius was in heaviness all night, and smote his face with his hands, and he was minded to go that very hour and tell the king concerning the violence that was done him, but he considered with himself, saying: If the great heaviness which is upon me compelleth me to go now unto the king, who will bring me in to him? for I know that my abuse hath overthrown me from my high looks and my vainglory and majesty, and hath cast me down into this vileness and separated my sister Mygonia from me. Yea, if the king himself stood before the doors at this hour, I could not have gone out and answered him. But I will wait until dawn, and I know that whatsoever I ask of the king, he granteth it me: and I will tell him of the madness of this stranger, how that it tyrannously casteth down the great and illustrious into the depth. For it is not this that grieveth me, that I am deprived of her companying, but for her am I grieved, because her greatness of soul is humbled: being an honourable lady in whom none of her house ever found fault (condemned), she hath fled away naked, running out of her own bedchamber, and I know not whither she is gone; and it may be that she is gone mad by the means of that sorcerer, and in her madness hath gone forth into the market-place to seek him; for there is nothing that appealeth unto her lovable except him and the things that are spoken by him.

100 And so saving he began to lament and say: Woe to me, O my consort, and to thee besides! for I am too quickly bereaved of thee. Woe is me, my most dear one, for thou excellest all my race: neither son nor daughter have I had of thee that I might find rest in them; neither hast thou yet dwelt with me a full year, and an evil eye hath caught thee from me. Would that the violence of death had taken thee, and I should yet have reckoned myself among kings and nobles: but that I should suffer this at the hands of a stranger, and belike he is a slave that hath run away, to mine ill

fortune and the sorrow of mine unhappy soul! Let there be no impediment for me until I destroy him and avenge this night, and may I not be well-pleasing before Misdaeus the king if he avenge me not with the head of this stranger; (and I will also tell him) of Siphor the captain who hath been the occasion of this. For by his means did the stranger appear here, and lodgeth at his house: and many there be that go in and come out whom he teacheth a new doctrine; saying that none can live if he quit not all his substance and become a renouncer like himself: and he striveth to make many partakers with him.

101 And as Charisius thought on these things, the day dawned: and after the night (?) he put on a mean habit, and shod himself, and went downcast and in heaviness to salute the king. And when the king saw him he said: Wherefore art thou sorrowful, and comest in such garb? and I see that thy countenance is changed. And Charisius said unto the king: I have a new thing to tell thee and a new desolation which Siphor hath brought into India, even a certain Hebrew, a sorcerer, whom he hath sitting in his house and who departeth not from him: and many are there that go in to him: whom also he teacheth of a new God, and layeth on them new laws such as never yet were heard, saving: It is impossible for you to enter into that eternal life which I proclaim unto you, unless ye rid you of your wives, and likewise the wives of their husbands. And it chanced that mine unlucky wife also went to him and became a hearer of his words, and she believed them, and in the night she forsook me and ran unto the stranger. But send thou for both Siphor and that sorcerer that is hid with (in) him, and visit it (?) on their head, lest all that are of our nation perish.

102 And when Misdaeus his friend heard this he saith to him: Be not grieved nor heavy, for I will send for him and avenge thee, and thou shalt have thy wife again, and the others that cannot I will avenge. And the king went forth and sat on the judgement seat, and when he was set he commanded Siphor the captain to be called. They went therefore unto his house and found him sitting on the right hand of the apostle and Mygdonia at his feet, hearkening to him with all the multitude. And they that were sent from the king said unto Siphor: Sittest thou here listening to vain words, and Misdaeus the king in his wrath thinketh to destroy thee because of this sorcerer and deceiver whom thou hast brought into thine house? And Siphor hearing it was cast down, not because of the king's threat against him, but for the apostle, because the king was disposed contrary to him. And he said to the apostle: I am grieved concerning thee: for I told thee at the first that that woman is the wife of Charisius the king's friend and kinsman, and he will not suffer her to perform that she hath promised, and all that he asketh of the king he granteth him. But the apostle said unto Siphor: Fear nothing, but believe in Jesus that pleadeth for us all, for unto his refuge are we gathered together. And Siphor, hearing that, put his garment about him and went unto Misdaeus the king,

103 And the apostle inquired of Mygdonia: What was the cause that thy husband was wroth with thee and devised this against us? And she said: Because I gave not myself up unto his corruption (destruction): for he desired last night to subdue me and subject me unto that passion which he serveth: and he to whom I have committed my soul delivered me out of his hands; and I fled away from him naked, and slept with my nurse: but that which befell him I know not, wherefore he hath contrived this. The apostle saith: These things will not hurt us; but believe thou on Jesus, and he shall overthrow the wrath of Charisius and his madness and his impulse; and he shall be a companion unto thee in the fearful way, and he shall guide thee into his kingdom, and shall bring thee unto eternal life giving thee that confidence which passeth not away nor changeth.

104 Now Siphor stood before the king, and he inquired of him: Who is that sorcerer and whence, and what teacheth he whom thou hast lurking in thine house? And Siphor answered the king: Thou art not ignorant, O king, what trouble and grief I, with my friends had concerning my wife, whom thou knowest and many others remember, and concerning my daughter, whom I value more than all my possessions, what a time and trial I suffered; for I became a laughing-stock and a curse in all our country. And I heard the report of this man and went to him and entreated him, and took him and brought him hither. And as I came by the way I saw wonderful and amazing things: and here also many did hear the wild ass and concerning that devil whom he drove out, and healed my wife and daughter, and now are they whole; and he asked no reward but requireth faith and holiness, that men should become partakers with him in that which he doeth: and this he teacheth to worship and fear one God, the ruler of all things, and Jesus Christ his Son, that they may have eternal life. And that which he eateth is bread and salt, and his drink is water from evening unto evening, and he maketh many prayers; and whatsoever he asketh of his God, he giveth him. And he teacheth that this God is holy and mighty, and that Christ is living and maketh alive, wherefore also he chargeth them that are there present to come unto him in holiness and purity and love and faith.

105 And when Misdaeus the king heard these things of Siphor he sent many soldiers unto the house of Siphor the captain, to bring Thomas the apostle and all that were found there. And they that were sent entered in and found him teaching much people; and Mygdonia sat at his feet. And when they beheld the great multitude that were about him, they feared, and departed to their king and said: We durst not say aught unto him, for there was a great multitude about him, and Mygdonia sitting at his feet was listening to the things that were spoken by him. And when Misdaeus the king and Charisius heard these things, Charisius leaped out from before the king and drew much people with him and said: I will bring him, O king, and Mygdonia whose understanding he hath taken away. And he came to the house of Siphor the captain, greatly disturbed, and found him (Thomas) teaching: but Mygdonia he found not, for she had withdrawn herself unto her house, having learnt that it had been told her husband that she was there.

106 And Charisius said unto the apostle: Up, thou wicked one and destroyer and enemy of mine house: for me thy sorcery harmeth not, for I will visit thy sorcery on thine head. And when he so said, the apostle looked upon him and said unto him: Thy threatenings shall return upon thee, for me thou wilt not harm any whit: for greater than thee and thy king and all your army is the Lord Jesus Christ in whom I have my trust. And Chalisius took a kerchief (turban, Syr.) of one of his slaves and cast it about the neck of the apostle, saying: Hale him and bring him away; let me see if his God is able to deliver him out of my hands. And they haled him and led him away to Misdaeus the king. And the apostle stood before the king, and the king said to him: Tell me who thou art and by what power thou doest these things. But the apostle kept silence. And the king commanded his officers (subjects) that he should be scourged with an hundred and twenty-eight (hundred and fifty, Syr.) blows, and bound, and be cast into the prison; and they bound him and led him away. And the king and Charisius considered how they should put him to death, for the multitude worshipped him as God. And they had it in mind to say: The stranger hath reviled the king and is a deceiver.

107 But the apostle went unto the prison rejoicing and exulting, and said: I praise thee, Jesu, for that thou hast not only made me worthy of faith in thee, but also to endure much for thy sake. I give thee thanks therefore, Lord, that thou hast taken thought for me and given me patience: I

thank thee Lord, that for thy sake I am called a sorcerer and a wizard. Receive thou me therefore with the blessing (Syr. let me receive of the blessing) of the poor, and of the rest of the weary, and of the blessings of them whom men hate and persecute and revile, and speak evil words of them. For lo, for thy sake I am hated: lo for thy sake I am cut off from the many, and for thy sake they call me such an one as I am not.

108 And as he prayed, all the prisoners looked on him, and besought him to pray for them: and when he had prayed and was set down, he began to utter a psalm in this wise:

[Here follows the Hymn of the Soul: a most remarkable composition, originally Syriac, and certainly older than the Acts, with which it has no real connection. We have it in Greek in one manuscript, the Vallicellian, and in a paraphrase by Nicetas of Thessalonica, found and edited by Bonnet.]

When I was an infant child in the palace of my Father and resting in the wealth and luxury of my nurturers, out of the East, our native country, my parents provisioned me and sent me.

And of the wealth of those their treasures they put together a load both great and light, that I might carry it alone.

Gold is the load, of them that are above (or of the land of the Ellaeans or Gilaeans), and silver of the great treasures (or of Gazzak the great) and stones, chalcedonies from the Indians and pearls from the Kosani (Kushan).

And they armed me with adamant and they took off from me (Gr. put on me) the garment set with gems, spangled with gold, which they had made for me because they loved me and the robe that was yellow in hue, made for my stature.

And they made a covenant with me, and inscribed it on mine understanding, that I should forget it, and said:

If thou go down into Egypt, and bring back thence the one pearl which is there girt about by the devouring serpent thou shalt put on the garment set with gems, and that robe whereupon it resteth (or which is thereon) and become with thy brother that is next unto us (Gr. of the well-remembered) an heir (Gr. herald) in our kingdom.

109. And I came out of the East by a road difficult and fearful, with two guides and I was untried in travelling by it.

And I passed by the borders of the Mosani (Maishan) where is the resort of the merchants of the East, and reached the land of the Babylonians.

But when I entered into Egypt, the guides left me which had journeyed with me.

And I set forth by the quickest way to the serpent, and by his hole I abode watching for him to slumber and sleep, that I might take my pearl from him.

And forasmuch as I was alone I made mine aspect strange, and appeared as an alien to my people.

And there I saw my kinsman from the East, the free-born a lad of grace and beauty, a son of princes (or an anointed one).

He came unto me and dwelt with me, and I had him for a companion, and made him my friend and partaker in my journey (or merchandise).

And I charged him to beware of the Egyptians, and of partaking of those unclean things (or consorting with those unclean men).

And I put on their raiment, lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awake the serpent against me.

But, I know not by what occasion, they learned that I was not of their country.

And with guile they mingled for me a deceit, and I tasted of their food.

And I knew no more that I was a king's son, and I became a servant unto their king.

And I forgot also the pearl for which my fathers had sent me, and by means of the heaviness of their food I fell into a deep sleep.

110. But when this befell me, my fathers also were ware of it, and grieved for me and a proclamation was published in our kingdom, that all should meet at our doors.

■

Acts of Thomas 4th of 5

And then the kings of Parthia and they that bare office and the great ones of the East made a resolve concerning me, that I should not be left in Egypt, and the princes wrote unto me signifying thus (and every noble signed his name to it, Syr.):

From the (thy) Father the King of kings, and thy mother that ruleth the East, and thy brother that is second unto us; unto our son that is in Egypt, peace.

Rise up and awake out of sleep, and hearken unto the words of the letter and remember that thou art a son of kings; lo, thou hast come under the yoke of bondage.

Remember the pearl for the which thou wast sent into Egypt (Gr. puts this after 46).

Remember thy garment spangled with gold, Thy name is named in the book of life, and with thy brother whom thou hast received in our kingdom.

111. and the King [as ambassador] sealed it because of the evil ones, even the children of the Babylonians and the tyrannous demons of Labyrinthus (Sarbug, Syr.).

It flew and lighted down by me, and became all speech.

And I at the voice of it and the feeling of it started up out of sleep and I took it up and kissed it and read it.

And it was written concerning that which was recorded in mine heart.

And I remembered forthwith that I was a son of kings, and my freedom yearned (sought) after its kind.

I remembered also the pearl for the which I was sent down into Egypt and I began (or came) with charms against the terrible serpent, and I overcame him (or put him to sleep) by naming the name of my Father upon him, And I caught away the pearl and turned back to bear it unto my fathers.

And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light of my fatherland in the East.

And on the way I found my letter that had awakened me, and it, like as it had taken a voice and raised me when I slept, so also guided me with the light that came from it.

For at times the royal garment of silk before mine eyes, and with love leading me and drawing me onward, I passed by Labyrinthus (Sarbug), and I left Babylon upon my left hand and I came unto Meson (Mesene; Maishan) the great, that lieth on the shore of the sea, from the heights of Warkan (Hyrcania?) had my parents sent thither by the hand of their treasurers, unto whom they committed it because of their faithfulness>.

112. But I remembered not the brightness of it; for I was yet a child and very young when I had left it in the palace of my Father, but suddenly, [when] I saw the garment made like unto me as it had been in a mirror.

And I beheld upon it all myself (or saw it wholly in myself) and I knew and saw myself through it, that we were divided asunder, being of one; and again were one in one shape.

Yea, the treasurers also which brought me the garment I beheld, that they were two, yet one shape was upon both, one royal sign was set upon both of them.

The money and the wealth had they in their hands, and paid me the due price, and the lovely garment, which was variegated with bright colours with gold and precious stones and pearls of comely hue they were fastened above (or in the height).

And the likeness of the King of kings was all in all of it. Sapphire stones were fitly set in it above (or, like the sapphire stone also were its manifold hues).

113. And again I saw that throughout it motions of knowledge were being sent forth, and it was ready to utter speech.

And I heard it speak:

I am of him that is more valiant than all men, for whose sake I was reared up with the Father himself.

And I also perceived his stature (so Gr.- Syr. I perceived in myself that my stature grew in accordance with his working).

And all its royal motions rested upon me as it grew toward the impulse of it (And with its kingly motions it was spreading itself toward me).

And it hastened, reaching out from the hand of unto him that would receive it and me also did yearning arouse to start forth and meet it and receive it.

And I stretched forth and received it, and adorned myself with the beauty of the colours thereof (mostly Syr.; Gr. corrupt) and in my royal robe excelling in beauty I arrayed myself wholly.

And when I had put it on, I was lifted up unto the place of peace (sahltation) and homage and I bowed my head and worshipped the brightness of the Father which had sent it unto me. for I had performed his commandments, and he likewise that which he had promised, and at the doors of his palace which was from the beginning I mingled among, and he rejoiced over me and received me with him into his palace, and all his servants do praise him with sweet voices.

And he promised me that with him I shall be sent unto the gates of the king, that with my gifts and my pearl we may appear together before the king.

[Immediately on this, in the Syriac, follows a Song of Praise of Thomas the apostle consisting of forty-two ascriptions of praise and four final clauses (Wright, pp. 245-51). It has no bearing on the Acts, and is not in itself so remarkable as to need to be inserted here.]

114 And Charisius went home glad, thinking that his wife would be with him, and that she had become such as she was before, even before she heard the divine word and believed on Jesus. And he went, and found her with her hair dishevelled and her clothes rent, and when he saw it he said unto her: My lady Mygdonia, why doth this cruel disease keep hold on thee? and wherefore hast thou done this? I am thine husband from thy virginity, and both the gods and the law grant me to have rule over thee, what is this great madness of thine, that thou art become a derision in all our nation? but put thou away the care that cometh of that sorcerer; and I will remove his face from among us, that thou mayest see him no more.

115 But Mygdonia when she heard that gave herself up unto grief, groaning and lamenting and Charisius said again; Have I then so much wronged the gods that they have afflicted me with such a disease? what is my great offence that they have cast me into such humiliation? I beseech thee. Mvgdonia trangle my soul no more with the pitiful sight of thee and thy mean appearance and afflict not mine heart with care for thee I am Charisius thine husband, whom all the nation honoureth and feareth. What must I do? I know not whither to turn. What am I to think? shall I keep silence and endure? yet who can be patient when men take his treasure? and who can endure to lose thy sweet ways? and what is there for me? (Syr. thy beauties which are ever before me) the fragrance of thee is in my nostrils, and thy bright face is fixed in mine eyes. They are taking away my soul, and the fair body which I rejoiced to see they are destroying, and that sharpest of eyes they are blinding and cutting off my right hand: my joy is turning to grief and my life to death, and the light of it is being dyed (?) with darkness. Let no man of you my kindred henceforth look on me; from you no help hath come to me, nor will I hereafter worship the gods of the east that have enwrapped me in such calamities, nor pray to them any more nor sacrifice to them, for I am bereaved of my spouse. And what else should I ask of them? for all my glory is taken away, yet am I a prince and next unto the king in power; but Mygdonia hath set me at nought, and taken away all these things. (Would that some one would blind one of my eyes, and that thine eyes would look upon me as they were wont, Syr. which has more clauses, to the same effect.)

116 And while Charisius spake thus with tears, Mygdonia sat silent and looking upon the ground; and again he came unto her and said: My lady Mygdonia, most desired of me, remember that out of all the women that are in India I chose and took thee as the most beautiful, though I might have joined to myself in marriage many more beautiful: but yet I lie, Mygdonia, for by the gods it would not have been possible to find another like thee in the land of India; but woe is me always, for thou wilt not even answer me a word: but if thou wilt, revile me, so that I may only be vouchsafed a word from thee. Look at me, for I am more comely than that sorcerer: but thou art my wealth and honour: and all men know that there is none like me: and thou art my race and kindred; and lo, he taketh thee away from me.

117 And when Charisius had so said, Mygdonia saith unto him: He whom I love is better than thee and thy substance: for thy substance is of earth and returneth unto the earth; but he whom I love is of heaven and will take me with him unto heaven. Thy wealth shall pass away, and thy beauty shall vanish, and thy robes, and thy many works: and thou shalt be alone, naked, with thy transgressions. Call not to my remembrance thy deeds (unto me), for I pray the Lord that I may forget thee, so as to remember no more those former pleasures and the custom of the body; which shall pass away as a shadow, but Jesus only endureth for ever, and the souls which hope in him. Jesus himself shall quit me of the shameful deeds which I did with thee. And when Charisius heard

this, he turned him to sleep, vexed (dissolved) in soul, saying to her: Consider it by thyself all this night: and if thou wilt be with me such as thou wast before, and not see that sorcerer, I will do all according to thy mind, and if thou wilt remove thine affection from him I will take him out of the prison and let him go and remove into another country, and I will not vex thee, for I know that thou makest much of the stranger. And not with thee first did this matter come about, for many other women also hath he deceived with thee; and they have awaked sober and returned to themselves: do not thou then make nought of my words and cause me to be a reproach among the Indians.

118 And Charisius having thus spoken went to sleep: but she took ten denarii (20 zuze, Syr.), and went secretly to give them to the gaolers that she might enter in to the apostle. But on the way Judus Thomas came and met her, and she saw him and was afraid, for she thought that he was one of the rulers: for a great light went before him. And she said to herself as she fled: have lost thee, O my unhappy soul! for thou wilt not again see Judas the apostle of the living , and not yet hast thou received the holy seal. And she fled and ran into a narrow place and there hid herself, saying: I would rather choose to be killed (taken) by the poorer, whom it is possible to persuade, than to fall into the hand of this mighty ruler, who will despise gifts.

The Tenth Act: Wherein Mygdonia receiveth baptism.

119 And while Mygdonia thought thus with herself, Judas came and stood over her, and she saw him and was afraid, and fell down and became lifeless with terror. But he stood by her and took her by the hand and said unto her: Fear not, Mygdonia: Jesus will not leave thee, neither will the Lord unto whom thou hast committed thy soul overlook thee. His compassionate rest will not forsake thee: he that is kind will not forsake thee, for his kindness' sake, nor he that is good for his goodness' sake. Rise up then from the earth, thou that art become wholly above it: look on the light, for the Lord leaveth not them that love him to walk in darkness: behold him that travelleth with his servants, that he is unto them a defender in perils. And Mygdonia arose and looked on him and said: Whither wentest thou, my lord? and who is he that brought thee out of prison to behold the sun? Judas Thomas saith unto her: My Lord Jesus is mightier than all powers and all kings and rulers.

120 And Mygdonia said: Give me the seal of Jesus Christ and I shall (Let me) receive the gift at thy hands before thou departest out of life. And she took him with her and entered into the court and awaked her nurse, saying unto her: Narcia (Gr. Marcia), my mother and nurse, all thy service and refreshment thou hast done for me from my childhood until my present age are vain, and for them I owe thee thanks which are temporal; do for me now also a favor, that thou mayest for ever receive a recompense from him that giveth great gifts. And Narcia in answer saith: What wilt thou, my daughter Mygdonia, and what is to be done for thy pleasure? for the honours which thou didst promise me before, the stranger hath not suffered thee to accomplish, and thou hast made me a reproach among all the nation. And now what is this new thing that thou commandest me? And Mygdonia saith: Become thou partaker with me in eternal life, that I may receive of thee perfect nurture: take bread and bring it me, and wine mingled with water, and spare my freedom (take pity on me a free-born woman, Syr.). And the nurse said: I will bring thee many loaves, and for water flagons of wine, and fulfil thy desire. But she saith to the nurse: Flagons I desire not, nor the many loaves: but this only, bring wine mingled with water and one loaf, and oil .

121 And when Narcia had brought these things, Mygdonia stood before the apostle with her head bare; and he took the oil and poured it on her head, saying: Thou holy oil given unto us for sanctification, secret mystery whereby the cross was shown unto us, thou art the straightener of the crooked limbs, thou art the humbler (softener) of hard things (works), thou art it that showeth the hidden treasures, thou art the sprout of goodness; let thy power come, let it be established upon thy servant Mygdonia, and heal thou her by this freedom. And when the oil was poured upon her he bade her nurse unclothe her and gird a linen cloth about her; and there was there a fountain of water upon which the apostle went up, and baptized Mygdonia in the name of the Father and the Son and the Holy Ghost. And when she was baptized and clad, he brake bread and took a cup of water and made her a partaker in the body of Christ and the cup of the Son of God, and said: Thou hast received thy seal, get for thyself eternal life. And immediately there was heard from above a voice saying: Yea, amen. And when Narcia heard that voice, she was amazed, and besought the apostle that she also might receive the seal; and the apostle gave it her and said: Let the care of the Lord be about thee as about the rest.

122 And having done these things the apostle returned unto the prison, and found the doors open and the guards still sleeping. And Thomas said: Who is like thee, O God? who withholdest not thy loving affection and care from any who is like thee, the merciful, who hast delivered thy creatures out of evil. Life that hath subdued death, rest that hath ended toil. Glory be to the only-begotten of the Father. Glory to the compassionate that was sent forth of his heart. And when he had said thus, the guards waked and beheld all the doors open, and the prisoners , and said in themselves: Did not we fasten the doors? and how are they now open, and the prisoners within?

123 But at the dawn Charisius went unto Mygdonia , and found them praying and saying: O new God that by the stranger hast come hither unto us, hidden God of the dwellers in India (Syr. who art hidden from); God that hast shown thy glory by thine apostle Thomas, God whose report we have heard and believed on thee; God, unto whom we are come to be saved; God, who for love of man and for pity didst come down unto our littleness; God who didst seek us out when we knew him (thee) not; God that dwellest in the heights and from whom the depths are not hid: turn thou away from us the madness of Charisius. And Charisius hearing that said to Mygdonia: Rightly callest thou me evil and mad and foul I for if I had not borne with thy disobedience, and given thee liberty, thou wouldest not have called on God against me and made mention of my name before God. But believe me, Mygdonia that in that sorcerer there is no profit, and what he promiseth to perform he cannot: but I will perform before thy sight all that I promise, that thou mayest believe, and bear with my words and be to me as thou wast beforetime.

124 And he came near and besought her again, saying: If thou wilt be persuaded of me, I shall henceforth have no grief; remember that day when thou didst meet me first; tell the truth: was I more beautiful unto thee at that time, or Jesus at this? And Mygdonia said: That time required its own, and this time also; that was the time of the beginning, but this of the end; that was the time of temporal life, this of eternal; that of pleasure that passeth away, but this of pleasure that abideth for ever; that, of day and night, this of day without night. Thou sawest that marriage that was passing, and here, and single but this marriage continueth for ever; that was a partnership of corruption, but this of eternal life; those groomsmen (and maids) were men and women of time, but these abide unto the end. That marriage upon earth setteth up dropping dew of the love of men (Syr. That union was founded upon the earth where there is an unceasing press: this is

founded upon the bridge of fire upon which is sprinkled grace: both corrupt); that bride-chamber is taken down again, but this remaineth always; that bed was strown with coverlets (that grow old), but this with love and faith. Thou art a bridegroom that passest away and art dissolved (changed), but Jesus is a true bridegroom, enduring for ever immortal, that dowry was of money and robes that grow old, but this is of living words which never pass away.

125 And when Charisius heard these things he went unto the king and told him all: and the king commanded Judas to be brought, that he might judge him and destroy him. But Charisius said: Have patience a little, O king, and first persuade the man making him afraid, that he may persuade Mygdonia to be unto me as formerly. And Misdaeus sent and fetched the apostle of Christ, and all the prisoners were grieved because the apostle departed from them, for they yearned after him, saying: Even the comfort which we had have they taken away from us.

126 And Misdaeus said unto Judas: Wherefore teachest thou this new doctrine, which both gods and men hate, and which hath nought of profit? And Judas said: What evil do I teach? And Misdaeus said: Thou teachest, saying that men with the God whom thou preachest. Judas saith: Thou sayest true, O king: thus do I teach. For tell me, art thou not wroth with thy soldiers if they wait on thee in filthy garments? if then thou, being a king of earth and returning unto earth, request thy subjects to be reverend in their doings, are ye wroth and said ye that I teach ill when I say that they who serve my king must be reverend and pure and free from all grief and care of children and unprofitable riches and vain trouble? For indeed thou wouldest have thy subjects follow thy conversation and thy manners, and thou punishest them if they despise thy commandments: how much more must they that believe on him serve my God with much reverence and cleanness and security, and be quit of all pleasures of the body, adultery and prodigality and theft and drunkenness and belly-service and foul deeds?

127 And Misdaeus hearing these things said: Lo, I let thee go: go then and persuade Mygdonia, the wife of Charisius, not to desire to depart from him. Judas saith unto him: Delay not if thou hast aught to do: for her, if she hath rightly received what she hath learned, neither iron nor fire nor aught else stronger than these will avail to hurt or to root out him that is held in her soul. Misdaeus saith unto Judas: Some poisons do dissolve other poisons, and a theriac cureth the bites of the viper; and thou if thou wilt canst give a solvent of those diseases, and make peace and concord betwixt this couple: for by so doing thou wilt spare thyself, for not yet art thou sated with life; and know thou that if thou do not persuade her, I will catch thee away out of this life which is desirable unto all men. And Judas said: This life hath been given as a loan, and this time is one that changeth, but that life whereof I teach is incorruptible; and beauty and youth that are seen shall in a little cease to be. The king saith to him: I have counselled thee for the best, but thou knowest thine own affairs.

128 And as the apostle went forth from before the king, Charisius came to him and entreated him and said: I beseech thee, O man: I have not sinned against thee or any other at any time, nor against the gods; wherefore hast thou stirred up this great calamity against me? and for what cause hast thou brought such disturbance upon mine house? and what profit hast thou of it? but if thou thinkest to gain somewhat, tell me the gain, what it is, and I will procure it for thee without labour. To what end dost thou make me mad, and cast thyself into destruction? for if thou persuade her not, I will both dispatch thee and finally take myself out of life. But if, as thou sayest,

after our departing hence there is there life and death, and also condemnation and victory and a place of judgement, then will I also go in thither to be judged with thee: and if that God whom thou preachest is just and awardeth punishment justly, I know that I shall gain my cause against thee; for thou hast injured me, having suffered no wrong at my hands: for indeed even here I am able to avenge myself on thee and bring upon thee all that thou hast done unto me. Therefore be thou persuaded, and come home with me and persuade Mygdonia to be with me as she was at first, before she beheld thee. And Judas saith to him: Believe me, my child that if men loved God as much as they love one another, they would ask of him all things and receive them, and none would do them violence (there would be nothing which would not obey them, Syr.).

129 And as Thomas said this, they came unto the house of Charisius and found Mygdonia sitting and Narcia standing by her, and her hand supporting her cheek; and she was saying: Let the remainder of the days of my life, O mother, be cut off from me, and all the hours become as one hour, and let me depart out of life that I may go the sooner and behold that beautiful one, whose report I have heard, even that living one and giver of life unto them that believe on him, where is not day and night, nor light and darkness, nor good and evil, nor poor and rich, nor male and female, nor free and bond, nor proud that subjecteth the humble. And as she spake the apostle stood by her, and forthwith she rose up and did him reverence. Then Charisius said unto him: Seest thou how she feareth and honoureth thee and all that thou shalt bid her she will do willingly?

130 And as he so spake, Judas saith unto Mygdonia: My daughter Mygdonia, obey that which thy brother Charisius saith. And Mygdonia saith: If thou wast not able the deed in word wilt thou compel me to endure the act? for I have heard of thee that this life is of no profit, and this relief is for a time, and these possessions are transitory. And again thou saidst that whoso renounceth this life shall receive the life eternal, and whoso hateth the light of day and night shall behold a light that is not overtaken, that whoso despiseth this money shall find other and eternal money. But now because thou art in fear. Who that hath done somewhat and is praised for the work changeth it? straightway overthroweth it from the foundation? who diggeth a spring water in a thirsty land and straightway filleth it in? who findeth a treasure and useth it not? And Charisius heard lt. and said: I will not imitate you, neither will I hasten to destroy you; nor though I may so do, will I put bonds about thee (but thee I will bind, Syr.); and I will not suffer thee to speak with this sorcerer; and if thou obey me, well, but if not, I know what I must do.

131 And Judas went out of Charisius' house and departed unto the house of Siphor and lodged there with him. And Siphor said: I will prepare for Judas a hall (triclinium) wherein he may teach (Syr. Siphor said to Judas: Prepare thyself an apartment, &c.). And he did so; and Siphor said : I and my wife and daughter will dwell henceforth in holiness, and in chastity, and in one affection. I beseech thee that we may receive of thee the seal, and become worshippers of the true God and numbered among his sheep and lambs. And Judas said: I am afraid to speak that which I think: yet I know somewhat, and what I know it is not possible for me to utter.

132 And he began to say concerning baptism: This baptism is remission of sins (the Greek MSS. U and P have divergent texts, both obscure): this bringeth forth again light that is shed about us: this bringeth to new birth the new man (this is the restorer of understandings Syr.): this mingleth the spirit (with the body), raiseth up in threefoldwise a new man and partaker of the remission of sins. Glory be to thee, hidden one, that art communicated in baptism. Glory to thee the unseen

power that is in baptism. Glory to thee, renewal, whereby are renewed they that are baptized and with affection take hold upon thee.

And having thus said, he poured oil over their heads and said: Glory be to thee the love of compassion (bowels). Glory to thee name of Christ. Glory to thee, power established in Christ. And he commanded a vessel to be brought, and baptized them in the name of the Father and the Son and the Holy Ghost.

133 And when they were baptized and clad, he set bread on the table and blessed it, and said: Bread of life, the which who eat abide incorruptible: Bread that filleth the hungry souls with the blessing thereof: thou art he that vouchsafest to receive a gift, that thou mayest become unto us remission of sins, and that they who eat thee may become immortal: we invoke upon thee the name of the mother, of the unspeakable mystery of the hidden powers and authorities (? we name the name of the unspeakable mystery, that is hidden from all &c.): we invoke upon thee the name of [thy?] Jesus. And he said: Let the powers of blessing come, and be established in this bread, that all the souls which partake of it may be washed from their sins. And he brake and gave unto Siphor and his wife and daughter.

The Eleventh Act: Concerning the wife of Misdaeus.

134 Now Misdaeus the king, when he had let Judas go, dined and went home, and told his wife what had befallen Charisius their kinsman, saying: See what hath come to pass to that unhappy man, and thou thyself knowest, my sister Tertia, that a man hath nought better than his own wife on whom he resteth; but it chanced that his wife went unto that sorcerer of whom thou hast heard that he is come to the land of the Indians, and fell into his charms and is parted from her own husband; and he knoweth not what he should do. And when I would have destroyed the malefactor, he would not have it. But do thou go and counsel her to incline unto her husband, and forsake the vain words of the sorcerer.

135 And as soon as she arose Tertia went to the house of Charisius her husband's , and found Mygdonia Lying upon the earth in humiliation, and ashes and sackcloth were spread under her, and she was praying that the Lord would forgive her her former sins and she might soon depart out of life. And Tertia said unto her: Mygdonia, my dear sister and companion what is this hand (Syr. this folly)? what is the disease that hath overtaken thee? and why doest thou the deeds of madmen? Know thyself and come back unto thine own way, come near unto thy many kinsfolk, and spare thy true husband Charisius, and do not things unbefitting a free-woman. Mygdonia saith unto her: O Tertia, thou hast not yet heard the preacher of life: not yet hath he touched thine ears, not yet hast thou tasted the medicine of life nor art freed from corruptible mourning. Thou standest in the life of time, and the everlasting life and salvation thou knowest not, and perceivest not the incorruptible fellowship. Thou standest clad in robes that grow old and desirest not those that are eternal, and art proud of this beauty which vanisheth and hast no thought of the holiness of thy soul; and art rich in a multitude of servants, (and hast not freed thine own soul from servitude, Syr.) and pridest thyself in the glory that cometh of many, but redeemest not thyself from the condemnation of death.

136 And when Tertia heard this of Mygdonia she said: I pray thee, sister, bring me unto that stranger that teacheth these great things, that I also may go and hear him, and be taught to

worship the God whom he preacheth, and become partaker of his prayers, and a sharer in all that thou hast told me of. And Mygdonia saith to her: He is in the house of Siphor the captain; for he is become the occasion of life unto all them that are being saved in India. And hearing that, Tertia went quickly to Siphor's house, that she might see the new apostle that was come thither. And when she entered in, Judas said unto her: What art thou come to see? a man that is a stranger and poor and contemptible and needy, having neither riches nor substance; yet one thing I possess which neither kings nor rulers can take away, that neither perisheth nor ceaseth, which is Jesus the Saviour of all mankind, the Son of the living God, who hath given life unto all that believe on him and take refuge with him and are known to be of the number of his servants (sheep, Syr.). Unto whom saith Tertia: May I become a partaker of this life which thou promisest that all they shall receive who come together unto the assembly of God. And the apostle said: The treasury of the holy king is opened wide, and they which worthily partake of the good things that are therein do rest, and resting do reign: but first, no man cometh unto him that is unclean and vile: for he knoweth our inmost hearts and the depths of our thought, and it is not possible for any to escape him. Thou, then, if verily thou believest in him, shalt be made worthy of his mysteries; and he will magnify thee and enrich thee, and make thee to be an heir of his hingdom.

137 And Tertia having heard this returned home rejoicing, and found her husband awaiting her, not having dined, and when Misdaeus saw her he said: Whence is it that thine entering in to-day is more beautiful? and wherefore art thou come walking, which beseemeth not free-born women like thee? And Tertia saith unto him: I owe thee the greatest of thanks for that thou didst send me unto Mygdonia, for I went and heard of a new life, and I saw the new apostle of the God that giveth life unto them that believe on him and fulfil his commandments; I ought therefore myself to recompense thee for this favour and admonition with good advice; for thou shalt be a great king in heaven if thou obey me and fear the God that is preached by the strangrer, and keep thyself holy unto the living God. For this kingdom passeth away, and thy comfort will be turned into affliction: but go thou to that man, and believe him, and thou shalt live unto the end. And when Misdaeus heard these things of his wife, he smote his face with his hands and rent his clothes and said: May the soul of Charisius find no rest, for he hath hurt me to the soul; and may he have no hope, for he hath taken away my hope. And he went out greatly vexed.

138 And he found Charisius his friend in the market-place, and said unto him: Why hast thou cast me into hell to be another companion to thyself? why hast thou emptied and defrauded me to gain nought? why hast thou hurt me and profited thyself not at all? why hast thou slain me and thyself not lived? Why hast thou wronged me and thyself not got justice? why didst thou not suffer me to destroy that sorcerer before he corrupted my house with his wickedness? And he kept hold upon (was upbraiding, Syr.) Charisius. And Charisius saith: Why, what hath befallen thee? Misdaeus said: He hath bewitched Tertia. And they went both of them unto the house of Siphor the captain, and found Judas sitting and teaching. And all they that were there rose up before the king, but he arose not. And Misdaeus perceived that it was he, and took hold of the seat and overset it, and took up the seat with both his hands and smote his head so that he wounded it, and delivered him to his soldiers, saying: Take him away, and hale him with violence and not gently, that his shame may be manifest unto all men. And they haled him and took him to the place where Misdaeus judged, and he stood there, held of the soldiers of Misdaeus.

The Twelfth Act: Concerning Ouazanes (Iuzanes) the son of Misdaeus.

139 And Ouazanes (Iuzanes, P; Vizan, Syr.) the son of Misdaeus came unto the soldiers and said: Give me him that I may speak with him until the king cometh. And they gave him up, and he brought him in where the king gave judgement. And Iuzanes saith: Knowest thou not that I am the son of Misdaeus the king, and I have power to say unto the king what I will, and he will suffer thee to live? tell me then, who is thy God, and what power dost thou claim and glory in it? for if it be some power or art of magic, tell it me and teach me, and I will let thee go. Judas saith unto him: Thou art the son of Misdacus the king who is king for a time, but I am the servant of Jesus Christ the eternal king, and thou hast power to say to thy father to save whom thou wilt in the temporal life wherein men continue not, which thou and thy father grant, but I beseech my Lord and intercede for men, and he giveth them a new life which is altogether enduring. And thou boastest thyself of possessions and servants and robes and luxury and unclean chamberings, but I boast myself of poverty and philosophy and humility and lasting and prayer and the fellowship of the Holy Ghost and of my brethren that are worthy of God: and I boast myself of eternal life. And thou reliest on (hast taken refuge with) a man like unto thyself and not able to save his own soul from judgement and death, but I rely upon the living God, upon the saviour of kings and princes, who is the judge of all men. And ye indeed to-day perchance are, and to-morrow are no more, but I have taken refuge with him that abideth for ever and knoweth all our seasons and times. And if thou wilt become the servant of this God thou shalt soon do so; but show that thou wilt be a servant worthy of him hereby: first by holiness (purity), which is the head of all good things, and then by fellowship with this God whom I preach, and philosophy and simplicity and love and faith and in him, and unity of pure food (simplicity of pure i e, Syr.).

140 And the young man was persuaded by the Lord and sought occasion how he might let Judas escape: but while he thought thereon, the king came, and the soldiers took Judas and led him forth. And Iuzanes went forth with him and stood beside him. And when the king was set he bade Judas be brought in, with his hands bound behind him; and he was brought into the midst and stood there. And the king saith: Tell me who thou art and by what power thou doest these things. And Judas saith to him: I am a man like thee, and by the power of Jesus Christ I do these things. And Misdaeus saith: Tell me the truth before I destroy thee. And Judas saith: Thou hast no power against me, as thou supposest, and thou wilt not hurt me at all. And the king was wroth at his words, and commanded to heat iron plates and set him upon them barefoot; and as the soldiers took off his shoes he said: The wisdom of God is better than the wisdom of men. Thou Lord and King (do thou take counsel against them, Syr.) and let thy goodness resist his wrath. And they brought the plates which were like fire, and set the apostle upon them, and straightway water sprang up abundantly from the earth, so that the plates were swallowed up in it, and they that held him let him go and withdrew themselves.

141 And the king seeing the abundance of water said to Judas: Ask thy God that he deliver me from this death, that I perish not in the flood. And the apostle prayed and said: Thou that didst bind this element (nature) and gather it into one place and send it forth into divers lands; that didst bring disorder into order, that grantest mighty works and great wonders by the hands of Judas thy servant; that hast mercy on my soul, that I may always receive thy brightness; that givest wages unto them that have laboured; thou saviour of my soul, restoring it unto its own nature that it may have no fellowship with hurtful things; that hast always been the occasion of life: do thou restrain this element that it lift not up itself to destroy; for there are some of them that stand here who shall

believe on thee and live. And when he had prayed, the water was swallowed up by little and little, and the place became dry. And when Misdaeus saw it he commanded him to be taken to the prison: Until I shall consider how he must be used.

142 And as Judas was led away to the prison they all followed him, and Iuzanes the king's son walked at his right hand, and Siphor at the left. And he entered into the prison and sat down, and Iuzanes and Siphor, and he persuaded his wife and his daughter to sit down, for they also were come in to hear the word of life. For they knew that Misdaeus would slay him because of the excess of his anger. And Judas began to say: O liberator of my soul from the bondage of the many, because I gave myself to be sold ; behold, I rejoice and exult, knowing that the times are fulfilled for me to enter in and receive . Lo, I am to be set free from the cares that are on the earth; lo, I fulfil mine hope and receive truth; lo, I am set free from sorrow and put on joy alone; lo, I become careless and griefless and dwell in rest; lo, I am set free from bondage and am called unto liberty; lo, I have served times and seasons, and I am lifted up above times and seasons; lo, I receive my wages from my recompenser, who giveth without reckoning (number) because his wealth sufficeth for the gift; and I shall not put it on again; lo, I sleep and awake, and I shall no more go to sleep; lo, I die and live again, and I shall no more taste of death; lo, they rejoice and expect me, that I may come and be with their kindred and be set as a flower in their crown; lo, I reign in the kingdom whereon I set my hope, even from hence; lo, the rebellious fall before me, for I have escaped them; lo, (unto me) the peace hath come, whereunto all are gathered.

143 And as the apostle spake thus, all that were there hearkened, supposing that in that hour he would depart out of life. And again he said: Believe on the physician of all , both seen and unseen, and on the saviour of the souls that need help from him. This is the free-born of kings, this the physician of his creatures; this is he that was reproached of his own slaves; this is the Father of the height and the Lord of nature and the Judge (? Father of nature and Lord of the height and supreme Judge, Syr.): he came of the greatest, the only-begotten son of the deep; and he was called the son of (became visible through, Syr.) Mary the virgin, and was termed the son of Joseph the carpenter: he whose littleness (we beheld) with the eyes of our body, but his greatness we received by faith, and saw it in his works whose human body we felt also with our hands, and his aspect we saw transfigured (changed) with our eyes, but his heavenly semblance on the mount we were not able to see: he that made the rulers stumble and did violence unto death: he, the truth that lieth not, that at the last paid the tribute for himself and his disciples: whom the prince beholding feared and the powers that were with him were troubled; and the prince bare witness (asked him, Syr.) who he was and from whence, and knew not the truth, because he is alien from truth: he that having authority over the world, and the pleasures therein, and the possessions and the comfort, all these things and turneth away his subjects, that they should not use them.

144 And having fulfilled these sayings, he arose and prayed thus: our Father, which art in heaven: hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven so upon earth: and forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

My Lord and God, hope and confidence and teacher, thou hast taught me to pray thus, behold, I pray this prayer and fulfil thy commandment: be thou with me unto the end; thou art he that from childhood hast sown life in me and kept me from corruption; thou art he that hast brought me unto

the poverty of this world, and exhorted me unto the true riches; thou art he that hast made me known unto myself and showed me that I am thine; and I have kept myself pure from woman, that that which thou requirest be not found in defilement.

[At the words 'My Lord and God' begins the double text, represented on the one hand by the MS. U and on the other by the Paris MS. P, and three (partly four) others. These insert the prayer after ch. 167. Their text, I believe, may be the original Greek. I follow it here, repeating the first paragraph.]

(144) My Lord and God, my hope and my confidence and my teacher, that hast implanted courage in me, thou didst teach me to pray thus; behold, I pray thy prayer and bring thy will to fulfilment: be thou with me unto the end. Thou art he that from my youth up didst give me patience in temptation and me life and preserve me from corruption; thou art he that didst bring me into the poverty of this world and fill me with the true riches; thou art he that didst show me that I was thine: wherefore I was never joined unto a wife, that the temple worthy of thee might not be found in pollution.

145 My mouth sufficeth not to praise thee, neither am I able to conceive the care and providence (carefulness) which hath been about me from thee which thou hast had for me). For I desired to gain riches, but thou by a vision didst show me that they are full of loss and injury to them that gain them and I believed thy showing, and continued in the poverty of the world until thou, the true riches wert revealed unto me, who didst fill both me and the rest that were worthy of thee with thine own riches and set free thine own from care and anxiety. I have therefore fulfilled thy commandments, O Lord, and accomplished thy will, and become poor and needy and a stranger and a bondman and set at nought and a prisoner and hungry and thirsty and naked and unshod, and I have toiled for thy sake, that my confidence might not perish and my hope that is in thee might not be confounded and my much labour might not be in vain and my weariness not be counted for nought: let not my prayers and my continual fastings perish, and my great zeal toward thee; let not my seed of wheat be changed for tares out of thy land, Let not the enemy carry it away and mingle his own tares therewith; for thy land verily receiveth not his tares, neither indeed can they be laid up in thine houses.

146 I have planted thy vine in the earth, it hath sent down its roots into the depth and its growth is spread out in the height, and the fruits of it are stretched forth upon the earth, and they that are worthy of thee are made glad by them, whom also thou hast gained. The money which thou hast from me I laid down upon the table (bank); this, when thou requirest it, restore unto me with usury, as thou hast promised. With thy one mind have I traded and have made ten, thou hast added more to me beside that I had, as thou didst covenant. I have forgiven my debtor the mine, require thou it not at my hands. I was bidden to the supper and I came: and I refused the land and the yoke of oxen and the wife, that I might not for their sake be rejected; I was bidden to the wedding, and I put on white raiment, that I might be worthy of it and not be bound hand and foot and cast into the outer darkness. My lamp with its bright light expecteth the master coming from the marriage, that it may receive him, and I may not (? he may not) see it dimmed because the oil is spent. Mine eyes, O Christ, look upon thee, and mine heart exulteth with joy because I have fulfilled thy will and perfected thy commandments; that I may be likened unto that watchful and careful servant who in his eagerness neglecteth not to keep vigil (other MSS.: I have not slumbered idly in keeping thy commandments: in the first sleep and at midnight and at cockcrow, that mine eyes may behold

thee, &c.). All the night have I laboured to keep mine house from robbers, lest it be broken through.

147 My loins have I girt close with truth and bound my shoes on my feet, that I may never see them gaping: mine hands have I put unto the yoked plough and have not turned away backward, lest my furrows go crooked. The plough-land is become white and the harvest is come, that I may receive my wages. My garment that groweth old I have worn out, and the labour that hath brought me unto rest have I accomplished. I have kept the first watch and the second and the third, that I may behold thy face and adore thine holy brightness. I have rooted out the worst (pulled down my barns, Syr.) and left them desolate upon earth, that I may be filled full from thy treasures (Gr. MSS. add: all my substance have I sold, that I may gain thee the pearl). The moist spring that was in me have I dried up, that I may live and rest beside thine inexhaustible spring (al. and Syr.: rest beside thy living spring). The captive whom thou didst commit to me I have slain, that he which is set free in me may not fall from his confidence. Him that was inward have I made outward and the outward , and all thy fullness hath been fulfilled in me. I have not returned unto the things that are behind, but have gone forward unto the things that are before, that I become not a reproach. The dead man have I quickened, and the living one have I overcome, and that which was lacking have I filled up (Syr. Wright, not the older one, inserts negatives, ' not quickened ', &c.), that I may receive the crown of victory, and the power of Christ may be accomplished in me. I have received reproach upon earth, but give thou me the return and the recompense in the heavens. (U omits practically all this chapter.)

148 Let not the powers and the officers perceive me, and let them not have any thought concerning me; let not the publicans and exactors ply their calling upon me; let not the weak and the evil cry out against me that am valiant and humble, and when I am borne upward let them not rise up to stand before me, by thy power, O Jesu, which surroundeth me as a crown: for they do flee and hide themselves, they cannot look on thee: but (for) suddenly do they fall upon them that are subject to them, and the portion of tile sons of the evil one doth itself cry out and convict them; and it is not hid from them, nor their nature is made known: the children of the evil one are separated off. Do thou then grant me, Lord, that I may pass by in quietness and joy and peace, and pass over and stand before the judge, and let not the devil (or slanderer) look upon me; let his eyes be blinded by thy light which thou hast made to dwell in me, close thou up (muzzle) his mouth: for he hath found nought against me.

[We revert to U.]

149 And he said again unto them that were about him: believe in the Saviour of them that have laboured in his service: for my soul already flourisheth because my time is near to receive him; for he being beautiful draweth me on always to speak concerning his beauty, what it is though I be not able and suffice not to speak it worthily: thou that art the light (feeder, Syr.) of my poverty and the supplier of my defects and nurturer of my need: be thou with me until I come and receive thee for evermore.

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Acts of Thomas 5th of 5

The Thirteenth Act: Wherein Iuzanes receiveth baptism with the rest.

150 And Iuzanes the youth besought the apostle, saying: I pray thee, O man, apostle of God, suffer me to go, and I will persuade the gaoler to permit thee to come home with me, that by thee I may receive the seal, and become thy minister and a keeper of the commandments of the God whom thou preachest. For indeed, formerly I walked in those things which thou teachest, until my father compelled me and joined me unto a wife by name Mnesara; for I am in my one-and-twentieth year, and have now been seven years married, and before I was joined in marriage I knew no other woman, wherefore also I was accounted useless of my father, nor have I ever had son or daughter of this wife and also my wife herself hath lived with me in chastity all this time, and to-day, if she had been in health, and had listened to thee, I know well that both I should have been at rest and she would have received eternal life; but she is in peril and afflicted with much illness; I will therefore persuade the keeper that he promise to come with me, for I live by myself: and thou shalt also heal that unhappy one. And Judas the apostle of the Most High, hearing this, said to Iuzanes: If thou believest, thou shalt see the marvels of God, and how he sayeth his servants.

151 And as they spake thus together, Tertia and Mvgdonia and Narcia stood at the door of the prison, and they gave the gaoler 363 staters of silver and entered in to Judas; and found Iuzanes and Siphor and his wife and daughter, and all the prisoners sitting and hearing the word. And when they stood by him he said to them: Who hath suffered you to come unto us? and who opened unto you the sealed door that ye came forth? Tertia saith unto him: Didst not thou open the door for us and tell us to come into the prison that we might take our brethren that were there, and then should the Lord show forth his glory in us? And when we came near the door, I know not how, thou wast parted from us and hid thyself and camest hither before us where also we heard the noise of the door, when thou didst shut us out. We gave money therefore to the keepers and came in and lo, we are here praying thee that we may persuade thee and let thee escape until the king's wrath against thee shall cease. Unto whom Judas said: Tell us first of all how ye were shut up.

152 And she saith to him: Thou wast with us, and didst never leave us for one hour, and askest thou how we were shut up? but if thou desirest to hear, hear. The king Misdaeus sent for me and said unto me: Not yet hath that sorcercr prevailed over thee, for, as I hear, he bewitcheth men with oil and water and bread, and hath not yet bewitched thee; but obey thou me, for if not, I will imprison thee and wear thee out, and him I will destroy; for I know that if he hath not yet given thee oil and water and bread, he hath not prevailed to get power over thee. And I said unto him: Over my body thou hast authority, and do thou all that thou wilt; but my soul I will not let perish with thee. And hearing that he shut me up in a chamber (beneath his dining-hall, Syr.): and Charisius brought Mygdonia and shut her up with me: and thou broughtest us out and didst bring us even hither; but give thou us the seal quickly, that the hope of Misdacus who counselleth thus may be

cut off.

153 And when the apostle heard this, he said: Glory be to thee, O Jesu of many forms, glory to thee that appearest in the guise of our poor manhood: glory to thee that encouragest us and makest us strong and givest grace and consolest and standest by us in all perils, and strengthenest our weakness. And as he thus spake, the gaoler came and said: Put out the lamps, lest any accuse you unto the king. And then they extinguished the lamps, and turned to sleep; but the apostle spake unto the Lord: It is the time now, O Jesu, for thee to make haste; for, lo the children of darkness sit (make us to sit, Syr.) in their own darkness, do thou therefore enlighten us with the light of thy nature. And on a sudden the whole prison was light as the day: and while all they that were in the prison slept a deep sleep, they only that had believed in the Lord continued waking.

154 Judas therefore saith to Iuzanes: Go thou before and make ready the things for our need. Iuzanes therefore saith: And who will open me the doors of the prison? for the gaolers shut them and are gone to sleep. And Judas saith: Believe in Jesus, and thou shalt find the doors open. And when he went forth and departed from them, all the rest followed after him. And as Iuzanes was gone on before, Mnesara his wife met him coming unto the prison. And she knew him and said: My brother Iuzanes, is it thou? and he saith, Yea, and art thou Mnesara? and she saith Yea. Iuzanes said unto her; Whither walkest thou, especially at so untimely an hour? and how wast thou able to rise up? And she said: This youth laid his hand on me and raised me up, and in a dream I say that I should go where the stranger sitteth, and become perfectly whole. Iuzanes saith to her: What youth is with thee? And she said: Seest thou not him that is on my right hand, leading me by the hand?

155 And while they spake together thus, Judas, with Siphor and his wife and daughter and Tertia and Mygdonia and Narcia came unto Iuzanes' house. And Mnesara the wife of Iuzanes seeing him did reverence and said: Art thou come that sayedst us from the sore disease? thou art he whom I saw in the night delivering unto me this youth to bring me to the prison. But thy goodness suffered me not to grow weary, but thou thyself art come unto me. And so saying she turned about and saw the youth no more; and finding him not, she saith to the apostle: I am not able to walk alone: for the youth whom thou gavest me is not here. And Judas said: Jesus will henceforth lead thee. And thereafter she came running unto him. And when they entered into the house of Iuzanes the son of Misdaeus the king though it was yet night, a great light shined and was shed about them.

156 And then Judas began to pray and to speak thus: O companion and defender (ally) and hope of the weak and confidence of the poor: refuge and lodging of the weary: voice that came forth of the height (sleep, Gr.): comforter dwelling in the midst: port and harbour of them that pass through the regions of the rulers: physician that healest without payment: who among men wast crucified for many: who didst go down into hell with great might: the sight of whom the princes of death endured not; and thou camest up with great glory, and gathering all them that fled unto thee didst prepare a way, and in thy footsteps all they journeyed whom thou didst redeem; and thou broughtest them into thine own fold and didst join them with thy sheep: son of mercy, the son that for love of man wast sent unto us from the perfect country (fatherland) that is above, the Lord of all possessions (undefiled possessions, Syr.): that servest thy servants that they may live: that fillest creation with thine own riches: the poor, that wast in need and didst hunger forty days: that

satisfiest thirsty souls with thine own good things; be thou with Iuzanes the son of Misdaeus and with Tertia and Mnesara, and gather them into thy fold and mingle them with thy number; Be unto them a guide in the land of error: be unto them a physician in the land of sickness: be unto them a rest in the land of the weary: sanctify them in a polluted land: be their physician both of bodies and souls: make them holy temples of thee, and let thine holy spirit dwell in them.

157 Having thus prayed over them, the apostle said unto Mygdonia: Unclothe thy sisters. And she took off their clothes and girded them with girdles and brought them: but Iuzanes had first gone before, and they came after him; and the apostle took oil in a cup of silver and spake thus over it: Fruit more beautiful than all other fruits, unto which none other whatsoever may be compared: altogether merciful: fervent with the force of the word: power of the tree which men putting upon them overcome their adversaries: crowner of the conquerors: help (symbol) and joy of the sick: that didst announce unto men their salvation that showest light to them that are in darkness; whose leaf is bitter, but in thy most sweet fruit thou art fair, that art rough to the sight but soft to the taste; seeming to be weak, but in the greatness of thy strength able to bear the power that beholdeth all things. Having thus said [a corrupt word follows]: Jesu: let his victorious might come and be established in this oil, like as it was established in the tree (wood) that was its kin, even his might at that time, whereof they that crucified thee could not endure the word: let the gift also come whereby breathing upon his (thine) enemies thou didst cause them to go backward and fall headlong and let it rest on this oil, whereupon we invoke thine holy name. And having thus said, he poured it first upon the head of Iuzanes and then upon the women's heads, saying: In thy name, O Jesu Christ, let it be unto these souls for remission of sins and for turning back of the adversary and for salvation of their souls. And he commanded Mygdonia to anoint them but he himself anointed Iuzanes. And having anointed them he led them down into the water in the name of the Father and the Son and the Holy Ghost.

158 And when they were come up, he took bread and a cup, and blessed it and said: Thine holy body w}lich was crucified for us do we eat, and thy blood that was shed for us unto salvation do we drink; let therefore thy body be unto us salvation and thy blood for remission of sins. And for the gall which thou didst drink for our sakes let the gall of the devil be removed from us: and for the vinegar which thou hast drunk for us, let our weakness be made strong: and for the spitting which thou didst receive for us, let us receive the dew of thy goodness: and by (or for) the reed wherewith they smote thee for us, let us receive the perfect house: and whereas thou receivedst a crown of thorns for our sake, let us that have loved thee put on a crown that fadeth not away; and for the linen cloth wherein thou wast Wrapped, let us also be girt about with thy power that is not vanquished and for the new tomb and the burial let us receive renewing of soul and body: and for that thou didst rise up and revive, let us revive and live and stand before thee in righteous judgement. And he brake and gave the eucharist unto Iuzanes and Tertia and Mnesara and the wife and daughter of Siphor and said: Let this eucharist be unto you for salvation and joy and health of your souls. And they said: Amen. And a voice was heard, saying: Amen: fear ye not, but only believe.

[THE MARTYRDOM Here we revert to the text of P and its companions.]

159 And after these things Judas departed to be imprisoned.

And Tertia with Mygdonia and Narcia also went to be imprisoned. And the apostle Thomas said unto them -the multitude of them that had believed being present: Daughters and sisters and fellow-servants which have believed in my Lord and God, ministers of my Jesus, hearken to me this day: for I do deliver my word unto you, and I shall no more speak with you in this flesh nor in this world; for I go up unto my Lord and God Jesus Christ, unto him that sold me, unto that Lord that humbled himself even unto me the little, and brought me up unto eternal greatness, that vouchsafed to me to become his servant in truth and steadfastness: unto him do I depart, knowing that the time is fulfilled, and the day appointed hath drawn near for me to go and receive my recompense from my Lord and God: for my recompenser is righteous, who knoweth me, how I ought to receive my reward; for he is not grudging nor envious, but is rich in his gifts, he is not a lover of craft (OT sparing) in that he giveth, for he hath confidence in his possessions which cannot fail.

160 I am not Jesus, but I am his servant: I am not Christ, but I am his minister; I am not the Son of God, but I pray to become worthy of God. Continue ye in the faith of Christ: continue in the hope of the Son of God: faint not at affliction, neither be divided in mind if ye see me mocked or that I am shut up in prison ; for I do accomplish his will. For if I had willed not to die, I know in Christ that I am able thereto: but this which is called death, is not death, but a setting free from the body; wherefore I receive gladly this setting free from the body, that I may depart and see him that is beautiful and full of mercy, him that is to be loved: for I have endured much toil in his service, and have laboured for his grace that is come upon me, which departeth not from me. Let not Satan, then, enter you by stealth and catch away your thoughts: let there be in you no place for him: for he is mighty whom ye have received. Look for the coming of Christ, for he shall come and receive you, and this is he whom ye shall see when he cometh.

161 When the apostle had ended these sayings, they went into the house, and the apostle Thomas said: Saviour that didst suffer many things for us, let these doors be as they were and let seals be set on them. And he left them and went to be imprisoned: and they wept and were in heaviness, for they knew that Misdaeus would slay him (not knowing that, M. would release him, P.).

162 And the apostle found the keepers wrangling and saying: Wherein have we sinned against this wizard? for by his art magic he hath opened the doors and would have had all the prisoners escape: but let us go and report it unto the king, and tell him concerning his wife and his son. And as they disputed thus, Thomas held his peace. They rose up early, therefore, and went unto the king and said unto him: Our lord and king, do thou take away that sorcerer and cause him to be shut up elsewhere, for we are not able to keep him; for except thy good fortune had kept the prison, all the condemned persons would have escaped for now this second time have we found the doors open: and also thy wife, O king, and thy son and the rest depart not from him. And the king, hearing that, went, and found the seals that were set on the doors whole; and he took note of the doors also, and said to the keepers: Wherefore lie ye? for the seals are whole. How said ye that Tertia and Mygdonia come unto him into the prison? And the keepers said: We have told thee the truth.

163 And Misdaeus went to the prison and took his seat, and sent for the apostle Thomas and stripped him (and girded him with a girdle) and set him before him and saith unto him: Art thou

bond or free? Thomas said: I am the bondsman of one only, over whom thou hast no authority. And Misdaeus saith to him: How didst thou run away and come into this country? And Thomas said: I was sold hither by my master, that I might save many, and by thy hands depart out of this world. And Misdaeus said: Who is thy lord? and what is his name? and of what country is he? And Thomas said: My Lord is thy master and he is Lord of heaven and earth. And Misdaeus saith: What is his name? Thomas saith: Thou canst not hear his true name at this time: but the name that was given unto him is Jesus Christ. And Misdaeus saith unto him: I have not made haste to destroy thee, but have had long patience with thee: but thou hast added unto thine evil deeds, and thy sorceries are dispersed abroad and heard of throughout all the country: but this I do that thy sorceries may depart with thee, and our land be cleansed from them. Thomas saith unto him; These sorceries depart with me when I set forth hence, and know thou this that I shall never forsake them that are here.

164 When the apostle had said these things, Misdaeus considered how he should put him to death; for he was afraid because of the much people that were subject unto him, for many also of the nobles and of them that were in authority believed on him. He took him therefore and went forth out of the city; and armed soldiers also went with him. And the people supposed that the king desired to learn somewhat of him, and they stood still and gave heed. And when they had walked one mile, he delivered him unto four soldiers and an officer, and commanded them to take him into the mountain and there pierce him with spears and put an end to him, and return again to the city. And saying thus unto the soldiers, he himself also returned unto the city.

165 But the men ran after Thomas, desiring to deliver him from death. And two soldiers went at the right hand of the apostle and two on his left, holding spears, and the officer held his hand and supported him. And the apostle Thomas said: O the hidden mysteries which even until our departure are accomplished in us! O riches of his glory, who will not suffer us to be swallowed up in this passion of the body! Four are they that cast me down, for of four am I made; and one is he that draweth me, for of one I am, and unto him I go. And this I now understand, that my Lord and God Jesus Christ being of one was pierced by one, but I, which am of four, am pierced by four.

166 And being come up into the mountain unto the place where he was to be slain, he said unto them that held him, and to the rest: Brethren, hearken unto me now at the last; for I am come to my departure out of the body. Let not then the eyes of your heart be blinded, nor your ears be made deaf. Believe on the God whom I preach, and be not guides unto yourselves in the hardness of your heart, but walk in all your liberty, and in the glory that is toward men, and the life that is toward God.

167 And he said unto Iuzanes: Thou son (to the son, P) of the (earthly) king Misdaeus and minister (to the minister) of our Lord Jesus Christ: give unto the servants of Misdaeus their price that they may suffer me to go and pray. And Iuzanes persuaded the soldiers to let him pray. And the blessed Thomas went to pray, and kneeled down, and rose up and stretched forth his hands unto heaven, and spake thus:

[Here P and the rest give - rightly - the prayer of cc. 144-8. U and its companions give the following: He turned to his prayer; and it was this: My Lord and my God, and hope and redeemer and leader and guide in all countries, be thou with all them that serve thee, and guide me this day as I come unto thee. Let not any take my soul which I have committed unto thee: let not the

publicans see me, and let not the exactors accuse me falsely (play the sycophant with me). Let not the serpent see me, and let not the children of the dragon hiss at me. Behold, Lord, I have accomplished thy work and perfected thy commandment. I have become a bondman; therefore to-day do I receive freedom. Do thou therefore give me this and perfect me: and this I say, not for that I doubt, but that they may hear for whom it is needful to hear.]

168 And when he had thus prayed he said unto the soldiers: Come hither and accomplish the commandments of him that sent you. And the four came and pierced him with their spears, and he fell down and died.

And all the brethren wept; and they brought beautiful robes and much and fair linen, and buried him in a royal sepulchre wherein the former (first) kings were laid.

169 But Siphor and Iuzanes would not go down to the city, but continued sitting by him all the day. And the apostle Thomas appeared unto them and said: Why sit ye here and keep watch over me? I am not here, but I have gone up and received all that I was promised. But rise up and go down hence; for after a little time ye also shall be gathered unto me.

But Misdaeus and Charisius took away Mygdonia and Tertia and afflicted them sorely: howbeit they consented not unto their will. And the apostle appeared unto them and said: Be not deceived: Jesus the holy, the living one, shall quickly send help unto you. And Misdaeus and Charisius, when they perceived that Mygdonia and Tertia obeyed them not, suffered them to live according to their own desire.

And the brethren gathered together and rejoiced in the grace of the Holy Ghost: now the apostle Thomas when he departed out of the world made Siphor a presbyter and Iuzanes a deacon, when he went up into the mountain to die. And the Lord wrought with them, and many were added unto the faith.

170 Now it came to pass after a long time that one of the children of Misdaeus the king was smitten by a devil, and no man could cure him, for the devil was exceeding fierce. And Misdaeus the king took thought and sad: I will go and open the sepulchre, and take a bone of the apostle of God and hang it upon my son and he shall be healed. But while Misdaeus thought upon this, the apostle Thomas appeared to him and said unto him: Thou believedst not on a living man, and wilt thou believe on the dead? yet fear not, for my Lord Jesus Christ hath compassion on thee and pitieth thee of his goodness.

And he went and opened the sepulchre, but found not the apostle there, for one of the brethren had stolen him away and taken him unto Mesopotamia; but from that place where the bones of the apostle had lain Misdaeus took dust and put it about his son's neck, saying: I believe on thee, Jesu Christ, now that he hath left me which troubleth men and opposeth them lest they should see thee. And when he had hung it upon his son, the lad became whole.

Misdaeus the king therefore was also gathered among the brethren, and bowed his head under the hands of Siphor the priest; and Siphor said unto the brethren: Pray ye for Misdaeus the king, that he may obtain mercy of Jesus Christ, and that he may no more remember evil against him. They all therefore, with one accord rejoicing, made prayer for him; and the Lord that loveth men, the King of Kings and Lord of lords, granted Misdaeus also to have hope in him; and he was

gathered with the multitude of them that had believed in Christ, glorifying the Father and the Son and the Holy Ghost, whose is power and adoration, now and for ever and world without end. Amen.

[U (and Syr.) ends: The acts of Judas Thomas the apostle are completed, which he did in India, fulfilling the commandment of him that sent him. Unto whom be glory, world without end. Amen.]

■

Chapter 40

The Apocalypse of Moses

THE APOCALYPSE OF MOSES

From-The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles

Oxford: The Clarendon Press, 1913 i 1 This is the story of Adam and Eve after they had gone out of Paradise. And Adam knew his wife

2 Eve and went upwards to the sun-rising and abode there eighteen years and two months. And

3 Eve conceived and bare two sons; Adiaphotos, who is called Cain and Amilabes who is called Abel.

ii 1 And after this, Adam and Eve were with one another and while they were sleeping, Eve said to Adam her lord: 'My lord, Adam, behold,

2 I have seen in a dream this night the blood of my son Amilabes who is styled Abel being poured into the mouth of Cain his brother and he went on drinking it without pity. But he begged him to leave him a little of it. Yet he hearkened

3 not to him, but gulped down the whole; nor did it stay in his stomach, but came out of his mouth. And Adam said, 'Let us arise and go

4 and see what has happened to them. (I fear) lest the adversary may be assailing them somewhere.'

iii 1 And they both went and found Abel murdered. I by the hand of Cain his brother. And God

2 saith to Michael the archangel: 'Say to Adam: " Reveal not the secret that thou knowest to Cain thy son, for he is a son of wrath. But grieve not, for I will give thee another son in his stead; he shall show (to thee) all that thou shalt do. Do thou tell him nothing.'" Thus spake the archangel

3 to Adam. But he kept the word in his heart, and with him also Eve, though they grieved concerning Abel their son.

iv 1 And after this, Adam knew Eve his wife, and she conceived and bare Seth.

And Adam said to Eve: 'See! we have

2 begotten a son in place of Abel, whom Cain slew, let us give glory and sacrifice to God.'

v 1 And Adam begat thirty sons and thirty daughters and Adam lived nine hundred and thirty years; and he fell sick and cried with a loud

2 voice and said, 'Let all my sons come to me that I may see them before I die.'

3 And all assembled, for the earth was divided into three parts. And Seth his son said to him:

4 'Father Adam, what is thy complaint?'

5 And he saith, 'MY children, I am crushed by the burden of trouble.' And they say to him, 'What is trouble?'

vi 1 And Seth answered and said to him: 'Hast thou called to mind, father, the fruit of paradise of which thou usedst to eat, and hast been grieved in yearning for it?'

'If this be so, tell me, (and) I will go and

2 bring thee fruit from paradise. For I will set dung upon my head and will weep and pray that the Lord will hearken to me and send his angel (and bring me a plant from paradise), and I will bring it thee that thy trouble may cease from thee.'

Adam saith to him: 'Nay, my son Seth, but

3 I have (much) sickness and trouble!' Seth saith to him: 'And how hath this come upon thee?'

vii 1 And Adam said to him: 'When God made us, me and your mother, through whom also I die, He gave us power to eat of every tree which is in paradise, but, concerning that one only, He charged us not to eat of it, and through this one we are to die. And the hour drew nigh for the angels

2 who were guarding your mother to go up and worship the Lord, and I was far from her, and the enemy knew that she was alone and gave to her, and she ate of the tree of which she had been told not to eat.

3 Then she gave also to me to eat.

viii 1 'And God was wroth with us, and the Lord came into paradise and called me in a terrible voice and said: "Adam, where art thou? And why hidest thou from my face? Shall the house be able to hide itself from its builder?" And he saith to me: "Since thou hast abandoned my covenant, I have brought upon thy body seventy-two strokes; the trouble of the first stroke is a pain of the eyes, the second stroke an affection of the hearing, and likewise in turn all the strokes shall befall thee."'

ix 1 As he said this to his sons, Adam groaned sore and said: 'What shall I do? I am in great distress.'

And Eve wept and said: 'My lord

2 Adam, rise up and give me half of thy trouble and I will endure it; for it is on my account that this hath happened to thee, on my account thou art beset with toils and troubles.' But Adam

3 said to Eve, 'Arise and go with my son Seth near to paradise, and put earth upon your heads and weep and pray God to have mercy upon me and send his angel to paradise, and give me of the tree out of which the oil floweth, and bring it me, and I shall anoint myself and shall have rest from my complaint.'

x 1 Then Seth and Eve went towards paradise, and Eve saw her son, and a wild beast assailing him, and Eve wept and said: 'Woe is me; if

2 I come to the day of the Resurrection, all those who have sinned will curse me saying: Eve hath not kept the commandment of God.' And she

3 spake to the beast: 'Thou wicked beast, fearest thou not to fight with the image of God? How was thy mouth opened? How were thy teeth made strong? How didst thou not call to mind thy subjection? For long ago wast thou made subject to the image of God.' Then the beast

4 cried out and said:

xi 1 'It is not our concern, Eve, thy greed and thy wailing, but thine own; for (it is) from thee that the rule of the beasts hath arisen. How was thy

2 mouth opened to eat of the tree concerning which God enjoined thee not to eat of it? On this account, our nature also hath been transformed. Now therefore thou canst not endure it,

3 if I begin to reprove thee.'

xii 1 Then Seth speaketh to the beast, 'Close thy mouth and be silent and stand off from the image of God until the day of Judgment.' Then saith

2 the beast to Seth: 'Behold, I stand off from the image of God.' And he went to his lair.

xiii 1 And Seth went with Eve near paradise, and I they wept there, and prayed God to send his angel and give them the oil of mercy.

And God

2 sent the archangel Michael and he spake to Seth: 'Seth, man of God, weary not thyself with prayers and entreaties concerning the tree which floweth with oil to anoint thy father Adam. For it shall not be thine now, but in the end of the times.

3 Then shall all flesh be raised up from Adam till that great day,-all that shall be of the holy people. Then shall the delights of paradise be given to them and God shall be in their midst. And they shall no longer sin before his face, for the evil heart shall be taken from them and there shall be given them a heart understanding the good and to serve God only.

But do thou go back to thy father. For the

6 term of his life hath been fulfilled and he will live three days from to-day and will die. But when his soul is departing, thou shalt behold the awful (scene of) his passing.'

xiv 1 Thus spake the angel and departed from them. And Seth and Eve came to the hut where Adam was laid. And Adam saith to Eve: 'Eve, what

2 hast thou wrought in us? Thou hast brought upon us great wrath which is death, [lording it over all our race].' And he saith to her, 'Call all

3 our children and our children's children and tell them the manner of our transgression.'

xv 1 Then saith Eve to them: 'Hear all my children and children's children and I will relate to you

2 how the enemy deceived us. It befell that we were guarding paradise, each of us the portion

3 allotted to us from God. Now I guarded in my lot, the west and the south. But the devil went to Adam's lot, where the male creatures were. [For God divided the creatures; all the males he gave to your father and all the females he gave to me.]

xvi 1 And the devil spake to the serpent saying, Rise up, come to me and I will tell thee a word

2 whereby thou mayst have profit." And he arose and came to him. And the devil saith to him:

3 "I hear that thou art wiser than all the beasts, and I have come to counsel thee. Why dost thou eat of Adam's tares and not of paradise? Rise up and we will cause him to be cast out of paradise, even

4 as we were cast out through him." The serpent saith to him, "I fear lest the Lord be wroth with

5 me." The devil saith to him: "Fear not, only be my vessel and I will speak through thy mouth words to deceive him."

xvii 1 And instantly he hung himself from the wall of paradise, and when the angels ascended to

2 worship God, then Satan appeared in the form of an angel and sang hymns like the angels. And I bent over the wall and saw him, like an angel. But he saith to me: "Art thou Eve?" And I said

3 to him, "I am." 'What art thou doing in paradise?" And I said to him, "God set us to guard and

4 to eat of it." The devil answered through the mouth of the serpent: 'Ye do well but ye do not eat

5 of every plant." And I said: "Yea, we eat of all. save one only, which is in the midst of paradise, concerning which, God charged us not to eat of it: for, He said to us, on the day on which ye eat of it, ye shall die the death."

xviii 1 Then the serpent saith to me, "May God live! but I am grieved on your account, for I would not have you ignorant. But arise, (come) hither, hearken to me and eat and mind the value of that tree."

2,3 But I said to him, " I fear lest God be wroth with me as he told us." And he saith to me: "Fear not, for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good and evil.

4 But God perceived this that ye would be like Him, so he envied you and said, Ye shall not eat of

5,6 it. Nay, do thou give heed to the plant and thou wilt see its great glory." Yet I feared to take of the fruit. And he saith to me: "Come hither, and I will give it thee. Follow me."

xix 1 And I opened to him and he walked a little way, then turned and said to me: "I have changed my

2 mind and I will not give thee to eat until thou swear to me to give also to thy husband." (And) I said. "What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the

3 Master, and by the Cherubim and the Tree of Life! I will give also to my husband to eat." And when he had received the oath from me, he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth

and I took of the fruit and I ate.

xx 1 And in that very hour my eyes were opened, and forthwith I knew that I was bare of the righteousness

2 with which I had been clothed (upon), and I wept and said to him: "Why hast thou

3 done this to me in that thou hast deprived me of the glory with which I was clothed?" But I wept also about the oath, which I had sworn. But he descended from the tree and vanished.

4 And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none, for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig tree

5 only. But I took leaves from it and made for myself a girdle and it was from the very same plant of which I had eaten.

xxi 1 And I cried out in that very hour, 'Adam, Adam, where art thou? Rise up, come to me and

2 I will show thee a great secret." But when your father came, I spake to him words of transgression

3 [which have brought us down from our great glory]. For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said, "Come hither, my lord Adam, hearken to me and eat of the fruit of the tree of which God told us not to eat of it, and thou shalt be as

4 a God." And your father answered and said, "I fear lest God be wroth with me." And I said to

5 him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil." And speedily I persuaded him, and he ate and straightway his eyes were opened and he too knew his nakedness.

6 And to me he saith, "O wicked woman! what have I done to thee that thou hast deprived me of the glory of God?"

xxii 1 And in that same hour, we heard the archangel Michael blowing with his trumpet and calling to

2 the angels and saying: "Thus saith the Lord, Come with me to Paradise and hear the judgement with which I shall judge Adam."

3 And when God appeared in paradise, mounted on the chariot of his cherubim with the angels proceeding before him and singing hymns of praises, all the plants of paradise, both of your father's lot

4 and mine, broke out into flowers. And the throne of God was fixed where the Tree of Life was.

xxiii 1 And God called Adam saying, "Adam, where art thou? Can the house be hidden from the presence

2 of its builder? "Then your father answered; "It is not because we think not to be found by thee, Lord, that we hide, but I was afraid, because I am naked, and I was ashamed before thy might,

3 (my) Master." God saith to him, "Who showed thee that thou art naked, unless thou hast forsaken my

4 commandment, which I delivered thee to keep (it)." Then Adam called to mind the word which I spake to him, (saying) "I will make thee secure before God"; and he turned and said to me: "Why hast thou done this?" And I said, "The serpent deceived me."

xxiv 1 God saith to Adam: 'Since thou hast disregarded my commandment and hast hearkened to thy wife, cursed is the earth in thy labours. Thou shalt work it and it shall not give its strength: thorns and thistles shall spring up for thee, and in the sweat of thy face shalt thou eat thy bread. [Thou shalt be in manifold toils; thou shalt be crushed by bitterness, but of sweetness shalt thou not taste.]

3 Weary shalt thou be and shalt not rest; by heat shalt thou be tired, by cold shalt thou be straitened: abundantly shalt thou busy thyself, but thou shalt not be rich; and thou shalt grow fat, but come to no end.

4 The beasts, over whom thou didst rule, shall rise up in rebellion against thee, for thou hast not kept my commandment."

xxv 1 And the Lord turned to me and said: "Since thou hast hearkened to the serpent, and turned

2 a deaf ear to my commandment, thou shalt be in throes of travail and intolerable agonies; thou shalt bear children in much trembling and in one hour thou shalt come to the birth, and lose thy

3 life, from thy sore trouble and anguish. But thou shalt confess and say: 'Lord, Lord, save me, and

4 I will turn no more to the sin of the flesh.' And on this account, from thine own words I will judge thee, by reason of the enmity which the enemy has planted in thee."

xxvi 1 But he turned to the serpent [in great wrath] and said: "Since thou hast done this, and become a thankless vessel until thou hast deceived the innocent hearts, accursed art thou among all beasts.

2 Thou shalt be deprived of the victual of which thou didst eat and shalt feed on dust all the days of

3 thy life: on thy breast and thy belly shalt thou walk and be robbed of hands and feet. There shall not be left thee ear nor wing, nor one limb of all that with which thou didst ensnare them in

4 thy malice and causedst them to be cast out of paradise; and I will put enmity between thee and his seed: he shall bruise thy head and thou shalt bruise his heel until the day of Judgement." xxvii 1,2 Thus he spake and bade the angels have us cast out of paradise: and as we were being driven out amid our loud lamentations, your father Adam besought the angels and said: "Leave me a little (space) that I may entreat the Lord that he have compassion on me and pity me, for I only

3 have sinned." And they left off driving him and Adam cried aloud and wept saying: "Pardon me O Lord, my deed." Then the Lord saith to the angels, "Why have ye ceased from driving Adam from paradise? Why do ye not cast him out? Is it I who have done wrong? Or is my judgement

5 badly judged?" Then the angels fell down on the ground and worshipped the Lord saying, "Thou art just, O Lord, and thou judgest righteous judgement."

xxviii 1 But the Lord turned to Adam and said: 'I will not suffer thee henceforward to be in paradise."

2 And Adam answered and said, " Grant me, O Lord, of the Tree of Life that I may eat of it, before

3 I be cast out." Then the Lord spake to Adam, "Thou shalt not take of it now, for I have commanded the cherubim with the flaming sword that turneth (every way) to guard it from thee that

4 thou taste not of it; but thou hast the war which the adversary hath put into thee, yet when thou art gone out of paradise, if thou shouldst keep thyself from all evil, as one about to die, when again the Resurrection hath come to pass, I will raise thee up and then there shall be given to thee the Tree of Life."

xxix 1,2 Thus spake the Lord and ordered us to be cast out of paradise. But your father Adam wept before the angels opposite paradise and the angels say to him: "What wouldst thou have us to do,

3 Adam? "And your father saith to them, "Behold, ye cast me out. I pray you, allow me to take away fragrant herbs from paradise, so that I may offer an offering to God after I have gone out of paradise that he hear me." And the angels approached God and said: "JA'EL, Eternal King, command, my Lord, that there be given to Adam incense of sweet odour from paradise and seeds

5 for his food." And God bade Adam go in and take sweet spices and fragrant herbs from paradise

6 and seeds for his food. And the angels let him go and he took four kinds: crocus and nard and calamus and cinnamon and the other seeds for his food: and, after taking these, he went out of

7 paradise. And we were on the earth.

xxx 1 Now then, my children, I have shown you the way in which we were deceived; and do ye guard yourselves from transgressing against the good.'

xxxi 1 And when Eve had said this in the midst of her sons, while Adam was lying ill and bound to die

2 after a single day from the sickness which had fastened upon him, she saith to him: 'How is it that

3 thou diest and I live or how long have I to live after thou art dead? Tell me.' And Adam saith to her: 'Reck not of this, for thou tarriest not after me, but even both of us are to die together. And she shall lie in my place. But when I die, anoint me and let no man touch me till the

4 angel of the Lord shall speak somewhat concerning me. For God will not forget me, but will seek His own creature; and now arise rather and pray to God till I give up my spirit into His hands who gave it me. For we know not how we are to meet our Maker, whether He be wroth with us, or be merciful and intend to pity and receive us.'

xxxii 1,2 And Eve rose up and went outside and fell on the ground and began to say: I have sinned, O God, I have sinned, O God of All, I have sinned against Thee. I have sinned against the elect angels. I have sinned against the Cherubim. I have sinned against Thy fearful and unshakable Throne. I have sinned before Thee and all sin hath begun through my doing in the

creation.'

3 Even thus prayed Eve on her knees; (and) behold, the angel of humanity came to her, and raised

4 her up and said: 'Rise up, Eve, (from thy penitence), for behold, Adam thy husband hath gone out of his body. Rise up and behold his spirit borne aloft to his Maker.'

xxxiii 1 And Eve rose up and wiped off her tears with her hand, and the angel saith to her, ' Lift Up thyself

2 from the earth.' And she gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, (and) it were impossible for any man born of woman to tell the glory of them or

3 behold their face -and angels going before the chariot- and when they came to the place where your father Adam was, the chariot halted and the Seraphim. And I beheld golden censers, between your father and the chariot, and all the angels with censers and frankincense came in haste to the

5 incense-offering and blew upon it and the smoke of the incense veiled the firmaments. And the angels fell down and worshipped God, crying aloud and saying, JA'EL, Holy One, have pardon, for he is Thy image, and the work of Thy holy hands.'

xxxiv 1 And I Eve beheld two great and fearful wonders standing in the presence of God and I wept for

2 fear, and I cried aloud to my son Seth and said, 'Rise up, Seth, from the body of thy father Adam and come to me, and thou shalt see a spectacle which no man's eye hath yet beheld.'

xxxv 1 Then Seth arose and came to his mother and to her he saith: 'What is thy trouble? Why weepest thou?' (And) she saith to him: 'Look

2 up and see with thine eyes the seven heavens opened, and see how the soul of thy father lies on its face and all the holy angels are praying on his behalf and saying: 'Pardon him, Father of All, for he is Thine image." 'Pray, my child

3 Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible Father, even our God? But who are the two

4 negroes who stand by at the prayers for thy father Adam?'

xxxvi 1 And Seth telleth his mother, that they are the sun and moon and themselves fall down and pray on behalf of my father Adam. Eve saith

2 to him: 'And where is their light and why have they taken on such a black appearance?' And

3 Seth answereth her, 'The light hath not left them, but they cannot shine before the Light of the Universe, the Father of Light; and on this account their light hath been hidden from them.

xxxvii 1 Now while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said: 'Blessed (be) the glory of the Lord from

2 the works of His making, for He hath pitied Adam the creature of His hands.' But when the

3 angels had said these words, lo, there came one of the seraphim with six wings and snatched up Adam and carried him off to the Acherusian lake, and washed him thrice, in the presence of God.

xxxix 1 And God saith to him: 'Adam, what hast thou done? If thou hadst kept my commandment, there would now be no rejoicing among those who are bringing thee down to this place. Yet, I tell thee that I will turn their joy to grief

2 and thy grief will I turn to joy, and I will transform thee to thy former glory? and set thee on the throne of thy deceiver. But he shall be cast

3 into this place to see thee sitting above him, then he shall be condemned and they that heard him, and he shall be grieved sore when he seeth thee sitting on his honourable throne.'

xxxvii

4 And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying: 'Lift him up into Paradise unto the third Heaven, and leave him there until that fearful day of my reckoning, which I will make in the world.' Then Michael took Adam and left

6 him where God told him.

xxxviii 1 But after all this, the archangel asked concerning the laying out of the remains. And God

2 commanded that all the angels should assemble in His presence, each in his order, and all the angels assembled, some having censers in their hands, and others trumpets. And lo ! the 'Lord

3 of Hosts' came on and four winds drew Him and cherubim mounted on the winds and the angels from heaven escorting Him and they came on the earth, where was the body of Adam. And

4 they came to paradise and all the leaves of paradise were stirred so that all men begotten of Adam slept from the fragrance save Seth alone, because he was born 'according to the appointment of God '. Then Adam's body lay there in

5 paradise on the earth and Seth grieved exceedingly over him.

xl 1 Then God spake to the archangel(s) Michael, (Gabriel, Uriel, and Raphael): 'Go away

2 to Paradise in the third heaven, and strew linen clothes and cover the body of Adam and bring oil of the 'oil of fragrance' and pour it over him. And they acted thus did the three great angels and they prepared him for burial. And God said: 'Let the body of Abel also be

3 brought.' And they brought other linen clothes and prepared his (body) also. For he was unburied since the day when Cain his brother slew him; for wicked Cain took great pains to conceal (him) but could not, for the earth would not receive him for the body sprang up from the earth and a voice went out of the earth saying: 'I will not

5 receive a companion body, till the earth which was taken and fashioned in me cometh to me.' At that time, the angels took it and placed it on a rock, till Adam his father was buried. And

6 both were buried, according to the commandment of God, in the spot where God found the dust, and He caused the place to be dug for two. And God sent seven angels to paradise and they

7 brought many fragrant spices and placed them in the earth, and they took the two bodies and placed them in the spot which they had digged and builded.

xli 1 And God called and said, 'Adam, Adam.' And the body answered from the earth and said: 'Here am I, Lord.' And God saith to him: 'I told

2 thee (that) earth thou art and to earth shalt thou return. Again I promise to thee the Resurrection; I will raise thee up in the Resurrection with every man who is of thy seed.'

xlii 1 After these words, God made a seal and sealed the tomb, that no one might do anything to him for six days till his rib should return to him. Then the Lord and his angels went to their place.

2 And Eve also, when the six days were fulfilled,

3 fell asleep. But while she was living, she wept bitterly about Adam's falling on sleep, for she knew not where he was laid. For when the Lord came to paradise to bury Adam she was asleep, and her sons too, except Seth, till He bade Adam be prepared for burial; and no man knew on earth, except her son Seth. And Eve prayed (in

4 the hour of her death) that she might be buried in the place where her husband Adam was. And after she had finished her prayer, she saith: 'Lord,

5 Master, God of all rule, estrange not me thy handmaid from the body of Adam, for from his members didst thou make me. But deem me

6 worthy, even me unworthy that I am and a sinner, to enter into his tabernacle, even as I was with him in paradise, both without separation from each other; just as in our transgression, we were

7 (both) led astray and transgressed thy command, but were not separated. Even so, Lord, do not

8 separate us now.' But after she had prayed, she gazed heavenwards and groaned aloud and smote her breast and said: 'God of All, receive my spirit,' and straightway she delivered up her spirit to God.

xliii 1 And Michael came and taught Seth how to prepare Eve for burial. And there came three angels and they buried her (body) where Adam's body was and Abel's. And thereafter Michael

2 spake to Seth and saith: 'Lay out in this wise every man that dieth till the day of the Resurrection.' And after giving him this rule; he

3 saith to him: 'Mourn not beyond six days, but on the seventh day, rest and rejoice on it, because on that very day, God rejoiceth (yea) and we angels (too) with the righteous soul, who hath passed away from the earth.' Even thus spake

4 the angel, and ascended into heaven, glorifying (God) and saying: 'Allelujah.'

[Holy, holy, holy is the Lord, in the glory of

5 God the Father, for to Him it is meet to give glory, honour and worship, with the eternal life-giving spirit now and always and for ever. Amen.]

[Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever Amen.]

[Then the archangel Joel glorified God; saying, 'Holy, Holy, Holy Lord, heaven and earth are full of thy glory.']

■

Chapter 41

The Apocalypse of Peter

The Apocalypse of Peter -- Traditional Version

(Not the text of the same name found at Nag Hammadi)

Translation and Notes by M. R. James

The Apocryphal New Testament (Oxford: Clarendon Press, 1924)

Introduction

We have not a pure and complete text of this book, which ranked next in popularity and probably also in date to the Canonical Apocalypse of St. John.

We have, first, certain quotations made by writers of the first four centuries.

Next, a fragment in Greek, called the Akhmim fragment, found with the Passion-fragment of the Gospel of Peter in a manuscript known as the Gizeh MS. (discovered in a tomb) now at Cairo. This is undoubtedly drawn from the Apocalypse of Peter: but my present belief is that, like the Passion fragment (see p. 90), it is part of the Gospel of Peter, which was a slightly later book than the Apocalypse and quoted it almost in extenso. There is also in the Bodleian Library a mutilated leaf of a very tiny Greek MS. of the fifth century which supplies a few lines of what I take to be the original Greek text.

Thirdly, an Ethiopic version contained in one of the numerous forms of the books of Clement, a writing current in Arabic and Ethiopic purporting to contain revelations of the history of the world from the Creation, of the last times, and of guidance for the churches -dictated by Peter to Clement. The version of the Apocalypse contained in this has some extraneous matter at the beginning and the end; but, as I have tried to show in a series of articles in the Journal of Theological Studies (1910-11) and the Church Quarterly Review (1915), it affords the best general idea of the contents of the whole book which we have. The second book of the Sibylline Oracles contains (in Greek hexameters) a paraphrase of a great part of the Apocalypse: and its influence can be traced in many early writings -the Acts of Thomas (55-57), the Martyrdom of Perpetua, the so-called Second Epistle of Clement, and, as I think, the Shepherd of Hermas: as well as in the Apocalypse of Paul and many later visions.

The length of the book is given in the Stichometry of Nicephorus as 300 lines and in that of the Codex Claromontanus (D of the Epistle) as 270: the latter is a Latin list of the Biblical books; already cited for the Acts of Paul.

There is no mention of it in the Gelasian Decree, which is curious. At one time it was popular in Rome for the Muratorian Canon mentions it (late in the second century?) along with the Apocalypse of John though it adds, that 'some will not have it read in the church.' The fifth-century church historian Sozomen (vii. 19) says that to his knowledge it was still read annually in some churches in Palestine on Good Friday.

A translation of the ancient quotations shall be given first.

Texts of the Apocalypse of Peter

A.

1. From Clement of Alexandria's so-called Prophetical Extracts, a series of detached sentences excerpted from some larger work, generally supposed to be his Hypotyposes or Outlines:

a. (41.1) The Scripture saith that the children which have been exposed (by their parents) are delivered to a care-taking angel by whom they are educated, and made to grow up, and they shall be, it saith, as the faithful of an hundred years old are here (in this life). b. (41. 2) Wherefore also Peter in the Apocalypse saith: And a flash (lightning) of fire leaping from those children and smiting the eyes of the women.

2. Ibid. (48 . 1) The providence of God doth not light upon them only that are in the flesh. For example, Peter in the Apocalypse saith that the children born out of due time (abortively) that would have been of the better part (i. e. would have been saved if they had lived) -these are delivered to a care-taking angel, that they may partake of knowledge and obtain the better abode, having suffered what they would have suffered had they been in the body. But the others (i.e. those who would not have been saved, had they lived) shall only obtain salvation, as beings that have been injured and had mercy shown to them, and shall continue without torment, receiving that as a reward.

But the milk of the mothers, flowing from their breasts and congealing, saith Peter in the Apocalypse, shall engender small beasts (snakes) devouring the flesh, and these running upon them devour them: teaching that the torments come to pass because of the sins (correspond to the sins).

3. From the Symposium (ii.6) of Methodius of Olympus (third century). He does not name his source. Whence also we have received in inspired writings that children born untimely -even if they be the offspring of adultery- are delivered to care-taking angels. For if they had come into being contrary to the will and ordinance of that blessed nature of God, how could they have been delivered to angels to be nourished up in all repose and tranquillity? And how could they have confidently summoned their parents before the judgement seat of Christ to accuse them? saying: Thou, O Lord, didst not begrudge us this light that is common to all, but these exposed us to death, contemning thy commandment.

The word rendered care-taking in these passages is a very rare one- [temelouchos, Gr.]: so rare that it was mistaken by later readers for the proper name of an angel, and we find an angel Temeluchus in Paul, John, and elsewhere. A similar case is that of the word Tartaruchus, keeper of hell, which is applied to angels in our Apocalypse, and is also taken in the Ethiopic version, in Paul, and in other writings, to be a proper name.

4. From the Apocritica of Macarius Magnes (fourth century) of whom we know little. His book consists of extracts from a heathen opponent's attack on Christianity (Porphyry and Hieroclcs are named as possible authors of it) and his own answers. The heathen writer says (iv. 6, 7):

And by way of superfluity let this also be cited which is said in the Apocalypse of Peter. He introduces the Heaven, to be judged along with the earth, thus: The earth, he says, shall present all men to God to be judged in the day of judgement being itself also to be judged along with the heaven that encompasseth it.

5. Ibid. And this again he says, which is a statement full of impiety: And every power of heaven shall be melted, and the heaven shall be rolled up like a book, and all the stars shall fall like leaves from the vine, and as the leaves from the fig-tree.

This very nearly coincides with Isa. xxxiv.4, and does not occur in our other texts of the Apocalypse.

6. In an old Latin homily on the Ten Virgins found and published by Dom Wilmart (Bulletin d'anc. litt. et d'arche'ol. chre't.) is this sentence:

The closed door is the river of fire by which the ungodly shall be kept out of the kingdom of God, as is written in Daniel and in Peter, in his Apocalypse.... That company of the foolish also shall arise and find the door shut, that is, the fiery river set against them.

The equivalent of all the above quotations is found in the Ethiopic text, with one exception, no. 5. The Akhmim text only contains Something like no. 1 b: one indication out of many that it is a shortened and, I would say, secondary text.

B.

THE AKHMIM FRAGMENT

I should prefer to call this Fragment II of the Gospel of Peter. It begins abruptly in a discourse of our Lord.

1 Many of them shall be false prophets, and shall teach ways and diverse doctrines of perdition. 2 And they shall become sons of perdition. 3 And then shall God come unto my faithful ones that hunger and thirst and are afflicted and prove their souls in this life, and shall judge the sons of iniquity.

4 And the Lord added and said: Let us go unto the mountain (and) pray. 5 And going with him, we the twelve disciples besought him that he would show us one of our righteous brethren that had departed out of the world, that we might see what manner of men they are in their form, and take courage, and encourage also the men that should hear us.

6 And as we prayed, suddenly there appeared two men standing before the Lord (perhaps add, to the east) upon whom we were not able to look. 7 For there issued from their countenance a ray as of the sun, and their raiment was shining so as the eye of man never saw the like: for no mouth is able to declare nor heart to conceive the glory wherewith they were clad and the beauty of their countenance. 8 Whom when we saw we were astonied, for their bodies were whiter than any snow and redder than any rose. 9 And the redness of them was mingled with the whiteness, and, in a word, I am not able to declare their beauty. 10 For their hair was curling and flourishing (flowery), and fell comely about their countenance and their shoulders like a garland woven of nard and various flowers, or like a rainbow in the air: such was their comeliness.

11 We, then, seeing the beauty of them were astonied at them, for they appeared suddenly. 12 And I drew near to the Lord and said: Who are these? 13 He saith to me: These are your (our) righteous brethren whose appearance ye did desire to see. 14 And I said unto him: And where are all the righteous? or of what sort is the world wherein they are, and possess this glory? 15 And the Lord showed me a very great region outside this world exceeding bright with light, and the air of that place illuminated with the beams of the sun, and the earth of itself flowering with blossoms that fade not, and full of spices and plants, fair-flowering and incorruptible, and bearing blessed fruit. 16 And so great was the blossom that the odour thereof was borne thence even unto us.

17 And the dwellers in that place were clad with the raiment of shining angels, and their raiment was like unto their land.

18 And angels ran round about them there. 19 And the glory of them that dwelt there was all equal, and with one voice they praised the Lord God, rejoicing in that place.

20 The Lord saith unto us: This is the place of your leaders (or, high priests), the righteous men.

21 And I saw also another place over against that one, very squalid; and it was a place of punishment, and they that were punished and the angels that punished them had their raiment dark, according to the air of the place. 22 And some there were there hanging by their tongues; and these were they that blasphemed the way of righteousness, and under them was laid fire flaming and tormenting them.

23 And there was a great lake full of flaming mire, wherein were certain men that turned away from righteousness; and angels, tormentors, were set over them.

24 And there were also others, women, hanged by their hair above that mire which boiled up; and these were they that adorned themselves for adultery.

And the men that were joined with them in the defilement of adultery were hanging by their feet, and had their heads hidden in the mire, and said: We believed not that we should come unto this place.

25 And I saw the murderers and them that were consenting to them cast into a strait place full of evil, creeping things, and smitten by those beasts, and so turning themselves about in that torment. And upon them were set worms like clouds of darkness. And the souls of them that were murdered stood and looked upon the torment of those murderers and said: O God, righteous is thy judgement.

26 And hard by that place I saw another strait place wherein the discharge and the stench of them that were in torment ran down, and there was as it were a lake there. And there sat women up to their necks in that liquor, and over against them many children which were born out of due time sat crying: and from them went forth rays of fire and smote the women in the eyes: and these were they that conceived out of wedlock (?) and caused abortion.

27 And other men and women were being burned up to their middle and cast down in a dark place and scourged by evil spirits, and having their entrails devoured by worms that rested not. And these were they that had persecuted the righteous and delivered them up.

28 And near to them again were women and men gnawing their lips and in torment, and having iron heated in the fire set against their eyes. And these were they that did blaspheme and speak evil of the way of righteousness.

29 And over against these were yet others, men and women, gnawing their tongues and having flaming fire in their mouths. And these were the false witnesses.

30 And in another place were gravel-stones sharper than swords or any spit, heated with fire, and men and women clad in filthy rags rolled upon them in torment. [This is suggested by the LXX of two passages in Job: xli. 30, his bed is of sharp spits; viii. 17, on an heap of stones doth he rest, and shall live in the midst of gravel-stones.] And these were they that were rich and trusted in their riches, and had no pity upon orphans and widows but neglected the commandments of God.

31 And in another great lake full of foul matter (pus) and blood and boiling mire stood men and women up to their knees And these were they that lent money and demanded usury upon usury.

32 And other men and women being cast down from a great rock (precipice) fell (came) to the bottom, and again were driven by them that were set over them, to go up upon the rock, and thence were cast down to the bottom and had no rest from this torment. And these were they that did defile their bodies behaving as women: and the women that were with them were they that lay with one another as a man with a woman.

33 And beside that rock was a place full of much fire, and there stood men which with their own hands had made images for themselves instead of God, [And beside them other men and women] having rods of fire and smiting one another and never resting from this manner of torment....

34 And yet others near unto them, men and women, burning and turning themselves about and roasted as in a pan. And these were they that forsook the way of God.

THE BODLEIAN LEAF

It measures but 2 3/4 by 2 inches and has 13 lines of 8 to 10 letters on each side (Madan's Summary Catalogue, No. 31810). The verso (second page) is difficult to read.

Recto=Gr. 33, 34: women holding chains and scourging themselves before those idols of deceit. And they shall unceasingly have this torment. And near

Verso: them shall be other men and women burning in the burning of them that were mad after idols. And these are they which forsook the way of God wholly (?) and . . .

THE ETHIOPIC TEXT

First published by the Abbe Sylvain Grebaut in Revue de l'Orient Chretien, 1910: a fresh translation from his Ethiopic text by H. Duensing appeared in Zeitschr. f. ntl. Wiss., 1913.

The Second Coming of Christ and Resurrection of the Dead (which Christ revealed unto Peter) who died because of their sins, for that they kept not the commandment of God their creator.

And he (Peter) pondered thereon, that he might perceive the mystery of the Son of God, the merciful and lover of mercy.

And when the Lord was seated upon the Mount of Olives, his disciples came unto him.

And we besought and entreated him severally and prayed him, saying unto him: Declare unto us what are the signs of thy coming and of the end of the world, that we may perceive and mark the time of thy coming and instruct them that come after us, unto whom we preach the word of thy gospel, and whom we set over (in) thy church, that they when they hear it may take heed to themselves and mark the time of thy coming.

And our Lord answered us, saying: Take heed that no man deceive you, and that ye be not doubters and serve other gods. Many shall come in my name, saying: I am the Christ. Believe them not, neither draw near unto them. For the coming of the Son of God shall not be plain (i.e. foreseen); but as the lightning that shineth from the east unto the west, so will I come upon the clouds of heaven with a great host in my majesty; with my cross going before my face will I come in my majesty, shining sevenfold more than the sun will I come in my majesty with all my saints, mine angels (mine holy angels). And my Father shall set a crown upon mine head, that I may judge the quick and the dead and recompense every man according to his works.

And ye, take ye the likeness thereof (learn a parable) from the fig-tree: so soon as the shoot thereof is come forth and the twigs grown, the end of the world shall come.

And I, Peter, answered and said unto him: Interpret unto me concerning the fig-tree, whereby we shall perceive it; for throughout all its days doth the fig-tree send forth shoots, and every year it bringeth forth its fruit for its master. What then meaneth the parable of the fig-tree? We know it not.

And the Master (Lord) answered and said unto me: Understandest thou not that the fig-tree is the house of Israel? Even as a man that planted a fig-tree in his garden, and it brought forth no fruit. And he sought the fruit thereof many years and when he found it not, he said to the keeper of his garden: Root up this fig-tree that it make not our ground to be unfruitful. And the gardener said unto God: (Suffer us) to rid it of weeds and dig the ground round about it and water it. If then it bear not fruit, we will straightway remove its roots out of the garden and plant another in place of it. Hast thou not undErstood that the fig-tree is the house of Israel? Verily I say unto thee, when the twigs thereof have sprouted forth in the last days, then shall feigned Christs come and awake expectation saying: I am the Christ, that am now come into the world. And when they (Israel) shall perceive the wickedness of their deeds they shall turn away after them and deny him [whom our fathers did praise], even the first Christ whom they crucified and therein sinned a great sin. But this deceiver is not the Christ. [something is wrong here: the sense required is that Israel perceives the wickedness of antichrist and does not follow him.] And when they reject him he shall slay with the sword, and there shall be many martyrs. Then shall the twigs of the fig-tree, that is, the house of Israel, shoot forth: many shall become martyrs at his hand. Enoch and Elias shall be sent to teach them that this is the deceiver which must come into the world and do signs and wonders to deceive. And therefore shall they that die by his hand be martyrs, and shall be reckoned among the good and righteous martyrs who have pleased God in their life. [Hermas, Vision III.i.9, speaks of 'those that have already been well-pleasing unto God and have suffered for the Name's sake'.]

And he showed me in his right hand the souls of all men, And on the palm of his right hand the image of that which shall be accomplished at the last day: and how the righteous and the sinners shall be separated, and how they do that are upright in heart, and how the evil-doers shall be

rooted out unto all eternity. We beheld how the sinners wept (weep) in great affliction and sorrow, until all that saw it with their eyes wept, whether righteous or angels, and he himself also.

And I asked him and said unto him: Lord, suffer me to speak thy word concerning the sinners: It were better for them if they had not been created. And the Saviour answered and said unto me: Peter, wherefore speakest thou thus, that not to have been created were better for them? Thou resistest God. Thou wouldest not have more compassion than he for his image: for he hath created them and brought them forth out of not being. Now because thou hast seen the lamentation which shall come upon the sinners in the last days, therefore is thine heart troubled; but I will show thee their works, whereby they have sinned against the Most High.

Behold now what shall come upon them in the last days, when the day of God and the day of the decision of the judgement of God cometh. From the east unto the west shall all the children of men be gathered together before my Father that liveth for ever. And he shall command hell to open its bars of adamant and give up all that is therein.

And the wild beasts and the fowls shall he command to restore all the flesh that they have devoured, because he willeth that men should appear; for nothing perisheth before God, and nothing is impossible with him, because all things are his.

For all things come to pass on the day of decision, on the day of judgement, at the word of God: and as all things were done when he created the world and commanded all that is therein and it was done -even so shall it be in the last days; for all things are possible with God. And therefore saith he in the scripture: [Ezek. xxxvii.] Son of man, prophesy upon the several bones and say unto the bones: bone unto bone in joints, sinew. nerves, flesh and skin and hair thereon [and soul and spirit].

And soul and spirit shall the great Uriel give them at the commandment of God; for him hath God set over the rising again of the dead at the day of judgement.

Behold and consider the corns of wheat that are sown in the earth. As things dry and without soul do men sow them in the earth: and they live again and bear fruit, and the earth restoreth them as a pledge entrusted unto it.

[And this that dieth, that is sown as seed in the earth, and shall become alive and be restored unto life, is man. Probably a gloss.]

How much more shall God raise up on the day of decision them that believe in him and are chosen of him, for whose sake he made the world? And all things shall the earth restore on the day of decision, for it also shall be judged with them, and the heaven with it.

And this shall come at the day of judgement upon them that have fallen away from faith in God and that have committed sin: Floods (cataracts) of fire shall be let loose; and darkness and obscurity shall come up and clothe and veil the whole world and the waters shall be changed and turned into coals of fire and all that is in them shall burn, and the sea shall become fire. Under the heaven shall be a sharp fire that cannot be quenched and floweth to fulfil the judgement of wrath. And the stars shall fly in pieces by flames of fire, as if they had not been created and the powers (firmaments) of the heaven shall pass away for lack of water and shall be as though they had not been. And the lightnings of heaven shall be no more, and by their enchantment they shall affright

the world (probably: The heaven shall turn to lightning and the lightnings thereof shall affright the world. The spirits also of the dead bodies shall be like unto them (the lightnings?) and shall become fire at the commandment of God.

And so soon as the whole creation dissolveth, the men that are in the east shall flee unto the west, unto the east; they that are in the south shall flee to the north, and they that are in the south. And in all places shall the wrath of a fearful fire overtake them and an unquenchable flame driving them shall bring them unto the judgement of wrath, unto the stream of unquenchable fire that floweth, flaming with fire, and when the waves thereof part themselves one from another, burning, there shall be a great gnashing of teeth among the children of men.

Then shall they all behold me coming upon an eternal cloud of brightness: and the angels of God that are with me shall sit (prob. And I shall sit) upon the throne of my glory at the right hand of my Heavenly Father; and he shall set a crown upon mine head. And when the nations behold it, they shall weep, every nation apart.

Then shall he command them to enter into the river of fire while the works of every one of them shall stand before them (something is wanting) to every man according to his deeds. As for the elect that have done good, they shall come unto me and not see death by the devouring fire. But the unrighteous the sinners, and the hypocrites shall stand in the depths of darkness that shall not pass away, and their chastisement is the fire, and angels bring forward their sins and prepare for them a place wherein they shall be punished for ever (every one according to his transgression).

Uriel (Urael) the angel of God shall bring forth the souls of those sinners (every one according to his transgression: perhaps this clause should end the preceding paragraph: so Grebaut takes it) who perished in the flood, and of all that dwelt in all idols, in every molten image, in every (object of) love, and in pictures, and of those that dwelt on all hills and in stones and by the wayside, whom men called gods: they shall burn them with them (the objects in which they dwelt, or their worshippers?) in everlasting fire; and after that all of them with their dwelling places are destroyed, they shall be punished eternally.

(Here begins the description of torments which we have, in another text, in the Akhmim fragment.)

Then shall men and women come unto the place prepared for them. By their tongues wherewith they have blasphemed the way of righteousness shall they be hanged up. There is spread under them unquenchable fire, that they escape it not.

Behold, another place: therein is a pit, great and full (of . .) In it are they that have denied righteousness: and angels of punishment chastise them and there do they kindle upon them the fire of their torment.

And again behold [two: corrupt] women: they hang them up by their neck and by their hair; they shall cast them into the pit. These are they which plaited their hair, not for good (or, not to make them beautiful) but to turn them to fornication, that they might ensnare the souls of men unto perdition. And the men that lay with them in fornication shall be hung by their loins in that place of fire; and they shall say one to another: We knew not that we should come unto everlasting punishment.

And the murderers and them that have made common cause with them shall they cast into the fire, in a place full of venomous beasts, and they shall be tormented without rest, feeling their pains; and their worms shall be as many in number as a dark cloud. And the angel Ezrael shall bring forth the souls of them that have been slain, and they shall behold the torment of them that slew them, and say one to another: Righteousness and justice is the judgement of God. For we heard, but we believed not, that we should come into this place of eternal judgement.

And near by this flame shall be a pit, great and very deep, and into it floweth from above all manner of torment, foulness, and issue. And women are swallowed up therein up to their necks and tormented with great pain. These are they that have caused their children to be born untimely, and have corrupted the work of God that created them. Over against them shall be another place where sit their children [both] alive, and they cry unto God. And flashes (lightnings) go forth from those children and pierce the eyes of them that for fornication's sake have caused their destruction.

Other men and women shall stand above them, naked; and their children stand over against them in a place of delight, and sigh and cry unto God because of their parents, saying: These are they that have despised and cursed and transgressed thy commandments and delivered us unto death: they have cursed the angel that formed us, and have hanged us up, and withheld from us (or, begrudged us) the light which thou hast given unto all creatures. And the milk of their mothers flowing from their breasts shall congeal, and from it shall come beasts devouring flesh, which shall come forth and turn and torment them for ever with their husbands, because they forsook the commandments of God and slew their children. As for their children, they shall be delivered unto the angel Temlakos (i.e. a care-taking angel: see above, in the Fragments). And they that slew them shall be tormented eternally, for God willeth it so.

Ezrael the angel of wrath shall bring men and women, the half of their bodies burning, and cast them into a place of darkness, even the hell of men; and a spirit of wrath shall chastise them with all manner of torment, and a worm that sleepeth not shall devour their entrails: and these are the persecutors and betrayers of my righteous ones.

And beside them that are there, shall be other men and women, gnawing their tongues; and they shall torment them with red-hot iron and burn their eyes. These are they that slander and doubt of my righteousness. Other men and women whose works were done in deceitfulness shall have their lips cut off, and fire entereth into their mouth and their entrails. These are the false witnesses (al. these are they that caused the martyrs to die by their lying).

And beside them, in a place near at hand, upon the stone shall be a pillar of fire, and the pillar is sharper than swords. And there shall be men and women clad in rags and filthy garments, and they shall be cast thereon, to suffer the judgement of a torment that ceaseth not: these are they that trusted in their riches and despised the widows and the woman with fatherless children . . . before God.

And into another place hard by, full of filth, do they cast men and women up to the knees. These are they that lent money and took usury.

And other men and women cast themselves down from an high place and return again and run, and devils drive them. [These are the worshippers of idols] and they put them to the end of their

witst (drive them up to the top of the height) and they cast themselves down. And thus do they continually, and are tormented for ever. These are they which have cut their flesh as [apostles] of a man: and the women that were with them . . . and these are the men that defiled themselves together as women. (This is very corrupt: but the sense is clear in the (Greek.)

And beside them (shall be a brazier ?) . . . and beneath them shall the angel Ezrael prepare a place of much fire: and all the idols of gold and silver, all idols, the work of men's hands, and the semblances of images of cats and lions, of creeping things and wild beasts, and the men and women that have prepared the images thereof, shall be in chains of fire and shall be chastised because of their error before the idols, and this is their judgement for ever. (In the Greek they beat each other with rods of fire: and this is better.)

And beside them shall be other men and women, burning in the fire of the judgement, and their torment is everlasting. These are they that have forsaken the commandment of God and followed the (persuasions ?) of devils.

(Parts of these two sections are in the Bodleian Fragment. At this point the Akhmim fragment ends. The Ethiopic continues :)

And there shall be another place, very high (corrupt sentences follow. Duensing omits them: Grebaut renders doubtfully: There shall be a furnace and a brazier wherein shall burn fire. The fire that shall burn shall come from one end of the brazier). The men and women whose feet slip, shall go rolling down into a place where is fear. And again while the fire that is prepared floweth, they mount up and fall down again and continue to roll down. (This suggests a narrow bridge over a stream of fire which they keep trying to cross.) Thus shall they be tormented for ever. These are they that honoured not their father and mother and of their own accord withheld (withdrew) themselves from them. Therefore shall they be chastised eternally.

Furthermore the angel Ezrael shall bring children and maidens to show them those that are tormented. They shall be chastised with pains, with hanging up (?) and with a multitude of wounds which flesh-devouring birds shall inflict upon them. These are they that boast themselves (trust) in their sins, and obey not their parents and follow not the instruction of their fathers, and honour not them that are more aged than they.

Beside them shall be girls clad in darkness for a garment and they shall be sore chastised and their flesh shall be torn in pieces. These are they that kept not their virginity until they were given in marriage, and with these torments shall they be punished, and shall feel them.

And again, other men and women, gnawing their tongues without ceasing, and being tormented with everlasting fire. These are the servants (slaves) which were not obedient unto their masters; and this then is their judgement for ever.

And hard by this place of torment shall be men and women dumb and blind, whose raiment is white. They shall crowd one upon another, and fall upon coals of unquenchable fire. These are they that give alms and say: We are righteous before God: whereas they have not sought after righteousness.

Ezrael the angel of God shall bring them forth out of this fire and establish a judgement of decision. This then is their judgement. A river of fire shall flow and all judgement (they that are

judged) shall be drawn down into the middle of the river. And Uriel shall set them there.

And there are wheels of fire and men and women hung thereon by the strength of the whirling thereof. And they that are in the pit shall burn: now these are the sorcerers and sorceresses. Those wheels shall be in a]l decision (judgement, punishment) by fire without number.

Thereafter shall the angels bring mine elect and righteous which are perfect in all uprightness, and bear them in their hands, and clothe them with the raiment of the life that is above. They shall see their desire on them that hated them, when he punisheth them, and the torment of every one shall be for ever according to his works.

And all they that are in torment shall say with one voice: have mercy upon us, for now know we the judgement of God, which he declared unto us aforetime, and we believed not. And the angel Tatirokos (Tartaruchus, keeper of hell: a word corresponding in formation to Temeluchus) shall come and chastise them with yet greater torment, and say unto them: Now do ye repent, when it is no longer the time for repentance, and nought of life remaineth. And they shall say: Righteous is the judgement of God, for we have heard and perceived that his judgement is good; for we are recompensed according to our deeds.

Then will I give unto mine elect and righteous the washing (baptism) and the salvation for which they have besought me, in the field of Akrosja (Acherousia, a lake in other writings, e.g. Apocalypse of Moses -where the soul of Adam is washed in it: see also Paul 22, 23) which is called Aneslasleja (Elysium). They shall adorn with flowers the portion of the righteous, and I shall go . . . I shall rejoice with them. I will cause the peoples to enter in to mine everlasting kingdom, and show them that eternal thing (life ?) whereon I have made them to set their hope, even I and my Father which is in heaven.

I have spoken this unto thee, Peter, and declared it unto thee. Go forth therefore and go unto the land (or city) of the west. (Duensing omits the next sentences as unintelligible; Grebaut and N. McLean render thus: and enter into the vineyard which I shall tell thee of, in order that by the sickness (sufferings) of the Son who is without sin the deeds of corruption may be sanctified. As for thee, thou art chosen according to the promise which I have given thee. Spread thou therefore my gospel throughout all the world in peace. Verily men shall rejoice: my words shall be the source of hope and of life, and suddenly shall the world be ravished.)

(We now have the section descriptive of paradise, which in the Akhmim text precedes that about hell.)

And my Lord Jesus Christ our King said unto me: Let us go unto the holy mountain. And his disciples went with him, praying. And behold there were two men there, and we could not look upon their faces, for a light came from them, shining more than the sun, and their rairment also was shining, and cannot be described, and nothing is sufficient to be compared unto them in this world. And the sweetness of them . . . that no mouth is able to utter the beauty of their appearance (or, the mouth hath not sweetness to express, &c.), for their aspect was astonishing and wonderful. And the other, great, I say (probably: and, in a word, I cannot describe it), shineth in his (sic) aspect above crystal. Like the flower of roses is the appearance of the colour of his aspect and of his body . . . his head (al. their head was a marvel). And upon his (their) shoulders (evidently something about their hair has dropped out) and on their foreheads was a crown of nard

woven of fair flowers. As the rainbow in the water, [Probably: in the time of rain. From the LXX of Ezek.i.28.] so was their hair. And such was the comeliness of their countenance, adorned with all manner of ornament. And when we saw them on a sudden, we marvelled. And I drew near unto the Lord (God) Jesus Christ and said unto him: O my Lord, who are these? And he said unto me: They are Moses and Elias. And I said unto him: Abraham and Isaac and Jacob and the rest of the righteous fathers? And he showed us a great garden, open, full of fair trees and blessed fruits, and of the odour of perfumes. The fragrance thereof was pleasant and came even unto us. And thereof (al. of that tree) . . . saw I much fruit. And my Lord and God Jesus Christ said unto me: Hast thou seen the companies of the fathers?

As is their rest, such also is the honour and the glory of them that are persecuted for my righteousness' sake. And I rejoiced and believed [and believed] and understood that which is written in the book of my Lord Jesus Christ. And I said unto him: O my Lord, wilt thou that I make here three tabernacles, one for thee, and one for Moses, and one for Elias? And he said unto me in wrath: Satan maketh war against thee, and hath veiled thine understanding; and the good things of this world prevail against thee. Thine eyes therefore must be opened and thine ears unstopped that a tabernacle, not made with men's hands, which my heavenly Father hath made for me and for the elect. And we beheld it and were full of gladness.

And behold, suddenly there came a voice from heaven, saying: This is my beloved Son in whom I am well pleased: my commandments. And then came a great and exceeding white cloud over our heads and bare away our Lord and Moses and Elias. And I trembled and was afraid: and we looked up and the heaven opened and we beheld men in the flesh, and they came and greeted our Lord and Moses and Elias and went into another heaven. And the word of the scripture was fulfilled: This is the generation that seeketh him and seeketh the face of the God of Jacob. And great fear and commotion was there in heaven and the angels pressed one upon another that the word of the scripture might be fulfilled which saith: Open the gates, ye princes.

Thereafter was the heaven shut, that had been open.

And we prayed and went down from the mountain, glorifying God, which hath written the names of the righteous in heaven in the book of life.

There is a great deal more of the Ethiopic text, but it is very evidently of later date; the next words are:

'Peter opened his mouth and said to me: Hearken, my son Clement, God created all things for his glory,' and this proposition is dwelt upon. The glory of those who duly praise God is described in terms borrowed from the Apocalypse: 'The Son at his coming will raise the dead . . . and will make my righteous ones shine seven times more than the sun, and will make their crowns shine like crystal and like the rainbow in the time of rain (crowns) which are perfumed with nard and cannot be contemplated (adorned) with rubies, with the colour of emeralds shining brightly, with topazes, gems, and yellow pearls that shine like the stars of heaven, and like the rays of the sun, sparkling which cannot be gazed upon.' Again, of the angels: ' Their faces shine more than the sun; their crowns are as the rainbow in the time of rain. (They are perfumed) with nard. Their eyes shine like the morning star. The beauty of their appearance cannot be expressed.... Their raiment is not woven, but white as that of the fuller, according as I saw on the mountain where Moses and Elias

were. Our Lord showed at the transfiguration the apparel of the last days, of the day of resurrection, unto Peter, James and John the sons of Zebedee, and a bright cloud overshadowed us, and we heard the voice of the Father saying unto us: This is my Son whom I love and in whom I am well pleased: hear him. And being afraid we forgat all the things of this life and of the flesh, and knew not what we said because of the greatness of the wonder of that day, and of the mountain whereon he showed us the second coming in the kingdom that passeth not away.'

Next: ' The Father hath committed all judgement unto the Son.' The destiny of sinners -their eternal doom- is more than Peter can endure: he appeals to Christ to have pity on them.

And my Lord answered me and said to me: 'Hast thou understood that which I said unto thee before? It is permitted unto thee to know that concerning which thou askest: but thou must not tell that which thou hearest unto the sinners lest they transgress the more, and sin.' Peter weeps many hours, and is at last consoled by an answer which, though exceedingly diffuse and vague does seem to promise ultimate pardon for all: 'My Father will give unto them all the life, the glory, and the kingdom that passeth not away,' . . . 'It is because of them that have believed in me that I am come. It is also because of them that have believed in me, that, at their word, I shall have pity on men.' The doctrine that sinners will be saved at last by the prayers of the righteous is, rather obscurely, enunciated in the Second Book of the Sibylline Oracles (a paraphrase, in this part, of the Apocalypse), and in the (Coptic) Apocalypse of Elias (see post).

Ultimately Peter orders Clement to hide this revelation in a box, that foolish men may not see it. The passage in the Second Book of the Sibylline Oracles which seems to point to the ultimate salvation of all sinners will be found in the last lines of the translation given below.

The passage in the Coptic Apocalypse of Elias is guarded and obscure in expression, but significant. It begins with a sentence which has a parallel in Peter.

The righteous will behold the sinners in their punishment, and those who have persecuted them and delivered them up. Then will the sinners on their part behold the place of the righteous and be partakers of grace. In that day will that for which the (righteous) shall often pray, be granted to them.

That is, as I take it, the salvation of sinners will be granted at the prayer of the righteous.

Compare also the Epistle of the Apostles, 40: 'the righteous are sorry for the sinners, and pray for them.... And I will hearken unto the prayer of the righteous which they make for them.'

I would add that the author of the Acts of Paul, who (in the Third Epistle to the Corinthians and elsewhere) betrays a knowledge of the Apocalypse of Peter, makes Falconilla, the deceased daughter of Tryphaena, speak of Thecla's praying for her that she may be translated unto the place of the righteous (Thecla episode, 28).

My impression is that the maker of the Ethiopic version (or of its Arabic parent, or of another ancestor) has designedly omitted or slurred over some clauses in the passage beginning: 'Then will I give unto mine elect', and that in his very diffuse and obscure appendix to the Apocalypse, he has tried to break the dangerous doctrine of the ultimate salvation of sinners gently to his readers. But when the Arabic version of the Apocalypse is before us in the promised edition of MM. Griveau and Grebaut, we shall have better means of deciding.

E.

APPENDIX

SECOND BOOK OF THE SIBYLLINE ORACLES, 190-338

It seems worth while to append here a translation of that portion of the Second Book which is most evidently taken from the Apocalypse of Peter. It may be remarked that Books I and II of the oracles really form but one composition, which is Christian and may be assigned to some time not early in the second century, or to the third. Many lines are borrowed from the older books, especially III and VIII.

After saying (1.187) that Elias will descend on earth and do three great signs, it proceeds:

190 Woe unto all them that are found great with child in that day, and to them that give suck to infant children, and to them that dwell by the sea (the waves). Woe to them that shall behold that day. For a dark mist shall cover the boundless world, of the east and west, the south and north. And then shall a great river of flaming fire flow from heaven and consume all places, the earth and the great ocean and the grey sea, lakes and rivers and fountains, and merciless

200 Hades and the pole of heaven: but the lights of heaven shall melt together in one and into a void (desolate) shape (?). For the stars shall all fall from heaven into the sea (?), and all souls of men shall gnash their teeth as they burn in the river of brimstone and the rush of the fire in the blazing plain, and ashes shall cover all things. And then shall all the elements of the world be laid waste, air, earth, sea, light poles, days and nights, and no more shall the multitudes of birds fly in the air nor swimming creatures any more swim the sea no ship shall sail with its cargo over the waves;

210 no straight-going oxen shall plough the tilled land; there shall be no more sound of swift winds, but he shall fuse all things together into one, and purge them clean.

214 Now when the immortal angels of the undying God Barakiel, Ramiel, Uriel, Samiel, and Azael, [These names are from Enoch.] knowing all the evil deeds that any hath wrought aforetime -then out of the misty darkness they shall bring all the souls of men to judgement, unto the seat of God the immortal, the great.

220 For he only is incorruptible, himself the Almighty, who shall be the judge of mortal men. And then unto them of the underworld shall the heavenly one give their souls and spirit and speech, and their bones joined together, with all the joints, and the flesh and sinews and veins, and skin also over the flesh, and hair as before, and the bodies of the dwellers upon earth shall be moved and arise in one day, joined together in immortal fashion and breathing.

Then shall the great angel Uriel break the monstrous bars framed of unyielding and unbroken adamant, of the brazen

230 gates of Hades, and cast them down straightway, and bring forth to judgement all the sorrowful forms, yea, of the ghosts of the ancient Titans, and of the giants, and all whom the flood overtook. And all whom the wave of the sea hath destroyed in the waters, and all whom beasts and creeping things and fowls have feasted on: all these shall he bring to the judgement seat; and

again those whom flesh-devouring fire hath consumed in the flames, them also shall he gather and set before God's seat.

And when he shall overcome Fate and raise the dead, then shall Adonai Sabaoth the high thunderer sit on his heavenly

240 throne, and set up the great pillar, and Christ himself, the undying unto the undying, shall come in the clouds in glory with the pure angels, and shall sit on the seat on the right of the Great One, judging the life of the godly and the walk of ungodly men.

And Moses also the great, the friend of the Most High shall come, clad in flesh, and the great Abraham himself shall come, and Isaac and Jacob, Jesus, Daniel, Elias, Ambacum (Habakkuk), and Jonas, and they whom the Hebrews slew: and all the Hebrews that were with (after ?) Jeremias shall be judged at the judgement seat, and he shall destroy them, that they may receive a due reward and expiate all that they did in their mortal life.

And then shall all men pass through a blazing river and unquenchable flame, and the righteous shall be saved whole all of them, but the ungodly shall perish therein unto all ages, even as many as wrought evil aforetime, and committed murders, and all that were privy thereto, liars, thieves, deceivers, cruel destroyers of houses, gluttons, marriers by stealth, shedders of evil rumours, sorely insolent lawless, idolaters: and all that forsook the great immortal God and became blasphemers and harmers of the godly, breakers of faith and destroyers of righteous men. And all that look with guileful and shameless double faces -reverend priests and deacons- and judge unjustly, dealing perversely, obeying false rumours . . . more deadly than leopards and wolves, and very evil: and all that are high-minded, and usurers that heap up in their houses usury out of usury and injure orphans and widows continually: and they that give alms of unjust gain unto widows and orphans, and they that when they give alms of their own toil, reproach them; and they that have forsaken their parents in their old age and not repaid them at all, nor recompensed them for their nurture; yea, and they that have disobeyed and spoken hard words against their parents: they also that have received pledges and denied them, and servants that have turned against their masters; and again they which have defiled their flesh in lasciviousness, and have loosed the girdle of virginity in secret union, and they that make the child in the womb miscarry, and that cast out their offspring against right: sorcerers also and sorceresses with these shall the wrath of the heavenly and immortal God bring near unto the pillar, all round about which the untiring river of fire shall flow. And all of them shall the undying angels of the immortal everlasting God chastise terribly with flaming scourges, and shall bind them fast from above in fiery chains, bonds unbreakable. And then shall they cast them down in the darkness of night into Gehenna among the beasts of hell, many and frightful, where is darkness without measure.

And when they have dealt out many torments unto all whose heart was evil, thereafter out of the great river shall a wheel of fire encompass them, because they devised wicked works. And then shall they lament apart every one from another in miserable fate, fathers and infant children, mothers and sucklings weeping, nor shall they be sated with tears nor shall the voice of them that mourn piteously apart be heard (?); but far under dark and squalid Tartarus shall they cry in torment, and in no holy place shall they abide and expiate threefold every evil deed that they have done, burning in a great flame; and shall gnash their teeth, all of them worn out with fierce thirst and hunger (al. force violence), and shall call death lovely and it shall flee from them: for no more

shall death nor night give them rest, and oft-times shall they beseech in vain the Almighty God, and then shall he openly turn away his face from them. For he hath granted the limit of seven ages for repentance unto men that err, by the hand of a pure virgin.

But the residue which have cared for justice and good deeds, yea, and godliness and righteous thoughts, shall angels bear up and carry through the flaming river unto light, and life without care, where is the immortal path of the great God; and three fountains, of wine and honey and milk. And the earth, common to all, not parted out with walls or fences, shall then bring forth of her own accord much fruit, and life and wealth shall be common and undistributed. For there shall be no poor man, nor rich, nor tyrant, nor slave, none great nor small any longer, no kings, no princes; but all men shall be together in common. And no more shall any man say ' night is come ', nor ' the morrow ', nor ' it was yesterday '. He maketh no more of days, nor of spring, nor winter, nor summer, nor autumn, neither marriage,nor death, nor selling, nor buying, nor set of sun, nor rising. For God shall make one long day.

And unto them, the godly, shall the almighty and immortal God grant another boon, when they shall ask it of him. He shall grant them to save men out of the fierce fire and the eternal gnashing of teeth: and this will he do, for he will gather them again out of the everlasting flame and remove them else whither, sending them for the sake of his people unto another life eternal and immortal, in the Elysian plain where are the long waves of the Acherusian lake exhaustless and deep bosomed;

Some artless iambic lines of uncertain date are appended here, which show what was thought of the doctrine:

' Plainly false: for the fire will never cease to torment the damned. I indeed could pray that it might be so, who am branded with the deepest scars of transgressions which stand in need of utmost mercy. But let Origen be ashamed of his lying words, who saith that there is a term set to the torments.'

■

Chapter 42

The Apocalypse of the Virgin

THE APOCALYPSE OF THE VIRGIN. A. GREEK

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

We have this in Greek in a great many texts. The oldest I have found was edited by me in 1893. A very brief summary of it will suffice, for it is a late and dreary production.

The Virgin at the Mount of Olives prays to be told about the torments of hell and the next world. Michael is sent. He takes her to the west: the earth opens and discloses the lost who did not worship the Trinity.

She sees a great darkness. At her prayer it is lifted and she sees souls tormented with boiling pitch. No one has yet interceded for them, neither Abraham, John Baptist, Moses, nor Paul. They are unbelievers.

They go to the south: there is a river of fire with souls immersed at various depths. Cursers of their parents. Causers of abortion. False swearers. A man hung by the feet and devoured by worms is a usurer. A woman hung by the ears, with serpents coming out of her mouth and biting her, is a backbiter and gossip.

They go (again!) to the west. In a cloud of fire lie those who lay late on Sunday. On fiery seats sit those who did not rise at the entry of the priest. On an iron tree hang blasphemers and slanderers. A man hung by hands and feet is the evil steward (oeconomus) of a church. Wicked priests, readers, bishops, widows of priests who married again, an 'archdeaconess', covetous women, are severally described.

They go to the left-hand of paradise. In a river of pitch and fire are the Jews who crucified Jesus, those who denied baptism those guilty of various impurities, sorcerers, murderers, they who strangle their children. In a lake of fire are bad Christians.

A great appeal of the Virgin follows, in which she entreats all the saints to intercede, with her, for the Christians. At last the Son appears, and grants the days of Pentecost as a season of rest to the lost.

In some texts a visit of the Virgin to paradise follows this, but it is usually short and uninteresting. In one of the Eastern books on the Assumption there is a very diffuse account of paradise as seen by the Virgin.

APOCALYPSE OF THE VIRGIN. B. ETHIOPIC

This is wholly different from the Greek. It was edited with a Latin version by Chaine in 1909 (Corpus Scriptt. Christ. Orient. i. 7) with texts of the Protevangelium and a story of the Assumption.

The Apocalypse is almost wholly borrowed from that of Paul. Chaine takes it to be a version from Arabic, and the Arabic he thinks was translated from Greek. John is the narrator. The Virgin called him to listen to a wonderful mystery which had been revealed to her: as she prayed at Golgotha at noon on the sixth day of the week a cloud came and took her into the third heaven. The Son appeared and said that he would show her a great mystery. 'Look upon the earth beneath.' (Here we have ch. 13 of Paul, and from this point we continue with the text of Paul sometimes amplified with quotations from the Bible.)

At Paul 31 we have the addition -doubtless correct- that the souls who were neither hot nor cold sit beside the river of fire. There are several variations and additions to the list of torments not worth specifying, but the section which corresponds to Paul 40 must be quoted (unpleasant as the topic is) on account of its affinity with Peter.

Women are seen, bitten by serpents, dogs, lions, and leopards of fire. They are nuns who violated the rule and slew their children.

Often they caused their death before they were born. They shed their blood on the ground, or killed them when born, or their fathers gave poison to the mothers. 'But these children cry out before the throne of my Father, and say: Lord, they have not suffered us to grow up to do good or evil: the half of us they gave to the dogs and cast the other half to the swine. And when we heard the words of these children, I and my Father and the Comforter were grieved, and I commanded Temliaqos to set them in a beautiful abode. But for their fathers and mothers this is their torment for ever.'

The Virgin says: If they repent wilt thou not forgive them? Yes, if they do so from their heart. But as for their pastors who did not admonish them, their part shall be with Eli and Fola. Eli did not reprove his sons, Fola sold his daughters for an ox.

I do not know who Fola was.

The Apocalypse ends with ch. 44 of Paul. There is no trace in it of Paul 1-12 or 45-51.

■

Chapter 43

The Apocalypse of Thomas

APOCALYPSE OF THOMAS

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

The emergence of this book has been recent. The Gelasian Decree condemns the book 'called the Revelation of Thomas' as apocryphal, and that was all that was known of it. In 1908 a quotation in the Berlin MS. (eighth-ninth century) of Jerome's Chronicle was noticed by Dr. Frick. At the eighteenth year of Tiberius, the manuscript has this note:

In a certain apocryphal book, said to be of Thomas the apostle it is written that the Lord Jesus told him that from his ascension into heaven to his second advent the time comprised is nine jubilees.

This does not appear in any of the published texts. Already in 1907 F. Wilhelm had printed, in his Deutsche Legenden und Legendare, a text from a Munich MS. which attracted little attention, but was in fact the lost Apocalypse, or part of it.

In the same year E. Hauler showed that a leaf of a fifth-century palimpsest at Vienna -the same that contains a leaf of the Epistle of the Apostles- was a fragment of this book. Professor E. von Dobschutz had, before this, begun making preparation for an edition of the Apocalypse based on manuscripts at Munich and Rome which has not yet appeared. In the Journal of Theological Studies for 1910 I printed the beginning of the book from a Verona MS. (of eighth century). Maffei had noticed this, and in 1755 Dionisi had printed it in a forgotten volume. In 1911 Dom Bihlmeyer printed another 'uninterpolated' text from Munich in the Revue Benedictine. Yet more: in 1913 Max Forster (Studien z. engl. Phlilol.: Der Vercelli-Codex) showed that the fifteenth sermon in the famous Anglo-Saxon MS. at Vercelli is an Old English version of this Revelation; that a Hatton MS. and the Blickling Homilies also contain matter drawn from it: and that a shortened Latin form is to be found in a dialogue printed by Suchier (L'Enfant sage, 1910, p. 272). Lastly, there are quotations from it in some odd -I think Irish- homilies in a Reichenau MS. at Carlsruhe, printed by Domde Bruyneas 'Apocryphes Priscillianistes' in the Revue Bened., 1907.

There is, then, a quantity of material which we shall look to Professor Dohschutz to co-ordinate. Latin appears to have been the original language, and the data of the fuller text point to the days of Arcadius and Honorius. How much earlier the shorter text may be it is not easy to say: and I would not commit myself to the assertion that there is not a Greek document at the back of that.

APOCALYPSE OF THOMAS

A. Verona fragment (eighth century) and Wilhelm's text (Munich Clm. 4585, ninth century).

Here beginneth the epistle of the Lord unto Thomas.

Hear thou, Thomas, the things which must come to pass in the last times: there shall be famine and war and earthquakes in divers places, snow and ice and great drought shall there be and many dissensions among the peoples, blasphemy, iniquity, envy and villainy, indolence, pride and intemperance, so that every man shall speak that which pleaseth him. And my priests shall not have peace among themselves, but shall sacrifice unto me with deceitful mind: therefore will I not look upon them. Then shall the priests behold the people departing from the house of the Lord and turning unto the world (?) and setting up (or, transgressing) landmarks in the house of God. And they shall claim (vindicate) for themselves many [things and] places that were lost and that shall be subject unto Caesar (?) as also they were aforetime: giving poll-taxes of (for) the cities, even gold and silver and the chief men of the cities shall be condemned (here Verona ends: Munich continues) and their substance brought into the treasury of the kings, and they shall be filled.

For there shall be great disturbance throughout all the people, and death. The house of the Lord shall be desolate, and their altars shall be abhorred, so that spiders weave their webs therein. The place of holiness shall be corrupted, the priesthood polluted, distress (agony) shall increase, virtue shall be overcome, joy perish, and gladness depart. In those days evil shall abound: there shall be respecters of persons, hymns shall cease out of the house of the Lord, truth shall be no more, covetousness shall abound among the priests; an upright man (al. an upright priesthood) shall not be found.

On a sudden there shall arise near the last time a king, a lover of the law, who shall hold rule not for long: he shall leave two sons. The first is named of the first letter (A, Arcadius), the second of the eighth (H, Honorius). The first shall die before the second (Arcadius died in 408- Honorius in 423).

Thereafter shall arise two princes to oppress the nations under whose hands there shall be a very great famine in the right-hand part of the east, so that nation shall rise up against nation and be driven out from their own borders.

Again another king shall arise, a crafty man (?), and shall command a golden image of Caesar (?) to be made (al. to be worshipped in the house of God), wherefore (?) martyrdoms shall abound. Then shall faith return unto the servants of the Lord, and holiness shall be multiplied and distress (agony) increase. The mountains shall the comforted and shall drop down sweetness of fire from the facet, that the number of the saints may be accomplished.

After a little space there shall arise a king out of the east, a lover of the law, who shall cause all good things and necessary to abound in the house of the Lord: he shall show mercy unto the widows and to the needy, and command a royal gift to be given unto the priests: in his days shall be abundance of all things.

And after that again a king shall arise in the south part of the world, and shall hold rule a little space: in whose days the treasury shall fail because of the wages of the Roman soldiers so that the substance of all the aged shall be commanded (to be taken) and given to the king to distribute.

Thereafter shall be plenty of corn and wine and oil, but great dearness of money, so that the substance of gold and silver shall be given for corn, and there shall be great dearth.

At that time shall be very great rising (?) of the sea, so that no man shall tell news to any man. The kings of the earth and the princes and the captains shall be troubled, and no man shall speak freely (boldly). Grey hairs shall be seen upon boys, and the young (?) shall not give place unto the aged.

After that shall arise another king, a crafty man, who shall hold rule for a short space: in whose days there shall be all manner of evils, even the death of the race of men from the east even unto Babylon. And thereafter death and famine and sword in the land of Chanaan even unto (Rome?). Then shall all the fountains of waters and wells boil over (?) and be turned into blood (or, into dust and blood). The heaven shall be moved, the stars shall fall upon the earth, the sun shall be cut in half like the moon, and the moon shall not give her light. There shall be great signs and wonders in those days when Antichrist draweth near. These are the signs unto them that dwell in the earth. In those days the pains of great travail shall come upon them. (al. In those days, when Antichrist now draweth near, these are the signs. Woe unto them that dwell on the earth; in those days great pains of travail shall come upon them.) Woe unto them that build, for they shall not inhabit. Woe unto them that break up the fallow, for they shall labour without cause. Woe unto them that make marriages, for unto famine and need shall they beget sons. Woe unto them that join house to house or field to field, for all things shall be consumed with fire. Woe unto them that look not unto (?) themselves while time alloweth, for hereafter shall they be condemned for ever. Woe unto them that turn away from the poor when he asketh.

[Here is a break: the text goes on: For I am of the high and powerful: I am the Father of all. (al. And know ye: I am the Father most high: I am the Father of all spirits.) This, as we shall see, is the beginning of the older(?) and shorter text, and of the Vienna fragment: only, in the latter, some words now unintelligible precede it: not the words, however, which are in Wilhelm's text. I will continue with Wilhelm.]

These are the seven signs the ending of this world. There shall be in all the earth famine and great pestilences and much distress: then shall all men be led captive among all nations and shall fall by the edge of the sword.

On the first day of the judgement will be a great marvel (or, the beginning shall be). At the third hour of the day shall be a great and mighty voice in the firmament of the heaven, and a great cloud of blood coming down out of the north, and great thunderings and mighty lightnings shall follow that cloud, and there shall be a rain of blood upon all the earth. These are the signs of the first day (Monday in the Anglo-Saxon, and so for the other days).

And on the second day there shall be a great voice in the firmament of the heaven, and the earth shall be moved out of its place: and the gates of heaven shall be opened in the firmament of heaven toward the east, and a great power shall be sent belched) forth by the gates of heaven and shall cover all the heaven even until evening (al. and there shall be fears and tremblings in the world). These are the signs of the second day.

And on the third day, about the second hour, shall be a voice in heaven, and the abysses of the earth shall utter their voice from the four corners of the world. The first heaven shall be rolled up like a book and shall straightway vanish. And because of the smoke and stench of the brimstone of the abyss the days shall be darkened unto the tenth hour. Then shall all men say: I think that the

end draweth near, that we shall perish. These are the signs of the third day.

And on the fourth day at the first hour, the earth of the east shall speak, the abyss shall roar: then shall all the earth be moved by the strength of an earthquake. In that day shall all the idols of the heathen fall, and all the buildings of the earth. These are the signs of the fourth day.

And on the fifth day, at the sixth hour, there shall be great thunderings suddenly in the heaven, and the powers of light and the wheel of the sun shall be caught away, and there shall be great darkness over the world until evening, and the stars shall be turned away from their ministry. In that day all nations shall hate the world and despise the life of this world. These are the signs of the fifth day.

And on the sixth day there shall be signs in heaven. At the fourth hour the firmament of heaven shall be cloven from the east unto the west. And the angels of the heavens shall be looking forth upon the earth the opening of the heavens. And all men shall see above the earth the host of the angels looking forth out of heaven. Then shall all men flee.

(Here Wilhelm's text ends abruptly.)

B. Bihlmeyer's text, from Munich Clm. 4563 (eleventh to twelfth century, from Benedictbeuren): and the Vienna fragment.

Hear thou, O Thomas, for I am the Son of God the Father and I am the father of all spirits. Hear thou of me the signs which shall come to pass at the end of this world, when the end of the world shall be fulfilled (Vienna: that it pass away) before mine elect depart out of the world. I will tell thee that which shall come to pass openly unto men (or, will tell thee openly, &c.): but when these things shall be the princes of the angels know not, seeing it is now hidden from before them (Vienna adds: at what day the end shall be fulfilled, and some defective clauses).

Then shall there be in the world sharings (participations) between king and king, and in all the earth shall be great famine great pestilences, and many distresses, and the sons of men shall be led captive among all nations and shall fall by the edge of the sword (and there shall be great commotion in the world: Vienna omits). Then after that when the hour of the end draweth nigh there shall be for seven days great signs in heaven, and the powers of the heavens shall be moved.

Then shall there be on the first day the beginning: at the third hour of the day a great and mighty voice in the firmament of heaven and a bloody cloud coming up (down, Vienna) out of the north, and great thunderings and mighty lightnings shall follow it, and it shall cover the whole heaven, and there shall be a rain of blood upon all the earth. These are the signs of the first day.

And on the second day there shall be a great voice in the firmament of heaven, and the earth shall be moved out of its place, and the gates of heaven shall be opened in the firmament of heaven toward the east, and the (smoke of a great fire shall break forth through the gates of heaven and shall cover all the heaven until evening. In that day there shall be fears and great terrors in the world. These are the signs of the second day. Vienna is defective here).

But on the third day about the third hour shall be a great voice in heaven, and the abysses of the earth (Vienna ends) shall roar from the four corners of the world; the pinnacles (so) of the

firmament of heaven shall be opened, and all the air shall be filled with pillars of smoke. There shall be a stench of brimstone, very evil, until the tenth hour, and men shall say: We think the time draweth nigh that we perish. These are the signs of the third day.

And on the fourth day at the first hour, from the land of the east the abyss shall melt (so) and roar. Then shall all the earth be shaken by the might of an earthquake. In that day shall the ornaments of the heathen fall, and all the buildings of the earth, before the might of the earthquake. These are the signs of the fourth day.

But on the fifth day at the sixth hour, suddenly there shall be a great thunder in heaven, and the powers of light and the wheel of the sun shall be caught away (MS. opened), and there shall be great darkness in the world until evening, and the air shall be gloomy (sad) without sun or moon, and the stars shall cease from their ministry. In that day shall all nations behold as in a mirror (?) (or, behold it as sackcloth) and shall despise the life of this world. These are the signs of the fifth day.

And on the sixth day at the fourth hour there shall be a great voice in heaven, and the firmament of the heaven shall be cloven from the east unto the west, and the angels of the heavens shall be looking forth upon the earth by the openings of the heavens, and all these that are on the earth shall behold the host of the angels looking forth out of heaven. Then shall all men flee unto the monuments (mountains ?) and hide themselves from the face of the righteous angels, and say: Would that the earth would open and swallow us up! And such things shall come to pass as never were since this world was created.

Then shall they behold me coming from above in the light of my Father with the power and honour of the holy angels. Then at my coming shall the fence of fire of paradise be done away -because paradise is girt round about with fire. And this shall be that perpetual fire that shall consume the earth and all the elements of the world.

Then shall the spirits and souls of all men come forth from paradise and shall come upon all the earth: and every one of them shall go unto his own body, where it is laid up, and every one of them shall say: Here lieth my body. And when the great voice of those spirits shall be heard, then shall there be a great earthquake over all the world, and by the might thereof the mountains shall be cloven from above and the rocks from beneath. Then shall every spirit return into his own vessel and the bodies of the saints which have fallen asleep shall arise.

Then shall their bodies be changed into the image and likeness and the honour of the holy angels, and into the power of the image of mine holy Father. Then shall they be clothed with the vesture of life eternal, out of the cloud of light which hath never been seen in this world; for that cloud cometh down out of the highest realm of the heaven from the power of my Father. And that cloud shall compass about with the beauty thereof all the spirits that have believed in me.

Then shall they be clothed, and shall be borne by the hand of the holy angels like as I have told you aforetime. Then also shall they be lifted up into the air upon a cloud of light, and shall go with me rejoicing unto heaven, and then shall they continue in the light and honour of my Father. Then shall there be unto them great gladness with my Father and before the holy angels These are the signs of the sixth day.

And on the seventh day at the eighth hour there shall be voices in the four corners of the heaven. And all the air shall be shaken, and filled with holy angels, and they shall make war among them all the day long. And in that day shall mine elect be sought out by the holy angels from the destruction of the world. Then shall all men see that the hour of their destruction draweth near. These are the signs of the seventh day.

And when the seven days are passed by, on the eighth day at the sixth hour there shall be a sweet and tender voice in heaven from the east. Then shall that angel be revealed which hath power over the holy angels: and all the angels shall go forth with him, sitting upon chariots of the clouds of mine holy Father (so) rejoicing and running upon the air beneath the heaven to deliver the elect that have believed in me. And they shall rejoice that the destruction of this world hath come.

The words of the Saviour unto Thomas are ended, concerning the end of this world.

None of the Latin texts seem to be complete. But we see that Wilhelm's text is a blend of two sorts of Apocalypse -that akin to Daniel which, under the form of prophecy, describes events contemporary with the author and continues them into the future: and that which is more akin to John and describes the signs of the end.

Bihlmeyer's text has only the latter element, and as it agrees pretty closely with our oldest authority, the Vienna fragment (though in that, as I have said, something did precede Bihlmeyer's opening) I judge it to be the older of the two forms. The first part of Wilhelm's text with its clumsy indication of Arcadius and Honorius by means of their initials is much in the manner of the later Sibyllines, in which this particular trick is pushed to an absurd length, and used for quite imaginary personages as well as historic ones. In the second part Wilhelm's text departs widely from the Vienna fragment, and here again shows itself as probably inferior.

The Apocalypse, we see, was known in England in the ninth century at least: and I think it must probably be regarded as the ultimate parent of a little piece which is found in innumerable manuscripts and has often been printed: I mean Jerome on the Fifteen Signs of the last days before the judgement. The beginning of this states that Jerome found it 'in the annals of the Hebrews'. Its popularity was very great. Illustrations of the Fifteen Signs are occasionally to be found in manuscripts, and I have seen them on the alabaster tablets carved at Nottingham in the fourteenth and fifteenth centuries, but the best-known representation of them is in a window at All Saints', North Street, York, where they are accompanied by mottoes taken from the 'Prick of Conscience',which used to be attributed to Richard of Hampole.

The Anglo-Saxon version in the Vercelli Book (no. xv) begins thus:

We are told in this book how Saint Thomas the apostle of God asked our Lord when the time of Antichrist should be. Then the Lord spake unto him and said thus:

It behoveth that it be in the next days. Then shall be hunger and war, &c.:

The text conforms, generally speaking, to the longer recensions. The signs of the fifth day are omitted. The conclusion diverges from the Latin and tells how the Virgin, Michael, and Peter successively intercede with the Judge, and he forgives a third part of the sinners at the prayer of each. But not all are pardoned: for we then have the sentences: Venite benedicti and Discedite maledicti as in Matt. xxv.

Quite recently (in Proc. R.I.A.) the Rev. St. J. Seymour has pointed out the probable dependence of the Saltair na Rann (eleventh century) on our apocalypse in its description of the Signs of the End.

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Chapter 44

THE ARABIC GOSPEL OF THE INFANCY

THE ARABIC GOSPEL OF THE INFANCY OF THE SAVIOUR IN the name of the Father, and the Son, and the Holy Spirit, one God.

With the help and favour of the Most High we begin to write a book of the miracles of our Lord and Master and Saviour Jesus Christ, which is called the Gospel of the Infancy: in the peace of the Lord. Amen.

1. We find (1) what follows in the book of Joseph the high priest, who lived in the time of Christ. Some say that he is Caiaphas. (2) He has said that Jesus spoke, and, indeed, when He was lying in His cradle 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 has sent me for the salvation of the world.

2. In the three hundred and ninth year of the era of Alexander, Augustus put forth an edict, that every man should be enrolled in his native place. Joseph therefore arose, and taking Mary his spouse, went away to (3) Jerusalem, and came to Bethlehem, to be enrolled along with his family in his native city. And having come to a cave, Mary told Joseph that the time of the birth was at hand, and that she could not go into the city; but, said she, let us go into this cave. This took place at sunset. And Joseph went out in haste to go for a woman to be near her. When, therefore, he was busy about that, he saw an Hebrew old woman belonging to Jerusalem, and said: Come hither, my good woman, and go into this cave, in which there is a woman near her time.

3. Wherefore, after sunset, the old woman, and Joseph with her, came to the cave, and they both went in. And, behold, it was filled with lights more beautiful than the gleaming of lamps and candles, (4) and more splendid than the light of the sun. The child, enwrapped in swaddling clothes, was sucking the breast of the Lady Mary His mother, being placed in a stall. And when both were wondering at this light, the old woman asks the Lady Mary: Art thou the mother of this Child? And when the Lady Mary gave her assent, she says: Thou art not at all like the daughters of Eve. The Lady Mary said: As my son has no equal among children, so his mother has no equal among women. The old woman replied: My mistress, I came to get payment; I have been for a long time affected with palsy. Our mistress the Lady Mary said to her: Place thy hands upon the child. And the old woman did so, and was immediately cured. Then she went forth, saying: Henceforth I will be the attendant and servant of this child all the days of my life.

4. Then came shepherds; and when they had lighted a fire, and were rejoicing greatly, 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 that old Hebrew woman saw the manifestation of those 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.

5. And the time of circumcision, that is, the eighth day, being at hand, the child was to be circumcised according to the law. Wherefore they circumcised Him in the cave. And the old Hebrew woman took the piece of skin; but some say that she took the navel-string, and laid it past in a jar of old oil of nard. And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii (5) should be offered thee for it. And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head. (1) Ten days after, they took Him to Jerusalem; and on the fortieth day (2) after His birth they carried Him into the temple, and set Him before the Lord, and offered sacrifices for Him, according to the command-meet of the law of Moses, which is: Every male that openeth the womb shall be called the holy of God. (3)

6. Then old Simeon saw Him shining like a pillar of light, when the Lady Mary, His virgin mother, rejoicing over Him, was carrying Him in her arms. And angels, praising Him, stood round Him in a circle, like life guards standing by a king. Simeon therefore went up in haste to the Lady Mary, and, with hands stretched out before her, said to the Lord Christ: Now, O my 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. Hanna also, a prophetess, was present, and came up, giving thanks to God, and calling the Lady Mary blessed. (4)

7. And it came to pass, when the Lord Jesus was born at Bethlehem of Judaea, in the time of King Herod, behold, magi came from the east to Jerusalem, as Zeraduscht (5) had predicted; and there were with them gifts, gold, and frankincense, and myrrh. And they adored Him, and presented to Him their gifts. Then the Lady Mary took one of the 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 in the same hour there appeared to them an angel in the form of that star which had before guided them on their journey; and they went away, following the guidance of its light, until they arrived in their own country. (6)

8. And their kings and chief men came together to them, asking what they had seen or done, how they had gone and come back, what they had brought with them. And they showed them that swathing-cloth which the Lady Mary had given them. Wherefore they celebrated a feast, and, according to their custom, lighted a fire and worshipped it, and threw that 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 heads and their 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.

9. And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judaea, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt. (7) He rose, therefore, towards cockcrow, and set out.

10. While he is reflecting how be is to set about his journey, morning came upon him after he had gone a very little way. And now he was approaching a great city, in which there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And there stood before this idol a priest ministering to him, who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest 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 there was a hospital in that city dedicated to that idol. And when Joseph and the Lady Mary had come to the city, and had turned aside into 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 has arisen in our land? The idol answered them: A God has 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 that idol fell down, and at its fall all, inhabitants of Egypt and others, ran together.

11. And the son of the priest, his usual disease having come upon him, entered the hospital, and there came upon Joseph and the Lady Mary, from whom all others had fled. The Lady Mary had washed the cloths 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 has 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 cloths 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.

12. Here was fulfilled the prophecy which says, Out of Egypt have I called my son. (1) Joseph indeed, and Mary, when they heard that that idol 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 this idol has been broken, will burn us with fire. (2)

13. Going out thence, they 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.

14. 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 cross-roads 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.

15. 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, and 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.

16. There they remained three days, being held 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 round her belly; and as often as night came on, he tyrannically tormented her. This woman, seeing the mistress the Lady 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 woman bestowed on them liberal gifts

17. 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 towns- people 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.

18. 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. Do not be surprised, said she, at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to any one. Perhaps, said the girl, if you 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 this 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 assembly 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 bore thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body has been washed? Besides, she bestowed great gifts upon the mistress the Lady Mary, and sent her away with great honour.

19. 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.

20. 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 has befallen them. And to the girl's questions they made no reply, but asked in their turn: Whence are you, and whither are you going? for the day is already past, and night is coming 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 gift 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 has 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.

21. 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 yon. After the woman 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 hand-maidens; 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 bore Thee, O Jesus, O Saviour of the world; blessed are the eyes which enjoy the felicity of seeing Thee.

22. 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, has 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, their servant. And having asked the Lady Mary, and obtained her consent, they made a splendid wedding for the girl; and their sorrow being changed 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 clays. 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.

23. 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 those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons

go freely, and so that our comrades may not see them. And as Dumachus refused, Titus 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, Titus on my right hand and Dumachus on my left; and after that day Titus 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.

24. Hence they turned aside to that sycamore which is now called Matarea,[1] and the Lord Jesus brought forth in Matarea a fountain in which the Lady Mary washed His shirt. And from the sweat of the Lord Jesus which she sprinkled there, balsam was produced in that region.

25. Thence they came down to Memphis, and saw Pharaoh, and remained three years in 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.

26. And at the end of the three years He came back out of Egypt, and returned. And when they had arrived at Judaea, Joseph was afraid to enter it; but hearing that Herod was dead, and that Archelaus his son had succeeded him, he was afraid indeed, but he went into Judaea. And an angel of the Lord appeared to him, and said: O Joseph, go into the city of Nazareth, and there abide. Wonderful indeed, that the Lord of the world should be thus borne and carried about through the world!

27. 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.

28. 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 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.

29. 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 you if you 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 a 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 has done to my son, and how she has 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.[1]

30. 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 I 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. Wherefore the Lady Mary, seeing the fervour of her weeping, had compassion on her, and said: Put thy son in my son's 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 heals 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.

31. 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.

32. 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: Inquired 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 you 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 you; and handling to them also 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.

33. 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: Oh, 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 wall. She therefore asked the demoniac's husband whether his wife's mother were 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 chiefs daughter answered: Keep my secret, for I confess to thee that I was formerly a leper; but now the Lady Mary, the mother of Jesus Christ, has 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. 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.

34. 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 fly 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 that miracle.

35. 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 who 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 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.(1)

36. 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 whether then he were 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 had 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.

37. 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 every one 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.

38. 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 hand 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.

39. Now, on a certain day, the king of Jerusalem sent for him, and said: I wish thee, Joseph, 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 this 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.

40. 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 you 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.

41. Now in the month Adar, Jesus, after the manner of a king, assembled the boys together. They spread their clothes on the ground, and He sat down upon them. Then they put on His head a crown made of flowers, and, like chamber-servants, stood in His presence, on the right and on 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.

42. In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountain 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 relations came and took hun 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 relations: Come and salute the king. Bat when they were unwilling to go, on account of the sorrow in I 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 you not hear the king saying: Let us go kill the serpent? and will yon not obey him? And so, against their will the could was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They saint 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: Do not weep, for by and by thou shalt be my disciple. And this is Simon the Cananite,(2) of whom mention is made in the Gospel.(3)

43. On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him as his companion. And when they had come to the place where the wood was, and James had begun to gather it, behold, a venomous viper bit his band, so that he began to cry out and weep. The Lord Jesus then, seeing him in this condition, went up to him, and blew upon the place where the viper had bitten him; and this being done, he was healed immediately.

44. One day, when the Lord Jesus was again with the boys playing on the roof of a house, one of the boys fell down from above, and immediately expired. And the rest of the boys fled in all

directions, and the Lord Jesus was left alone on the roof. And the relations of the boy came up and said to the Lord Jesus: It was thou who didst throw our son headlong from the roof. And when He denied it, they cried out, saying: Our son is dead, and here is he who has killed him. And the Lord Jesus said to them: Do not bring an evil report against me; but if you do not believe me, come and let us ask the boy himself, that be may bring the truth to light. Then the Lord Jesus went down, and standing over the dead body, said, with a loud voice: Zeno, Zeno, who threw thee down from the roof? Then the dead boy answered and said: My lord, it was not thou who didst throw me down, but such a one cast me down from it. And when the Lord commanded those who were standing by to attend to His words, all who were present praised God for this miracle.

45. Once upon a time the Lady Mary bad ordered the Lord Jesus to go and bring her water from the well. And when He had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out His handkerchief, and collected the water, and carried it to His mother; and she was astonished at it. And she hid and preserved in her heart all that she saw.

46. Again, on another day, the Lord Jesus was with the boys at a stream of water, and they had again made little fish-ponds. And the Lord Jesus had made twelve sparrows, and had arranged them round His fish-pond, three on each side. And it was the Sabbath-day. Wherefore a Jew, the son of Hanan, coming up, and seeing them thus engaged, said in anger and great indignation: Do you make figures of clay on the Sabbath-day? And he ran quickly, and destroyed their fish-ponds. But when the Lord Jesus clapped His hands over the sparrows which He had made, they flew away chirping. Then the son of Hanan came up to the fish-pond of Jesus also, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise vanish away. And immediately that boy dried up.

47. At another time, when the Lord Jesus was returning home with Joseph in the evening. He met a boy, who ran up against Him with so much force that He fell. And the Lord Jesus said to him: As thou hast thrown me down, so thou shall fall and not rise again. And the same hour the boy fell down, and expired.

48. There was, moreover, at Jerusalem, a certain man named Zacchaeus, who taught boys. He said to Joseph: Why, O Joseph, dost thou not bring Jesus to the to learn his letters? Joseph agreed to do so, and reported the matter to the Lady Mary. They therefore took Him to the master; and he, as soon as he saw Him, wrote out the alphabet for Him, and told Him to say Aleph. And when He had said Aleph, the master ordered Him to pronounce Beth. And the Lord Jesus said to him: Tell me first the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master threatened to flog Him, 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, why one letter went before another; and many other things He began to recount and to elucidate which the master himself had never either heard or read in any book. The Lord Jesus, moreover, said to the master: Listen, and I shall say them to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Daleth, on to Tau. And the master was astonished, and said: I think that this boy was born before Noah. And turning to Joseph, be said: Thou hast brought to me to be taught a boy more learned than all the masters. To the Lady Mary also be said: This son of thine has no need of instruction.

49. Thereafter they took Him to another and a more learned master, who, when be saw Him, said: Say Aleph. And when He had said Aleph, the master ordered him to pronounce Beth. And the Lord Jesus answered him, and said: First tell me the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master hereupon raised his hand and flogged Him, immediately his hand dried up, and he died. Then said Joseph, to the Lady Mary: From this time we shall not let him go out of the house, since every one who opposes him is struck dead.

50. And when He was twelve years old, they took Him to Jerusalem to the feast. And when the feast was finished, they indeed returned; but the Lord Jesus 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.(1) For He said to them: Whose son is the Messias? They answered Him: The son of David. Wherefore then, said He, does he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps?(1) 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 prophets--things which the understanding of no creature attains to. That teacher therefore said: I hitherto have neither attained to nor heard of such knowledge: Who, pray, do you think that boy will be?

51. 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,(2) and sixtieths of twenty-fourths; and other things beyond the reach of reason.

52. 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 hypophysics, 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.

53. While they were speaking to each other of these and other things, the Lady 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? Behold, thy father and I have sought thee with great trouble. But He said: Why do you seek me? Do you not know that I ought to occupy myself in my Father's house? But they did not understand the words that He spoke to them. Then those teachers asked Mary whether He were her son; and when she signified that He was, they said: Blessed art thou, O Mary, who hast brought forth such a son. And returning with them to Nazareth, He obeyed them in all things. And His mother 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.(3)

54. 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.(4)

55. This is He whom we adore with supplications, who hath given us being and life, and who hath brought us from our mothers' wombs; who for our sakes assumed a human body, and redeemed us, that He might embrace us in eternal compassion, and show to us His mercy according to His liberality, and beneficence, and generosity, and benevolence. To Him is glory, and beneficence, and power, and dominion from this time forth for evermore. Amen. Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original.

■

Chapter 45

Consummation of Thomas the Apostle

Consummation of Thomas the Apostle AT the command of King Misdeus (2) the blessed Apostle Thomas was cast into prison; and he said: I glorify God, and I shall preach the word to the prisoners, so that all rejoiced at his presence. When, therefore, Juzanes the king's son, and Tertia his mother, and Mygdonia, and Markia, had become believers, but were not yet thought worthy of baptism, they took it exceedingly ill that the blessed one had been shut up. And having come to the prison, and given much money to the jailor, (3) they went in to him. And he, seeing them, was glad, and glorified the Lord, and blessed them. And they entreated and begged the seal in the Lord, a beautiful young man having appeared to them in a dream, and ordered the apostle into the house of Juzanes.

And again the beautiful young man coming to them and Thomas, bade them do this on the coming night. And he ran before them, and gave them light on the way, and without noise opened the doors that had been secured, until all the mystery was completed. And having made them communicate in the Eucharist, and having talked much with them, and confirmed them in the faith, and commended them to the Lord, he went forth thence, leaving the women, and again went to be shut up. (4) And they grieved and wept because Misdeus the king was to kill him.

And Thomas went and found the jailors fighting, and saying: What wrong have we done to that sorcerer, that, availing himself of his magic art, he has opened the doors of the prison, and wishes to set all the prisoners free? But let us go and let the king know about his wife and his son. (5) And when he came they stripped him, and girded him with a girdle; and thus they stood before the king.

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And Misdeus said to him: Art thou a slave, or a freeman? And Thomas answered and said to him: I am not (1) a slave, and thou hast no power against me at all. And how, said Misdeus, hast thou run away and come to this country? And Thomas said: I came here that I might save many, and that I might by thy bands depart from this body. Misdeus says to him: Who is thy master? and what is his name? and of what country, and of whom is he? My Lord, says Thomas, is my Master and thine, being the Lord of heaven and earth. And Misdeus said: What is he called? And Thomas said: Thou canst not know His true name at this time; but I tell thee the name that has been given Him for a season--Jesus the Christ. And Misdeus said: I have not been in a hurry (2) to destroy thee, but have restrained myself; but thou hast made a display of works, so that thy sorceries have been heard of in all the country. But now this will I do, (3) that thy sorceries may also perish with thee, that our nation may be purified from them. And Thomas said: Dost thou call these things which will follow me sorceries? They shall never be removed from the people here.

And while these things were saying, Misdeus was considering in what manner he should put him to death; for he was afraid of the multitude

standing round, many, even some of the chief men, having believed in him. And he arose, I and took Thomas outside of the city; and a few soldiers accompanied him with their arms. And the rest

of the multitude thought that the king was wishing to learn something from him; and they stood and observed him closely. And when they had gone forth three stadia, he delivered him to four soldiers, and to one of the chief officers, (4) and ordered them to take him up into the mountain and spear him; but he himself returned to the city.

And those present ran to Thomas, eager to rescue him; but he was led away by the soldiers who were with him. For there were two on each side having hold of him, because of sorcery, And the chief officer held him by the hand, and led him with honour. And at the same time the blessed apostle said: O the hidden mysteries of Thee, O Lord! for even to the close of life is fulfilled in us the riches of Thy grace, which does not allow us to be without feeling as to the body. For, behold, four have laid hold of me, and one leads me, since I belong to One, to whom I am going always invisibly. But now I learn that my Lord also, since He was a stranger, to whom I am going, who also is always present with me invisibly, was struck by one; but I am struck by four. (5)

And when they came to that place where they were to spear him, Thomas spoke thus to those spearing him: Hear me now, at least, when I am departing from my body; and let not your eyes be darkened in understanding, nor your ears shut up so as not to hear those things in which you have believed the God whom I preach, after being delivered in your souls from rashness; and behave in a manner becoming those who are free, being void of human glory, and live the life towards God. And he said to Juzanes: Son of an earthly king, but servant of Jesus Christ, give what is due to those who are to fulfil the command (6) of Misdeus, in order that I may go apart from them and pray. And Juzanes having paid the soldiers, the apostle betook himself to prayer; and it was as follows:--

My Lord, and my God, and hope, and leader, and guide in all countries, I follow Thee along with all that serve Thee, and do Thou guide me this day on my way to Thee. Let no one take my sold, which Thou hast given to me. Let not publicans and beggars look upon me, nor let serpents slander me, and let not the children of the dragon hiss at me. Behold, I have fulfilled Thy work, and accomplished what Thou gavest me to do. I have become a slave, that I might receive freedom from Thee; do then give it to me, and make me perfect. And this I say not wavering, but that they may hear who need to hear. I glorify Thee in all, Lord and Master; for to Thee is due glory for ever. Amen.

And when he had prayed, he said to the soldiers: Come and finish the work of him that sent you. And the four struck him at once, and killed him. And all the brethren wept, and wrapped him up in beautiful shawls, and many linen cloths, and laid him in the tomb in which of old the kings used to be buried.

And Syphor and Juzanes did not go to the city, but spent the whole day there, and waited during the night. And Thomas appeared to them, and said: I am not there; why do you sit watching? for I have gone up, and received the things I hoped for; but rise up and walk, and after no long time you shall be brought beside me. And Misdeus and Charisius (7) greatly afflicted Tertia and Mygdonia, but did not persuade them to abandon their opinions. And Thomas appeared, and said to them: Forget not the former things, for the holy and sanctifying Jesus Himself will aid you. And Misdeus and Charisius, when they could not persuade them not

to be of this opinion, granted them their own will. And all the brethren assembled together For the blessed one had made Syphorus (1) a presbyter in the mountain, and Juzanius (1) a deacon, when he was led away to die. And the Lord helped them, and increased the faith by means of them.

And after a long time, it happened that one of the sons of Misdeus was a demoniac; and the demon being stubborn, no one was able to heal him. And Misdeus considered, and said I shall go and open the tomb, and take a bone of the apostle's body, and touch my son with it, and I know that he will be healed. And he went to do what he had thought of. And the blessed apostle appeared to him, and said: Thou didst not believe in me when alive; how wilt thou believe in me when I am dead? Fear not. Jesus Christ is kindly disposed to thee, through His great clemency. And Misdeus, when he did not find the bones (for one of the brethren had taken them, and carried them into the regions of the West (2)), took some dust from where the bones had lain, and touched his son with it, and said: I believe in Thee, Jesus, now when he has left me who always afflicts men, that they may not look to Thy light which giveth understand ing, O Lord, kind to men. And his son being healed in this manner, he met with the rest of the brethren who were under the rule of Sypho-i rus, and entreated the brethren to pray for him, that he might obtain mercy from our Lord Jesus Christ; to whom be glory for ever and ever. Amen.

■

The Didache

THE DIDACHE, or Teaching of the Twelve Apostles, Translated by Charles H. Hoole

CHAPTER 1

1:1 There are two paths, one of life and one of death, and the difference is great between the two paths.

1:2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

1:3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

1:4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

1:5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

1:6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.

CHAPTER 2

2:1 But the second commandment of the teaching is this.

2:2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;

2:3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

2:4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

2:5 Thy speech shall not be false or empty, but concerned with action.

2:6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;

2:7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

CHAPTER 3

3:1 My child, fly from everything that is evil, and from everything that is like to it.

3:2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3:3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

3:4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.

3:5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.

3:6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

3:7 but be thou meek, for the meek shall inherit the earth;

3:8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

3:9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

3:10 Accept the things that happen to thee as good, knowing that without God nothing happens.

CHAPTER 4

4:1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

4:2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;

4:3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4:4 thou shalt not doubt whether a thing shall be or not.

4:5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

4:6 If thou hast, give by means of thy hands a redemption for thy sins.

4:7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.

4:8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

4:9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

4:10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

4:11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

4:12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

4:13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

4:14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

CHAPTER 5

5:1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

5:2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgment, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

CHAPTER 6

6:1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.

6:2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

6:3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

CHAPTER 7

7:1 But concerning baptism, thus baptize ye: having first recited all these precepts, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

7:2 but if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water;

7:3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

7:4 But before the baptism, let him who baptizeth and him who is baptized fast previously, and any others who may be able. And thou shalt command him who is baptized to fast one or two days before.

CHAPTER 8

8:1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

8:2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

8:3 Thrice a day pray ye in this fashion.

CHAPTER 9

9:1 But concerning the Eucharist, after this fashion give ye thanks.

9:2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

9:3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

9:4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

9:5 And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

CHAPTER 10

10:1 But after it has been completed, so pray ye.

10:2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

10:3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

10:4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

10:5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

10:6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

10:7 But charge the prophets to give thanks, so far as they are willing to do so.

CHAPTER 11

11:1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

11:2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

11:3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

11:4 Let every apostle who cometh unto you be received as the Lord.

11:5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

11:6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

11:7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

11:8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

11:9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

11:10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11:11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgment, for in this manner also did the ancient prophets.

11:12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge

him.

CHAPTER 12

12:1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

12:2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

12:3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

12:4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;

12:5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

CHAPTER 13

13:1 But every true prophet who is willing to dwell among you is worthy of his meat,

13:2 likewise a true teacher is himself worthy of his meat, even as is a labourer.

13:3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

13:4 but if ye have not a prophet, give it unto the poor.

13:5 If thou makest a feast, take and give the firstfruits according to the commandment;

13:6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;

13:7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

CHAPTER 14

14:1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

14:2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

14:3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

CHAPTER 15

15:1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

15:2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

15:3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

15:4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

CHAPTER 16

16:1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

16:2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

16:3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

16:4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

16:5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

16:6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

16:7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

16:8 then shall the world behold the Lord coming on the clouds of heaven.

{The End of the Didache}

■

THE GOSPEL OF BARTHOLOMEW

GOSPEL OF BARTHOLOMEW

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

Jerome, in the prologue to his Commentary on Matthew, mentions a number of apocryphal Gospels -those according to the Egyptians, Thomas, Matthias, Bartholomew, the Twelve, Basilides, and Apelles: probably he depends upon Origen, for he himself disliked and avoided apocryphal books, with few exceptions; the Gospel according to the Hebrews, for instance, he hardly reckoned as apocryphal. Of this Gospel of Bartholomew we have no sort of description: we find it condemned in the Gelasian Decree, which may mean either that the compiler of the Decree knew a book of that name, or that he took it on trust from Jerome. In the pseudo-Dionysian writings two sentences are quoted from 'the divine Bartholomew,' and a third has just been brought to light from the kindred 'book of Hierotheus'. But one cannot be sure that these writers are quoting real books.

We have, however, a writing attributed to Bartholomew which attained some popularity; the manuscripts do not call it a Gospel, but the Questions of Bartholomew. It contains ancient elements, and I think that MM. Wilmart and Tisserant have made out their claim that it at least represents the old Gospel. I therefore give a translation of it here.

It exists in three languages, and not, apparently, in a very original form in any of them: Greek is the original language, of which we have two manuscripts, at Vienna and Jerusalem; Latin 1, consisting of two leaves of extracts, of the ninth century; Latin 2, complete: see below; Slavonic (i-iv. 15). The Greek text may be as old as the fifth century; the Latin 2 of the sixth or seventh.

In the Revue Biblique for 1913 the Latin fragments and a fresh Greek text were published by MM. Wilmart and Tisserant, with the variants of the other authorities and in 1921-2 yet another text, a complete Latin one, appeared in the same periodical, edited by Professor Moricca from a manuscript in the Casanatensian library at Rome in which the text is, in parts, tremendously expanded. This copy is of the eleventh century and came from the monastery of Monte Amiata. The Latin is exceedingly incorrect, and there are many corruptions, and interpolations which extend to whole pages of closely printed text. I cite it as Lat. 2.

I take the Greek and Slavonic, where they exist, as the basis of my version, and add some passages from the Latin. The main topics, common to two or more of the texts, are:

i. The descent into Hell: the number of souls saved and lost.

ii. The Virgin's account of the Annunciation.

iii. The apostles see the bottomless pit.

iv. The devil is summoned and gives an account of his doings.

v. Questions about the deadly sins. Commission of the apostles to preach. Departure of Christ. (This reads like a late addition.)

GOSPEL (QUESTIONS) OF ST. BARTHOLOMEW

(the opening 3 verses are given from each of the three texts)

Greek. 1 After the resurrection from the dead of our Lord Jesus Christ, Bartholomew came unto the Lord and questioned him, saying: Lord, reveal unto me the mysteries of the heavens.

2 Jesus answered and said unto him: If I put off the body of the flesh, I shall not be able to tell them unto thee.

3 Om.

Slavonic. 1 Before the resurrection of our Lord Jesus Christ from the dead, the apostles said: Let us question the Lord: Lord, reveal unto us the wonders.

2 And Jesus said unto them: If I put off the body of the flesh, I cannot tell them unto you.

3 But when he was buried and risen again, they all durst not question him, because it was not to look upon him, but the fullness of his Godhead was seen.

4 But Bartholomew, &c.

Latin 2. l At that time, before the Lord Jesus Christ suffered, all the disciples were gathered together, questioning him and saying: Lord, show us the mystery in the heavens.

2 But Jesus answered and said unto them: If I put not off the body of flesh I cannot tell you.

3 But after that he had suffered and risen again, all the apostles, looking upon him, durst not question him, because his countenance was not as it had been aforetime, but showed forth the fullness of power.

Greek. 4 Bartholomew therefore drew near unto the Lord and said: I have a word to speak unto thee, Lord.

5 And Jesus said to him: I know what thou art about to say; say then what thou wilt, and I will answer thee.

6 And Bartholomew said: Lord, when thou wentest to be hanged upon the cross, I followed thee afar off and saw thee hung upon the cross, and the angels coming down from heaven and worshipping thee. And when there came darkness, 7 I beheld, and I saw thee that thou wast vanished away from the cross and I heard only a voice in the parts under the earth, and great wailing and gnashing of teeth on a sudden. Tell me, Lord, whither wentest thou from the cross?

8 And Jesus answered and said: Blessed art thou, Bartholomew, my beloved, because thou sawest this mystery, and now will I tell thee all things whatsoever thou askest me. 9 For when I vanished away from the cross, then went I down into Hades that I might bring up Adam and all them that were with him, according to the supplication of Michael the archangel.

10 Then said Bartholomew: Lord, what was the voice which was heard?

11 Jesus saith unto him: Hades said unto Beliar: As I perceive, a God cometh hither. [Slavonic and latin 2 continue: And the angels cried unto the powers, saying: Remove your gates, ye princes, remove the everlasting doors, for behold the King of glory cometh down.

12 Hades said: Who is the King of glory, that cometh down from heaven unto us?

13 And when I had descended five hundred steps, Hades was troubled, saying: I hear the breathing of the Most High, and I cannot endure it. (latin 2. He cometh with great fragrance and I cannot bear it.) 14 But the devil answered and said: Submit not thyself, O Hades, but be strong: for God himself hath not descended upon the earth. 15 But when I had descended yet five hundred steps, the angels and the powers cried out: Take hold, remove the doors, for behold the King of glory cometh down. And Hades said: O, woe unto me, for I hear the breath of God.]

Greek. 16-17 And Beliar said unto Hades: Look carefully who it is that , for it is Elias, or Enoch, or one of the prophets that this man seemeth to me to be. But Hades answered Death and said: Not yet are six thousand years accomplished. And whence are these, O Beliar; for the sum of the number is in mine hands.

[Slavonic. 16 And the devil said unto Hades: Why affrightest thou me, Hades? it is a prophet, and he hath made himself like unto God: this prophet will we take and bring him hither unto those that think to ascend into heaven. 17 And Hades said: Which of the prophets is it? Show me: Is it Enoch the scribe of righteousness? But God hath not suffered him to come down upon the earth before the end of the six thousand years. Sayest thou that it is Elias, the avenger? But before he cometh not down. What shall I do, whereas the destruction is of God: for surely our end is at hand? For I have the number (of the years) in mine hands.]

Greek. 18 : Be not troubled, make safe thy gates and strengthen thy bars: consider, God cometh not down upon the earth.

19 Hades saith unto him: These be no good words that I hear from thee: my belly is rent, and mine inward parts are pained: it cannot be but that God cometh hither. Alas, whither shall I flee before the face of the power of the great king? Suffer me to enter into myself (thyself, Latin): for before (of, latin) thee was I formed.

20 Then did I enter in and scourged him and bound him with chains that cannot be loosed, and brought forth thence all the patriarchs and came again unto the cross.

21 Bartholomew saith unto him: [latin 2, I saw thee again, hanging upon the cross, and all the dead arising and worshipping thee, and going up again into their sepulchres.] Tell me, Lord, who was he whom the angels bare up in their hands, even that man that was very great of stature? [Slav., Latin. 2, And what spakest thou unto him that he sighed so sore?]

22 Jesus answered and said unto him: It was Adam the first-formed, for whose sake I came down from heaven upon earth. And I said unto him: I was hung upon the cross for thee and for thy children's sake. And he, when he heard it, groaned and said: So was thy good pleasure, O Lord.

23 Again Bartholomew said: Lord, I saw the angels ascending before Adam and singing praises.

24 But one of the angels which was very great, above the rest, would not ascend up with them: and there was in his hand a sword of fire, and he was looking steadfastly upon thee only.

[Slav. 25 And all the angels besought him that he would go up with them, but he would not. But when thou didst command him to go up, I beheld a flame of fire issuing out of his hands and going even unto the city of Jerusalem. 26 And Jesus said unto him: Blessed art thou, Bartholomew my beloved because thou sawest these mysteries. This was one of the angels of vengeance which stand before my Father's throne: and this angel sent he unto me. 27 And for this cause he would not ascend up, because he desired to destroy all the powers of the world. But when I commanded him to ascend up, there went a flame out of his hand and rent asunder the veil of the temple, and parted it in two pieces for a witness unto the children of Israel for my passion because they crucified me. (Lat. 1. But the flame which thou sawest issuing out of his hands smote the house of the synagogue of the Jews, for a testimony of me wherein they crucified me.)].

Greek. 28 And when he had thus spoken, he said unto the apostles: Tarry for me in this place, for today a sacrifice is offered in paradise. 29 And Bartholomew answered and said unto Jesus: Lord, what is the sacrifice which is offered in paradise? And Jesus said: There be souls of the righteous which to-day have departed out of the body and go unto paradise, and unless I be present they cannot enter into paradise.

30 And Bartholomew said: Lord, how many souls depart out of the world daily? Jesus saith unto him: Thirty thousand.

31 Bartholomew saith unto him: Lord, when thou wast with us teaching the word, didst thou receive the sacrifices in paradise? Jesus answered and said unto him: Verily I say unto thee, my beloved, that I both taught the word with you and continually sat with my Father, and received the sacrifices in paradise everyday. 32 Bartholomew answered and said unto him: Lord, if thirty thousand souls depart out of the world every day, how many souls out of them are found righteous? Jesus saith unto him: Hardly fifty [three] my beloved. 33 Again Bartholomew saith: And how do three only enter into paradise? Jesus saith unto him: The [fifty] three enter into paradise or are laid up in Abraham's bosom: but the others go into the place of the resurrection, for the three are not like unto the fifty.

34 Bartholomew saith unto him: Lord, how many souls above the number are born into the world daily? Jesus saith unto him: One soul only is born above the number of them that depart.[30, &c., Latin 1. Bartholomew said: How many are the souls which depart out of the body every day? Jesus said: Verily I say unto thee, twelve (thousand) eight hundred, four score and three souls depart out of the body every day.]

35 And when he had said this he gave them the peace, and vanished away from them.

II

1 ow the apostles were in the place [Cherubim, Cheltoura, Chritir] with Mary. 2 And Bartholomew came and said unto Peter and Andrew and John: Let us ask her that is highly favoured how she conceived the incomprehensible, or how she bare him that cannot be carried, or how she brought forth so much greatness. But they doubted to ask her. 3 Bartholomew therefore said unto Peter: Thou that art the chief, and my teacher, draw near and ask her. But Peter said to John: Thou art a virgin and undefiled (and beloved) and thou must ask her.

4 And as they all doubted and disputed, Bartholomew came near unto her with a cheerful countenance and said to her: Thou that art highly favoured, the tabernacle of the Most High, unblemished we, even all the apostles, ask thee (or All the apostles have sent me to ask thee) to tell us how thou didst conceive the incomprehensible, or how thou didst bear him that cannot be carried, or how thou didst bring forth so much greatness.

5 But Mary said unto them: Ask me not (or Do ye indeed ask me) concerning this mystery. If I should begin to tell you, fire will issue forth out of my mouth and consume all the world.

6 But they continued yet the more to ask her. And she, for she could not refuse to hear the apostles, said: Let us stand up in prayer. 7 And the apostles stood behind Mary: but she said unto Peter: Peter, thou chief, thou great pillar, standest thou behind us? Said not our Lord: the head of the man is Christ ? now therefore stand ye before me and pray. 8 But they said unto her: In thee did the Lord set his tabernacle, and it was his good pleasure that thou shouldest contain him, and thou oughtest to be the leader in the prayer (al. to go with us to). 9 But she said unto them: Ye are shining stars, and as the prophet said, 'I did lift up mine eyes unto the hills, from whence shall come mine help'; ye, therefore, are the hills, and it behoveth you to pray.

10 The apostles say unto her: Thou oughtest to pray, thou art the mother of the heavenly king. 11 Mary saith unto them: In your likeness did God form the sparrows, and sent them forth into the four corners of the world. 12 But they say unto her: He that is scarce contained by the seven heavens was pleased to be contained in thee.

13 Then Mary stood up before them and spread out her hands toward the heaven and began to speak thus: Elphue Zarethra Charboum Nemioth Melitho Thraboutha Mephnounos Chemiath Aroura Maridon Elison Marmiadon Seption Hesaboutha Ennouna Saktinos Athoor Belelam Opheoth Abo Chrasar (this is the reading of one Greek copy: the others and the Slavonic have many differences as in all such cases: but as the original words-assuming them to have once had a meaning-are hopelessly corrupted, the matter is not of importance), which is in the Greek tongue(Hebrew, Slav.): O God the exceeding great and all-wise and king of the worlds (ages), that art not to be described, the ineffable, that didst establish the greatness of the heavens and all things by a word, that out of darkness (or the unknown) didst constitute and fasten together the poles of heaven in harmony, didst bring into shape the matter that was in confusion, didst bring into order the things that were without order, didst part the misty darkness from the light, didst establish in one place the foundations of the waters, thou that makest the beings of the air to tremble, and art the fear of them that are on (or under) the earth, that didst settle the earth and not suffer it to perish, and filledst it, which is the nourisher of all things, with showers of blessing: (Son of) the Father, thou whom the seven heavens hardly contained, but who wast well-pleased to be contained without pain in me, thou that art thyself the full word of the Father in whom all things came to be: give glory to thine exceeding great name, and bid me to speak before thy holy

apostles .

14 And when she had ended the prayer she began to say unto them: Let us sit down upon the ground; and come thou, Peter the chief, and sit on my right hand and put thy left hand beneath mine armpit; and thou, Andrew, do so on my left hand; and thou, John, the virgin, hold together my bosom; and thou, Bartholomew, set thy knees against my back and hold my shoulders, lest when I begin to speak my bones be loosed one from another.

15 And when they had so done she began to say: When I abode in the temple of God and received my food from an angel, on a certain day there appeared unto me one in the likeness of an angel, but his face was incomprehensible, and he had not in his hand bread or a cup, as did the angel which came to me aforetime.

16 And straightway the robe (veil) of the temple was rent and there was a very great earthquake, and I fell upon the earth, for I was not able to endure the sight of him. 17 But he put his hand beneath me and raised me up, and I looked up into heaven and there came a cloud of dew and sprinkled me from the head to the feet, and he wiped me with his robe. 18 And said unto me: Hail, thou that art highly favoured, the chosen vessel, grace inexhaustible. And he smote his garment upon the right hand and there came a very great loaf, and he set it upon the altar of the temple and did eat of it first himself, and gave unto me also. 19 And again he smote his garment upon the left hand and there came a very great cup full of wine: and he set it upon the altar of the temple and did drink of it first himself, and gave also unto me. And I beheld and saw the bread and the cup whole as they were.

20 And he said unto me: Yet three years, and I will send my word unto thee and then shalt conceive my (or a) son, and through him shall the whole creation be saved. Peace be unto thee, my beloved, and my peace shall be with thee continually.

21 And when he had so said he vanished away from mine eyes, and the temple was restored as it had been before.

22 And as she was saying this, fire issued out of her mouth; and the world was at the point to come to an end: but Jesus appeared quickly (lat. 2, and laid his hand upon her mouth) and said unto Mary: Utter not this mystery, or this day my whole creation will come to an end (Lat. 2, and the flame from her mouth ceased). And the apostles were taken with fear lest haply the Lord should be wroth with them.

III

1 And he departed with them unto the mount Mauria (Lat. 2, Mambre), and sat in the midst of them. 2 But they doubted to question him, being afraid. 3 And Jesus answered and said unto them: Ask me what ye will that I should teach you, and I will show it you. For yet seven days, and I ascend unto my Father, and I shall no more be seen of you in this likeness. 4 But they, yet doubting, said unto him: Lord, show us the deep (abyss) according unto thy promise. 5 And Jesus said unto them: It is not good (Lat. 2, is good) for you to see the deep: notwithstanding, if ye desire it, according to my promise, come, follow me and behold. 6 And he led them away into a place that is called Cherubim (Cherukt Slav., Chairoudee Gr., Lat. 2 omits), that is the place of truth. 7 And he beckoned unto the angels of the West and the earth was rolled up like a volume of a book and

the deep was revealed unto them. 8 And when the apostles saw it they fell on their faces upon the earth. 9 But Jesus raised them up, saying: Said I not unto you, 'It is not good for you to see the deep'. And again he beckoned unto the angels, and the deep was covered up.

IV

1 And he took them and brought them again unto the Mount of olives.

2 And Peter said unto Mary: Thou that art highly favoured, entreat the Lord that he would reveal unto us the things that are in the heavens.

3 And Mary said unto Peter: O stone hewn out of the rock, did not the Lord build his church upon thee? Go thou therefore first and ask him.

4 Peter saith again: O tabernacle that art spread abroad . 5 Mary saith: Thou art the image of Adam: was not he first formed and then Eve? Look upon the sun, that according to the likeness of Adam it is bright. and upon the moon, that because of the transgression of Eve it is full of clay. For God did place Adam in the east and Eve in the west, and appointed the lights that the sun should shine on the earth unto Adam in the east in his fiery chariots, and the moon in the west should give light unto Eve with a countenance like milk. And she defiled the commandment of the Lord. Therefore was the moon stained with clay (Lat. 2, is cloudy) and her light is not bright. Thou therefore, since thou art the likeness of Adam, oughtest to ask him: but in me was he contained that I might recover the strength of the female.

6 Now when they came up to the top of the mount, and the Master was withdrawn from them a little space, Peter saith unto Mary: Thou art she that hast brought to nought the transgression of Eve, changing it from shame into joy; it is lawful, therefore, for thee to ask.

7 When Jesus appeared again, Bartholomew saith unto him: Lord, show us the adversary of men that we may behold him, of what fashion he is, and what is his work, and whence he cometh forth, and what power he hath that he spared not even thee, but caused thee to be hanged upon the tree. 8 But Jesus looked upon him and said: Thou bold heart! thou askest for that which thou art not able to look upon. 9 But Bartholomew was troubled and fell at Jesus' feet and began to speak thus: O lamp that cannot be quenched, Lord Jesu Christ, maker of the eternal light that hast given unto them that love thee the grace that beautifieth all, and hast given us the eternal light by thy coming into the world, that hast accomplished the work of the Father, hast turned the shame-facedness of Adam into mirth, hast done away the sorrow of Eve with a cheerful countenance by thy birth from a virgin: remember not evil against me but grant me the word of mine asking. (Lat. 2, who didst come down into the world, who hast confirmed the eternal word of the Father, who hast called the sadness of joy, who hast made the shame of Eve glad, and restored her by vouchsafing to be contained in the womb.)

10 And as he thus spake, Jesus raised him up and said unto him: Bartholomew, wilt thou see the adversary of men? I tell thee that when thou beholdest him, not thou only but the rest of the apostles and Mary will fall on your faces and become as dead corpses.

11 But they all said unto him: Lord, let us behold him.

12 And he led them down from the Mount of Olives and looked wrathfully upon the angels that keep hell (Tartarus), and beckoned unto Michael to sound the trumpet in the height of the heavens. And Michael sounded, and the earth shook, and Beliar came up, being held by 660 (560 Gr., 6,064 Lat. 1, 6,060 Lat. 2) angels and bound with fiery chains. 12 And the length of him was 1,600 cubits and his breadth 40 (Lat. 1, 300, Slav. 17) cubits (Lat. 2, his length 1,900 cubits, his breadth 700, one wing of him 80), and his face was like a lightning of fire and his eyes full of darkness (like sparks, Slav.). And out of his nostrils came a stinking smoke; and his mouth was as the gulf of a precipice, and the one of his wings was four-score cubits. 14 And straightway when the apostles saw him, they fell to the earth on their faces and became as dead. 15 But Jesus came near and raised the apostles and gave them a spirit of power, and he saith unto Bartholomew: Come near, Bartholomew, and trample with thy feet on his neck, and he will tell thee his work, what it is, and how he deceiveth men. 16 And Jesus stood afar off with the rest of the apostles. 17 And Bartholomew feared, and raised his voice and said: Blessed be the name of thine immortal kingdom from henceforth even for ever. And when he had spoken, Jesus permitted him, saying: Go and tread upon the neck of Beliar: and Bartholomew ran quickly upon him and trode upon his neck: and Beliar trembled. (For this verse the Vienna MS. has: And Bartholomew raised his voice and said thus: O womb more spacious than a city, wider than the spreading of the heavens, that contained him whom the seven heavens contain not, but thou without pain didst contain sanctified in thy bosom, &c.: evidently out of place. Latin 1 has only: Then did Antichrist tremble and was filled with fury.)

18 And Bartholomew was afraid, and fled, and said unto Jesus: Lord, give me an hem of thy garments (Lat. 2, the kerchief (?) from thy shoulders) that I may have courage to draw near unto him. 19 But Jesus said unto him: Thou canst not take an hem of my garments, for these are not my garments which I wore before I was crucified. 20 And Bartholomew said: Lord, I fear lest, like as he spared not thine angels, he swallow me up also. 21 Jesus saith unto him: Were not all things made by my word, and by the will of my Father the spirits were made subject unto Solomon? thou, therefore, being commanded by my word, go in my name and ask him what thou wilt. (lat. 2 omits 20.) 22 [And Bartholomew made the sign of the cross and prayed unto Jesus and went behind him. And Jesus said to him: Draw near. And as Bartholomew drew near, fire was kindled on every side, so that his garments appeared fiery. Jesus saith to Bartholomew: As I said unto thee, tread upon his neck and ask him what is his power.] And Bartholomew went and trode upon his neck, and pressed down his face into the earth as far as his ears. 23 And Bartholomew saith unto him: Tell me who thou art and what is thy name. And he said to him: Lighten me a little, and I will tell thee who I am and how I came hither, and what my work is and what my power is. 24 And he lightened him and saith to him: Say all that thou hast done and all that thou doest. 25 And Beliar answered and said: If thou wilt know my name, at the first I was called Satanael, which is interpreted a messenger of God, but when I rejected the image of God my name was called Satanas, that is, an angel that keepeth hell (Tartarus). 26 And again Bartholomew saith unto him: Reveal unto me all things and hide nothing from me. 27 And he said unto him: I swear unto thee by the power of the glory of God that even if I would hide aught I cannot, for he is near that would convict me. For if I were able I would have destroyed you like one of them that were before you. 28 For, indeed, I was formed (al. called) the first angel: for when God made the heavens, he took a handful of fire and formed me first, Michael second [Vienna MS. here has these sentences: for he had his Son before the heavens and the earth and we were formed (for when he took thought to

create all things, his Son spake a word), so that we also were created by the will of the Son and the consent of the Father. He formed, I say, first me, next Michael the chief captain of the hosts that are above], Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth, and other angels of whom I cannot tell the names. [Jerusalem MS., Michael, Gabriel, Raphael, Uriel, Xathanael, and other 6,000 angels. Lat. I, Michael the honour of power, third Raphael, fourth Gabriel, and other seven. Lat. 2, Raphael third, Gabriel fourth, Uriel fifth, Zathael sixth, and other six.] For they are the rod-bearers (lictors) of God, and they smite me with their rods and pursue me seven times in the night and seven times in the day, and leave me not at all and break in pieces all my power. These are the (twelve, lat. 2) angels of vengeance which stand before the throne of God: these are the angels that were first formed. 30 And after them were formed all the angels. In the first heaven 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 (an hundred myriads, and outside the seven heavens, Jerusalem MS.) is the first firmament (flat surface) wherein are the powers which work upon men. 31 For there are four other angels set over the winds. The first angel is over the north, and he is called Chairoum (. . . broil, Jerusalem MS.; lat. 2, angel of the north, Mauch), and hath in his hand a rod of fire, and restraineth the super-fluity of moisture that the earth be not overmuch wet. 32 And the angel that is over the north is called Oertha (Lat. 2, Alfatha): he hath a torch of fire and putteth it to his sides, and they warm the great coldness of him that he freeze not the world. 33 And the angel that is over the south is called Kerkoutha (Lat. 2, Cedar) and they break his fierceness that he shake not the earth. 34 And the angel that is over the south-west is called Naoutha, and he hath a rod of snow in his hand and putteth it into his mouth, and quencheth the fire that cometh out of his mouth. And if the angel quenched it not at his mouth it would set all the world on fire. 35 And there is another angel over the sea which maketh it rough with the waves thereof. 36 But the rest I will not tell thee, for he that standeth by suffereth me not.

37 Bartholomew saith unto him: Flow chastisest thou the souls of men? 38 Beliar saith unto him: Wilt thou that I declare unto thee the punishment of the hypocrites, of the back-biters, of the jesters, of the idolaters, and the covetous, and the adulterers, and the wizards, and the diviners, and of them that believe in us, and of all whom I look upon (deceive?)? (38 Lat. 2: When I will show any illusion by them. But they that do these things, and they that consent unto them or follow them, do perish with me. 39 Bartholomew said unto him: Declare quickly how thou persuadest men not to follow God and thine evil arts, that are slippery and dark, that they should leave the straight and shining paths of the Lord.) 39 Bartholomew saith unto him: I will that thou declare it in few words. 40 And he smote his teeth together, gnashing them, and there came up out of the bottomless pit a wheel having a sword flashing with fire, and in the sword were pipes. 41 And I (he) asked him, saying: What is this sword? 42 And he said: This sword is the sword of the gluttonous: for into this pipe are sent they that through their gluttony devise all manner of sin; into the second pipe are sent the backbiters which backbite their neighbour secretly; into the third pipe are sent the hypocrites and the rest whom I overthrow by my contrivance. (Lat. 2:40 And Antichrist said: I will tell thee. And a wheel came up out of the abyss, having seven fiery knives. The first knife hath twelve pipes (canales).. . . 42 Antichrist answered: The pipe of fire in the first knife, in it are put the casters of lots and diviners and enchanters, and they that believe in them or have sought them, because in the iniquity of their heart they have invented false divinations. In the second pipe of fire are first the blasphemers ... suicides ... idolaters.... In the rest are first perjurers . . . (long

enumeration).) 43 And Bartholomew said: Dost thou then do these things by thyself alone? 44 And Satan said: If I were able to go forth by myself, I would have destroyed the whole world in three days: but neither I nor any of the six hundred go forth. For we have other swift ministers whom we command, and we furnish them with an hook of many points and send them forth to hunt, and they catch for us souls of men, enticing them with sweetness of divers baits, that is by drunkenness and laughter, by backbiting, hypocrisy, pleasures, fornication, and the rest of the trifles that come out of their treasures. (Lat. 2 amplifies enormously.)

45 And I will tell thee also the rest of the names of the angels. The angel of the hail is called Mermeoth, and he holdeth the hail upon his head, and my ministers do adjure him and send him whither they will. And other angels are there over the snow, and other over the thunder, and other over the lightning, and when any spirit of us would go forth either by land or by sea, these angels send forth fiery stones and set our limbs on fire. (Lat. 2 enumerates all the transgressions of Israel and all possible sins in two whole pages.)

46 Bartholomew saith: Be still (be muzzled) thou dragon of the pit. 47 And Beliar said: Many things will I tell thee of the angels. They that run together throughout the heavenly places and the earthly are these: Mermeoth, Onomatath, Douth, Melioth, Charouth, Graphathas, Oethra, Nephonos, Chalkatoura. With them do fly (are administered?) the things that are in heaven and on earth and under the earth.

48 Bartholomew saith unto him: Be still (be muzzled) and be faint, that I may entreat my Lord. 49 And Bartholomew fell upon his face and cast earth upon his head and began to say: O Lord Jesu Christ, the great and glorious name. All the choirs of the angels praise thee, O Master, and I that am unworthy with my lips . . . do praise thee, O Master. Hearken unto me thy servant, and as thou didst choose me from the receipt of custom and didst not suffer me to have my conversation unto the end in my former deeds, O Lord Jesu Christ, hearken unto me and have mercy upon the sinners. 50 And when he had so said, the Lord saith unto him: Rise up, suffer him that groaneth to arise: I will declare the rest unto thee. 51 And Bartholomew raised up Satan and said unto him: Go unto thy place, with thine angels, but the Lord hath mercy upon all his world. (50, 51, again enormously amplified in lat. 2. Satan complains that he has been tricked into telling his secrets before the time. The interpolation is to some extent dated by this sentence: ' Simon Magus and Zaroes and Arfaxir and Jannes and Mambres are my brothers.' Zaroes and Arfaxatare wizards who figure in the Latin Acts of Matthew and of Simon and Jude (see below). 49 follows 51 in this text.)

52 But the devil said: Suffer me, and I will tell thee how I was cast down into this place and how the Lord did make man. 53 I was going to and fro in the world, and God said unto Michael: Bring me a clod from the four corners of the earth, and water out of the four rivers of paradise. And when Michael brought them God formed Adam in the regions of the east, and shaped the clod which was shapeless, and stretched sinews and veins upon it and established it with Joints; and he worshipped him, himself for his own sake first, because he was the image of God, therefore he worshipped him. 54 And when I came from the ends of the earth Michael said: Worship thou the image of God, which he hath made according to his likeness. But I said: I am fire of fire, I was the first angel formed, and shall worship clay and matter? 55 And Michael saith to me: Worship, lest God be wroth with thee. But I said to him: God will not be wroth with me; but I will set my throne

over against his throne, and I will be as he is. Then was God wroth with me and cast me down, having commanded the windows of heaven to be opened. 56 And when I was cast down, he asked also the six hundred that were under me, if they would worship: but they said: Like as we have seen the first angel do, neither will we worship him that is less than ourselves. Then were the six hundred also cast down by him with me. 57 And when we were cast down upon the earth we were senseless for forty years, and when the sun shone forth seven times brighter than fire, suddenly I awaked; and I looked about and saw the six hundred that were under me senseless. 58 And I awaked my son Salpsan and took him to counsel how I might deceive the man on whose account I was cast out of the heavens. 59 And thus did I contrive it. I took a vial in mine hand and scraped the sweat from off my breast and the hair of mine armpits, and washed myself (Lat. 2, I took fig leaves in my hands and wiped the sweat from my bosom and below mine arms and cast it down beside the streams of waters. 69 is greatly prolonged in this text) in the springs of the waters whence the four rivers flow out, and Eve drank of it and desire came upon her: for if she had not drunk of that water I should not have been able to deceive her. 60 Then Bartholomew commanded him to go into hell.

61 And Bartholomew came and fell at Jesus' feet and began with tears to say thus: Abba, Father, that art past finding out by us, Word of the Father, whom the seven heavens hardly contained, but who wast pleased to be contained easily and without pain within the body of the Virgin: whom the Virgin knew not that she bare: thou by thy thought hast ordained all things to be: thou givest us that which we need before thou art entreated. 62 Thou that didst wear a crown of thorns that thou mightest prepare for us that repent the precious crown from heaven; that didst hang upon the tree, that (a clause gone): (lat. 2, that thou mightest turn from us the tree of lust and concupiscence (etc., etc.). The verse is prolonged for over 40 lines) (that didst drink wine mingled with gall) that thou mightest give us to drink of the wine of compunction, and wast pierced n the side with a spear that thou mightest fill us with thy body and thy blood: 63 Thou that gavest names unto the four rivers: to the first Phison, because of the faith (pistis) which thou didst appear in the world to preach; to the second Geon, for that man was made of earth (ge); to the third Tigris, because by thee was revealed unto us the consubstantial Trinity in the heavens (to make anything of this we must read Trigis); to the fourth Euphrates, because by thy presence in the world thou madest every soul to rejoice (euphranai) through the word of immortality. 64 My God, and Father, the greatest, my King: save, Lord, the sinners. 65 When he had thus prayed Jesus said unto him: Bartholomew, my Father did name me Christ, that I might come down upon earth and anoint every man that cometh unto me with the oil of life: and he did call me Jesus that I might heal every sin of them that know not . . . and give unto men (several corrupt words: the Latin has) the truth of God.

66 And again Bartholomew saith unto him: Lord, is it lawful for me to reveal these mysteries unto every man? Jesus saith unto him: Bartholomew, my beloved, as many as are faithful and are able to keep them unto themselves, to them mayest thou entrust these things. For some there are that be worthy of them, but there are also other some unto whom it is not fit to entrust them: for they are vain (swaggerers), drunkards, proud, unmerciful, partakers in idolatry, authors of fornication, slanderers, teachers of foolishness, and doing all works that are of the devil, and therefore are they not worthy that these should be entrusted to them. 68 And also they are secret, because of those that cannot contain them; for as many as can contain them shall have a part in them. Herein (Hitherto?) therefore, my beloved, have I spoken unto thee, for blessed art thou and all thy

kindred which of their choice have this word entrusted unto them; for all they that can contain it shall receive whatsoever they will in the of my judgement.

69 Then I, Bartholomew, which wrote these things in mine heart, took hold on the hand of the lord the lover of men and began to rejoice and to speak thus:

Glory be to thee, O Lord Jesus Christ, that givest unto all thy grace which all we have perceived. Alleluia.

Glory be to thee, O Lord, the life of sinners.

Glory be to thee, O Lord, death is put to shame.

Glory be to thee, O Lord, the treasure of righteousness.

For unto God do we sing.

70 And as Bartholomew thus spake again, Jesus put off his mantle and took a kerchief from the neck of Bartholomew and began to rejoice and say (70 lat. 2, Then Jesus took a kerchief (?) I and said: I am good: mild and gracious and merciful, strong and righteous, wonderful and holy): I am good. Alleluia. I am meek and gentle. Alleluia. Glory be to thee, O Lord: for I give gifts unto all them that desire me. Alleluia.

Glory be to thee, O Lord, world without end. Amen. Alleluia.

71 And when he had ceased, the apostles kissed him, and he gave them the peace of love.

Vl

1 Bartholomew saith unto him: Declare unto us, Lord what sin is heavier than all sins? 2 Jesus saith unto him: Verily I say unto thee that hypocrisy and backbiting is heavier than all sins: for because of them, the prophet said in the psalm, that 'the ungodly shall not rise in the judgement, neither sinners in the council of the righteous', neither the ungodly in the judgement of my Father. Verily, verily, I say unto you, that every sin shall be forgiven unto every man, but the sin against the Holy Ghost shall not be forgiven. 3 And Bartholomew saith unto him: What is the sin against the Holy Ghost? 4 Jesus saith unto him: Whosoever shall decree against any man that hath served my holy Father hath blasphemed against the Holy Ghost: For every man that serveth God worshipfully is worthy of the Holy Ghost, and he that speaketh anything evil against him shall not be forgiven.

5 Woe unto him that sweareth by the head of God, yea woe (?) to him that sweareth falsely by him truly. For there are twelve heads of God the most high: for he is the truth, and in him is no lie, neither forswearing. 6 Ye, therefore, go ye and preach unto all the world the word of truth, and thou, Bartholomew, preach this word unto every one that desireth it; and as many as believe thereon shall have eternal life.

7 Bartholomew saith: O Lord, and if any sin with sin of the body, what is their reward? 8 And Jesus said: It is good if he that is baptized present his baptism blameless: but the pleasure of the flesh will become a lover. For a single marriage belongeth to sobriety: for verily I say unto thee, he that sinneth after the third marriage (wife) is unworthy of God. (8 Lat. 2 is to this effect: . . . But if the

lust of the flesh come upon him, he ought to be the husband of one wife. The married, if they are good and pay tithes, will receive a hundredfold. A second marriage is lawful, on condition of the diligent performance of good works, and due payment of tithes: but a third marriage is reprobated: and virginity is best.) 9 But ye, preach ye unto every man that they keep themselves from such things: for I depart not from you and I do supply you with the Holy Ghost. (lat. 2, At the end of 9, Jesus ascends in the clouds, and two angels appear and say: 'Ye men of Galilee', and the rest) 10 And Bartholomew worshipped him with the apostles, and glorified God earnestly, saying: Glory be to thee, Holy Father, Sun unquenchable, incomprehensible, full of light. Unto thee be glory, unto thee honour and adoration, world without end. Amen. (Lat. 2, End of the questioning of the most blessed Bartholomew and (or) the other apostles with the Lord Jesus Christ.)

THE BOOK OF THE RESURRECTION OF CHRIST BY BARTHOLOMEW THE APOSTLE

This exists in Coptic only. There are several recensions of it: the most complete is in a manuscript recently acquired by the British Museum (Or. 6804), and translated first by W. E. Crum (Rustafjaell's light of Egypt, 1910) and then edited and translated by Sir E. A. Wallis Budge (Coptic Apocrypha in the dialect of Upper Egypt, 1913). Other fragments are in the publications of Lacau and Revillout. No full translation, but only an analysis, will be offered here. Five leaves are wanting at the beginning of the British Museum MS. The contents of these can be partly filled up from Lacau and Revillout. But in the first place a passage (p. 193, Budge) may be quoted which shows something of the setting of the book: 'Do not let this book come into the hand of any man who is an unbeliever and a heretic. Behold this is the seventh time that I have commanded thee, O my son Thaddaeus, concerning these mysteries. Reveal not thou them to any impure man, but keep them safely. ' We see that the book was addressed by Bartholomew to his son Thaddaeus, and this would no doubt have been the subject of some of the opening lines of the text.

Next we may place the two fragments, one about the child of Joseph of Arimathaea, the other about the cock raised to life, which have been already described as nos. 7 and 8 of the Coptic narratives of the Passion (pp. 149, 150). The order is uncertain. Then we have a piece which in Revillout is no. 12 (p. 165), in Lacauno. 3 (p. 34). Lacau gives it partly in two recensions.

Christ is on the cross, but his side has been pierced, and he is dead.

A man in the crowd named Ananias, of Bethlehem, rushes to the cross and embraces and salutes the body breast to breast, hand to hand, and denounces the Jews. A voice comes from the body of Jesus and blesses Ananias, promising him incorruption and the name of ' the firstfruits of the immortal fruit '. The priests decide to stone Ananias: he utters words of exultation. The stoning produces no effect. They cast him into a furnace where he remains till Jesus has risen. At last they pierce him with a spear.

The Saviour takes his soul to heaven, and blesses him.

There can be but little matter lost between this and the opening of the British Museum MS., in the first lines of which the taking of Ananias' soul to heaven is mentioned.

We now take up the British Museum MS. as our basis. Certain passages of it are preserved in Paris fragments which partly overlap each other, and so three different texts exist for some parts: but it will not be important for our purpose to note many of the variations.

Joseph of Arimathaea buried the body of Jesus. Death came into Amente (the underworld), asking who the new arrival was, for he detected a disturbance.

He came to the tomb of Jesus with his six sons in the form of serpents. Jesus lay there (it was the second day, i. e. the Saturday) with his face and head covered with napkins.

Death addressed his son the Pestilence, and described the commotion which had taken place in his domain. Then he spoke to the body of Jesus and asked, 'Who art thou?' Jesus removed the napkin that was on his face and looked in the face of Death and laughed at him. Death and his sons fled. Then they approached again, and the same thing happened. He addressed Jesus again at some length, suspecting, but not certain, who he was.

Then Jesus rose and mounted into the chariot of the Cherubim. He wrought havoc in Hell, breaking the doors, binding the demons Beliar and Melkir (cf. Melkira in the Ascension of Isaiah), and delivered Adam and the holy souls.

Then he turned to Judas Iscariot and uttered a long rebuke, and described the sufferings which he must endure. Thirty names of sins are given, which are the snakes which were sent to devour him.

Jesus rose from the dead, and Abbaton (Death) and Pestilence came back to Amente to protect it, but they found it wholly desolate, only three souls were left in it (those of Herod, Cain, and Judas, says the Paris MS.).

Meanwhile the angels were singing the hymn which the Seraphim sing at dawn on the Lord's day over his body and his blood.

Early in the morning of the Lord's day the women went to the tomb. They were Mary Magdalene, Mary the mother of James whom Jesus delivered out of the hand of Satan, Salome who tempted him, Mary who ministered to him and Martha her sister, Joanna (al. Susanna) the wife of Chuza who had renounced the marriage bed, Berenice who was healed of an issue of blood in Capernaum, Lia (Leah) the widow whose son he raised at Nain, and the woman to whom he said, 'Thy sins which are many are forgiven thee'.

These were all in the garden of Philogenes, whose son Simeon Jesus healed when he came down from the Mount of Olives with the apostles (probably the lunatic boy at the Mount of Transfiguration).

Mary said to Philogenes: If thou art indeed he, I know thee. Philogenes said: Thou art Mary the mother of Thalkamarimath, which means joy, blessing, and gladness. Mary said: If thou have borne him away, tell me where thou hast laid him and I will take him away: fear not. Philogenes told how the Jews sought a safe tomb for Jesus that the body might not be stolen, and he offered to place it in a tomb in his own garden and watch over it: and they sealed it and departed. At midnight he rose and went out and found all the orders of angels: Cherubim Seraphim, Powers, and Virgins. Heaven opened, and the Father raised Jesus. Peter, too, was there and supported Philogenes, or he would have died.

The Saviour then appeared to them on the chariot of the Father and said to Mary: Mari Khar Mariath (Mary the mother of the Son of God). Mary answered: Rabbouni Kathiathari Mioth (The Son of God the Almighty, my Lord, and my Son.). A long address to Mary from Jesus follows, in

the course of which he bids her tell his brethren, 'I ascend unto my Father and your Father', &c. Mary says: If indeed I am not permitted to touch thee, at least bless my body in which thou didst deign to dwell.

Believe me, my brethren the holy apostles, I, Bartholomew beheld the Son of God on the chariot of the Cherubim. All the heavenly hosts were about him. He blessed the body of Mary.

She went and gave the message to the apostles, and Peter blessed her, and they rejoiced.

Jesus and the redeemed souls ascended into Heaven, and the Father crowned him. The glory of this scene Bartholomew could not describe. It is here that he enjoins his son Thaddaeus not to let this book fall into the hands of the impure (quoted above).

Then follows a series of hymns sung in heaven, eight in all, which accompany the reception of Adam and the other holy souls into glory. Adam was eighty cubits high and Eve fifty. They were brought to the Father by Michael. Bartholomew had never seen anything to compare with the beauty and Glory of Adam, save that of Jesus. Adam was forgiven, and all the angels and saints rejoiced and saluted him, and departed each to their place.

Adam was set at the gate of life to greet all the righteous as they enter, and Eve was set over all the women who had done the will of God, to greet them as they come into the city of Christ.

As for me, Bartholomew, I remained many days without food or drink, nourished by the glory of the vision.

The apostles thanked and blessed Bartholomew for what he had told them: he should be called the apostle of the mysteries of God. But he protested: I am the least of you all, a humble workman. Will not the people of the city say when they see me, 'Is not this Bartholomew the man of Italy, the gardener the dealer in vegetables? Is not this the man that dwelleth in the garden of Hierocrates the governor of our city? How has he attained this greatness?

'The next words introduce a new section.

At the time when Jesus took us up into the Mount of Olives he spoke to us in an unknown tongue, which he revealed to us, saying: Anetharath (or Atharath Thaurath). The heavens were opened and we all went up into the seventh heaven (so the London MS.: in the Paris copy only Jesus went up, and the apostles gazed after him). He prayed the Father to bless us.

The Father, with the Son and the Holy Ghost, laid His hand on the head of Peter (and made him archbishop of the wholeworld: Paris B). All that is bound or loosed by him on earth shall be so in heaven; none who is not ordained by him shall be accepted. Each of the apostles was separately blessed (there are omissions of single names in one or other of the three texts). Andrew, James, John, Philip (the cross will precede him wherever he goes), Thomas, Bartholomew (he will be the depositary of the mysteries of the Son), Matthew (his shadow will heal the sick) James son of Alphaeus, Simon Zelotes, Judas of James, Thaddeus, Matthias who was rich and left all to follow Jesus).

And now, my brethren the apostles, forgive me: I, Bartholomew, am not a man to be honoured.

The apostles kissed and blessed him. And then, with Mary, they offered the Eucharist.

The Father sent the Son down into Galilee to console the apostles and Mary: and he came and blessed them and showed them his wounds, and committed them to the care of Peter, and gave them their commission to preach. They kissed his side and sealed themselves with the blood that flowed thence. He went up to heaven.

Thomas was not with them, for he had departed to his city, hearing that his son Siophanes (Theophanes?) was dead: it was the seventh day since the death when he arrived. He went to the tomb and raised him in the name of Jesus.

Siophanes told him of the taking of his soul by Michael: how it sprang from his body and lighted on the hand of Michael, who wrapped it in a fine linen cloth: how he crossed the river of fire and it seemed to him as water, and was washed thrice in the Acherusian lake: how in heaven he saw the twelve splendid thrones of the apostles, and was not permitted to sit on his father's throne.

Thomas and he went into the city to the consternation of all who saw them. He, Siophanes, addressed the people and told his story: and Thomas baptized 12,000 of them, founded a church, and made Siophanes its bishop.

Then Thomas mounted on a cloud and it took him to the Molmtof Olives and to the apostles, who told him of the visit of Jesus: and he would not believe. Bartholomew admonished him. Then Jesus appeared, and made Thomas touch his wounds: and departed into heaven.

This is the second time that he showed himself to his disciples after that he had risen from the dead.

This is the Book of the Resurrection of Jesus the Christ, our Lord, in joy and gladness. In peace. Amen.

Peter said to the apostles: Let us offer the offering before we separate. They prepared the bread, the cup, and incense.

Peter stood by the sacrifice and the others round the Table. They waited (break in the text: Budge and others suppose an appearance of Christ, but I do not think this is correct: 4 1/2 lines are gone then there are broken words):

table . . . their hearts rejoiced . . . worshipped the Son of God. He took his seat . . . his Father (probably, who sitteth at the right hand of the Father). His Body was on the Table about which they were assembled; and they divided it. They saw the blood of Jesus pouring out as living blood down into the cup. Peter said: God hath loved us more than all, in letting us see these great honours: and our Lord Jesus Christ hath allowed us to behold and hath revealed to us the glory of his body and his divine blood. They partook of the body and blood-and then they separated and preached the word. (What is clearly indicated is a change in the elements: there is not room for a description of an appearance of Jesus: he says no word, and his departure is not mentioned.)

This writing may be better described as a rhapsody than a narrative. It bristles with contradictions of itself: Joseph and Philogenes both bury Jesus- Thomas raises the dead and will not believe in Christ's resurrection: and so forth. That Mary the mother of Jesus is identified with Mary Magdalene is typical of the disregard of history, and we have seen it in other Coptic documents. The interest of the authors centred in the hymns, blessings, salutations, and prayers, which in this

analysis have been wholly omitted, but which occupy a large part of the original text. The glorification of St. Bartholomew is another purpose of the writer: the special blessings given to him recall the attitude which he takes in the Gospel (i. 1, 8) as inquiring into the mysteries of heaven, and seeing things which are hidden from others. Both Gospel and Book are specially interested in the Descent into Hell, the Resurrection, and the redemption of Adam.

Bartholomew (Nathanael) was told (in St. John's Gospel) that he would see the angels ascending and descending upon the Son of Man. This promise is fulfilled in the Gospel (i. 6, 231 and very often in the Book: in St. John we also read of his being 'under the fig-tree', and this was probably enough to suggest to the Coptic author of the Book that he was a gardener.

A date is hard to suggest. The British Museum MS. is assigned to the twelfth century; the Paris fragments are older. That of the Coptic literature of this class is usually supposed to belong to the fifth and sixth centuries; and I think this, or at latest the seventh century, may be the period when the book was produced.

■

The gospel of James

The Gospel of James

I. I In the histories of the twelve tribes of Israel it is written that there was one Ioacim, exceeding rich: and he offered his gifts twofold, saying: That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for tile Lord, for a propitiation unto me.

2 Now the great day of the Lord drew nigh and the children of Israel offered their gifts. And Reuben stood over against him saying: It is not lawful for thee to offer thy gifts first,-forasmuch as thou hast gotten no seed in Israel. 8 And Ioacim was sore grieved, and went unto the record of the twelve tribes of the people, saying: I will look upon the record of the twelve tribes of Israel, whether I only have not gotten seed in Israel. And he searched, and found concerning all the righteous that they had raised up seed in Israel. And he remembered the patriarch Abraham, how in the last days God gave him a son, even Isaac. 4 And Ioacim was sore grieved, and showed not himself to his wife, but betook himself into the wilderness, and pitched his tent there, and fasted forty days and forty nights, saying within himself: I will not go down either for meat or for drink until the Lord my God visit me, and my prayer shall be unto me meat and drink.

II Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness.

2 And the great day of the Lord drew nigh, and Judith her handmaid said unto !;er: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtilty, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel ?

3 And Anna was sore grieved [and mourned with a great mourning because she was reproached by all the tribes of Israel. And coming to herself she said: What shall I do ? I will pray with weeping unto the Lord my God that he visit me]. And she put off her mourning garments and cleansed (or adorned) her head and put on her bridal garments: and about the ninth hour she went down into the garden to walk there. And she saw a laurel-tree and sat down underneath it and besought the Lord saying: O God of our fathers, bless me, and hearken unto my prayer, as thou didst bless the womb of Sarah, and gavest her a son, even Isaac.

III. 1 And looking up to the heaven she espied a nest of sparrows in the laurel-tree, and made a lamentation within herself, saying: Woe unto me, who begat me ? And what womb brought me forth for I am become a curse before the children of Israel, and I am reproached, and they have mocked me forth out of the temple of the Lord? 2 Woe unto me, unto what am I likened ? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are fruitful before thee, O

Lord. Woe unto me, unto what am I likened ? I am not likened unto the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto these waters, for even these waters are fruitful before thee, O Lord. 3 Woe unto me, unto what am I likened ? I am not likened unto this earth, for even this earth bringeth forth her fruits in due season and blesseth thee, O Lord.

IV. 1 And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world. And Anna said: As the Lord my God liveth, if I bring forth either male or female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all the days of its life.

2 And behold there came two messengers saying unto her: Behold Ioacim thy husband cometh with his flocks: for an angel of the Lord came down unto him saying: Ioacim, Ioacim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy wife Anna hath conceived. 3 And Ioacim sat him down and called his herdsmen saying: Bring me hither ten lambs without blemish and without spot, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and for the assembly of the elders; and an hundred kids for the whole people.

4 And behold Ioacim came with his flocks, and Anna stood at the gate and saw Ioacim coming, and ran and hung upon his neck, saying: Now know I that the Lord God hath greatly blessed me: for behold the widow is no more a widow, and she that was childless shall conceive. And Ioacim rested the first day in his house.

V. 1 And on the morrow he offered his gifts, saying in himself: If the Lord God be reconciled unto me, the plate that is upon the forehead of the priest will make it manifest unto me. And Ioacim offered his gifts and looked earnestly upon the plate of the priest when he went up unto the altar of tile Lord, and he saw no sin in himself. And Ioacim said: Now know I that the Lord is become propitious unto me and hath forgiven all my sins. And he went down from the temple of the Lord justified, and went unto his house.

2 And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: what have I brought forth ? And she said: A female. And Anna said: My soul is magnified this day, and she laid herself down. And when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.

VI. 1 And day by day the child waxed strong, and when she was six months old her mother stood her upon the ground to try if she would stand; and she walked seven steps and returned unto her bosom. And she caught her up, saying: As the Lord my God liveth, thou shalt walk no more upon this ground, until I bring thee into the temple of the Lord. And she made a sanctuary in her bed chamber and suffered nothing common or unclean to pass through it. And she called for the daughters of the Hebrews that were undefiled, and they carried her hither and thither.

2 And the first year of the child was fulfilled, and Ioacim made a great feast and bade the priests and the scribes and the assembly of the elders and the whole people of Israel. And Ioacim brought the child to the priests, and they blessed her, saying: 0 God of our fathers, bless this child and give her a name renowned for ever among all generations. And all the people said: So be it, so be it.

Amen. And he brought her to the high priests, and they blessed her, saying: 0 God of the high places, look upon this child, and bless her with the last blessing which hath no successor.

3 And her mother caught her up into the sanctuary of her bed chamber and gave her suck.

And Anna made a song unto the Lord God, saying:

I will sing an hymn unto the Lord my God, because he hath visited me and taken away from me the reproach of mine enemies, and the Lord hath given me a fruit of his righteousness, single and manifold before him. Who shall declare unto the sons of Reuben that Anna giveth suck ? Hearken, hearken, ye twelve tribes of Israel, that Anna giveth suck. And she laid the child to rest in the bed chamber of her sanctuary, and went forth and ministered unto them. And when the feast was ended, they gat them down rejoicing, and glorifying the God of Israel.

VII. 1 And unto the child her months were added: and the child became two years old. And Ioacim said: Let us bring her up to the temple of the Lord that we may pay the promise which we promised; lest the Lord require it of us (lit. send unto us), and our gift become unacceptable. And Anna said: Let us wait until the third year, that the child may not long after her father or mother. And Ioacim said: Let us wait.

2 And the child became three years old, and Ioacim said: Call for the daughters of the Hebrews that are undefiled, and let them take every one a lamp, and let them be burning, that the child turn not backward and her heart be taken captive away from the temple of the Lord. And they did so until they were gone up into the temple of the Lord.

And the priest received her and kissed her and blessed her and said: The Lord hath magnified thy name among all generations: in thee in the latter days shall the Lord make manifest his redemption unto the children of Israel. And he made her to sit upon the third step of the altar. And the Lord put grace upon her and she danced with her feet and all tile house of Israel loved her.

VIII. 1 And her parents gat them down marveling, and praising the Lord God because tile child was not turned away backward.

And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel.

2 And when she was twelve years old, there was a council of the priests, saying: Behold Mary is become twelve years old in the temple of the Lord. What then shall we do with her ? lest she pollute the sanctuary of the Lord. And they said unto the high priest: Thou standest over the altar of the Lord. Enter in and pray concerning her: And whatsoever the Lord shall reveal to thee, that let us do.

3 And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of tile Lord appeared saying unto him: Zacharias, Zacharias~ go forth and assemble them that are widowers of the people, and let them bring every man a rod, and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went forth over all the country round about Judaea, and the trumpet of the Lord sounded, and all men ran thereto.

IX. 1 And Joseph cast down his adze and ran to meet them, and when they were gathered together they went to the high priest and took their rods with them. And he took the rods of them all and went into the temple and prayed. And when he had finished the prayer he took the rods and went forth and gave them back to them: and there was no sign upon them. But Joseph received the last rod: and 1o, a dove came forth of the rod and flew upon the bead of Joseph. And the priest said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself. 2 And Joseph refused, saying: I have sons, and I am an old man, but she is a girl: lest I became a laughing-stock to the children of Israel. And the priest said unto Joseph: Year the Lord thy God, and remember what things God did unto Dathan and Abiram and Korah, how the earth clave and they were swallowed up because of their gainsaying. And now fear thou, Joseph, lest it be so in thine house. And Joseph was afraid, and took her to keep her for himself. And Joseph said unto Mary: Lo, I have received thee out of the temple of the Lord: and now do I leave thee in my house, and I go away to build my buildings and I will come again unto thee. The Lord shall watch over thee.

X. 1 Now there was a council of the priests, and they said: Let us make a veil for the temple of the Lord. And the priest said: Call unto me pure virgins of the tribe of David. And the officers departed and sought and found seven virgins. And the

priests called to mind the child Mary, that she was of the tribe of avid and was undefiled before God: and the officers went and fetched her. And they brought them into the temple of the Lord, and the priest said: Cast me lots, which of you shah weave the gold and the undefiled (the white) and tile fine linen and the silk and the hyacinthine, and the scarlet and the true purple. And the lot of the true purple and the scarlet fell unto Mary, and she took them and went unto her house.

[And at that season Zacharias became dumb, and Samuel was

in his stead until the time when Zacharias spake again.]But Mary took the scarlet and began to spin it.

XL 1 And she took the pitcher and went forth to fill it with water: and lo a voice saying: Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women.

And she looked about her upon the right hand and upon the left, to see whence this voice should be: and being filled with trembling she~ went to her house and set down the pitcher, and took the purple and sat down upon her seat and drew out the thread.

2 And behold an angel of the Lord stood before her saying: Fear not, Mary, for thou hast found grace before the Lord of all things, and thou shalt conceive of his word. And she, when she heard it, questioned in herself, saying: Shall I verily conceive of the living God, and bring forth after the manner of all women ? And the angel of the Lord said: Not so, Mary, for a power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Highest. And thou shalt call his name Jesus: for he shall save his people from their sins. And Mary said: Behold the handmaid of the Lord is before him: be it unto me according to thy word.

XII 1 And she made the purple and the scarlet and brought them unto the priest. And the priest blessed her and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed

among all generations of the earth. 2 And Mary rejoiced and went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet (al. the wool) and ran to the door and opened it, and when she saw Mary she blessed her and said: Whence is this to me that the mother of my Lord should come unto me ? for behold that which is in me leaped and blessed thee. And Mary forgat the mysteries which Gabriel the archangel had told her, and she looked up unto the heaven and said: Who am I, Lord, that all the generations of the earth do bless me ? 8 And she abode three months with Elizabeth, and day by day her womb grew: and Mary was afraid and departed unto her house and hid herself from the children of Israel. Now she was sixteen years old when these mysteries came to pass.

XIII. I Now it was the sixth month with her, and behold Joseph came from his building, and he entered into his house and found her great with child. And he smote his face, and cast himself down upon the ground on sackcloth and wept bitterly, saying: With what countenance shall I look unto the Lord my God ? and what prayer shall I make concerning this maiden? for I received her out of the temple of the Lord my God a virgin, and have not kept her safe. Who is he that hath ensnared me ? Who hath done this evil in mine house and hath defiled the virgin ? Is not the story of Adam repeated in me ? for as at the hour of his giving thanks the serpent came and found Eve alone and deceived her, so hath it befallen me also. 2 And Joseph arose from off the sackcloth and called Mary and said unto her O thou that wast cared for by God, why hast thou done this ? thou hast forgotten the Lord thy God. Why hast thou humbled thy soul, thou that wast nourished up in the Holy of Holies and didst receive food at the hand of an angel? 3 But she wept bitterly, saying: I am pure and I know not a man. And Joseph said unto her: Whence then is that which is in thy womb ? and she said: As the Lord my God liveth, I know not whence it is come unto me.

XIV. I And Joseph was sore afraid and ceased from speaking unto her (or left her alone), and pondered what he should do with her. And Joseph said: If I hide her sin, I shall be found fighting against the law of the Lord: and if I manifest her unto the children of Israel, I fear lest that which is in her be the seed of an angel, and I shall be found delivering up innocent blood to the judgement of death. What then shall I do ? I will let her go from me privily. And the night came upon him. 2 And behold an angel of the Lord appeared unto him in a dream, saying: Fear not this child, for that which is in her is of the Holy Ghost, and she shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins. And Joseph arose from sleep and glorified the God of Israel which had shown this favour unto her: and he watched over her.

XV. I Now Annas the scribe came unto him and said to him: Wherefore didst thou not appear in our assembly ? and Joseph said unto him: I was weary with the journey, and I rested the first day. And Annas turned him about and saw Mary great with child. 2 And he went hastily to the priest and said unto him: Joseph, to whom thou bearest witness [that he is righteous] hath sinned grievously. And the priest said: Wherein ? And he said: The virgin whom he received out of the temple of the Lord, he hath defiled her, and married her by stealth (lit. stolen her marriage), and hath not declared it to the children of Israel. And the priest answered and said: Hath Joseph done this ? And Annas the scribe said: Send officers, and thou shalt find the virgin great with child. And the officers went and found as he had said, and they brought her together with Joseph unto the place of judgement. 3 And the priest said: Mary, wherefore hast thou done this, and wherefore hast thou humbled thy soul and forgotten the Lord thy God, thou that wast nurtured in the Holy of Holies and didst receive food at the hand of an angel and didst hear the hymns and didst dance before the

Lord, wherefore hast thou done this ?

But she wept bitterly, saying: As the Lord my God liveth I am pure before him and I know not a man. 4 And the priest said unto Joseph: Wherefore hast thou done this ? And Joseph said: As the Lord my God liveth I am pure as concerning her. And the priest said: Bear no false witness but speak the truth: thou hast married her by stealth and hast not declared it unto the children of Israel, and hast not bowed thine head under the mighty hand that thy seed should be blessed. And Joseph held his peace.

XVI 1 And the priest said: Restore the virgin whom thou didst receive out of the temple of the Lord. And Joseph was full of weeping. And the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. 2 And the priest took thereof and made Joseph drink and sent him into the hill-country. And he returned whole. He made Mary also drink and sent her into the hill-country. And she returned whole. And all the people marvelled, because sin appeared not in them. 3 And the priest said: If the Lord God hath not made your sin manifest, neither do I condemn you. And he let them go. And Joseph took Mary and departed unto his house rejoicing, and glorifying the God of Israel.

XVII. 1 Now there went out a decree from Augustus the king that all that were in Bethlehem of Judaea should be recorded. And Joseph said: I will record my sons: but this child, what shall I do with her ? how shall I record her ? as my wife ? nay, I am ashamed. Or as my daughter? but all the children of Israel know that she is not my daughter. This day of the Lord shall do as the Lord willeth. 2 And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near (unto Bethlehem) within three miles: and Joseph turned himself about and saw her of a sad countenance and said within himself: Peradventure that which is within her paineth her. And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad ? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting.

8 And they came to the midst of the way, and Mary said unto him: Take me down from the ass, for that which is within me presseth me, to come forth. And he took her down from the ass and said unto her: Whither shall I take thee to hide thy shame ? for the place is desert.

XVIII. I And he found a cave there and brought her into it, and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem.

2 Now I Joseph was walking, and I walked not. And I looked up to the air and saw the air in amazement. And I looked up unto the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon the earth and saw a dish set, and workmen lying by it, and their hands were in the dish: and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of them were looking upward. And behold there were sheep being driven, and they went not forward but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course.

XIX. I And behold a woman coming down from the hillcountry, and she said to me: Man, whither goest thou ? And I said: I seek a midwife of the Hebrews. And she answered and said unto me: Art thou of Israel ? And I said unto her: Yea. And she said: And who is she that bringeth forth in the cave ? And I said: She that is betrothed unto me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was nurtured up in the temple of the Lord: and I received her to wife by lot: and she is not my wife, but she hath conception by the Holy Ghost.

And the midwife said unto him: Is this the truth? And Joseph said unto her: Come hither and see. And the midwife went with him.

2 And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvellous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary.

And the midwife cried aloud and said: Great unto me to-day is this day, in that ! have seen this new sight. 3 And the midwife went forth of the cave and Salome met her. And she said to her: Salome, Salome, a new sight have I to tell thee. A virgin hath brought forth, which her nature alloweth not. And Salome said: As the Lord my God liveth, if I make not trial and prove her nature I will not believe that a virgin hath brought forth.

XX. 1 And the midwife went in and said unto Mary: Order thyself, for there is no small contention arisen concerning thee. Arid Salome made trial and cried out and said: Woe unto mine iniquity and mine unbelief, because I have tempted the living God, and lo, my hand falleth away from me in fire. And she bowed her knees unto the Lord, saying: O God of my fathers, remember that I am the seed of Abraham and Isaac and Jacob: make me not a public example unto the children of Israel, but restore me unto the poor, for thou knowest, Lord, that in thy name did I perform my cures, and did receive my hire of thee. 3 And lo, an angel of the Lord appeared, saying unto her: Salome, Salome, the Lord hath hearkened to thee: bring thine hand near unto the young child and take him up, and there shall be unto thee salvation and joy. 4 And Salome came near and took him up, saying: I will do him worship, for a great king is born unto Israel. And behold immediately Salome was healed: and she went forth of the cave justified. And Io, a voice saying: Salome, Salome, tell none of the marvels which thou hast seen, until the child enter into Jerusalem.

XXI 1 And behold, Joseph made him ready to go forth into Judaea. And there came a great tumult in Bethlehem of Judaea; for there came wise men, saying: Where is he that is born king of the Jews ? for we have seen his star in the east and arc come to worship him. 2 And when Herod heard it he was troubled and sent officers unto the wise men. And he sent for the high priests and examined them, saying: How is it written concerning the Christ, where he is born ? They say unto him: In Bethlehem of Judaea: for so it is written. A~d he let them go. And he examined the wise men, saying unto them: What sign saw ye concerning the king that is born ? And the wise men said: We saw a very great star shining among those stars and dimming them so that the stars appeared not: and thereby knew we that a king was born unto Israel, and we came to worship him. And Herod said: Go and seek for him, and if ye find him, tell me, that I also may come and worship him. 3 And the wise men went forth. And lo, the star which they saw in ~he east went before them until they entered into the cave: and it stood over the head of the cave. And the wise men saw the

young child with Mar~, his mother: and they brought out of their scrip gifts, gold-and frankincense and myrrh. 4 And being warned by the angel that they should not enter into Judaea, they went into their own country by another way.

XXII. 1 But when Herod perceived that he was mocked by the wise men, he was wroth, and sent murderers, saying unto them: Slay the children from two years old and under. 2 And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped in swaddling clothes and laid him in an ox-manger.

3 But Elizabeth when she heard that they sought for John, took him and went up into the hill-country and looked about her where she should hide him: and there was no hiding-place. And Elizabeth groaned and said with a loud voice: 0 mountain of God, receive thou a mother with a child. For Elizabeth was not able to go up. And immediately the mountain clave asunder and took her in. And there was a light shining alway for them: for an angel of the Lord was with them, keeping watch over them.

XXIII. I Now Herod sought for John, and sent officers to Zacharias, saying: Where hast thou hidden thy son? And he answered and said unto them: I am a minister of God and attend continually upon the temple of the Lord: I know not where my son is. 2 And the officers departed and told Herod all these things. And Herod was wroth and said: His son is to be king over Israel. And he sent unto him again, saying: Say the truth: where is thy son ? for thou knowest that thy blood is under my hand. And the officers departed and told him all these things. 3 And Zacharias said: I am a martyr of God if thou sheddest my blood: for my spirit the Lord shah receive, because thou sheddest innocent blood in the fore-court of the temple of the Lord.

And about the dawning of the day Zacharias was slain. And the children of Israel knew not that he was slain.

XXIV. 1 But the priests entered in at the hour of the salutation, and the blessing of Zacharias met them not according to the manner. And the priests stood waiting for Zacharias, to salute him with the prayer, and to glorify the Most High. 2 But as he delayed to come, they were all afraid: and one of them took courage and entered in: and he saw beside the altar congealed blood: and a voice saying: Zacharias hath been slain, and his blood shall not be wiped out until his avenger come. And when he heard that word he was afraid, and went forth and told the priests. 3 And they took courage and went in and saw that which was done: and the panels of the temple did wail: and they rent their clothes from the top to the bottom. And his body they found not, but his blood they found turned into stone. And they feared, and went forth and told all the people that Zacharias was slain. And all tile tribes of the people heard it, and they mourned for him and lamented him three days and three nights. And after the three days the priests took counsel whom they should set in his stead: and the lot came up upon Symeon. Now he it was which was warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

XXV. 1 Now I, James, which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem.

Glorifying the Lord God which gave me the gift, and the wisdom to write this history.

2 And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.

■

Chapter 49

The gospel of Mary

Excerpts from the Gospel of Mary

[The Coptic papyrus, from which the first six pages have been lost, begins in the middle of this gospel.]

"...will, then, matter be saved or not?"

The Savior said, "All natures, all formed things, all creatures exist in and with one another and will again be resolved into their own roots, because the nature of matter is dissolved into the roots of its nature alone. He who has ears to hear, let him hear." [cf. Matt. 11:15, etc.].

Peter said to him, "Since you have now explained all things to us, tell us this: what is the sin of the world?" [cf. John 1:29]. The Savior said, "Sin as such does not exist, but you make sin when you do what is of the nature of fornication, which is called 'sin.' For this reason the Good came into your midst, to the essence of each nature, to restore it to its root." He went on to say, "For this reason you come into existence and die [...] whoever knows may know [...] a suffering which has nothing like itself, which has arisen out of what is contrary to nature. Then there arises a disturbance in the whole body. For this reason I said to you, Be of good courage [cf. Matt. 28:9], and if you are discouraged, still take courage over against the various forms of nature. He who has ears to hear, let him hear." When the Blessed One said this, he greeted all of them, saying "Peace be with you [cf. John 14:27]. Receive my peace for yourselves. Take heed lest anyone lead you astray with the words, 'Lo, here!' or 'Lo, there!' [cf. Matt. 24:5, 23; Luke 17:21] for the Son of Man is within you [cf. Luke 17:21]. Follow him; those who seek him will find him [cf. Matt. 7:7]. Go, therefore, and preach the Gospel of the Kingdom [cf. Matt. 4:23; 9:15; Mark 16:15]. I have left no commandment but what I have commanded you, and I have given you no law, as the lawgiver did, lest you be bound by it."

They grieved and mourned greatly, saying, "How shall we go to the Gentiles and preach the Gospel of the Kingdom of the Son of Man? If even he was not spared, how shall we be spared?"

Then Mary stood up and greeted all of them and said to her brethren, "Do not mourn or grieve or be irresolute, for his grace will be with you all and will defend you. Let us rather praise his greatness, for he prepared us and made us into men." When Mary said this, their hearts changed for the better, and they began to discuss the words of the [Savior].

Peter said to Mary, "Sister, we know that the Savior loved you more than other women [cf. John 11:5, Luke 10:38-42]. Tell us the words of the Savior which you have in mind since you know them; and we do not, nor have we heard of them."

Mary answered and said, "What is hidden from you I will impart to you." And she began to say the following words to them. "I," she said, "I saw the Lord in a vision and I said to him, 'Lord, I saw you today in a vision.' He answered and said to me, 'Blessed are you, since you did not waver at the sight of me. For where the mind is, there is your countenance' [cf. Matt. 6:21]. I said to him, 'Lord,

the mind which sees the vision, does it see it through the soul or through the spirit?' The Savior answered and said, 'It sees neither through the soul nor through the spirit, but the mind, which is between the two, which sees the vision, and it is...'"

"...and Desire said, 'I did not see you descend; but now I see you rising. Why do you speak falsely, when you belong to me?' The soul answered and said, 'I saw you, but you did not see me or recognize me; I served you as a garment and you did not recognize me.' After it had said this, it went joyfully and gladly away. Again it came to the third power, Ignorance. This power questioned the soul: 'Whither are you going? You were bound in wickedness, you were bound indeed. Judge not' [cf. Matt. 7:1]. And the soul said, 'Why do you judge me, when I judged not? I was bound, though I did not bind. I was not recognized, but I recognized that all will go free, things both earthly and heavenly.' After the soul had left the third power behind, it rose upward, and saw the fourth power, which had seven forms. The first form is darkness, the second desire, the third ignorance, the fourth the arousing of death, the fifth is the kingdom of the flesh, the sixth is the wisdom of the folly of the flesh, the seventh is wrathful wisdom. These are the seven participants in wrath. They ask the soul, 'Whence do you come, killer of men, or where are you going, conqueror of space?' The soul answered and said, 'What seizes me is killed; what turns me about is overcome; my desire has come to an end and ignorance is dead. In a world I was saved from a world, and in a "type," from a higher "type" and from the fetter of the impotence of knowledge, the existence of which is temporal. From this time I will reach rest in the time of the moment of the Aeon in silence.'"

When Mary had said this, she was silent, since the Savior had spoken thus far with her. But Andrew answered and said to the brethren, 'Say what you think concerning what she said. For I do not believe that the Savior said this. For certainly these teachings are of other ideas."

Peter also opposed her in regard to these matters and asked them about the Savior. "Did he then speak secretly with a woman [cf. John 4:27], in preference to us, and not openly? Are we to turn back and all listen to her? Did he prefer her to us?" Then Mary grieved and said to Peter, "My brother Peter, what do you think? Do you think that I thought this up myself in my heart or that I am lying concerning the Savior?"

Levi answered and said to Peter, "Peter, you are always irate. Now I see that you are contending against the woman like the adversaries. But if the Savior made her worthy, who are you to reject her? Surely the Savior knew her very well [cf. Luke 10:38- 42]. For this reason he loved her more than us [cf. John 11:5]. And we should rather be ashamed and put on the Perfect Man, to form us [?] as he commanded us, and proclaim the gospel, without publishing a further commandment or a further law than the one which the Savior spoke." When Levi had said this, they began to go out in order to proclaim him and preach him.

■

Chapter 50

The gospel of Nicodemus 1st of 2

THE GOSPEL OF NICODEMUS, OR ACTS OF PILATE

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

We have as yet no true critical edition of this book: one is in preparation, by E. von Dobschutz, to be included in the Berlin corpus of Greek Ante-Nicene Christian writers. A short statement of the authorities available at this moment is therefore necessary.

Tischendorf in his Evangelia Apocrypha divides the whole writing into two parts: (1) the story of the Passion; (2) the Descent into hell; and prints the following forms of each: six in all:

1. Part I, Recession A in Greek from eight manuscripts, and a Latin translation of the Coptic version in the notes.

2. Part I, Recession B in Greek from three late manuscripts.

3. Part II (Descent into Hell) in Greek from three manuscripts.

4. Part I in Latin, using twelve manuscripts, and some old editions.

5. Part II in Latin (A) from four manuscripts.

6. Part II in Latin (B) from three manuscripts.

Tischendorf's must be described as an eclectic text not representing probably, any one single line of transmission: but it presents the book in a readable, and doubtless, on the whole, correct form.

There are, besides the Latin, three ancient versions of Part I of considerable importance, viz.:

Coptic, preserved in an early papyrus at Turin, and in some fragments at Paris. Last edited by Revillout in Patrologia orientalis, ix. 2.

Syriac, edited by Rahmaui in Studia Syriaca, II.

Armenian, edited by F. C. Conybeara in Studia Biblica, IV (Oxford, 1896): he gives a Greek rendering of one manuscript and a Latin one of another.

All of these conform to Tischelldorf's Recession A of Part I: and this must be regarded as the most original form of the Acta which we have. Recession B is a late and diffuse working-over of the same matter: it will not be translated here in full.

The first part of the book, containing the story of the Passion and Resurrection, is not earlier than the fourth century. Its object in the main is to furnish irrefragable testimony to the resurrection. Attempts have been made to show that it is of early date-that it is, for instance, the writing which Justin Martyr meant when in his Apology he referred his heathen readers to the 'Acts' of Christ's trial preserved among the archives of Rome. The truth of that matter is that he simply assumed that such records must exist. False 'acts' of the trial were written in the Pagan interest under Maximin, and introduced into schools early in the fourth century. It is imagined by some that our book was a counterblast to these.

The account of the Descent into Hell (Part II) is an addition to the Acta. It does not appear in any Oriental version, and the Greek copies are rare. It is in Latin that it has chiefly flourished, and has been the parent of versions in every European language.

The central idea, the delivery of the righteous fathers from Hades is exceedingly ancient. Second-century writers are full of it. The embellishments, the dialogues of Satan with Hades, which are so dramatic, come in later, perhaps with the development of pulpit oratory among Christians. We find them in fourth-century homilies attributed to Eusebius of Emesa.

This second part used to be called Gnostic, but there is nothing unorthodox about it save the choice of the names of the two men who are supposed to tell the story, viz. Leucius and Karinus. Leucius Charinus is the name given by church writers to the supposed author of the Apocryphal Acts of John, Paul, Peter, Andrew, and Thomas. In reality Leucius was the soi-disant author of the Acts of John only. His name was transferred to the other Acts in process of time, and also (sometimes disguised as Seleucus) to Gospels of the Infancy and narratives of the Assumption of the Virgin, With all these the original Leucius had nothing to do. When his name came to be attached to the Descent into Hell we do not yet know: nor do we know when the Descent was first appended to the Acts of Pilate. Not, I should conjecture, before the fifth century.

MEMORIALS OF OUR LORD JESUS CHRIST DONE IN THE TIME OF PONTIUS PILATE

Prologue

(Absent from some manuscripts and versions).

I Ananias (Aeneas Copt., Emaus Lat.), the Protector, of praetorian rank, learned in the law, did from the divine scriptures recognize our Lord Jesus Christ and came near to him by faith and was accounted worthy of holy baptism: and I sought out the memorials that were made at that season in the time of our master Jesus Christ, which the Jews deposited with Pontius Pilate, and found the memorials in Hebrew (letters), and by the good pleasure of God I translated them into Greek (letters) for the informing of all them that call upon the name of our Lord Jesus Christ: in the reign of our Lord Flavius Theodosius, in the seventeenth year, and of Flavius Valentinianus the sixth, in the ninth indiction [corrupt: Lat. has the eighteenth year of Theodosius, when Valentinian was proclaimed Augustus, i. e. A. D. 425].

All ye therefore that read this and translate (or copy) it into other books, remember me and pray for me that God will be gracious unto me and be merciful unto my sins which I have sinned against him.

Peace be to them that read and that hear these things and to their servants. Amen.

In the fifteenth (al. nineteenth) year of the governance of Tiberius Caesar, emperor of the Romans, and of Herod, king of Galilee, in the nineteenth year of his rule, on the eighth of the Calends of April, which is the 25th of March, in the consulate of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph who is Caiaphas being high priest of the Jews:

These be the things which after the cross and passion of the Lord Nicodemus recorded and delivered unto the high priest and the rest of the Jews: and the same Nicodemus set them forth in Hebrew (letters).

I

1 For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes) and Dothaim (Dothael, Dathaes, Datam) and Gamaliel, Judas, Levi and Nepthalim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying: We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and he saith that he is the Son of God and a king; more-over he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith: And what things are they that he doeth, and would destroy the law?

The Jews say: We have a law that we should not heal any man on the sabbath: but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!

Pilate saith unto them: By what evil deeds?

They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.

Pilate saith unto them: This is not to cast out devils by an unclean spirit, but by the god Asclepius.

2 The Jews say unto Pilate: We beseech thy majesty that he appear before thy judgement-seat and be heard. And Pilate called them unto him and said: Tell me, how can I that am a governor examine a king? They say unto him: We say not that he is a king, but he saith it of himself.

And Pilate called the messenger (cursor) and said unto him: Let Jesus be brought hither, but with gentleness. And the messenger went forth, and when he perceived Jesus he worshipped him and took the kerchief that was on his hand and spread it upon the earth and saith unto him: Lord, walk hereon and enter in, for the governor calleth thee. And when the Jews saw what the messenger had done, they cried out against Pilate saying: Wherefore didst thou not summon him by an herald to enter in, but by a messenger? for the messenger when he saw him worshipped him and spread out his kerchief upon the ground and hath made him walk upon it like a king!

3 Then Pilate called for the messenger and said unto him: Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it? The messenger saith unto him: Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw Jesus sitting upon an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord.

4 The Jews cried out and said unto the messenger: The children of the Hebrews cried out in Hebrew: how then hast thou it in the Greek? The messenger saith to them: I did ask one of the Jews and said: What is it that they cry out in Hebrew? and he interpreted it unto me.

Pilate saith unto them: And how cried they in Hebrew? The Jews say unto him: Hosanna membrome barouchamma adonai. Pilate saith unto them: And the Hosanna and the rest, how is it interpreted? The Jews say unto him: Save now, thou that art in the highest: blessed is he that cometh in the name of the Lord. Pilate saith unto them: If you yourselves bear witness of the words which were said of the children, wherein hath the messenger sinned? and they held their peace.

The governor saith unto the messenger: Go forth and bring him in after what manner thou wilt. And the messenger went forth and did after the former manner and said unto Jesus: Lord, enter in: the governor calleth thee.

5 Now when Jesus entered in, and the ensigns were holding the standards, the images (busts) of the standards bowed and did reverence to Jesus. And when the Jews saw the carriage of the standards, how they bowed themselves and did reverence unto Jesus, they cried out above measure against the ensigns. But Pilate said unto the Jews: Marvel ye not that the images bowed themselves and did reverence unto Jesus. The Jews say unto Pilate: We saw how the ensigns made them to bow and did reverence to him. And the governor called for the ensigns and saith unto them: Wherefore did ye so? They say unto Pilate: We are Greeks and servers of temples, and how could we do him reverence? for indeed, whilst we held the images they bowed of themselves and did reverence unto him.

6 Then saith Pilate unto the rulers of the synagogue and the elders of the people: Choose you out able and strong men and let them hold the standards, and let us see if they bow of themselves. And the elders of the Jews took twelve men strong and able and made them to hold the standards by sixes, and they were set before the judgement-seat of the governor; and Pilate said to the messenger: Take him out of the judgement hall (praetorium) and bring him in again after what manner thou wilt. And Jesus went out of the judgement hall, he and the messenger. And Pilate called unto him them that before held the image and said unto them: I have sworn by the safety of Caesar that if the standards bow not when Jesus entereth in, I will cut off your heads.

And the governor commanded Jesus to enter in the second time. And the messenger did after the former manner and besought Jesus much that he would walk upon his kerchief; and he walked upon it and entered in. And when he had entered, the standards bowed themselves again and did reverence unto Jesus.

II

1 Now when Pilate saw it he was afraid, and sought to rise up from the judgement-seat. And while he yet thought to rise up, his wife sent unto him, saying: Have thou nothing to do with this just man, for I have suffered many things because of him by night. And Pilate called unto him all the Jews, and said unto them: Ye know that my wife feareth God and favoureth rather the customs of the Jews, with you? They say unto him: Yea, we know it. Pilate saith unto them: Lo, my wife hath sent unto me, saying: Have thou nothing to do with this just man: for I have suffered many things because of him by night. But the Jews answered and said unto Pilate: Said we not unto thee that

he is a sorcerer? behold, he hath sent a vision of a dream unto thy wife.

2 And Pilate called Jesus unto him and said to him: What is it that these witness against thee? speakest thou nothing? But Jesus said: If they had not had power they would have spoken nothing; for every man hath power over his own mouth, to speak good or evil: they shall see to it.

3 The elders of the Jews answered and said unto Jesus: What shall we see? Firstly, that thou wast born of fornication; secondly, that thy birth in Bethlehem was the cause of the slaying of children; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence before the people.

4 Then said certain of them that stood by, devout men of the Jews: We say not that he came of fornication; but we know that Joseph was betrothed unto Mary, and he was not born of fornication. Pilate saith unto those Jews which said that he came of fornication: This your saying is not true for there were espousals, as these also say which are of your nation. Annas and Caiaphas say unto Pilate: The whole multitude of us cry out that he was born of fornication, and we are not believed: but these are proselytes and disciples of his. And Pilate called Annas and Caiaphas unto him and said to them: What be proselytes? They say unto him: They were born children of Greeks, and now are they become Jews. Then said they which said l that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas: We were not born proselytes (are not Greeks, Copt.), but we are children of Jews and we speak the truth; for verily we were present at the espousals of Joseph and Mary.

5 And Pilate called unto him those twelve men which said that he was not born of fornication, and saith unto them: I adjure you by the safety of Caesar, are these things true which ye have said, that he was not born of fornication? They say unto Pilate: We have a law that we swear not, because it is sin: But let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death. Pilate saith to Annas and Caiaphas: Answer ye nothing to these things? Annas and Caiaphas say unto Pilate: These twelve men are believed which say that he was not born of fornication, but the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and saith that he is the Son of God and a king, and we are not believed.

6 And Pilate commanded the whole multitude to go out, saving the twelve men which said that he was not born of fornication and he commanded Jesus to be set apart: and Pilate saith unto them: For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, because he healeth on the sabbath day. Pilate saith: For a good work do they desire to put him to death? They say unto him: Yea.

III

1 And Pilate was filled with indignation and went forth without the judgement hall and saith unto them: I call the Sun to witness that I find no fault in this man. The Jews answered and said to the governor: If this man were not a malefactor we would not have delivered him unto thee. And Pilate said: Take ye him and judge him according to your law. The Jews said unto Pilate: It is not lawful for us to put any man to death. Pilate said: Hath God forbidden you to slay, and allowed me?

2 And Pilate went in again into the judgement hall and called Jesus apart and said unto him: Art thou the King of the Jews? Jesus answered and said to Pilate: Sayest thou this thing of thyself, or

did others tell it thee of me? Pilate answered Jesus: Am I also a Jew? thine own nation and the chief priests have delivered thee unto 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 have striven that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate said unto him: Art thou a king, then? Jesus answered him: Thou sayest that I am a king; for this cause was I born and am come, that every one that is of the truth should hear my voice. Pilate saith unto him: What is truth? Jesus saith unto him: Truth is of heaven. Pilate saith: Is there not truth upon earth? Jesus saith unto Pilate: Thou seest how that they which speak the truth are judged of them that have authority upon earth.

IV

1 And Pilate left Jesus in the judgement hall and went forth to the Jews and said unto them: I find no fault in him. The Jews say unto him: This man said: I am able to destroy this temple and in three days to build it up. Pilate saith: What temple? The Jews say: That which Solomon built in forty and six years but which this man saith he will destroy and build it in three days. Pilate saith unto them: I am guiltless of the blood of this just man: see ye to it. The Jews say: His blood be upon us and on our children.

2 And Pilate called the elders and the priests and Levites unto him and said to them secretly: Do not so: for there is nothing worthy of death whereof ye have accused him, for your accusation is concerning healing and profaning of the sabbath. The elders and the priests and Levites say: If a man blaspheme against Caesar, is he worthy of death or no? Pilate saith: He is worthy of death. The Jews say unto Pilate: If a man be worthy of death if he blaspheme against Caesar, this man hath blasphemed against God.

3 Then the governor commanded all the Jews to go out from the judgement hall, and he called Jesus to him and saith unto him: What shall I do with thee? Jesus saith unto Pilate: Do as it hath been given thee. Pilate saith: How hath it been given? Jesus saith: Moses and the prophets did foretell concerning my death and rising again. Now the Jews inquired by stealth and heard, and they say unto Pilate: What needest thou to hear further of this blasphemy? Pilate saith unto the Jews: If this word be of blasphemy, take ye him for his blasphemy, and bring him into your synagogue and judge him according to your law. The Jews say unto Pilate: It is contained in our law, that if a man sin against a man, he is worthy to receive forty stripes save one: but he that blasphemeth against God, that he should be stoned with stoning.

4 Pilate saith unto them: Take ye him and avenge yourselves of him in what manner ye will. The Jews say unto Pilate: We will that he be crucified. Pilate saith: He deserveth not to be crucified.

5 Now as the governor looked round about upon the multitude of the Jews which stood by, he beheld many of the Jews weeping, and said: Not all the multitude desire that he should be put to death. The elder of the Jews said: To this end have the whole multitude of us come Hither, that he should be put to death. Pilate saith to the Jews: Wherefore should he die? The Jews said: Because he called himself the Son of God, and a king.

V

1 But a certain man, Nicodemus, a Jew, came and stood before the governor and said: I beseech thee, good (pious) lord, bid me speak a few words. Pilate saith: Say on. Nicodemus saith: I said unto the elders and the priests and Levites and unto all the multitude of the Jews in the synagogue: Wherefore contend ye with this man? This man doeth many and wonderful signs, which no man hath done, neither will do: let him alone and contrive not any evil against him: if the signs which he doeth are of God, they will stand, but if they be of men, they will come to nought. For verily Moses, when he was sent of God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt; and there were there certain men servants of Pharaoh, Jannes and Jambres, and they also did signs not a few, of them which Moses did, and the Egyptians held them as gods, even Jannes and Jambres: and whereas the signs which they did were not of God, they perished and those also that believed on them. And now let this man go, for he is not worthy of death.

2 The Jews say unto Nicodemus: Thou didst become his disciple and thou speakest on his behalf. Nicodemus saith unto them: Is the governor also become his disciple, that he speaketh on his behalf? did not Caesar appoint him unto this dignity? And the Jews were raging and gnashing their teeth against Nicodemus. Pilate saith unto them: Wherefore gnash ye your teeth against him, wherens ye have heard the truth? The Jews say unto Nicodemus: Mayest thou receive his truth and his portion. Nicodemus saith: Amen, Amen: may I receive it as ye have said.

VI

1 Now one of the Jews came forward and besought the governor that he might speak a word. The governor saith: If thou wilt say aught, speak on. And the Jew said: Thirty and eight years lay I on a bed in suffering of pains, and at the coming of Jesus many that were possessed and laid with divers diseases were healed by him, and certain (faithful) young men took pity on me and carried me with my bed and brought me unto him; and when Jesus saw me he had compassion, and spake a word unto me: Take up thy bed and walk. And I took up my bed and walked. The Jews say unto Pilate: Ask of him what day it was whereon he was healed? He that was healed saith: On the sabbath. The Jews say: Did we not inform thee so, that upon the sabbath he healeth and casteth out devils?

2 And another Jew came forward and said: I was born blind: I heard words but I saw no man's face: and as Jesus passed by I cried with a loud voice: Have mercy on me, O son of David. And he took pity on me and put his hands upon mine eyes and I received sight immediately. And another Jew came forward and said: I was bowed and he made me straight with a word. And another said: I was a leper, and he healed me with a word.

VII

And a certain woman named Bernice (Beronice Copt., Veronica Lat.) crying out from afar off said: I had an issue of blood and touched the hem of his garment, and the flowing of my blood was stayed which I had twelve years. The Jews say: We have a law that a woman shall not come to give testimony.

VIII

And certain others, even a multitude both of men and women cried out, saying: This man is a prophet and the devils are subject unto him. Pilate saith to them which said: The devils are subject unto him: Wherefore were not your teachers also subject unto him? They say unto Pilate: We know not. Others also said: He raised up Lazarus which was dead out of his tomb after four days. And the governor was afraid and said unto all the multitude of the Jews: Wherefore will ye shed innocent blood?

IX

1 And he called unto him Nicodemus and those twelve men which said that he was not born of fornication, and said unto them: What shall I do, for there riseth sedition among the people? They say unto him: We know not, let them see to it. Again Pilate called for all the multitude of the Jews and saith: Ye know that ye have a custom that at the feast of unleavened bread I should release unto you a prisoner. Now I have a prisoner under condemnation in the prison, a murderer, Barabbas by name, and this Jesus also which standeth before you, in whom I find no fault: Whom will ye that I release unto you? But they cried out: Barabbas. Pilate saith: What shall I do then with Jesus who is called Christ? The Jews say: Let him be crucified. But certain of the Jews answered: Thou art not a friend of Caesar's if thou let this man go; for he called himself the Son of God and a king: thou wilt therefore have him for king, and not Caesar.

2 And Pilate was wroth and said unto the Jews: Your nation is always seditious and ye rebel against your benefactors. The Jews say: Against what benefactors? Pilate saith: According as I have heard, your God brought you out of Egypt out of hard bondage, and led you safe through the sea as by dry land, and in the wilderness he nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave unto you a law. And in all these things ye provoked your God to anger, and sought out a molten calf, and angered your God and he sought to slay you: and Moses made supplication for you and ye were not put to death. And now ye do accuse me that I hate the king (emperor).

3 And he rose up from the judgement-seat and sought to go forth. And the Jews cried out, saying: We know our king, even Caesar and not Jesus. For indeed the wise men brought gifts from the east unto him as unto a king, and when Herod heard from the wise men that a king was born, he sought to slay him, and when his father Joseph knew that, he took him and his mother and they fled into Egypt. And when Herod heard it he destroyed the children of the Hebrews that were born in Bethlehem.

4 And when Pilate heard these words he was afraid. And Pilate silenced the multitude, because they cried still, and said unto them: So, then, this is he whom Herod sought? The Jews say: Yea, this is he. And Pilate took water and washed his hands before the sun, saying: I am innocent of the blood of this just man: see ye to it. Again the Jews cried out: His blood be upon us and upon our children.

5 Then Pilate commanded the veil to be drawn before the judgement-seat whereon he sat, and saith unto Jesus: Thy nation hath convicted thee (accused thee) as being a king: therefore have I decreed that thou shouldest first be scourged according to the law of the pious emperors, and thereafter hanged upon the cross in the garden wherein thou wast taken: and let Dysmas and Gestas the two malefactors be crucified with thee.

X

1 And Jesus went forth of the judgement hall and the two malefactors with him. And when they were come to the place they stripped him of his garments and girt him with a linen cloth and put a crown of thorns about his head: likewise also they hanged up the two malefactors. But Jesus said: Father forgive them, for they know not what they do. And the soldiers divided his garments among them.

And the people stood looking upon him, and the chief priests and the rulers with them derided him, saying: He saved others let him save himself: if he be the son of God [let him come down from the cross]. And the soldiers also mocked him, coming and offering him vinegar with gall; and they said: If thou be the King of the Jews, save thyself.

And Pilate after the sentence commanded his accusation to be written for a title in letters of Greek and Latin and Hebrew according to the saying of the Jews: that he was the King of the Jews.

2 And one of the malefactors that were hanged [by name Gestas] spake unto him, saying: If thou be the Christ, save thyself, and us. But Dysmas answering rebuked him, saying: Dost thou not at all fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Remember me, Lord, in thy kingdom. And Jesus said unto him: Verily, verily, I say unto thee, that today thou shalt be (art) with me in paradise.

XI

1 And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened: and the veil of the temple was rent asunder in the midst. And Jesus called with a loud voice and said: Father, baddach ephkid rouel, which is interpreted: Into thy hands I commend my spirit. And having thus said he gave up the ghost. And when the centurion saw what was done, he glorified God, saying: This man was righteous. And all the multitudes that had come to the sight, when they beheld what was done smote their breasts and returned.

2 But the centurion reported unto the governor the things that had come to pass: and when the governor and his wife heard, they were sore vexed, and neither ate nor drank that day. And Pilate sent for the Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort.

3 And his acquaintance had stood afar off, and the women which came with him from Galilee, beholding these things. But a certain man named Joseph, being a counsellor, of the city of Arimathaea, who also himself looked for the kingdom of God this man went to Pilate and begged the body of Jesus. And he took it down and wrapped it in a clean linen cloth and laid it in a hewn sepulchre wherein was never man yet laid.

XII

1 Now when the Jews heard that Joseph had begged the body of Jesus, they sought for him and for the twelve men which said that Jesus was not born of fornication, and for Nicodemus and many others which had come forth before Pilate and declared his good works. But all they hid themselves, and Nicodemus only was seen of them, for he was a ruler of the Jews. And

Nicodemus said unto them: How came ye into the synagogue? The Jews say unto him: How didst thou come into the synagogue? for thou art confederate with him, and his portion shall be with thee in the life to come. Nicodemus saith: Amen, Amen. Likewise Joseph also came forth and said unto them: Why is it that ye are vexed against me, for that I begged the body of Jesus? behold I have laid it in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And ye have not dealt well with the just one, for ye repented not when ye had crucified him, but ye also pierced him with a spear.

But the Jews took hold on Joseph and commanded him to be put in safeguard until the first day of the week: and they said unto him: Know thou that the time alloweth us not to do anything against thee, because the sabbath dawneth: but knew that thou shalt not obtain burial, but we will give thy flesh unto the fowls of the heaven. Joseph saith unto them: This is the word of Goliath the boastful which reproached the living God and the holy David. For God said by the prophet: Vengeance is mine, and I will recompense, saith the Lord. And now, lo, one that was uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying: I am Innocent of the blood of this just person: see ye to it. And ye answered Pilate and said: His blood be upon us and upon our children. And now I fear lest the wrath of the Lord come upon you and upon your children, as ye have said. But when the Jews heard these words they waxed bitter in soul, and caught hold on Joseph and took him and shut him up in an house wherein was no window, and guards were set at the door: and they sealed the door of the place where Joseph was shut up.

2 And upon the sabbath day the rulers of the synagogue and the priests and the Levites made an ordinance that all men should appear in the synagogue on the first day of the week. And all the multitude rose up early and took council in the synagogue by what death they should kill him. And when the council was set they commanded him to be brought with great dishonour. And when they had opened the door they found him not. And all the people were beside themselves and amazed, because they found the seals closed, and Caiaphas had the key. And they durst not any more lay hands upon them that had spoken in the behalf of Jesus before Pilate.

XIII

1 And while they yet sat in the synagogue and marvelled because of Joseph, there came certain of the guard which the Jews had asked of Pilate to keep the sepulchre of Jesus lest peradventure his disciples should come and steal him away. And they spake and declared unto the rulers of the synagogue and the priests and the Levites that which had come to pass: how that there was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat upon it. And he did shine like snow and like lightning, and we were sore afraid and lay as dead men. And we heard the voice of the angel speaking with the women which waited at the sepulchre, saying: Fear ye not: for I know that ye seek Jesus which was crucified. He is not here: he is risen, as he said. Come, see the place where the Lord lay, and go quickly and say unto his disciples that he is risen from the dead, and is in Galilee.

2 The Jews say: With what women spake he? They of the guard say: We know not who they were. The Jews say: At what hour was it? They of the guard say: At midnight. The Jews say: And wherefore did ye not take the women? They of the guard say: We were become as dead me through fear, and we looked not to see the light of the day; how then could we take them? The Jews say: As the Lord liveth, we believe you not. They of the guard say unto the Jews: So many

signs saw ye in that man, and ye believed not, how then should ye believe us? verily ye sware rightly 'as the Lord liveth', for he liveth indeed. Again they of the guard say: We have heard that ye shut up him that begged the body of Jesus, and that ye scaled the door; and when ye had opened it ye found him not. Give ye therefore Joseph and we will give you Jesus. The Jews say: Joseph is departed unto his own city. They of the guard say unto the Jews: Jesus also is risen, as we have heard of the angel, and he is in Galilee.

3 And when the Jews heard these words they were sore afraid, saying: Take heed lest this report be heard and all men incline unto Jesus. And the Jews took counsel and laid down much money and gave it to the soldiers, saying: Say ye: While we slept his disciples came by night and stole him away. And if this come to the governor's hearing we will persuade him and secure you. And they took the money and did as they were instructed. [And this their saying was published abroad among all men. lat.]

XIV

1 Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogias Copt., Egias lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or Malech lat., Mabrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven.

2 The elders and the priests and Levites say: Give glory to the God of Israel and make confession unto him: did ye indeed (or that ye did) hear and see those things which ye have told us? They that told them say: As the Lord God of our fathers Abraham, Isaac, and Jacob liveth, we did hear these things and we saw him taken up into heaven. The elders and the priests and the Levites say unto them: Came ye for this end, that ye might tell us, or came ye to pay your vows unto God? And they say: To pay our vows unto God. The elders and the chief priests and the Levites say unto them: If ye came to pay your vows unto God, to what purpose is this idle tale which ye have babbled before all the people? Phinees the priest and Addas the teacher and Aggaeus the Levite say unto the rulers of the synagogue and priests and Levites: If these words which ye have spoken and seen be sin, lo, we are before you: do unto us as seemeth good in your eyes. And they took the book of the law and adjured them that they should no more tell any man these words: and they gave them to eat and to drink, and put them out of the city: moreover they gave them money, and three men to go with them, and they set them on their way as far as Galilee, and they departed in peace.

3 Now when these men were departed into Galilee, the chief priests and the rulers of the synagogue and the elders gathered together in the synagogue, and shut the gate, and lamented with a great lamentation, saying: What is this sign which is come to pass in Israel? But Amlas and Caiaphas said: Wherefore are ye troubled? why weep ye? Know ye not that his disciples gave much gold unto them that kept the sepulchre and taught them to say that an angel came down and

rolled away the stone from the door of the sepulchre? But the priests and the elders said: Be it so, that his disciples did steal away his body; but how is his soul entered into his body, and how abideth he in Galilee? But they could not answer these things, and hardly in the end said: It is not lawful for us to believe the uncircumcised. [Lat. (and Copt., and Arm.): Ought we to believe the soldiers, that an angel came down from heaven and rolled away the stone from the door of the sepulchre? but in truth his disciples gave . . . sepulchre. Know ye not that it is not lawful for Jews to believe any word of the uncircumcised, knowing that they who received much good from us have spoken according as we taught them.]

XV

And Nicodemus rose up and stood before the council, saying: Ye say well. Know ye not, O people of the Lord, the men that came down out of Galilee, that they fear God and are men of substance, hating covetousness (a lie, Lat.), men of peace? And they have told you with an oath, saying: We saw Jesus upon the mount Mamilch with his disciples and that he taught them all things that ye heard of them, and, say they, we saw him taken up into heaven. And no man asked them in what manner he was taken up. For like as the book of the holy scriptures hath taught us that Elias also was taken up into heaven, and Eliseus cried out with a loud voice, and Elias cast his hairy cloak upon Eliseus, and Eliseus cast the cloak upon Jordan and passed over and went unto Jericho. And the sons of the prophets met him and said: Eliseus, where is thy lord Elias? and he said that he was taken up into heaven. And they said unto Eliseus: Hath not a spirit caught him up and cast him upon one of the mountains? but let us take our servants with us and seek after him. And they persuaded Eliseus and he went with them, and they sought him three days and found him not: and they knew that he had been taken up. And now hearken unto me, and let us send into all the coasts (al. mountains) of Israel and see whether the Christ were not taken up by a spirit and cast upon one of the mountains. And this saying pleased them all: and they sent into all the coasts (mountains, Lat.) and sought Jesus and found him not. But they found Joseph in Arimathaea, and no man durst lay hands upon him.

2 And they told the elders and the priests and the Levites, saying: We went about throughout all the coasts of Israel, and we found not Jesus; but Joseph we found in Arimathaea. And when they heard of Joseph they rejoiced and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites took counsel how they should meet with Joseph, and they took a volume of paper and wrote unto Joseph these words:

Peace be unto thee. We know that we have sinned against God and against thee, and we have prayed unto the God of Israel that thou shouldest vouchsafe to come unto thy fathers and unto thy children (Lat. But thou didst pray unto the God of Israel, and he delivered thee out of our hands. Now therefore vouchsafe, &c.) for we are all troubled, because when we opened the door we found thee not: and we know that we devised an evil counsel against thee, but the Lord helped thee. And the Lord himself made of none effect (scattered) our counsel against thee, O father Joseph, thou that art honourable among all the people.

3 And they chose out of all Israel seven men that were friends of Joseph, whom Joseph also himself accounted his friends, and the rulers of the synagogue and the priests and the Levites said unto them: See: if he receive our epistle and read it, know that he will come with you unto us: but if he read it not, know that he is vexed with us, and salute ye him in peace and return unto us. And

they blessed the men and let them go.

And the men came unto Joseph and did him reverence, and said unto him: Peace be unto thee. And he said: Peace be unto you and unto all the people of Israel. And they gave him the book of the epistle, and Joseph received it and read it and embraced (or kissed) the epistle and blessed God and said: Blessed be the Lord God, which hath redeemed Israel from shedding innocent blood; and blessed be the Lord, which sent his angel and sheltered me under his wings. (And he kissed them) and set a table before them, and they did eat and drink and lay there.

4 And they rose up early and prayed: and Joseph saddled his she-ass and went with the men, and they came unto the holy city, even Jerusalem. And all the people came to meet Joseph and cried: Peace be to thine entering-in. And he said unto all the people: Peace be unto you, and all the people kissed him. 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 unto his house. And they made merry eating and drinking with Joseph. And when they had sung an hymn (or blessed God) every man went unto his house. But Joseph abode in the house of Nicodemus.

5 And on the morrow, which was the preparation, the rulers of the synagogue and the priests and the Levites rose up early and came to the house of Nicodemus, and Nicodemus met them and said: Peace be unto you. And they said: Peace be unto thee and to Joseph and unto all thy house and to all the house of Joseph. And he brought them into his house. And the whole council was set, and Joseph sat between Annas and Caiaphas and no man durst speak unto him a word. And Joseph said: Why is it that ye have called me? And they beckoned unto Nicodemus that he should speak unto Joseph. And Nicodemus opened his mouth and said unto Joseph: Father, thou knowest that the reverend doctors and the priests and the Levites seek to learn a matter of thee. And Joseph said: Inquire ye. And Annas and Caiaphas took the book of the law and adjured Joseph saying: Give glory to the God of Israel and make confession unto him: [for Achar, when he was adjured of the prophet Jesus(Joshua), foresware not himself but declared unto him all things and hid not a word from him: thou therefore also hide not from us so much as a word. And Joseph: I will not hide one word from you.] And they said unto him: We were greatly vexed because thou didst beg the body of Jesus and wrappedst it in a clean linen cloth and didst lay him in a tomb. And for this cause we put thee in safeguard in an house wherein was no window, and we put keys and seals upon the doors, and guards did keep the place wherein thou wast shut up. And on the first day of the week we opened it and found thee not, and we were sore troubled, and amazement fell upon all the people of the Lord until yesterday. Now, therefore, declare unto us what befell thee.

6 And Joseph said: On the preparation day about the tenth hour ye did shut me up, and I continued there the whole sabbath. And at midnight as I stood and prayed the house wherein ye shut me up was taken up by the four corners, and I saw as it were a flashing of light in mine eyes, and being filled with fear I fell to the earth. And one took me by the hand and removed me from the place whereon I had fallen; and moisture of water was shed on me from my head unto my feet, and an odour of ointment came about my nostrils. And he wiped my face and kissed me and said unto me: Fear not, Joseph: open thine eyes and see who it is that speaketh with thee. And I looked up and saw Jesus and I trembled, and supposed that it was a spirit: and I said the

commandments: and he said them with me. And [as] ye are not ignorant that a spirit, if it meet any man and hear the commandments, straightway fleeth. And when I perceived that he said them with me, I said unto him: Rabbi Elias? And he said unto me: I am not Elias. And I said unto him: Who art thou, Lord? And he said unto me: I am Jesus, whose body thou didst beg of Pilate, and didst clothe me in clean linen and cover my face with a napkin, and lay me in thy new cave and roll a great stone upon the door of the cave. And I said to him that spake with me: Show me the place where I laid thee. And he brought me and showed me the place where I laid him, and the linen cloth lay therein, and the napkin that was upon his face. And I knew that it was Jesus. And he took me by the hand and set me in the midst of mine house, the doors being shut, and laid me upon my bed and said unto me: Peace be unto thee. And he kissed me and said unto me: Until forty days be ended go not out of thine house: for behold I go unto my brethren into Galilee.

■

The gospel of Nicodemus 2nd of 2

XVI

1 And when the rulers of the synagogue and the priests and the Levites heard these words of Joseph the became as dead men and fell to the ground, and they fasted until the ninth hour. And Nicodemus with Joseph comforted Annas and Caiaphas and the priests and the Levites, saying: Rise up and stand on your feet and taste bread and strengthen your souls, for tomorrow is the sabbath of the Lord. And they rose up and prayed unto God and did eat and drink, and departed every man to his house.

2 And on the sabbath the (al. our) teachers and the priests and Levites sat and questioned one another and said: What is this wrath that is come upon us? for we know his father and his mother. Levi the teacher saith: I know that his parents feared God and kept not back their vows and paid tithes three times a year. And when Jesus was born, his parents brought him up unto this place and gave sacrifices and burnt-offerings to God. And [when] the great teacher Symeon took him into his arms and said: Now lettest thou thy servant, Lord, depart in peace for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light to lighten the Gentiles and the glory of thy people Israel. And Symeon blessed them and said unto Mary his mother: I give thee good tidings concerning this child. And Mary said: Good, my lord? And Symeon said to her : Good. Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against: and a sword shall pierce through thine own heart also, that the thoughts of many hearts may be revealed.

3 They say unto Levi the teacher: How knowest thou these things? Levi saith unto them: Know ye not that from him I did learn the law? The council say unto him: We would see thy father. And they sent after his father, and asked of him, and he said to them: Why believed ye not my son? the blessed and righteous Symeon, he did teach him the law. The council saith: Rabbi Levi, is the word true which thou hast spoken? And he said: It is true.

Then the rulers of the synagogue and the priests and the Levites said among themselves: Come, let us send into Galilee unto the three men which came and told us of his teaching and his taking-up, and let them tell us how they saw him taken up. And this word pleased them all, and they sent the three men which before had gone with them into Galilee and said to them: Say unto Rabbi Addas and Rabbi Phinees and Rabbi Aggaeus: peace be to you and to all that are with you. Inasmuch as great questioning hath arisen in the council, we have sent unto you to call you unto this holy place of Jerusalem.

4 And the men went into Galilee and found them sitting and meditating upon the law, and saluted them in peace. And the men that were in Galilee said unto them that were come to them: Peace be upon all Israel. And they said: Peace be unto you. Again they said unto them: Wherefore are ye come? And they that were sent said: The council calleth you unto the holy city Jerusalem. And when the men heard that they were bidden by the council, they prayed to God and sat down to

meat with the men and did eat and drink, and rose up and came in peace unto Jerusalem.

5 And on the morrow the council was set in the synagogue, and they examined them, saying: Did ye in very deed see Jesus sitting upon the mount Mamilch, as he taught his eleven disciples, and saw ye him taken up? And the men answered them and said: Even as we saw him taken up, even so did we tell it unto you.

6 Annas saith: Set them apart from one another, and let us see if their word agreeth. And they set them apart one from another, and they call Addas first and say unto him: How sawest thou Jesus taken up? Addas saith: While he yet sat upon the Mount Mamilch and taught his disciples, we saw a cloud that overshadowed him and his disciples: and the cloud carried him up into heaven, and his disciples lay (al. prayed, lying) on their faces upon the earth. And they called Phinees the priest, and questioned him also, saying: How sawest thou Jesus taken up? And he spake in like manner. And again they asked Aggaeus, and he also spake in like manner. And the council said: It is contained in the law of Moses: At the mouth of two or three shall every word be established.

Abuthem (Bouthem Gr., Abudem lat., Abuden, Abuthen Arm.,om. Copt.) the teacher saith: It is written in the law: Enoch walked with God and is not, because God took him. Jaeirus the teacher said: Also we have heard of the death of the holy Moses and have not seen him; for it is written in the law of the Lord: And Moses died at the mouth of the Lord, and no man knew of his sepulchre unto this day. And Rabbi Levi said: Wherefore was it that Rabbi Symeon said when he saw Jesus: Behold, this child is set 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, which shall go before thee to keep thee in every good way, for my name is named thereon.

7 Then said Annas and Caiaphas: Ye have well said those things which are written in the law of Moses, that no man saw the death of Enoch, and no man hath named the death of Moses. But Jesus spake before Pilate, and we know that we saw him receive buffets and spittings upon his face, and that the soldiers put on him a crown of thorns and that he was scourged and received condemnation from Pilate, and that he was crucified at the place of a skull and two thieves with him, and that they gave him vinegar to drink with gall, and that Longinus the soldier pierced his side with a spear, and that Joseph our honourable father begged his body, and that, as he saith, he rose again, and that (lit. as) the three teachers say: We saw him taken up into heaven, and that Rabbi Levi spake and testified to the things which were spoken by Rabbi Symeon, and that he said: Behold this child is set for the fall and rising again of many in Israel and for a sign spoken against.

And all the teachers said unto all the people of the Lord: If this hath come to pass from the Lord, and it is marvelous in our eyes, ye shall surely 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 made not the heaven and the earth shall perish.

And the priests and the Levites said one to another: If his memorial endure until the Sommos (Copt. Soum) which is called Jobel (i. e. the Jubilee), know ye that he will prevail for ever and raise up for himself a new people.

Then the rulers of the synagogue and the priests and the Levites admonished all Israel, saying: Cursed is that man who shall worship that which man's hand hath made, and cursed is the man

who shall worship creatures beside the Creator. And all the people said: Amen, Amen.

And all the people sang an hymn unto the Lord and said: Blessed be the Lord who hath given rest unto the people of Israel according to all that he spake. There hath not one word fallen to the ground of all his good saying which he spake unto his servant Moses. The Lord our God be with us as he was with our fathers: let him not forsake us. And let him not destroy us from turning our heart unto him, from walking in all his ways and keeping his statutes and his judgements which he commanded our fathers. And the Lord shall be King over all the earth in that day. And there shall be one Lord and his name one, even the Lord our King: he shall save us.

There is none like unto thee, O Lord. Great art thou, O Lord, and great is thy name.

Heal us, O Lord, by thy power, and we shall be healed: save us, Lord, and we shall be saved: for we are thy portion and thine inheritance.

And the Lord will not forsake his people for his great name's sake, for the Lord hath begun to make us to be his people.

And when they had all sung this hymn they departed every man to his house, glorifying God. [For his is the glory, world without end. Amen.]

ACTS OF PILATE

PART II. THE DESCENT INTO HELL

This writing, or the nucleus of it, the story of the Descent into Hell was not originally part of the Acts of Pilate. It is -apart from its setting- probably an older document. When it was first attached to the Acts of Pilate is uncertain. The object of this prefatory note is to say that we have the text in three forms, [however, only the Latin A text will be given. For a complete listing of all three texts see M.R. James apocryphal New Testament].

.[Part I, cap. xvi, ends with words of the rulers of the synagogue, &c. All nations shall serve him, and kings shall come from afar worshipping and magnifying him. Part II, cap. i, runs on from this.

I (XVII)

1 And Joseph arose and said unto Annas and Caiaphas: Truly and of right do ye marvel because ye have heard that Jesus hath been seen alive after death, and that he hath ascended into heaven. Nevertheless it is more marvelous that he rose not alone from the dead, but did raise up alive many other dead out of their sepulchres, and they have been seen of many in Jerusalem. And now hearken unto me; for we all know the blessed Simeon, the high priest which received the child Jesus in his hands in the temple. And this Simeon had two sons, brothers in blood and we all were at their falling asleep and at their burial. Go therefore and look upon their sepulchres: for they are open, because they have risen, and behold they are in the city of Arimathaea dwelling together in prayer. And indeed men hear them crying out, yet they speak with no man, but are silent as dead men. But come, let us go unto them and with all honour and gentleness bring them unto us, and if we adjure them, perchance they will tell us concerning the mystery of their rising again.

2 When they heard these things, they all rejoiced. And Annas and Caiaphas, Nicodemus and Joseph and Gamaliel went and found them not in their sepulchre, but they went unto the city of

Arimathaea, and found them there, kneeling on their knees and giving themselves unto prayer. And they kissed them, and with all reverence and in the fear of God they brought them to Jerusalem into the synagogue. And they shut the doors and took the law of the Lord and put it into their hands, and adjured them by the God Adonai and the God of Israel which spake unto our fathers by the prophets, saying: Believe ye that it is Jesus which raised you from the dead? Tell us how ye have arisen from the dead.

3 And when Karinus and Leucius heard this adjuration, they trembled in their body and groaned, being troubled in heart. And looking up together unto heaven they made the seal of the cross with their fingers upon their tongues, and forthwith they spake both of them, saying: Give us each a volume of paper, and let us write that which we have seen and heard. And they gave them unto them, and each of them sat down and wrote, saying:

II (XVIII)

1 O Lord Jesu Christ, the life and resurrection of the dead (al. resurrection of the dead and the life of the living), suffer us to speak of the mysteries of thy majesty which thou didst perform after thy death upon the cross, inasmuch as we have been adjured by thy Name. For thou didst command us thy servants to tell no man the secrets of thy divine majesty which thou wroughtest in hell.

Now when we were set together with all our fathers in the deep, in obscurity of darkness, on a sudden there came a golden heat of the sun and a purple and royal light shining upon us. And immediately the father of the whole race of men, together with all the patriarchs and prophets, rejoiced, saying: This light is the beginning (author) of everlasting light which did promise to send unto us his co-eternal light. And Esaias cried out and said: This is the light of the Father, even the Son of God, according as I prophesied when I lived upon the earth: The land of Zabulon and the land of Nephthalim beyond Jordan, of Galilee of the Gentiles, the people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them did the light shine. And now hath it come and shone upon us that sit in death.

2 And as we all rejoiced in the light which shined upon us, there came unto us our father Simeon, and he rejoicing said unto us: Glorify ye the Lord Jesus Christ, the Son of God; for I received him in my hands in the temple when he was born a child, and being moved of the Holy Ghost I made confession and said unto him: Now have mine eyes seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles, and to be the glory of thy people Israel. And when they heard these things, the whole multitude of the saints rejoiced yet more.

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3 And after that there came one as it were a dweller in the wilderness, and he was inquired of by all: Who art thou? And he answered them and said: I am John, the voice and the prophet of the most High, which came before the face of his advent to prepare his ways, to give knowledge of salvation unto his people, for the remission of their sins. And when I saw him coming unto me, being moved of the Holy Ghost, I said: Behold the Lamb of God, behold him that taketh away the sins of the world. And I baptized him in the river of Jordan, and saw the Holy Ghost descending upon him in the likeness of a dove, and heard a voice out of heaven saying: This is my beloved Son, in whom I am well pleased. And now have I come before his face, and come down to declare unto you that he is at hand to visit us, even the day spring, the Son of God, coming from on high

unto us that sit in darkness and in the shadow of death.

III (XIX)

1 And when father Adam that was first created heard this, even that Jesus was baptized in Jordan, he cried out to Seth his son, saying: Declare unto thy sons the patriarchs and the prophets all that thou didst hear from Michael the archangel, when I sent thee unto the gates of paradise that thou mightest entreat God to send thee his angel to give thee the oil of the tree of mercy to anoint my body when I was sick. Then Seth drew near unto the holy patriarchs and prophets, and said: When I, Seth, was praying at the gates of paradise, behold Michael the angel of the Lord appeared unto me, saying: I am sent unto thee from the Lord: it is I that am set over the body of man. And I say unto thee, Seth, vex not thyself with tears, praying and entreating for the oil of the tree of mercy, that thou mayest anoint thy father Adam for the pain of his body: for thou wilt not be able to receive it save in the last days and times, save when five thousand and five hundred (al. 5,952) years are accomplished: then shall the most beloved Son of God come upon the earth to raise up the body of Adam and the bodies of the dead, and he shall come and be baptized in Jordan. And when he is come forth of the water of Jordan, then shall he anoint with the oil of mercy all that believe on him, and that oil of mercy shall be unto all generations of them that shall be born of water and of the Holy Ghost, unto life eternal. Then shall the most beloved Son of God, even Christ Jesus, come down upon the earth and shall bring in our father Adam into paradise unto the tree of mercy.

And when they heard all these things of Seth, all the patriarchs and prophets rejoiced with a great rejoicing.

IV (XX)

1 And while all the saints were rejoicing, behold Satan the prince and chief of death said unto Hell: Make thyself ready to receive Jesus who boasteth himself that he is the Son of God, whereas he is a man that feareth death, and sayeth: My soul is sorrowful even unto death. And he hath been much mine enemy, doing me great hurt, and many that I had made blind, lame, dumb, leprous, and possessed he hath healed with a word: and some whom I have brought unto thee dead, them hath he taken away from thee.

2 Hell answered and said unto Satan the prince: Who is he that is so mighty, if he be a man that feareth death? for all the mighty ones of the earth are held in subjection by my power, even they whom thou hast brought me subdued by thy power. If, then, thou art mighty, what manner of man is this Jesus who, though he fear death, resisteth thy power? If he be so mighty in his manhood, verily I say unto thee he is almighty in his god-head, and no man can withstand his power. And when he saith that he feareth death, he would ensnare thee, and woe shall be unto thee for everlasting ages. But Satan the prince of Tartarus said: Why doubtest thou and fearest to receive this Jesus which is thine adversary and mine? For I tempted him, and have stirred up mine ancient people of the Jews with envy and wrath against him. I have sharpened a spear to thrust him through, gall and vinegar have I mingled to give him to drink, and I have prepared a cross to crucify him and nails to pierce him: and his death is nigh at hand, that I may bring him unto thee to be subject unto thee and me.

3 Hell answered and said: Thou hast told me that it is he that hath taken away dead men from me. For there be many which while they lived on the earth have taken dead men from me, yet not by

their own power but by prayer to God, and their almighty God hath taken them from me. Who is this Jesus which by his own word without prayer hath drawn dead men from me? Perchance it is he which by the word of his command did restore to life Lazarus which was four days dead and stank and was corrupt, whom I held here dead. Satan the prince of death answered and said: It is that same Jesus. When Hell heard that he said unto him: I adjure thee by thy strength and mine own that thou bring him not unto me. For at that time I, when I heard the command of his word, did quake and was overwhelmed with fear, and all my ministries with me were troubled. Neither could we keep Lazarus, but he like an eagle shaking himself leaped forth with all agility and swiftness, and departed from us, and the earth also which held the dead body of Lazarus straightway gave him up alive. Wherefore now I know that that man which was able to do these things is a God strong in command and mighty in manhood, and that he is the saviour of mankind. And if thou bring him unto me he will set free all that are here shut up in the hard prison and bound in the chains of their sins that cannot be broken, and will bring them unto the life of his god head for ever.

V (XXI)

1 And as Satan the prince, and Hell, spoke this together, suddenly there came a voice as of thunder and a spiritual cry: Remove, O princes, your gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. When Hell heard that he said unto Satan the prince: Depart from me and go out of mine abode: if thou be a mighty man of war, fight thou against the King of glory. But what hast thou to do with him? And Hell cast Satan forth out of his dwelling. Then said Hell unto his wicked ministers: Shut ye the hard gates of brass and put on them the bars of iron and withstand stoutly, lest we that hold captivity be taken captive.

2 But when all the multitude of the saints heard it, they spake with a voice of rebuking unto Hell: Open thy gates, that the King of glory may come in. And David cried out, saying: Did I not when I was alive upon earth, foretell unto you: Let them give thanks unto the Lord, even his mercies and his wonders unto the children of men; who hath broken the gates of brass and smitten the bars of iron in sunder? he hath taken them out of the way of their iniquity. And thereafter in like manner Esaias said: Did not I when I was alive upon earth foretell unto you: The dead shall arise, and they that are in the tombs shall rise again, and they that are in the earth shall rejoice, for the dew which cometh of the Lord is their healing? And again I said: O death, where is thy sting? O Hell, where is thy victory?

3 When they heard that of Esaias, all the saints said unto Hell: Open thy gates: now shalt thou be overcome and weak and without strength. And there came a great voice as of thunder, saying: Remove, O princes, your gates, and be ye lift up ye doors of hell, and the King of glory shall come in. And when Hell saw that they so cried out twice, he said, as if he knew it not: Who is the King of glory? And David answered Hell and said: The words of this cry do I know, for by his spirit I prophesied the same; and now I say unto thee that which I said before: The Lord strong and mighty, the Lord mighty in battle, he is the King of glory. And: The Lord looked down from heaven that he might hear the groanings of them that are in fetters and deliver the children of them that have been slain. And now, O thou most foul and stinking Hell, open thy gates, that the King of glory may come in. And as David spake thus unto Hell, the Lord of majesty appeared in the form of a man and lightened the eternal darkness and brake the bonds that could not be loosed: and the succour of his everlasting might visited us that sat in the deep darkness of our transgressions and

in the shadow of death of our sins.

VI (XXII)

1 When Hell and death and their wicked ministers saw that, they were stricken with fear, they and their cruel officers, at the sight of the brightness of so great light in their own realm, seeing Christ of a sudden in their abode, and they cried out, saying: We are overcome by thee. Who art thou that art sent by the Lord for our confusion? Who art thou that without all damage of corruption, and with the signs (?) of thy majesty unblemished, dost in wrath condemn our power? Who art thou that art so great and so small, both humble and exalted, both soldier and commander, a marvelous warrior in the shape of a bondsman, and a King of glory dead and living, whom the cross bare slain upon it? Thou that didst lie dead in the sepulchre hast come down unto us living and at thy death all creation quaked and all the stars were shaken and thou hast become free among the dead and dost rout our legions. Who art thou that settest free the prisoners that are held bound by original sin and restorest them into their former liberty? Who art thou that sheddest thy divine and bright light upon them that were blinded with the darkness of their sins? After the same manner all the legions of devils were stricken with like fear and cried out all together in the terror of their confusion, saying: Whence art thou, Jesus, a man so mighty and bright in majesty, so excellent without spot and clean from sin? For that world of earth which hath been always subject unto us until now, and did pay tribute to our profit, hath never sent unto us a dead man like thee, nor ever dispatched such a gift unto Hell. Who then art thou that so fearlessly enterest our borders, and not only fearest not our torments, but besides essayest to bear away all men out of our bonds? Peradventure thou art that Jesus, of whom Satan our prince said that by thy death of the cross thou shouldest receive the dominion of the whole world.

2 Then did the King of glory in his majesty trample upon death, and laid hold on Satan the prince and delivered him unto the power of Hell, and drew Adam to him unto his own brightness.

VII (XXIII)

Then Hell, receiving Satan the prince, with sore reproach said unto him: O prince of perdition and chief of destruction, Beelzebub, the scorn of the angels and spitting of the righteous why wouldest thou do this? Thou wouldest crucify the King of glory and at his decease didst promise us great spoils of his death: like a fool thou knewest not what thou didst. For behold now, this Jesus putteth to flight by the brightness of his majesty all the darkness of death, and hath broken the strong depths of the prisons, and let out the prisoners and loosed them that were bound. And all that were sighing in our torments do rejoice against us, and at their prayers our dominions are vanquished and our realms conquered, and now no nation of men feareth us any more. And beside this, the dead which were never wont to be proud triumph over us, and the captives which never could be joyful do threaten us. O prince Satan, father of all the wicked and ungodly and renegades wherefore wouldest thou do this? They that from the beginning until now have despaired of life and salvation-now is none of their wonted roarings heard, neither doth any groan from them sound in our ears, nor is there any sign of tears upon the face of any of them. O prince Satan, holder of the keys of hell, those thy riches which thou hadst gained by the tree of transgression and the losing of paradise, thou hast lost by the tree of the cross, and all thy gladness hath perished. When thou didst hang up Christ Jesus the King of glory thou wroughtest against thyself and against me. Henceforth thou shalt know what eternal torments and infinite

pains thou art to suffer in my keeping for ever. O prince Satan, author of death and head of all pride, thou oughtest first to have sought out matter of evil in this Jesus: Wherefore didst thou adventure without cause to crucify him unjustly against whom thou foundest no blame, and to bring into our realm the innocent and righteous one, and to lose the guilty and the ungodly and unrighteous of the whole world? And when Hell had spoken thus unto Satan the prince, then said the King of glory unto Hell: Satan the prince shall be in thy power unto all ages in the stead of Adam and his children, even those that are my righteous ones.

VIII (XXIV)

1 And the Lord stretching forth his hand, said: Come unto me, all ye my saints which bear mine image and my likeness. Ye that by the tree and the devil and death were condemned, behold now the devil and death condemned by the tree. And forthwith all the saints were gathered in one under the hand of the Lord. And the Lord holding the right hand of Adam, said unto him: Peace be unto thee with all thy children that are my righteous ones. But Adam, casting himself at the knees of the Lord entreated him with tears and beseechings, and said with a loud voice: I will magnify thee, O Lord, for thou hast set me up and not made my foes to triumph over me: O Lord my God I cried unto thee and thou hast healed me; Lord, thou hast brought my soul out of hell, thou hast delivered me from them that go down to the pit. Sing praises unto the Lord all ye saints of his, and give thanks unto him for the remembrance of his holiness. For there is wrath in his indignation and life is in his good pleasure. In like manner all the saints of God kneeled and cast themselves at the feet of the Lord, saying with one accord: Thou art come, O redeemer of the world: that which thou didst foretell by the law and by thy prophets, that hast thou accomplished in deed. Thou hast redeemed the living by thy cross, and by the death of the cross thou hast come down unto us, that thou mightest save us out of hell and death through thy majesty. O Lord, like as thou hast set the name of thy glory in the heavens and set up thy cross for a token of redemption upon the earth, so, Lord, set thou up the sign of the victory of thy cross in hell, that death may have no more dominion.

2 And the Lord stretched forth his hand and made the sign of the cross over Adam and over all his saints, and he took the right hand of Adam and went up out of hell, and all the saints followed him. Then did holy David cry aloud and say: Sing unto the Lord a new song, for he hath done marvelous things. His right hand hath wrought salvation for him and his holy arm. The Lord hath made known his saving health, before the face of all nations hath he revealed his righteousness. And the whole multitude of the saints answered, saying: Such honour have all his saints. Amen, Alleluia.

3 And thereafter Habacuc the prophet cried out and said: Thou wentest forth for the salvation of thy people to set free thy chosen. And all the saints answered, saying: Blessed is he that cometh in the name of the Lord. God is the Lord and hath showed us light. Amen, Alleluia. Likewise after that the prophet Micheas also cried, saying: What God is like thee, O Lord, taking away iniquity and removing sins? and now thou withholdest thy wrath for a testimony that thou art merciful of free will, and thou dost turn away and have mercy on us, thou forgivest all our iniquities and hast sunk all our sins in the depths of the sea, as thou swarest unto our fathers in the days of old. And all the saints answered, saying: This is our God for ever and ever, he shall be our guide, world without end. Amen, Alleluia. And so spake all the prophets, making mention of holy words out of their praises, and all the saints followed the Lord, crying Amen, Alleluia.

IX (XXV)

But the Lord holding the hand of Adam delivered him unto Michael the archangel, and all the saints followed Michael the archangel, and he brought them all into the glory and beauty (grace) of paradise. And there met with them two men, ancients of days, and when they were asked of the saints: Who are ye that have not yet been dead in hell with us and are set in paradise in the body? then one of them answering, said: I am Enoch which was translated hither by the word of the Lord, and this that is with me is Elias the Thesbite which was taken up in a chariot of fire: and up to this day we have not tasted death, but we are received unto the coming of Antichrist to fight against him with signs and wonders of God, and to be slain of him in Jerusalem, and after three days and a half to be taken up again alive on the clouds.

X (XXVI)

And as Enoch and Elias spake thus with the saints, behold there came another man of vile habit, bearing upon his shoulders the sign of the cross; whom when they beheld, all the saints said unto him: Who art thou? for thine appearance is as of a robber; and wherefore is it that thou bearest a sign upon thy shoulders? And he answered them and said: Ye have rightly said: for I was a robber, doing all manner of evil upon the earth. And the Jews crucified me with Jesus, and I beheld the wonders in the creation which came to pass through the cross of Jesus when he was crucified, and I believed that he was the maker of all creatures and the almighty king, and I besought him, saying: Remember me, Lord, when thou comest into thy kingdom. And forthwith he received my prayer, and said unto me: Verily I say unto thee, this day shalt thou be with me in paradise: and he gave me the sign of the cross, saying: Bear this and go unto paradise, and if the angel that keepeth paradise suffer thee not to enter in, show him the sign of the cross; and thou shalt say unto him: Jesus Christ the Son of God who now is crucified hath sent me. And when I had so done, I spake all these things unto the angel that keepeth paradise; and when he heard this of me, forthwith he opened the door and brought me in and set me at the right hand of paradise, saying: Lo now, tarry a little, and Adam the father of all mankind will enter in with all his children that are holy and righteous, after the triumph and glory of the ascending up of Christ the Lord that is crucified. When they heard all these words of the robber, all the holy patriarchs and prophets said with one voice: Blessed be the Lord Almighty, the Father of eternal good things, the Father of mercies, thou that hast given such grace unto thy sinners and hast brought them again into the beauty of paradise and into thy good pastures: for this is the most holy life of the spirit. Amen, Amen.

XI (XXVII)

These are the divine and holy mysteries which we saw and heard, even I, Karinus, and Leucius: but we were not suffered to relate further the rest of the mysteries of God, according as Michael the archangel strictly charged us, saying: Ye shall go with your brethren unto Jerusalem and remain in prayer, crying out and glorifying the resurrection of the Lord Jesus Christ, who hath raised you from the dead together with him: and ye shall not be speaking with any man, but sit as dumb men, until the hour come when the Lord himself suffereth you to declare the mysteries of his god head. But unto us Michael the archangel gave commandment that we should go over Jordan unto a place rich and fertile, where are many which rose again together with us for a testimony of the resurrection of Christ the Lord. For three days only were allowed unto us who rose from the

dead, to keep the passover of the Lord in Jerusalem with our kindred (parents) that are living for a testimony of the resurrection of Christ the Lord: and we were baptized in the holy river of Jordan and received white robes, every one of us. And after the three days, when we had kept the passover of the Lord, all they were caught up in the clouds which had risen again with us, and were taken over Jordan and were no more seen of any man. But unto us it was said that we should remain in the city of Arimathaea and continue in prayer.

These be all things which the Lord bade us declare unto you: give praise and thanksgiving (confession) unto him, and repent that he may have mercy upon you. Peace be unto you from the same Lord Jesus Christ which is the Saviour of us all. Amen.

And when they had finished writing all things in the several volumes of paper they arose; and Karinus gave that which he had written into the hands of Annas and Caiaphas and Gamaliel; likewise Leucius gave that which he had written into the hands of Nicodemus and Joseph. And suddenly they were transfigured and became white exceedingly and were no more seen. But their writings were found to be the same (lit. equal), neither more nor less by one letter.

And when all the synagogue of the Jews heard all these marvelous sayings of Karinus and Leucius, they said one to another: Of a truth all these things were wrought by the Lord, and blessed be the Lord, world without end, Amen. And they went out all of them in great trouble of mind, smiting their breasts with fear and trembling, and departed every man unto his own home.

And all these things which were spoken by the Jews in their synagogue, did Joseph and Nicodemus forthwith declare unto the governor. And Pilate himself wrote all the things that were done and said concerning Jesus by the Jews, and laid up all the words in the public books of his judgement hall (praetorium).

XII (XXVIII)

This chapter is not found in the majority of copies.

After these things Pilate entered into the temple of the Jews and gathered together all the chief of the priests, and the teachers (grammaticos) and scribes and doctors of the law, and went in with them into the holy place of the temple and commanded all the doors to be shut, and said unto them: We have heard that ye have in this temple a certain great Bible; wherefore I ask you that it be presented before us. And when that great Bible adorned with gold and precious jewels was brought by four ministers, Pilate said to them all: I adjure you by the God of your fathers which commanded you to build this temple in the place of his sanctuary, that ye hide not the truth from me. Ye know all the things that are written in this Bible; but tell me now if ye have found in the scriptures that this Jesus whom ye have crucified is the Son of God which should come for the salvation of mankind, and in what year of the times he must come. Declare unto me whether ye crucified him in ignorance or knowingly.

And Annas and Caiaphas when they were thus adjured commanded all the rest that were will them to go out of the temple; and they themselves shut all the doors of the temple and of the sanctuary, and said unto Pilate: Thou hast adjured us, O excellent judge, by the building of this temple to make manifest unto thee the truth and reason (or a true account). After that we had crucified Jesus, knowing not that he was the Son of God, but supposing that by some chance he did his

wondrous works, we made a great assembly (synagogue) in this temple; and as we conferred one with another concerning the signs of the mighty works which Jesus had done, we found many witnesses of our own nation who said that they had seen Jesus alive after his passion, and that he was passed into the height of the heaven. Moreover, we saw two witnesses whom Jesus raised from the dead, who declared unto us many marvelous things which Jesus did among the dead, which things we have in writing in our hands. Now our custom is that every year before our assembly we open this holy Bible and inquire the testimony of God. And we have found in the first book of the Seventy how that Michael the angel spake unto the third son of Adam the first man concerning the five thousand and five hundred years, wherein should come the most beloved Son of God, even Christ: and furthermore we have thought that peradventure this same was the God of Israel which said unto Moses: Make thee an ark of the covenant in length two cubits and a half, and in breadth one cubit and a half, and in height one cubit and a half. For by those five cubits and a half we have understood and known the fashion of the ark of the old covenant, for that in five thousand and a half thousand years Jesus Christ should come in the ark of his body: and we have found that he is the God of Israel, even the Son of God. For after his passion, we the chief of the priests, because we marvelled at the signs which came to pass on his account did open the Bible, and searched out all the generations unto the generation of Joseph, and Mary the mother of Christ, taking her to be the seed of David: and we found that from the day when God made the heaven and the earth and the first man, from that time unto the Flood are 2,212 years: and from the Flood unto the building of the tower 531 years: and from the building of the tower unto Abraham 606 years: and from Abraham unto the coming of the children of Israel out of Egypt 470 years: and from the going of the children of Israel out of Egypt unto the building of the temple 511 years: and from the building of the temple unto the destruction of the same temple 464 years: so far found we in the Bible of Esdras: and inquiring from the burning of the temple unto the coming of Christ and his birth we found it to be 636 years, which together were five thousand and five hundred years like as we found it written in the Bible that Michael the archangel declared before unto Seth the third son of Adam, that after five thousand and a half thousand years Christ the Son of God hath (? should) come. Hitherto have we told no man, lest there should be a schism in our synagogues; and now, O excellent judge, thou hast adjured us by this holy Bible of the testimonies of God, and we do declare it unto thee: and we also have adjured thee by thy life and health that thou declare not these words unto any man in Jerusalem.

XIII (XXIX)

And Pilate, when he heard these words of Annas and Caiaphas, laid them all up amongst the acts of the Lord and Saviour in the public books of his judgement hall, and wrote a letter unto Claudius the king of the city of Rome, saying:

[The following Epistle or Report of Pilate is inserted in Greek into the late Acts of Peter and Paul (_ 40) and the Pseudo-Marcellus Passion of Peter and Paul (_ 19). We thus have it in Greek and Latin, and the Greek is used here as the basis of the version.]

Pontius Pilate unto Claudius, greeting.

There befell of late a matter which I myself brought to light (or made trial of): for the Jews through envy have punished themselves and their posterity with fearful judgements of their own fault; for whereas their fathers had promises (al. had announced unto them) that their God would send

them out of heaven his holy one who should of right be called their king, and did promise that he would send him upon earth by a virgin; he, then (or this God of the Hebrews, then), came when I was governor of Judaea, and they beheld him enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking the winds, walking upon the waves of the sea dry-shod, and doing many other wonders, and all the people of the Jews calling him the Son of God: the chief priests therefore, moved with envy against him, took him and delivered him unto me and brought against him one false accusation after another, saying that he was a sorcerer and did things contrary to their law.

But I, believing that these things were so, having scourged him, delivered him unto their will: and they crucified him, and when he was buried they set guards upon him. But while my soldiers watched him he rose again on the third day: yet so much was the malice of the Jews kindled that they gave money to the soldiers, saying: Say ye that his disciples stole away his body. But they, though they took the money, were not able to keep silence concerning that which had come to pass, for they also have testified that they saw him arisen and that they received money from the Jews. And these things have I reported for this cause, lest some other should lie unto thee (lat. lest any lie otherwise) and thou shouldest deem right to believe the false tales of the Jews.

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Chapter 52

The Gospel of Peter

GOSPEL OF PETER

From-The Apocryphal New Testament

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

The early testimonies about this book have been set forth already. The present fragment was discovered in 1884 in a tomb at Akhmimin Egypt. The manuscript in which it is a little book containing a portion of the Book of Enoch in Greek, this fragment on the Passion and another, a description of Heaven and Hell, which is either (as I now think) a second fragment of the Gospel, or a piece of the Apocalypse of Peter. It will be given later under that head.

We have seen that the Gospel of Peter is quoted by writers of the latter end of the second century. It has been contended that Justin Martyr also used it soon after the middle of that century, but the evidence is not demonstrative. I believe it is not safe to date the book much earlier than A. D. 150.

It uses all four canonical Gospels, and is the earliest uncanonical account of the Passion that exists. It is not wholly orthodox: for it throws doubt on the reality of the Lord's sufferings, and by consequence upon the reality of his human body. In other words it is, as Serapion of Antioch indicated, of a Docetic character.

Another characteristic of it is its extremely anti-Jewish attitude. Blame is thrown on the Jews wherever possible, and Pilate is white-washed .

In this case I give, in Roman and Arabic figures respectively, a double division into sections and verses. The first is that of Armitage Robinson, the second that of Harnack.

FRAGMENT I

I. 1 But of the Jews no man washed his hands, neither did Herod nor any one of his judges: and whereas they would not 2 wash, Pilate rose up. And then Herod the king commanded that the Lord should be taken into their hands, saying unto them: All that I commanded you to do unto him, do ye

II. 3 Now there stood there Joseph the friend of Pilate and of the Lord, and he, knowing that they were about to crucify him, came unto Pilate and begged the body of Jesus for burial. And Pilate sending unto Herod, begged his body. 5 And Herod said: Brother Pilate, even if none had begged for him, we should have buried him, since also the Sabbath dawneth; for it is written in the law that the sun should not set upon one that hath been slain (murdered).

III. 6 And he delivered him unto the people before the first day of (or on the day before the) unleavened bread, even their feast. And they having taken the Lord pushed him as they ran, and said: Let us hale the Son of God, now that 7 we have gotten authority over him. And they put on him a purple robe, and made him sit upon the seat of judgement, 8 saying: Give righteous judgement, thou King of Israel. And one of them brought a crown of thorns and set it upon the 9 Lord's head; and others stood and did spit in his eyes, and others buffeted his cheeks; and others did prick him with a reed, and some of them scourged him, saying With this honour let us honour (or at this price let us value) the son of God.

IV. 10 And they brought two malefactors, and crucified the 11 Lord between them. But he kept silence, as one feeling no pain. And when they set the cross upright, they wrote 12 thereon: This is the King of Israel. And they laid his garments before him, and divided them among themselves and 13 cast the lot upon them. But one of those malefactors reproached them, saying: We have thus suffered for the evils which we have done; but this man which hath become the 14 saviour of men, wherein hath he injured you? And they were wroth with him, and commanded that his legs should not be broken, that so he might die in torment.

V. 15 Now it was noonday, and darkness prevailed over all Judaea: and they were troubled and in an agony lest the sun should have set, for that he yet lived: for it is written for them that the sun should not set upon him that hath been 16 slain (murdered). And one of them said: Give ye him to drink gall with vinegar: and they mingled it and gave him 17 to drink: and they fulfilled all things and accomplished 18 their sins upon their own heads. And many went about with 19 lamps, supposing that it was night: and some fell. And the Lord cried out aloud saying: My power, my power, thou hast forsaken me. And when he had so said, he was taken up.

20 And in the same hour was the veil of the temple of Jerusalem rent in two.

VI. 21 And then they plucked the nails from the hands of the Lord and laid him upon the earth: and the whole earth was shaken, and there came a great fear on all.

22 Then the sun shone forth, and it was found to be the ninth 23 hour. And the Jews rejoiced, and gave his body unto Joseph to bury it, because he had beheld all the good things which 24 he did. And he took the Lord and washed him and wrapped him in linen and brought him unto his own sepulchre, which is called the Garden of Joseph.

VII. 25 Then the Jews and the elders and the priests, when they perceived how great evil they had done themselves, began to lament and to say: Woe unto our sins: the judgement and the end of Jerusalem is drawn nigh.

26 But I with my fellows was in grief, and we were wounded in our minds and would have hid ourselves; for we were sought after by them as malefactors, and as thinking to set 27 the temple on fire. And beside all these things we were fasting, and we sat mourning and weeping night and day until the Sabbath.

VIII. 28 But the scribes and Pharisees and elders gathered one with another, for they had heard that all the people were murmuring and beating their breasts, saying: If these very great signs have come to pass at his death, behold how 29 righteous he was. And the elders were afraid and came unto 30 Pilate, entreating him and saying: Give us soldiers that we (or they) may watch his

sepulchre for three days, lest his disciples come and steal him away and the people suppose 31 that he is risen from the dead, and do us hurt. And Pilate gave them Petronius the centurion with soldiers to watch the sepulchre; and the elders and scribes came with them unto 32 the tomb, and when they had rolled a great stone to keep out (al. together with) the centurion and the soldiers, then all 33 that were there together set it upon the door of the tomb; and plastered thereon seven seals; and they pitched a tent there and kept watch.

IX. 34 And early in the morning as the Sabbath dawned, there came a multitude from Jerusalem and the region roundabout to see the sepulchre that had been sealed.

35 Now in the night whereon the Lord's day dawned, as the soldiers were keeping guard two by two in every watch, 36 there came a great sound in the heaven, and they saw the heavens opened and two men descend thence, shining with (lit. having) a great light, and drawing near unto the sepulchre. 37 And that stone which had been set on the door rolled away of itself and went back to the side, and the sepulchre was

X. 38 opened and both of the young men entered in. When therefore those soldiers saw that, they waked up the centurion and the elders (for they also were there keeping 39 watch); and while they were yet telling them the things which they had seen, they saw again three men come out of the sepulchre, and two of them sustaining the other (lit. the 40 one), and a cross following, after them. And of the two they saw that their heads reached unto heaven, but of him that 41 was led by them that it overpassed the heavens. And they 42 heard a voice out of the heavens saying: Hast thou (or Thou hast) preached unto them that sleep? And an answer was heard from the cross, saying: Yea.

XI. 43 Those men therefore took counsel one with another to go and report these things unto Pilate. And while they yet thought thereabout, again the heavens were opened and a 45 man descended and entered into the tomb. And they that were with the centurion (or the centurion and they that were with him) when they saw that, hasted to go by night unto Pilate and left the sepulchre whereon they were keeping watch, and told all that they had seen, and were in great agony, saying: Of a truth he was the son of God.

46 Pilate answered and said: I am clear from the blood of 47 the son of God, but thus it seemed good unto you. Then all they came and besought him and exhorted him to charge the centurion and the soldiers to tell nothing of that they had 48 seen: For, said they, it is expedient for us to incur the greatest sin before God, rather than to (and not to) fall into 49 the hands of the people of the Jews and to be stoned. Pilate therefore charged the centurion and the soldiers that they should say nothing.

XII. 50 Now early on the Lord's day Mary Magdalene, a disciple (fem.) of the Lord-which, being afraid because of the Jews, for they were inflamed with anger, had not performed at the sepulchre of the Lord those things which women are accustomed to do unto them that die and are 51 beloved of them-took with her the women her friends and 52 came unto the tomb where he was laid. And they feared lest the Jews should see them, and said: Even if we were not able to weep and lament him on that day whereon he was 53 crucified, yet let us now do so at his tomb. But who will roll away for us the stone also that is set upon the door of the tomb, that we may enter in and sit beside him and perform 54 that which is due? for the stone was great, and we fear lest any

man see us. And if we cannot do so, yet let us cast down at the door these things which we bring for a memorial of him, and we will weep and lament until we come unto our house.

XIII. 55 And they went and found the sepulchre open : and they drew near and looked in there, and saw there a young man sitting in the midst of the sepulchre, of a fair countenance and clad in very bright raiment, which said unto them: 56 Wherefore are ye come? whom seek ye? not him that was crucified? He is risen and is departed; but if ye believe it not, look in and see the place where he lay, that he is not here: for he is risen and is departed thither whence he was sent. 57 Then the women were affrighted and fled.

XV. 58 Now it was the last day of unleavened bread, and many were coming forth of the city and returning unto their 59 own homes because the feast was at an end. But we, the twelve disciples of the Lord, were weeping and were in sorrow, and each one being grieved for that which had befallen 60 departed unto his own house. But I, Simon Peter, and Andrew my brother, took our nets and went unto the sea: and there was with us Levi the son of Alphaeus, whom the Lord (For Fragment II see Apocalypse of Peter.)

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The Gospel of Philip

The Gospel of Phillip

Translation by Wesley W.Isenberg A Hebrew makes another Hebrew, and such a person is called

proselyte. But a proselyte does not make another proselyte. Some both exist just as they are and make others like themselves, while others simply exist. The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more.

A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Ever since Chirst came the world is created, the cities adorned, the dead carried out. When we were Hebrews we were orphans and had only our mother, but when we became Christians we had both father and mother.

Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon. Let us sow in the world that we may reap in the summer. Because it is not fitting for us not to pray in the winter. Summer follows winter. But if any man reap in the winter hw will not actually reap but pluck out, since this sort of thing will not provide him a harvest. It is not only noe that the fruit will not come forth, but also on the Sabbath his field will be barren.

Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge in his will. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came forth in order to take it, since it has been given as a pledge. It fell into the hands of robbers and was taken captive , but he saved it. He redeemed the good people in the world as well as the evil.

Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable.Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its original nature. But those who are exalted above the world are indissoluble, eternal.

Names given to worldly things are very deceptive for they divert our thoughts from what is correct to what is incorrect. Thus one who hears the word God does not perceive what is correct, but perceives what is incorrect.So also with the Father and the Son and Holy Spirit and life and light and ressurrection and the Church(Ekklesia) and all the rest - people do not perceive what is correct. The names which are heard in the world to deceive. If they were in the Aeon, they would at no time be used as names in the world.Nor were they set among worldly things. They have an end in the Aeon.

One single name is not uttered in the world, the name which the Father gave to the Son, the name above all things; the name of the Father. For the Son would not become Father unless he wears the name of the Father. Thos who have this name know it, buut they do not speak it. But those who do not have it do not know it.

But truth brought names into existennce in the world because it is not possible to teach without names. Truth is one single thing and it is also many things for our sakes who learn this one thing in love through many things. The powers wanted to deceive man, since they saw that he had kinship with those that are truly good. They took the name of those that are good and gave it to those who are not good, so that through the names they might deceive him and bind them to those that are not good. And afterward, if they do them a favor, they will be made to remove them from those that are not good and place them among those that are good. These things they knew, for they wanted to take the free man and make him a slave to them forever.

These are the powers which contend against man, not wishing him to be saved. For if man is saved, there will not be any sacrifices and animals will not be offered to the powers. They were indeed offering them up alive, but then they offered them up they died. As for (the Son of?) man, they offered him up to God dead, and he lived.

Before Christ came there was no bread in the world, just as Paradise, the place were Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ came, the perfect man, he brought bread from heaven in order that man might be nourished with the food of man. The powers thought that it was by their own power and will they were doing what they did ,but the Holy Spirit in secret accomplished everything through them as it wished. Truth, which existed since the beginning, is sown everywhere. And many see it as it is sown, but few are they who see it as it is reaped.

Some said,Mary conceived by the Holy Spirit, they are in error. They do not know what they are saying.When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and apostolic men. This virgin whom no power defiled; the powers defiled themselves. And the Lord would not have said My Father who is in Heaven[Matt16:17] unless he had had another father, but he would have said simply My father.

The Lord said to the disciples Bring out from every other hourse Bring into the house of the Father. But do not take anything in the house of the Father nor carry it off.

Jesus is a hidden name; Christ is a revealed name for this reason:Jesus does not exist in any other language, but his name is always Jesus as he is called. Christ is also his name; in Syriac it is Messiah, in Greek it is Christ. Certainly all the others have it according to their own language.The Nazarene is he who reveals what is hidden. Christ has everything in himself - man, angel, mystery, and the Father.

Those who say that the Lord died first and then rose up are in error, for he rose up first and then died. If one does not first attain the ressurrection will he not die? As God lives, he would already be dead.

No one will hide a large valuable objectin something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the Soul. It is a precious thing and it came to be in a contemptible body.

Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked.Flesh and Blood shall not be able to inherit the kingdom of God[1Cor15:50] What is this which will not inherit? This which is on us. But what is this very thing which will inherit? It is that which belongs to Jesus and his blood. Because of this he said He who shall not eat my flesh and drink my blood has not life in him[John6:53] What is it? His flesh is the word, and his blood is the Holy Spirit. He who have received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. But this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh.It is necessary to rise in this flesh, since everything exists in it.In this world those who put on garments are better than the garments. In the Kingdom of Heaven the garments are better than those that put them on.

It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in the water, there is fire in the chrism. Jesus took them all by stealth, for he did not reveal himself in the manner in which he was, but it was in the manner in which they would be able to see him that he revealed himself. He revealed himself to them all. He revealed himself as great to the great. He revealed himself as small to the small. He revealed himself to the angels as an angel. Because of this his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount he was not small. He became great, but he made the disciples great,that they might be able to see his greatness. He said on that day in the Thanksgiving You who have joined the perfect, the light, with the Holy Spirit, unite the angels with us also, the images. Do not despise the lamb, for without it, it is not possible to see the king.No one will be able to go in to the king if he is naked.

The heavenly man has many more sons than the earthly man.If the sons if Adam are many, although they die, how much more the sons of the perfect manm they who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the sons gets brothers for himself, not sons. All who are begotten in the world in a natural way, and the others in a spiritual way. Those who are begotten by him cry out from that place to the perfect man, because they are nourished on the promise concerning the heavenly place. If the word has gone out from that place it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in each other.

There were three who always walked with the Lord; Mary, his mother, and his sister and Magdalene, the one who was his companion. His sister and his mother and his companion were each a Mary.

The Father and the Son is both single names, the Holy Spirit is a double name. For they are everywhere: they are in the concealed, they are in the revealed. The Holy Spirit is the revealed: it

is below. It is in the concealed: it is above.

The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an ordinary man whenever they do something for the saints. Because of this a disciple asked the Lord one day for something of this world. He said to him: Ask your mother, and she will give you of the things which are another`s.

The apostles said to the disciples:May our offering obtain salt They called Sophia salt. Without it no offering is acceptable. But Sophia is without child. For this reason she is called a trace of salt . But where they will be in their own way, the Holy Spirit will also be, and her children are many.

What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man his father give him all that he possesses. Those who have gone astray, whom the spirit itself begets, usaully go astray because of the Spirit. Thus, by this one and the same breath, the fire blazes and is put out.

Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death which is the one who knows death [called The little wisdom]. There are domestic animals like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he feeds both himself and the animals, wether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, prepairing for everything to come into being. For it is because of this that the whole place stands, wether good or evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the tame ones and the wild ones, as well as those which are unique. For indeed she gathers them and shuts them inn, in order that these, even if they wish, will not be able to escape. He who has been created us beautiful, and you would find his sons noble creations. If he was not created, but begotten, you would find that his seed was noble. But now he was created and he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has accured between those who are unlike one another is adultery.

God is a dyer. As the good dyes which are called true, dissolve with the things dyed in them, so it is with those whom God has dyed.Since the dyes is immortal, they are immortal by means of his co,ors. Now God dips what he dips in water. It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. You saw the Spirit, and you became spirit. You saw Christ and you became Christ [a christian]. You saw the Father and you shall become Father. So in this place you see everything and do not see yourself; but in that place you do see yourself - and what you see you shall become.

Faith receives, Love gives. No one will be able to receive without faith.No one will be able to give without love. Because of this, in order that we may indeed receive, we believe; but it is so that we may love and give, since if one does not give in love, he has no profit from what he has given. He who has not received the Lord is still a Hebrew.

The apostles who were before us had these names for him: Jesus,the Nazorean, Messiah, that is , Jesus, the Nazorean, Christ The last name is Christ, the first is Jesus, that in the middle is the Nazarne Messiah has two meanings, both the Christ and the measured. Jesus in Hebrew is the redemption Nazara is the Truth. The Nazarene then, is the Truth.Christ has been measured. The Nazarene and Jesus are they who have been measured.

When the pearl is cast down into the mud it does not become greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of the owner. Compare the Sons of God, whatever they may be. They still have value in the eyes of their Father.

God is a man-eater. For this reason men are sacrificed to him. Before men were sacrificed animals were being sacrificed, since those to whom they were sacrificed were not gods. Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

An ass which turns a millstone did a hundred miles of walking. When it was loosened, it found that it was still at the same place. There are men who make many journeys, but make no progress towards a destination. When evening came upon them, they saw neither city nor village, neither creation nor nature, power nor angel. In vain have the wretches labored.

The eucharist is Jesus. For he is called in Syriac Pharisatha which is the one who is spread out for Jesus came crufifying the world. The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, Even so the Son of Man come as a dyer

As for the Wisdom who is called the barren she is the mother of the angels.And the companion of the Saviour is Mary Magdalene. But Christ loved her more than all the disciples and used to kiss her often on the mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him Why do you love her more than all of us? The Saviour answered and said to them,Why do I not love you like her?.When a blind man and one who sees are together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in the darkness. The Lord said Blessed is he who is before he came into being. For he who is, has been and shall be The superiority of man is not obvious to the eye but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

If one goes down into the water and comes up again without having received anything, and says I am a Chr¡stian he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when one experiences a mystery. Great is the mystery of marriage! For without it the world would not have existed. Now the existence of the world depends on man, and the existence of man on marriage. Think of the undefiled relationship, for it possesses a great power. Its image consists of a

defilement of the form.

As for the unclean spirits, there are males among them and there are females. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, through one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power - the bridegroom and the bride.One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and comple her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into a woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

He who comes out of the world can no longer be detained, because he was in the world. It is evident that he is above desire and fear. He is master over nature. He is superior to envy. If anyone else comes, they seize him and throttle him. And how will this one be able to escape the great grasping powers? How will he be able to hide from them? Often some come and say We are faithful in order that they may be able to escape the unclean spirits and the demons. For if they had the Holy Spirit no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyzr you. Either will he be in this world or in the ressurrection ot in the places of the middle.God forbid that I be found in them! In this world there is good and evil.Its good is not good, and its evil not evil. But there is evil after this world which is truly evil - what is called the Middle,It is death. While we are in this world it is fitting for us to acquire the ressurrection for ourselves, so that when we strip off the flesh we may be found in rest and not walk in the Middle.For many go astray on the way. For it is good to come forth from the world before one has sinned.

Some neither desire to sin nor are able to sin. Others, even if they desire to sin, are not better off for not having done it, for this desire makes them sinners. But even if some do not desire to sin, rightousness will be concealed for them both - those who desire not and do not. An apostolic man in a vision saw some people shut up in a house afire and bound with fiery chains, lying in flaming ointment. And he said to them Why are they not able to be saved? They answered They did not desire it. They received this place as punishment,what is called the outer darkness, because he is thrown out into it. It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber came into being. The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but the other fire whose for are white, which is bright and beautiful, and which gives beauty.

Truth did not come into the world naked, but it came in types and images. One will receive the truth in any other way. There is a rebirth and an image of rebirth.It is certainly necessary that they should be born again through the image. The bridegroom and the image must enter through the image into the truth: this is the restoration. It is appropiate that those who do not have it only acquire the name of the Father and the Son, and the Holy Spirit, but that the have acquired it on their own. If one does not acquire the name for himself, the name Christian will also be taken from him. But one receives them in the aromatic unction of the power of the cross.This power the apostles called the right and the left For this person is no longer a Christian but a Christ.

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. The Lord said,I came to make the things below like the things above, and the things outside like the inside. I came to unite them in that place He revealed himself in this place through types and images. Those who say, There is a heavenly man and there is one above him are wrong.For he who is revealed in Heaven is that heavenly man, the one who is called the one who is below, and he to whom the hidden belongs is that one who is above him. For it is good that they should say, The inner and outer, with what is outside the outer. Because of this the Lord called destruction the the outer darkness; there is not another outside of it. He said,My Father who is secret. He said , Go into your chamber and shut the door behind you, and pray to your Father who is secret[Matt6:6], the one who is within them all. But that which is within them all is the fullness. Beyond it there is nothing else within it. This is that of which they say, That which is above them.

Before Christ some came from a place they were no longer able to enter, and they went where they were no longer able to come out. The Christ came. Those who went in he brought out, and those who went out, he brought in. When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he again becomes complete and attains his former self, death will be no more.

My God, my God, why, O Lord, have you forsaken me? [Mark15:23].It was on the cross that he said these words, for it was there he was divided.

Everyone who has been begotten through him who destroys did not emanate from God.

The Lord rose from the dead. He became as he used to be, but now his body was perfect. He did indeed possess flesh, but this flesh is true flesh. Our flesh is not true, but we only possess an image of that which is true. A bridal chamber is not for the animals, nor is it for the slaves, nor for the defiled women, but it is for free men and virgins. Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten by we were united. None shall be able to see himself either in the water or in a mirror without the light. Nor again will you be able to see in light without mirror or water. For this reason it is fitting to baptize in the two, in the light and in the water. Now the light is the chrism.

There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called The Holy. Another facing the South was called The Holy of the Holy. The third facing the East was called The Holy of the Holies, the place where only the high priest enters. Baptism is the Holy building. Redemption is the Holy of the Holy building. The Holy of the Holies is the bridal chamber. Baptism includes ressurrection and the redemption; the redemption takes place in the bridal chamber. But the bridal chamber is in that which is superior to it and the others, because you will not find anything like it. Those who are familiar with it are those who prays in the Holy in Jerusalem. There are some in Jerusalem, awaiting the Kingdom of Heaven. These are called the Holy of the Holies because before the veil was rent we had no other bridal chamber except for the image of the bridal chamber which is above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

If the woman had not separated from the man, she would not die with the man. His separation became the beginning of death. Because of this Christ came to repair the separation which was from the beginning and to again unite the two, to give life to those who died as a result of the separation and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because she was never united with him in the bridal chamber.

The soul of Adam came into being by means of a breath(pneuma), which is a synonym for spirit(Pneuma). The Spirit given him is his mother. His soul was replaced by a spirit. When he was united to the spirit, he spoke words incomprehensible to the powers. They envied him because they were separated from the spiritual union. This separation afforded them the opportunity to fashion for themselves the symbolic bridal chamber so that men would be defiled.

Jesus revealed himself at the Jordan: it was the fullness of the Kingdom of Heaven.He who was begotten before everything was begotten anew. He who was once anointed was anointed anew. He who was redeemed in turn redeemed others.

Is it permitted to utter a mystery? The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day.It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.

Adam came into being from two virgins, from the Spirit and from the virgin of earth.Christ therefore, was born from a virgin to rectify the Fall which occured in the beginning.

There are two trees growing in Paradise. One bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree whose gifte Adam ate is the Tree of Knowledge.That is why sins increased. If he ate the fruit of the other tree, that is to say, the Tree of Life, the one which bears men, then the gods would worship man. For in the beginning God created man. But now men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

Surely what a man accomplishes depends on his abilities. We even refer to one`s accomplishments as abilities. Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish,, but this ease is clearly evident in the children.You will find that this applies directly to the image. Here is the man made after the image, accomplishing things with his physical strenght but produving his children with ease. In this world slaves serve the free. In the Kingdom of Heaven the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name. Together they shall share rest. They need take no other form because they have contemplation, comprehending by insight. They are numorous because they do not put their treasure in the things below, which are despised, but in the glories which are above, though they did not yet know them.

Those who will be baptized go down into the water. But Christ, by coming out of the water, will consecrate it, so that they who have received the baptism in his name may be perfect. For he

said,Thus we should fulfill all righteousness[Matt3:15]

Those who say they will die first and then rise are in error. If they do not first receive the ressurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say Baptism is a great thing because if people receive it it they will live. Phillip the apostle said, Joseph the carpenter planted a garden because he needed wood for his trade. it was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus and the planting was the cross. But the Tree of Life is in the middle of the Garden.However,it is from the olive tree that we got the chrism, and from the chrism, the ressurrection.

This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food.To those who so desired he gave life, that they might not die.

God planted a Garden. Man was put into the Garden. There were many trees there for him, and man lived in this place with the blessing of the image of God.The things which are in it I will eat as I wish. This garden is the place where they will say to me, O man , eat this or do not eat that, just as you wish This is the place where I will eat all things, since the Tree of Knowledge is there. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate it, For when he said, Eat this, do not eat that, it became the beginning of death.

The chrism is superior to the baptism, for it is from the word Chrism that we have been called Christians certainly not because of the word baptism. And it is because of the chrism that the Christ has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything, he possesses the ressurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted the gift. The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

The Lord have said it well, Some have entered the Kingdom of Heaven laughing and they have come out.. They do not remain there - the one because he is not a Christian, the other because he regrets his action afterward. And as soon as Christ went down into the water, he came out laughing at everything of this world, not because he considers it a trifle, but because he is full of contempt for it. He who wants to enter the Kingdom of Heaven will attain it. If he despises everything of this world and scorrns it as a trifle, he will come out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son.But he who has not the ability to receive, how much more will he be unable to give?

The Cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is

neccessary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. Their children were conceived in the bridal chamber.No Jew was ever born to Greek parents as long as the world has existed. And, as a Christian people. we ourselves do not descend from the Jews.There was another people and these blessed ones are referred to as The chosen people of the Living God and The true man and Son of Man and the seed of the Son of Man. In the world it is called this true people. Where they are, there are the sons of the bridal chamber.

Whereas in this world the union is one of husband with wife - a case of strenght complemented with weakness - in the Aeon the form of the union is different, although we refer to them by the same names.There are other names,however, they are superior to every other name that is named and are stronger than the strong. For where there is a show of strenght, there those who excel in strenght appear.These are not separate things, but both of them are this one single thing.This is the one which will not be able to rise above the heart of flesh.

Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy their possessions. Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and become perfect oneself. Everyone who has put this on will enter the kingdom. This is the perfect light, and it is necessary that we, by all means, become perfect men before we leave the world. He who has received everything and has not rid himself of these places will not be able ti share in that place, but will go to the Middle as imperfect. Only Jesus knows the end of this person.

The priest is completely holy, down to his very body. For if he has taken the bread, will he consecrate it? Or the cup or anything else that he gets, does he consecrate them? Then how will he not consecrate the body also? By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death in order that we may not be poured out into the spirit of the world. When this spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

He who has knowledge of the truth is a free man, but the free man does not sin, for He who sins is the slave of sin[John8:34] Truth is the mother, knowledge the father. Those who think that sinning does not apply for them are called free by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, it makes them free mean. It even gives them a sense of superiority over the whole world. But Love builds up [1Cor8:1].In fact, he who is really free through knowledge is a slave because of love for those who have not yet been able to attain the freedom which comes from knowledge. Knowledge makes them capable of becoming free. Love never calls somethings its own, and yet it may actually possess that very thing.It never says,This is mine but All these are yours. Spiritual love is wine and fragrance. All those who anoints themselves with it take pleasure in it. While those who are anointed are present, those nearby profit from the fragrance. If those anointed with ointment withdraw from them and leave, then those anointed, who merely stand nearby, still remain in their bad odor.The samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for love covers a multitude of sins[1Pet4:8]

The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleep with her husband out of necessity, while her heart is with the adulterer with whim she usually has intercourse , the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord.

The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being which will love you.If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is light which will share with you. If you become one of those who belong above,it is those who belong above who will rest in you. If you become horse or ass or bull or dog or sheep or another of the animals which are outside and below, then neither human bein nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them. He who is a slave against his will, will be able to become free.

Farming in the world requires the cooperation of four essential elements.A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God`s farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root.And hope is the water through which we are nourished.Love is the wind through which we grow.Knowledge is the light through which we ripen. Grace exists in four ways; it is earthborn, it is heavenly; it comes from the highest heaven; and it resides in truth.

Blessed is the one who on no occasion caused a soul distress. That person is Jesus Christ.He came to the whole place and did not burden anyone.Therefore the blessed is the one who is like this, because he is a perfect man.This indeed is the Word.Tell us about it, since it is difficult to define.How shall we be able to accomplish such a great thing? How whill he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds.Some find it advantageous to give comfort to the one who has fared well.He who does good deeds cannot give comfort to such people, for it goes against his will. He is unable to cause distress, however, since he does not afflict them.To be sure, the one who fares well sometimes causes people distress . not that he intends to do so; rather, it is their own wickedness which is responsible for their distress.He who possesses the qualities of the perfect man rejoice in the good.Some, however, are terribly distressed by all this.

There was a householder who had every conceiveable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or gress or castor oil or meat and acorn.Now he was a sensible fellow and he knew what the food of each one was.He himself served the children bread and meat.He served the slaves castor oil and meal. Anf he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and scraps of bread. Compare the disciple of God: if he is a sensible fellow he understands what discipleship is all about.The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him.There are many animals in the world which are in a human form.When he identifies them, to

the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones.To the slaves he will give only the elementary lessons, but to the children he will give the complete instruction.

There is the Son of man and there is the son of the Son of man. The Lord is the Son of man, and the son of the Son of man is he who created through the Son of man.The Son of man received from God the capacity to create.He also has the ability to beget.He who has received the ability to create is a creature.He who has received the ability to beget is an offspring.He who creates cannot beget. He who begets also has the ability to create.Now they say, He who creates begets.But his so-called offspring is merely a creature.Therefore his children are not offspring but creatures.He who create works openly; he himself is visible. He who begets, begets in private; he is himself hidden, since he is superior to every image.He who creates, creates openly. But one who begets, begets children in private.No one will be able to know when the husband and the wife have intercourse with one another, except the two in them.Indeed, marriage in the world is a mystery for those who have taken a wife.If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery!It is not fleshly but pure.It belongs not to desire but to the will.It belongs not to the darkness or the night but to the day and the light.If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man but even if she slips out of her bedroom and is seen.Let her show herself only to the father and her mother and the friend of the bridegroom and the sons of the bridegroom. There are permitted to enter every day into the bridal chamber. But let the others yearn to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like dogs.Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless one becomes one.

When Abraham rejoiced that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.

Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden it sprouts and grows. If its root is exposed, the tree dries up.So it is with every birth that is in the world, not only with the revealed but with the hidden.For so long as the root of wickedness is hidden, it is strong.But when it is recognized, it is dissolved.When it is revealed, it perishes.That is why the word say, Already the axe is laid at the root of the tree[Matt3:10] It will not merely cut - what is cut sprouts again - but the ax penetrates deeply until it brings up the root.Jesus pulled out the root of the whole place, while others only did it partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one`s heart from the root.It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart.It masters us.We are its slaves.It takes us captive, to make us do what we do not want; and what we do want we do not do. It is powerful because we have not recognized it. While it exists it is active.Ignorance is the mother of all evil.Ignorance will eventuate in death, because thos who come from ignorance neither were nor are nor shall be.But those who are in the truth will be perfect when all the truth is revealed.For truth is like ignorance: while it is hidden it rests in itself, but when it is revealed and is recognized, it is praised inasmuch as it is stronger than ignorance and the error. It gives freedom.The word said,

If you know the truth, the truth will make you free[John8:32] Ignorance is a slave.Knowledge is freedom.If we know the truth, we shall find the fruits of the truth within us.If we are joined to it, it will bring fulfillment.

At the present time we have the manifest things of creation. We say, The strong are they who are held in high regard.And the obscure are the weak who are despised. Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden.It is the Holy in the Holy.The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather - it will be destroyed. But the whole inferior godhead will flee from these places into the holy of holies, for it wil not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and its arms.This asrk will be its salvation when the flood of water(?) surges over them.If some belong to the order of the priesthood, they will be able to go within the veil with the high priest. For this reason the veil was not rent at the top only since it would have been revealed only to those below. But it was rent from the top to bottom.Those above opened to us who are below, in order that we may go into the secret of truth. This truly is what is held in high regard, since it is strong! But we shall go into there by means of lowly types and forms of weakness.They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory.There is power which surpasses power.Therefore, the perfect things have opened to us, together with the hidden things of truth.The holies of the holies were revealed, and the bridal chamber invited us in.

As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil.But when it is revealed, then the perfect light will flow out on everyone.And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed.Every plant which my father in heaven has not planted will be plucked out[Matt15:13]. Those who are seperated will be united and will be filled.Every one who will enter the bridal chamber will kindle the light, for it burns just as in the marriages which are observed, though they happen at night.That fire burns only at night and is put out.But the mysteries of this marriage are perfected rather in the day and the light. Neither that day nor its light ever sets.If anyone becomes a son of the bridal chamber, he will receive the light.If anyone does not receive it while he is in these places, he will not be able to receive it in the other place.He who will receive the light will not be seen, nor can he be detained. And none shall be able to torment a person like this even while he dwells in the world.And again, when he leaves the world he has allready received the truth in the images.The world has become the Aeon, for the Aeon if fullness for him.This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.

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THE GOSPEL OF PSEUDO-MATTHEW Chapters 1-17

THE GOSPEL OF PSEUDO-MATTHEW

CHAP. 1. (1) -- In those days there was a man in Jerusalem, Joachim by name, of the tribe of Judah. He was the shepherd of his own sheep, fearing the Lord in integrity and singleness of heart. He had no other care than that of his herds, from the produce of which he supplied with food all that feared God, offering double gifts in the fear of God to all who laboured in doctrine, and who ministered unto Him. Therefore his lambs, and his sheep, and his wool, and all things whatsoever he possessed, he used to divide into three portions: one he gave to the orphans, the widows, the strangers, and the poor; the second to those that worshipped God; and the third he kept for himself and all his house. (2) And as he did so, the Lord multiplied to him his herds, so that there was no man like him in the people of Israel. This now he began to do when he was fifteen years old. And at the age of twenty he took to wife Anna, the daughter of Achar, of his own tribe, that is, of the tribe of Judah, of the family of David. And though they had lived together for twenty years, he had by her neither sons nor daughters. (3)

CHAP. 2. -- And it happened that, in the time of the feast, among those who were offering incense to the Lord, Joachim stood getting ready his gifts in the sight of the Lord. And the priest, Ruben by name, coming to him, said: It is not lawful for thee to stand among those who are doing sacrifice to God, because God has not blessed thee so as to give thee seed in Israel. Being therefore put to shame in the sight of the people, he retired from the temple of the Lord weeping, and did not return to his house, but went to his flocks, taking with him his shepherds into the mountains to a far country, so that for five months his wife Anna could hear no tidings of him. 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 my husband; and I know not where he is tarrying; (4) nor, if I knew him to be dead, could I bury him. And while she wept excessively, she entered into the court of His house; and she fell on her face in prayer, and poured out her supplications before the Lord. After this, rising from her prayer, and lifting her eyes to God, she saw a sparrow's nest in a laurel tree, (5) and uttered her voice to the Lord with groaning, and said: Lord God Almighty, who hast given offspring to every creature, to beasts wild and tame, to serpents, and birds, and fishes, and they all rejoice over their young ones, Thou hast shut out me alone from the gift of Thy benignity. For Thou, O God, knowest my heart, that from the beginning of my married life I have vowed that, if Thou, O God, shouldst give me son or daughter, I would offer them to Thee in Thy holy temple. And while she was thus speaking, suddenly an angel of the Lord appeared before her, saying: Be not afraid, Anna, for there is seed for thee in the decree of God; and all generations even to the end shall wonder at that which shall be born of thee. And when he had thus spoken, he vanished out of her sight. But she, in fear and dread because she had seen such a sight, and heard such words, at length went into her bed-chamber, and threw herself on the bed as if dead. And for a whole day and night she remained in great trembling and in prayer. And after these things she called to her her servant, and said to her: Dost thou see me deceived in my widowhood and in great perplexity, and hast

thou been unwilling to come in to me? Then she, with a slight murmur, thus answered and said: If God hath shut up thy womb, 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.

CHAP. 3. -- At the same time there appeared a young man on the mountains to Joachim while he was feeding his flocks, and said to him: Why dost thou not return to thy wife? And Joachim said: I have had her for twenty years, and it has not been the will of God to give me children by her. I have been driven with shame and reproach from the temple of the Lord: why should I go back to her, when I have been once cast off and utterly despised? Here then will I remain with my sheep; and so long as in this life God is willing to grant me light, I shall willingly, by the hands of my servants, bestow their portions upon the poor, and the orphans, and those that fear God. And when he had thus spoken, the young man said to him: I am an angel of the Lord, and I have to-day appeared to thy wife when she was weeping and praying, and have consoled her; and know that she has conceived a daughter from thy seed, and thou in thy ignorance of this hast left her. She will be in the temple of God, and the Holy Spirit shall abide in her; and her blessedness shall be greater than that of all the holy women, so that no one can say that any before her has been like her, or that any after her in this world will be so. Therefore go down from the mountains, and return to thy wife, whom thou wilt find with child. For God hath raised up seed in her, and for this thou wilt give God thanks; and her seed shall be blessed, and she herself shall be blessed, and shall be made the mother of eternal blessing. Then Joachim adored the angel, and said to him: If I have found favour in thy sight, sit for a little in my tent, and bless thy servant. (1) And the angel said to him: Do not say servant, but fellow-servant; for we are the servants of one Master. (2) But my food is invisible, and my drink cannot be seen by a mortal. Therefore thou oughtest not to ask me to enter thy tent; but if thou wast about to give me anything, (3) 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) And the angel said to him: I should not have invited thee to offer unless I had known the will of the Lord. And when Joachim was offering the sacrifice to God, the angel and the odour of the sacrifice went together straight up to heaven with the smoke. (5)

Then Joachim, throwing himself on his face, lay in prayer from the sixth hour of the day even until evening. And his lads and hired servants who were with him saw him, and not knowing why he was lying down, thought that he was dead; and they came to him, and with difficulty raised him from the ground. And when he recounted to them the vision of the angel, they were struck with great fear and wonder, and advised him to accomplish the vision of the angel without delay, and to go back with all haste to his wife. And when Joachim was turning over in his mind whether he should go back or not, it happened that he was overpowered by a deep sleep; and, behold, the angel who had already appeared to him when awake, appeared to him in his sleep, saying: I am the angel appointed by God as thy guardian: go down with confidence, and return to Anna, because the deeds of mercy which thou and thy wife Anna have done have been told in the presence of the Most High; and to you will God give such fruit as no prophet or saint has ever had from the beginning, or ever will have. And when Joachim awoke out of his sleep, he called all his herdsmen to him, and told them his dream. And they worshipped the Lord, and said to him: See that thou no further despise the words of the angel. But rise and let us go hence, and return at a quiet pace, feeding our flocks.

And when, after thirty days occupied in going back, they were now near at hand, behold, the angel of the Lord appeared to Anna, who was standing and praying, and said: (6) Go to the gate which is called Golden, (7) and meet thy husband in the way, for to-day he will come to thee. She therefore went towards him in haste With her maidens, and, praying to the Lord, she stood a long time in the gate waiting for him. And when she was wearied with long waiting, she lifted up her eyes and saw Joachim afar off coming with his flocks; and she ran to him and hung on his neck, giving thanks to God, and saying: I was a widow, and behold now I am not so: I was barren, and behold I have now conceived. And so they worshipped the Lord, and went into their own house. And when this was heard of, there was great joy among all their neighbours and acquaintances, so that the whole land of lsrael congratulated them.

CHAP. 4. --After these things, her nine months being fulfilled, Anna brought forth a daughter, and called her Mary. And having weaned her in her third year, Joachim, and Anna his wife, went together to the temple of the Lord to offer sacrifices to God, and placed the infant, Mary by name, in the community of virgins, in which the virgins remained day and night praising God. And when she was put down before the doors of the temple, she went up the fifteen steps (1) so swiftly, that she did not look back at all; nor did she, as children are wont to do, seek for her parents. Whereupon her parents, each of them anxiously seeking for the child, were both alike astonished, until they found her in the temple, and the priests of the temple themselves wondered.

CHAP. 5. -- Then Anna, filled with the Holy Spirit, 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 all our enemies. The barren hath become a mother, and hath brought forth exultation and gladness to lsrael. 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.

CHAP. 6. -- And Mary was held in admiration by all the people of Israel; and 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; and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely any one could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old women were not able to do. And this was the order that she had set for herself: (2) 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 of the Lord, from whose hand she used to receive food; and thus she became more and more perfect in the work of God. Then, when the older virgins rested from the praises of God, she did not rest at all; so that in the praises and vigils of God none were found before her, no one more learned in the wisdom of the law of God, more lowly in humility, more elegant in singing, more perfect in all virtue. She was indeed stedfast, immoveable, unchangeable, and daily advancing to perfection. 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. She was always engaged in prayer and in searching the law, and she was anxious lest by any word of hers she should sin with regard to her companions. Then 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 wrong- doing or haughtiness to one of her equals. (3) She blessed God without intermission; and lest perchance, even in her salutation, she might cease from praising God; if 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 saying, Thanks be to God, when they saluted each other. She refreshed herself only with the food which she daily received from the hand of the angel; but the food which she obtained from the priests she divided among the poor. The angels of God were often seen speaking with her, and they most diligently obeyed her. If any one who was unwell touched her, the same hour he went home cured.

CHAP. 7. -- Then Abiathar the priest offered gifts without end to the high priests, in order that he might obtain her as wife to his son. But Mary forbade them, saying: It cannot be that I should know a man, or that a man should know me. For all the priests and all her relations kept saying to her: God is worshipped in children and adored in posterity, as has always happened among the sons of Israel. But Mary answered and said unto them: God is worshipped in chastity, as is proved first of all. (4) 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. Elias 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 should not know a man at all.

CHAP. 8. -- Now it came to pass, when she was fourteen s years old, and on this account there was occasion for the Pharisees' saying that it was now a custom that no woman of that age should abide in the temple of God, they fell upon the plan of sending a herald through all the tribes of Israel, that on the third day all should come together into the temple of the Lord. And when all the people had come together, Abiathar the high priest rose, and mounted on a higher step, that he might be seen and heard by all the people; and when great silence had been obtained, 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. 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 has been found out by Mary alone, who promises 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 synagogue. And the lot was east by the priests upon the twelve tribes, and the lot fell upon the tribe of Judah. And the priest said: To-morrow let every one who has no wife come, and bring his rod in his hand. Whence it happened that Joseph (1) brought his rod along with the young men. And the rods having been handed over to the high priest, he offered a sacrifice to the Lord God, and inquired of the Lord. And the Lord said to 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; and the man from the point of whose rod a dove shall come forth, and fly towards heaven, and in whose hand the rod, when given back, shall exhibit this sign, to him let Mary be delivered to be kept.

On the following day, then, all having assembled early, and an incense-offering having been made, the high priest went into the holy of ho-lies, and brought forth the rods. And when he had distributed the rods, (2) and the dove came forth out of none of them, the high priest put on the twelve bells (3) and the sacerdotal robe; and entering into the holy of holies, he there made a burnt-offering, and poured forth a prayer. And the angel of the Lord appeared to him, saying: There is here the shortest rod, of which thou hast made no account: thou didst bring it in with the rest, but didst not take it out with them. When thou hast taken it out, and hast given it him whose it is, in it will appear the sign of which I spoke to thee. Now that was Joseph's rod; and because he was an old man, he had been cast off, as it were, that he might not receive her, but neither did he himself wish to ask back his rod. (4) And when he was humbly standing last of all, the high priest cried out to him with a loud voice, saying: Come, Joseph, and receive thy rod; for we are waiting for thee. And Joseph came up trembling, because the high priest had called him with a very loud voice. But as soon as he stretched forth his hand, and laid hold of his rod, immediately from the top of it came forth a dove whiter than snow, beautiful exceedingly, which, after long flying about the roofs of the temple, at length flew towards the heavens. Then all the people congratulated the old man, saying: Thou hast been made blessed in thine old age, O father Joseph, seeing that God hath shown thee to be fit to receive Mary. And the priests 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 them, saying: I am an old man, and have children; why do you hand over to me this infant, who is younger than my grandsons? Then Abiathar the high priest said to him: Remember, Joseph, how Dathan and Abiron and Core perished, because they despised the will of God. So will it happen to thee, if thou despise this which is commanded thee by God. Joseph answered him: I indeed do not despise 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 as his wife. Let some virgins of her companions, with whom she may meanwhile spend her time, be given for a consolation to her. Abiathar the high priest answered and said: Five virgins indeed shall be given her for consolation, until the appointed day come in which thou mayst receive her; for to no other can she be joined in marriage.

Then Joseph received Mary, with the other five virgins who were to be with her in Joseph's house. These virgins were Rebecca, Sephora, Susanna, Abigea, and Cael; to whom the high priest gave the silk, and the blue, (5) and the fine linen, and the scarlet, and the purple, and the fine flax. For they cast lots among themselves what each virgin should do, and the purple for the veil of the temple of the Lord fell to the lot of Mary. And when she 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 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 prophesied as a prophecy most true. They trembled, therefore, at the sight of the angel, and at his words, and asked her to pardon them, and pray for them.

CHAP. 9.--And on the second day, while Mary was at the fountain to fill her pitcher, the angel of the Lord appeared to her, saying: Blessed art thou, Mary; for in thy womb thou hast prepared an habitation for the Lord. For, lo, the light from heaven shall come and dwell in thee, and by means of thee will shine over the whole world.

Again, on the third day, while she was working at the purple with her fingers, there entered a young man of ineffable beauty. And when Mary saw him, she exceedingly feared and trembled. And he said to her: Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. [1] And when she heard these words, she trembled, and was exceedingly afraid. Then the angel of the Lord added: Fear not, Mary; for thou hast found favour with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a King, who fills not only the earth, but the heaven, and who reigns from generation to generation.

CHAP. 10.--While these things were doing, Joseph was occupied with his work, house-building, in the districts by the sea-shore; for he was a carpenter. And after nine months he came back to his house, and found Mary pregnant. Wherefore, being in the utmost distress, he trembled and cried out, saying: O Lord God, receive my spirit; for it is better for me to die than to live any longer. And the virgins who were with Mary said to him: Joseph, what art thou saying? We know that no man has touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of God speak with her; daily does she receive food from the hand 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 thee what we suspect, nobody but the angel of the Lord [2] has made her pregnant. Then said Joseph: Why do you mislead me, to believe that an angel of the Lord has made her pregnant? But it is possible that some one has pretended to be an angel of the Lord, and has beguiled her. And thus speaking, he wept, and said:

With what face shall I look at the temple of the Lord, or with what face shall I see the priests of God? What am I to do? And thus saying, he thought that he would flee, and send her away.

CHAP. 11.-- And when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of the Lord appeared to him in sleep, saying: Joseph, thou son of David, fear not; receive Mary as thy wife: for that which is in her womb is of the Holy Spirit. And she shall bring forth a son, and His name shall be called Jesus, for He will save His people from their sins. And Joseph, rising from his sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told them his vision. And he was comforted about Mary, saying: I have sinned, in that I suspected thee at all.

CHAP. 12.--After these things there arose a great report that Mary was with child. And Joseph was seized by the officers of the temple, and brought along with Mary to the high priest. And he with the priests began to reproach him, and to say: 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 Abiathar the high priest answered him: As the Lord liveth, I will give thee to drink of the water of drinking of the Lord, and immediately thy sin will appear.

Then was assembled a multitude of 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 Mary: 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. And again Joseph was summoned to the altar, and the water of drinking of the Lord was given him to drink. And when any one that had lied drank this water, and walked seven times round 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 has 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 betrays thee? This only we require of thee, that since Joseph is pure regarding thee, thou confess who it is that has 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 drinking, 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 unpolluted. Then they all began to kiss her feet and to embrace her knees, asking her to pardon them for their wicked suspicions. And she was led down to her house 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 for ever, because He hath manifested thy holiness to all His people Israel.

CHAP. 13.--And it came to pass some little time after, that an enrolment was made according to the edict of Caesar Augustus, that all the world was to be enrolled, each man in his native place. This enrolment was made by Cyrinus, the governor of Syria, [1] It was necessary, therefore, that Joseph should enrol with the blessed Mary in Bethlehem, because to it they belonged, being of the tribe of Judah, and of the house and family of David. When, therefore, Joseph and the blessed Mary were going along the road which leads to Bethlehem, Mary said to Joseph: I see two peoples before me, the one weeping, and the other rejoicing. And Joseph answered: Sit still on thy beast, and do not speak superfluous words. Then there appeared before them a beautiful boy, clothed in white raiment, who-said to Joseph: Why didst thou say that the words which Mary spoke about the two peoples were superfluous? For 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 and made near to the Lord, according to that which He 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. [2]

And when he had thus said, the angel ordered the beast to stand, for the time when she should bring forth was at hand; and he commanded the blessed Mary to come down off the animal, and go into a recess under a cavern, in which there never was light, but always darkness, because the light of day could not reach it. And when the blessed Mary had gone into it, it began to shine with

as much brightness as if it were the sixth hour of the day. The light from God so shone in the cave, that neither by day nor night was light wanting as long as the blessed Mary was there. And there she brought forth a son, 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. [3] Now, when the birth of the Lord was at hand, Joseph had gone away to seek midwives. And when he had found them, he returned to the cave, and found with Mary the infant which she had brought forth. And Joseph said to the blessed Mary: I have brought thee two midwives--Zelomi [4] and Salome; and they are standing

r outside before the entrance to the cave, not daring to come in hither, because of the exceeding brightness. And when the blessed Mary heard this, she smiled; and Joseph said to her: Do not smile; but prudently allow them to visit thee, in case thou shouldst require them for thy cure. Then she ordered them to enter. And when Zelomi had come in, Salome having stayed without, Zelomi said to Mary: Allow me to touch thee. And when she had permitted her to make an examination, the midwife cried out with a loud voice, and said: Lord, Lord Almighty, mercy on us! It has never been heard or thought of, that any one should have her breasts full of milk, and that the birth of a son should show his mother to be a virgin. But there has been no spilling of blood in his birth, no pain in bringing him forth. A virgin has conceived, a virgin has brought forth, and a virgin she remains. And hearing these words, Salome said: Allow me to handle thee, and prove whether Zelomi have spoken the truth. And the blessed Mary allowed her to handle her. And when she had withdrawn her hand from handling her, it dried up, and through excess of pain she began to weep bitterly, and to be in great distress, crying out, and saying: O Lord God, Thou knowest that I have always feared Thee, and that without recompense I have cared for all the poor; I have taken nothing from the widow and the orphan, and the needy have I not sent empty away. And, behold, I am made wretched because of mine unbelief, since without a cause I wished to try Thy virgin.

And while she was thus speaking, there stood by her a young man in shining garments, saying: Go to the child, and adore Him, and touch Him with thy hand, and He will heal thee, because He is the Saviour of the world, and of all that hope in Him. And she went to the child with haste, and adored Him, and touched the fringe of the cloths in which He was wrapped, and instantly her hand was cured. And going forth, she 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 some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and saying: There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel. [1]

Moreover, a great star, larger than any that had been seen since the beginning of the world, shone over the cave from the evening till the morning. And the prophets who were in Jerusalem said that this star pointed out the birth of Christ, who should restore the promise not only to Israel, but to all nations.

CHAP. 14.--And on the third day after the birth of our Lord Jesus Christ, the most blessed Mary went forth out of the cave, and entering a stable, placed the child in the stall, and the ox and the ass adored Him. Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master's crib. [2] The very animals, therefore, the ox and the

ass, having Him in their midst, incessantly adored Him. Then was fulfilled that which was said by Abacuc the prophet, saying: [3] Between two animals thou art made manifest. In the same place Joseph remained with Mary three days.

CHAP. 15.--And on the sixth day they entered Bethlehem, where they spent the seventh day. And on the eighth day they circumcised the child, and called His name Jesus; for so He was called by the angel before He was conceived in the womb. [4] Now, after the days of the purifiation of Mary were fulfilled according to the law of Moses, then Joseph took the infant to the temple of the Lord. And when the infant had received parhithomus, [5]--parhithomus, that is, circumcision--they offered for Him a pair of turtle-doves, or two young pigeons. [6]

Now there was in the temple a man of God, perfect and just, whose name was Symeon, 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. And having seen the child, he cried out with a loud voice, saying: God hath visited His people, and the Lord hath fulfilled His promise. And he made haste, and adored Him. And after this he took Him up into his cloak and kissed His feet, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Israel. [7]

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. And she never left the temple of the Lord, but spent her time in fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world. [8]

CHAP. 16.--And when the second year was past, [9] Magi came from the east to Jerusalem, bringing great gifts. And they made strict inquiry of the Jews, saying: Where is the king who has been born to you? for we have seen his star in the east, and have come to worship him. And word of this came to King Herod, and so alarmed him that he called together the scribes and the Pharisees, and the teachers of the people, asking of them where the prophets had foretold that Christ should be born. And they said: In Bethlehem of Judah. For it is written: And thou Bethelehem, 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. [1] Then King Herod summoned the magi to him, and strictly inquired of them when the star appeared to them. Then, sending them to Bethlehem, he said: Go 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 while the magi were going on their way, there appeared to them the star, which was, as it were, a guide to them, going before them until they came to where the child was. And when the magi saw the star, they rejoiced with great joy; and going into the house, they saw the child Jesus sitting in His mother's lap. Then they opened their treasures, and presented great gifts to the blessed Mary and Joseph. And to the child Himself they offered each of them a piece of gold. [2] And likewise one gave gold, another frankincense, and the third myrrh. [3] And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road. [4]

CHAP. 17--And when Herod [5] 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 sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi. [6]

Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And joseph went according to the saying of the angel. [7]

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CHAP. 18.--And having come to a certain cave, and wishing to rest in it, the blessed [8] Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. And, lo, suddenly there came forth from the cave many dragons; and when the children 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 said by David the prophet, saying: Praise the Lord from the earth, ye dragons; ye dragons, and all ye deeps [9] And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus said to them: Do not be afraid, and do not consider me to be a little child; for I am and always have been perfect; and all the beasts of the forest must needs be tame before me.

CHAP. 19.--Lions and panthers adored Him likewise, 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 panthers, 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 the 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. [10] There were together two oxen drawing a waggon with provision for the journey, and the lions directed them in their path.

CHAP. 20.-- And it came to pass on the third day of their journey, while they were walking, 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 of eating of its fruit. I am thinking more of the want 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 feet 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 bad

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 vein of water which has been hid 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.

CHAP. 21. -- And on the day after, when they were setting out thence, and in the hour in which they began their journey, Jesus turned to the palm, and said: This privilege I give 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, You 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 are your hearts possessed with fear? Do you not know 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 has been prepared for us in this place of the wilderness? And they were filled with joy; and being strengthened, they all rose up.

CHAP. 22.--After this, while they were going on their journey, Joseph said to Jesus: Lord, it is a boiling heat; if it please Thee, let us go by the sea-shore, that we may be able to rest in the cities on the coast. Jesus said to him: Fear not, Joseph; I will shorten the way for you, so that what you would have taken thirty days to go over, you 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 entered into a certain city of Egypt which is called Sotinen; [1] and because they knew no one there from whom they could ask hospitality, they went into a temple which was called the Capitol of Egypt. And in this temple there had been set up three hundred and fifty-five idols, [2] to each of which on its own day divine honours and sacred rites were paid. For 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.

CHAP. 23.--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; [3] 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. [4]

CHAP. 24.--Then Affrodosius, that governor of the 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 Affrodosius 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 the blessed Mary, who was carrying the Lord in her bosom, and adored Him, and said to all his 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. [5] Then all the people of that same city believed in the Lord God through Jesus Christ.

CHAP. 25.--After no long time the angel said to Joseph: Return to the land of Judah, for they are dead who sought the child's life. [1]

CHAP. 26.--And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Jordan. And as He sat there, Jesus made to Himself seven pools of clay, and to each of them He made passages, through which at His command He brought water from the torrent into the pool, and took it back again. Then one of those children, 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 to 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 has cursed our son, and he is dead. And when Joseph and Mary heard this, they came forthwith to Jesus, on account of the outcry of the parents of the boy, and the gathering together of the Jews. But Joseph said privately 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.

CHAP. 27.--And it came to pass, after these

things, that in the sight of all Jesus took clay froth the pools which He had made, and of it made twelve sparrows. And it was the Sabbath when Jesus did this, and there were very many children with Him. When, therefore, one of the Jews had seen Him doing this, he said to Joseph: Joseph, dost thou not see the child

Jesus working on the Sabbath at what it is not lawful for him to do? for he has made twelve sparrows of clay. And when Joseph heard this, he reproved him, saying: Wherefore doest thou on the Sabbath such things as are not lawful for us to do? And when Jesus heard Joseph, He struck His hands together, and said to His sparrows: Fly! And at the voice of His command they began to fly. 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. And when 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 away 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 in the twelve tribes of Israel.

CHAP. 28.--And again the son of Annas, a priest of the temple, who had come with Joseph, holding his rod in his hand in the sight of all, with great fury broke down the dams which Jesus had made with His own hands, and let out the water which He had collected in them from the torrent. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Jesus saw this, He said to that boy who had destroyed His dams: O most wicked seed of iniquity! O son of death! O workshop of Satan! verily the fruit of thy seed shall be without strength, and thy roots without moisture, and thy branches withered, bearing no fruit. And immediately, in the sight of all, the boy withered away, and died.

CHAP. 29.--Then Joseph trembled, and took hold of Jesus, and went with Him 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 Jesus said to him: Thou shall not go back safe and sound from the way that thou goest. And immediately he fell down, and died. And the parents of the dead boy, who had seen what happened, cried out, saying: Where does this child come from? It is manifest that every word that he says is true; and it is often accomplished before he speaks. And the parents of the dead boy came to Joseph, and said to him: Take away that Jesus from this place, for he cannot live with us in this town; or at least teach him to bless, and not to curse. And Joseph came up to Jesus, and admonished Him, saying: Why doest thou such things? For already many are in grief and against thee, and hate us on thy account, and we endure the reproaches of men because of thee. And Jesus answered and said unto Joseph: No one is a wise son but he whom his father hath taught, according to the knowledge of this time; and a father's curse can hurt none but evil-doers. Then they came together against Jesus, and accused him to Joseph. When Joseph saw this, he was in great terror, fearing the violence and uproar of the people of Israel. 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.

CHAP. 30.--Now a certain Jewish schoolmaster named Zachyas[1] heard Jesus thus speaking; and seeing that He could not be overcome, from knowing the power that was in Him,[2] he 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? 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. You 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. Joseph, on the other hand, said to him: And is there any one who can keep this child, and teach him? 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. And Jesus, having heard what Zachyas had said, answered and said unto him: The precepts of the law which thou hast just spoken of, and all the things that 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. Thou who readest the law, and art learned in it, abidest in the law; but I was before the law, 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.[3] For when I shall be exalted on earth, I will cause to cease all mention of your genealogy. For thou knowest not when thou wast born: I alone know when you were born, and how long your life on earth will be. Then all who 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 has it been heard from any one else, nor has 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 does 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 unto 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? And you all wonder because I said to you that I know when you were born. I will tell you greater things, that you may wonder more. I have seen Abraham, whom you call your father, and have spoken with him; and he has seen me.[4] And when they heard this they held their tongues, nor did any of them dare to speak. And Jesus said to them: I have been among you with children, and you have not known me; I have spoken to you as to wise men, and you have not understood my words; because you are younger than I am,[5] and of little faith.

CHAP. 31--A second time the master Zachyas, doctor of the law, said to Joseph and Mary: Give me the boy, and I shall hand him over to master Levi, who shall teach him his letters and instruct him. Then Joseph and Mary, soothing Jesus, took Him to the schools, 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 one letter to Jesus, and, beginning from the first letter Aleph, said to Him: Answer. But Jesus was silent, and answered nothing. Wherefore the preceptor Levi was angry, and seized his storax-tree rod, and struck Him on the head. And Jesus said to the teacher Levi: Why dost thou strike me? Thou shall know in truth, that He who is struck can teach him who strikes Him more than He can be taught by him. For I can teach you those very things that yon are 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.[6] And Jesus in addition said to Zachyas: Every letter from Aleph even to Thet[7] is known by its arrangement. Say thou first, therefore, what Thet is, and I will tell thee what Aleph is. And again Jesus said to them: Those who do not know Aleph, how can they say Thet, the hypocrites? Tell me what the first one, Aleph, is; and I shall then believe you when you have said Beth. And Jesus began to ask the names of the letters one by one, and said: Let the master of the law tell us what the first letter is, or why it has many triangles, gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate.[1] And when Levi heard this, he was thunderstruck at such an arrangement of the names of the letters. Then he began in the heating of all to cry out, and say: Ought such a one to live on the earth? Yea, he ought to be hung on the great cross. For he can put out fire, 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 bore 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 astounded to hear such words. I do not think that any man can understand what he says, except God were with him. Now I, unfortunate wretch, have given myself up to be a laughing- stock to him. 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 has been

beaten by a boy, because I can find neither beginning nor end of what he says. For it is no easy matter to find a beginning of himself.[2] 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 do not know whether he be a wizard or a god; or at least an angel of God speaks in him. Whence he is, or where he comes from, or who he will turn out to be, I know not. Then Jesus, smiling at him with a joyful countenance, said in a commanding voice to all the sons of Israel standing by and hearing: Let the unfruitful bring forth fruit, and the blind see, and the lame walk right, and the poor enjoy the good things of this life, and the dead live, that each may return to his original state, and abide in Him who is the root of life and of perpetual sweetness. And when the child Jesus had said this, forthwith all who had fallen under malignant diseases were restored. And they did not dare to say anything more to Him, or to hear anything from Him.

CHAP. 32.--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 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 the parents of the dead boy, who had not seen this, cried out against Joseph and Mary, saying: Your son has thrown our son down to the ground, and he is dead. But Jesus was silent, and answered them 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 immediately Jesus went down from the roof to the ground, and called the boy by his name, Zeno. And he answered Him: My lord. And Jesus said to him: Was it I that threw thee down from the roof to the ground? And he said: No, my lord. And the parents of the boy who had been dead wondered, and honoured Jesus for the miracle that had been wrought. And Joseph and Mary departed thence with Jesus to Jericho.

CHAP. 33.--Now Jesus was six years old, and 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 one of the children came against Him, and struck the pitcher, and broke it. But Jesus stretched out 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 when she saw it she wondered, and reflected within herself, and laid up all these things in her heart.[3]

CHAP. 34.--Again, on a certain day, He went forth into the field, and took a little wheat from His mother's barn, and sowed it Himself. And it sprang up, and grew, and multiplied exceedingly. And at last it came to pass that He Himself reaped it, and gathered as the produce of it three kors,[4] and gave it to His numerous acquaintances.[5]

CHAP. 35.--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 bad 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 you, seeing that they recognise their Lord, and glorify Him; while you 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.

CHAP. 36.--After these things Jesus crossed the Jordan, in the sight of them all, with the lions; and the water of the Jordan was divided on the right hand and on the left.[1] 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 you return to the place whence you 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.

CHAP. 37.--Now Joseph[2] was a carpenter, and used to make nothing else of wood but ox-yokes, and ploughs, and implements of husbandry, and wooden beds. And it came to pass that a certain young man ordered him to make for him a couch six cubits long. And Joseph commanded his servant[3] to cut the wood with an iron saw, according to the measure which he had sent. But he did not keep to the prescribed measure, but made one piece of wood shorter than the other. And Joseph was in perplexity, and began to consider what he was to do about this. And when Jesus saw him in this state of cogitation, seeing that it was a matter of impossibility to him, He addresses him with words of comfort, saying: Come, let us take hold of the ends of the pieces of wood, and let us put them together, end to end, and let us fit them exactly to each other, and draw to us, for we shall be able to make them equal. Then Joseph did what he was bid, for he knew that He could do whatever He wished. And Joseph took hold of the ends of the pieces of wood, and brought them together against the wall next himself, and Jesus took hold of the other ends of the pieces of wood, and drew the shorter piece to Him, and made it of the same length as the longer one. And He said to Joseph: Go and work, and do what thou hast promised to do. And Joseph did what he had promised.[4]

CHAP. 38.--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. They did not refuse to do so; and according to the commandment of the elders, they took Him to a master to be instructed in human learning. Then the master began to teach Him in an imperious tone, saying: Say Alpha.[5] And Jesus said to him: Do thou tell me first what Betha is, and I will tell thee what Alpha is. And upon this the master got angry and struck Jesus; and no sooner had he struck Him, than he fell down dead.

And Jesus went home again to His mother. 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 other some one will strike him in malice, and he will die. But Mary answered and said: O man of God! do not believe that this is possible. You may believe to a certainty that He who has sent him to be born among men will Himself guard him from all mischief,

and will in His own name preserve him from evil.

CHAP. 39.--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. And when Jesus had entered the school, led by the Holy Spirit, He took the book out of the hand of the master who was teaching the law, and in the sight and hearing of all the people began to read, not indeed what was written in their book; but He spoke in the Spirit of the living God, as if a stream of water were gushing forth from a living fountain, and the fountain remained always full. And with such power He taught the people the great things of the living God, that the master himself fell to the ground and adored Him. And the heart of the people who sat and heard Him saying such things was turned into astonishment. And when Joseph heard of this, he came running to Jesus, fearing that the master himself was dead. And when the master saw him, he said to him: 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.[1]

CHAP. 40.--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 in his couch. And when Jesus heard them in the city mourning, and weeping, 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 on 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.[2]

CHAP. 41.--And they went away from Capernaum into the city which is called Bethlehem; and 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,[3] 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,[4] and he began to cry out from excessive pain. And, becoming exhausted, he said, with a bitter cry: Alas! alas! an accursed viper has 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 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.

CHAP. 42.--And Joseph having come to a feast with his sons, James, Joseph, and Judah, and Simeon and his two daughters, Jesus met them, with Mary His mother, along with her sister Mary

of Cleophas, whom the Lord God 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.[5] 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. To whom be all praise and glory for ever and ever. Amen, amen.

■

The Gospel of the Lord

The Gospel of the Lord.

The written account of the life of Jesus Christ, preserved in its original greek by

Marcion, son of Philologus, bishop of Sinope. 130 anno domine, Rome

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I

1. In the fifteenth year of the reign of Tiberius Caesar,

2.[Pontius Pilatus being the Governor of Judaea,] Jesus came down to Capernaum,

a city in Galilee, and was

3. teaching on the sabbath days : and they were astonished at his doctrine :

for his word was in authority.

4. And in the synagogue there was a man which had a spirit of an unclean demon, and

he cried out with a loud

5.voice, Saying, "let us alone ; what have we to do with thee, Jesus? art thou

come to destroy us? I know thee

6.who thou art : the Holy One of God." And Jesus rebuked him, saying ; "Hold thy peace,

and come out of him." And when the demon had thrown him into the midst,

7.he came out of him, having done no hurt. And amazement came upon all, and they spake together

saying to one another, what is this word? For in authority and power he commandeth

the unclean spirits,

8.and they come out. And a rumour of him went out into every place of the country round about,

9.And he arose out of the synagogue, and entered into the house of Simon.

And Simon`s mother in law was taken with a great fever : and they besought him for her.

10.And he stood over her, and rebuked the fever : and it left her : and immidately she arose and

ministered unto them.

11.And he came to Nazareth, and went into the

12.synagogue [on the Sabbath day] and sat down. And the eyes of all in the synagogue fastened on

him,

13-14.And he began to speak to them; and all wondered

15.at the words which proceedeth from his mouth. And he said unto them, " Ye will surely say unto me this

parable, Physician, heal thyself; whatsoever we have

16.heard done at Capernaum, do also here. But I tell you of a truth, many widows were in Israel in the days of Elijah

, when the heaven was shut up three years and six months,

17.when great famine occured throughout all the land: and unto none of them was Elijah sent, but only to Sarepta ,

18.a city of Sidon, unto a woman that was a widow. And many lepers were in Israel

in the time of Elisha the prophet : and none of them was cleansed, but only

19.Naaman the syrian". And they were all filled with wrath

20.in the synagogue, when they heard these things, and rose up, and thrust him out of the city, and led him

unto the brow of the hill whereon their city was built, to cast

21.him down headlong. But he passing through the midst of them went his way.

22.And when the sun was setting, all as many as had any sick with divers diseases brought them unto him;

and he laid his hands on every one of them, and healed them.

23.And demons also came out of many, crying out, saying, "Thou art Son of God" and he rebuked them

suffered them not to speak; for they knew that he was the Christ.

24.And when it was day, he departed and went into a desert place: and the multitudes sought him, and came unto

him, and stayed him, that he should not depart from

25.them. And he said unto them, "I must announce as good tidings the kingdom of God to the other cities also:

for therefore am i sent.

26.And he was preaching in the synagogues of Galilee.

II.

Now it came to pass, that, as the multitude pressed upn him to hear the word of God, he was standing by

2.the lake of Gennesaret, and saw two boats standing by the lake: but the fdishermen were gone out of them,

3.and were washing their nets. And he entered into one of the boats, which was Simon`s , and asked

him to thrust out a litle from land. And he sat down, and

4.taught the multitudes out of the boat. Now when he had left speaking, he said unto Simon, "Put put into the

5.deep, and let down your nets a draught". And Simon answering said unto him, "Master, we have toiled all the night

, and taken nothing ; but at thy word I will let down

6.the net." When they had this done, they inclosed a

7.great multitude of fishes: and their nets were breaking. And they beckoned unto their partners

, in the other boat, that they should come and help them out. And they came, and

8.filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus`

knees, saying,

9. "Depart from me; for I am a sinful man , O Lord." For amazement overcame him, and all that were with him, at

10.the draught of the fishes which they had taken: which were partners with Simon. And Jesus said unto Simon,

"fear not ; from henceforth thou shalt be taking men

11. alive." And when they had brought their boats to land, they left all, and followed him.

12.And it came to pass, when he was in one of the cities, behold a man full of leprosy:

who seeing Jesus fell on his face, and besought him, saying ; "Lord, if thou wilt, thou

13. canst make me clean." And he put forth his hand, and touched him, saying,

" I will : be thou cleansed" And

14. immediately the leprosy departed from the man. And he charged him

to tell no man; but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses

15.commanded, that this may be a testimony to you. But so much the more went there a fame abroad of

him: and many multitidues came together to hear, and to be healed

16.by him for their infirmities. And he himself was withdrawing in the wilderness, praying.

17.And it came to pass on one of the days that he was teaching, and there were Pharisees and doctors

of the law sitting vtm which were come out of every village of Galilee, Judaea, and Jerusalem: and the

power of the

18.Lord was with Him toheal them. And behold, men brought in a bed a man that was

palsied; and they sought

19.to bring him in, and to lay him before him. And not finding by what way they might

bring him in because of the multitude, they went up to the housetop, and let him down through the tiles

with his couch into the midst before

20.Jesus. And seeing their faith, he said unto him , "Man, thy

21.sins are forgiven thee." And the scribes and the Pharisees began to reason, saying, "Who is this which

speaketh blasphemies? Who can forgive sin, but God alone?

22.But Jesus perceiving their reasoning answered and said unto them, "What reasen ye in your hearts?

23.Whether is easier, to say, Thy sins are forgiven thee ; or

24.to say ; Rise up and walk? But that ye may know that the Son of man hath authority upon earth to forgive sins

(he said unto the palsied man) I say unto thee, Arise

25.and take up they couch, and go to thine house. And immediately he rose up before them, and took up that

whereon he lay, and departed to his house, glorifying

26.God. And amazement took hold on all, and they glorified God, and were filled with fear, saying, "We have

seen strange things today".

27.And after these things he went forth, and saw a publican, named Levi, sitting at the place of toll : and he

28.said unto him, "Follow me." And he left all, rose up, and

29.followed him. And Levi made him a great feast in his hourse : and there was a great company of publicans and

30.of others that were reclining with them. And their scribes and the Pharisees murmured against his disciples,

30.saying, "Why do ye year and drink with publicans and

31.sinners?" And Jesus answering said unto them, "They that are whole have no need of a physiciian ; but they

32.that are sick. I am not come to call the righteous, but

33.sinners to repentance. And they said unto him, "Why do the disciples of John fast often, and make prayers,

and likewise the disciples of the Pharisees; but thine eat and

34.drink? And he said unto them, "Can ye make the sons of the bridal chamber fast, while the bridegroom is with

35.them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in

36.those days." And he spake also a parable unto them; "No man putteth a piece of new garment upon an old

garment; else both the new maketh a rent, and the piece that was taken out of the new

agreeth not with the

37.old. And no man puttteth new wine into old wine-skins, else the new wine will burst the skins; and itself will be

38.spilled, and the skins will perish. But new wine must be put into new wine-skins, and both are preserved.

39.No man also having drunk old wine straigtway desireth new ; for he saith, the old is better.

III.

And it came to pass on the second sabbath after the first, that he was going through the corn fields : and his

disciples plucked the ears of cornm and did eat, rubbing them in

2.their hands. And certain of the Pharisees said unto them, "Why do ye that which is not lawful to do

3.on the sabbath day?" And Jesus answering them, said, "Have ye not read even this what David did, when

himself was

4.an hungered, and they which were with him ; how they went into the house of God, and did take and eat

the shewbread, and gave also to them that were with him ; which it is not lawful to eat but for the priests alone?"

5.And he said unto them, "That the Son of man is Lord even of the sabbath"

6.And it came to pass also on another Sabbath, that he entered into the synagogue and taught; and there were a

7.a man there and his right hand was withered. And the scribes and Pharisees watched him, whether he would

heal on the sabbath day; that they might find an

8.accusation against him. But he knew their reasonings, and said to the man which had the withered man, "Rise up

, and stand forth in the midst. And he rose and stood

9.forth. Then said Jesus unto them, "I will ask you something; Is it lawful on the sabbath to do good

10.or to do evil? To save life, or to destroy it?" And looking round about upon them all, he said unto the

man, "stretch forth thy hand." and he did so : and his hand was

11. restored as the other. And they were filled with madness; and commanded one with another what they

might do to Jesus.

12.And it came to pass in those days, that he went out into the mountains to pray, and was passing the whole night

13.in prayer to God. And when it was day, he called unto him his disciples: and he chose

from them twelve.

14.whom he also named ; apostles ; Simon (whom was also named Peter), and Andrew his brother, James and

John, Phillip

15.and Bartholomew, Matthew and Thomas, James the son

16.of Alphaeas, and Simon whom they called Zelotes, and Judas the brother of James, and Judas

Iscarioth , which also became a

17.traitor. And he came down among them, and stood on a level place, and the multitude of his disciples, and a

great number of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which

came to hear

18.him, and to be healed of their diseases; and they that were troubled by unclean spirits: and they were healed.

19.And the whole multitude sought to touch him : for power went out of him , and healed them all.

20. And he lifted up his eyes on his disciples, and said:

"Blessed are ye poor: for your`s is the kingdom of God.

21.Blessed are ye that hunger now : for ye shall be filled.

Blessed are ye that weep now : for ye shall laught.

22.Blessed are ye, when men shall hate you, and when they

shall separate you from their company, and shall reproach

you, and cast out your name as evil, for the Son of man`s

23.sake. Rejoice ye in that day, and leap for you : for , behold, your reward is great in heaven: for according to

24.these things did their fathers unto the prophets. But woe unto you that are rich! for ye have consolation

25.in full. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye

26.shall mourn and weep. Woe unto you, when all men shall speak well of you! for according to these things

did their fathers to the false prophets. 27.But I say unto you that hear, Love your enemies, do

28.good to them which hate you, bless them that curse you,

29.and pray for them which despitefully use you.Unto him that smiteth thee on the one cheek,

offer also the other ; and from him that taketh away thy cloke, withhold

30.not thy coat also. Give every man that asketh of thee: and of him that taketh away thy goods ask them.

31.not again. and as ye would that men should do to you,

32.do ye also to them likewise. And if ye love them which love you, what thank have ye? for sinners

also love those

33.that love them. And if ye do good to them which do good to you, what thank have ye? for sinners

also do

34.the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also

lend to

35.sinners, to receive equal things.But love ye your enemies, and do good, and lend, hoping for nothing again :

and your reward shall be great , and ye shall be sons of the Highest : for he is kind unto the unthankful and to

36.the evil. Be ye therefore merciful, as your Father also is

37.merciful. And Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned :

release

38.and ye shall be released : Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that ye mete withal

it shall be measured to you again."

39.And he spake a parable unto them, "Can the blind lead

40.the blind? shall they not both fall into the ditch? The disciple is not above his teacher : but every one that is

41perfect shall be as his teacher. And why beholdest thou the mote that is in thy brothers eye, but perceivest

42.not the beam that is in thine won eye? Either how canst thou say to thy brother, Brother, let me pull the mote

that is in thine eye, when thou thyself beholdest not the beam in thine own eye? Thou hypocrite, cast out first

the beam out of thine own eye, and then shall you see clearly to pull out the mote that is in thy brother`s eye!.

43.For there is no good tree that maketh corrupt fruit ; nor

44.corrupt tree that maketh good fruit. For each tree is known by its fruit. For of thorns do they not gather figs

, nor of a bramble bush gather they grapes.

45.The good man out of the good treasure of his heart bringeth forth that which is truely good : and the evil man

out of the evil treasure of his heart bringeth forth that which is evil : for out of the abundance of the heart his

46.mouth speaketh. And why call ye me, Lord, Lord , and

47.do not do the things which I say? Everyone that cometh to me, and heareth my sayings, and doeth them, I will

48.shew you to whom he is like : He is like a man building a house, who digged and went deep, and laid a

foundation on the rock : and when the flood arose, the stream beat vehemtly upon the house, and had not strenght

to shake it: for it was founded upon the

49.rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth;

against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

IV

Now when he had completed all his sayings in the ears of the people, he entered into Capernaum.

2.And a certain centurion`s servant was sick, and going to

3.die ; and he was precious unto him. And when he heard of Jesus, he sent unto him elders of the Jews

4.asking him that he would come and save his servant. And when they came to Jesus, they besought

him earnestly , saying, That he was worthy for whom he should do this:

5."For he loveth our nation, and he hath built us the

6.synagogue". Then Jesus went with them. And when he was now not far from the house, the centurion sent

friends to him,saying unto him : "Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof.

7. Wherefore neither thoughtr I myself worthy to come unto thee: but say in a word, and my boy shall be healed.

8.For I aslo am a man set under authority, having under me soliders, and I say unto this one , Go, and he goeth

; and to another, Come, and he cometh ; and to my servant , Do

9.this, and he doeth it". And when Jesus heard these things, he marveled at him, and turned, and said

unto the multitude that followed him, "I say unto you, not even in

10.Israel have I found so great faith." And they that were sent, returned to the house, and found the sick servant whole.

11.And it came to pass the day after, that he was going into a city called Nain,; and many of his disciples were

12.going with him, and a great multitude. Now when he came night to the gate of the city, behold, a dead man was

being carried out, the only son of his mother, and she was a widow : and a considerable multitude of the

13.city was with her. And when the Lord saw her, he had

14.compassion on her, and said unto her, "Weep not." And he came and touched the bier : and they that

bare him stood still. And he said, "Young man, I say unto thee, Arise!"

15.And the dead man sat up, and began to speak. And

16.he delivered him to his mother. And fear took hold on all: and they glorified God, saying, That a great prophet

is risen up among us ; and, That God hath

17.visited his people. And this rumour of him went forth in the whole of Judaea, and in all region round about.

18.And the disciples of John told him of all these

19.things. And John calling unto him a certain two of his disciples sent them to Jesus,

saying, "Art thou he that

20. cometh? or are we to look for another?" And when the men were come unto him, they said,

"John the Baptist hath sent us unto thee, saying ; Art thou he that cometh?

21.or are we to look for another?" And in that same hour he cured many infirmities and plagues

and of evil spirits;

22.and unto many blind he gave sight. And Jesus answering said unto them, "Go your way, and tell John

what things ye have seen and heard : that the blind receive their sight, the lame walk, the lepers are cleansed

, the deaf hear, the dead are raised, the poor have good tidings

23. announced to them. And blessed is he, whosoever shall not be offended in me."

24.And when the messengers of John were departed, he began to say unto the multitudes concerning John

What are ye come into the wilderness to gaze at? A reed

25.shaken with the wind? But what are ye come out to see? A man clothed in soft rainment?

Behold, they which are in gorgeous apparel, and delicacy, are kings`

26.courts. But what are ye come out to see? A Prophet? Yea , I say unto you, and much more than a prophet.

27.This is he, of whom it is written, "Behold, I send my messenger before thy face, which

shall prepare thy way

28.before thee." For I say unto you, Among those that are born from women, a greater prophet than

John the Baptist, there is none : but he that is less in the Kingdom of God

29.is greater than he". And all the people when they heard it, and the publicans, justified God, being

baptised with

30.the baptism of John. But the Pharisees and lawyer rejected the counsel of God unto themselves, being not

31.baptised of him. And the Lord said, "Whereunto then shall I liken the men of this generation? and to what are

32.they like? They are like unto children sitting in the marketplace, and calling to one another, and saying :

, We piped unto you, and ye did not dance, we mourned

33.you, and ye did not weep. For John the Baptist is come neither eating bread nor drinking wine, and ye say, He

34.hath a demon. The Son of man is coming eating and drinking, and ye say, Behold a gluttonous man, and a

35.winebibber, a friend of publicans and sinners! And wisdom was justified of all her children".

36.And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee`s house, and

37.reclined to meat. And behold, a woman of the city, which was a sinner, when she knew that he was

reclining in the Pharisee`s house, brought an alabaster box of ointment

38., and stood at his feet behind him weeping, and began to wet his feet with the tears,

, and did wipe them with the hairs of her head, and kissed his feet, and anointed

39.them with the ointment. Now when the Pharisee which had bidden him saw it,

he spake to himself, saying, "This man, if he were a prophet, would have known who and what manner

manner of woman this is that touched him :

40.for she is a sinner. And Jesus answering said unto him, "Simon, I have somewhat to say unto thee."

And he saith,

41."Teacher, say on." "A certain money-lender had two debtors : the one owed five hundred denarii, and

42. the other fifty. And when they had not whewewith to pay, he forgave them both. Tell me therefore, which

43.of them will love him more?" Simon answered and said, "I suppose that he, to whom he forgave

the more." And he said unto

44. him, "Thou hast rightly judged"And he turned to the woman, and said unto Simon, "Seest thou this woman?

I entered into thine house : water for my feet thou gavest me not : but she hath wetted my feet with tears, and

wiped

45.them with the hairs of her head. A kiss thou gavest me not : but she since the time I came hath not ceased

46.kissing my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. For the sake of which I say unto thee ; Her sins which are many are forgiven; for she loved much : but to

48.whom little is forgiven, the same loveth little". And he

49.said unto her, " Thy sins are forgiven." And they that were reclining with him began to say among themselves,

50."Who is this that even forgiveth sins?" And he said to the woman "Thy faith has saved thee, go in peace."

V.

And it came to pass afterward, that he made his way through city and village, preaching and announcing as good

tidings the kingdom of God : and the twelve were

2.with him. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, from

3.whom seven demons had gone out , and Joannah the wife of Chuza, Herod`s steward, and Susanna, and many

others, which ministered unto him of their possessions.

4.And when a great multitude were coming together, and they of every city were come to him, he spake by a

5.parable : "The sower went out to sow his seed : and as he sowed, some fell by the way side : and it was trodden

6.down, and the fowls of the heaven devoured it. And other fell upon the rock, and when sprung up, it withered away,

7.because it lacked moisture. And other fell in the midst of the thorns ; and the thorns sprang up with it, and

8.choked it. And other fell on the good ground, and when sprung up, it made fruit and hundredfold". And when he

said these things, he cried," He that hath ears to hear, let him hear!"

9.And his disciples asked him, saying, "What might this

10.parable be?" And he said, "Unto you it is given to know the mysteries of the Kingdom of God: but to the rest

in parables; that seeing they may not see, and hearing

11.that they may not understand. Now the parable is this :

12.The seed is the word of God. Those by the way side are they that hear ; then cometh the devil, and taketh

away the word from their hearts, lest they should believe and

13.be saved. Those on the rock are they, which , when they hear, receive the word with joy ; and these

have no root, which for a while believe, and in time of temptation fall

14.away. And that which fell among thorns, these are they, which, when they have heard , go, and are choked

with cares and riches and pleasures of this life , and bring

15.no fruit of perfection. But that on the good ground, these are, whoever in an honest and good heart,

having heard the word, keep hold of it, and bring forth fruit in patience.

16.No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed;

but setteth it on a lamp-stand, that they which enter in may see the light.

17.For there is no secret thing, that shall not be made manifest ; nor hidden, that shall not be

known and come

18.into view. Take heed therefore how ye hear : for whosoever hath, to him shall be given : and whosoever

hath not, even what he seemed to have shall be taken from him."

19.And it was told him by certain which said, "Thy mother and thy brethren stand without, desiring

to see thee"

20.And he answered and said unto them , " Who is my mother and who is my brethren? My mother

and my brethren are these, which hear the word of God, and do it!"

21. Now it came to pass on one of the days, that he went into a boat and his disciples : and he said

unto them, "Let us go over unto the other side of the lake". And they

22.launched forth. But as they sailed he fell asleep : and there came down a storm of wind on the lake

; and they were filling with water, and were in jeopardy,

23.And they came to him, and awoke him, saying, "Master, master, we perish" And he arose, and rebuked

the wind and the raging of the water : and they ceased, and there

24.was a calm. And he said unto them, " Where is your faith?" And they were frightened and wondered, saying

one to another, "Who then is this? for he commandeth even the winds and water, and they obey him?"

25.And they sailed down to the country of the Gandarenes,

26.which is over against Galilee. And when he went forth to land, there met him out of the city a certain man

, which had demons long time, and wore no cloke, neither abode

27.in a house, but among the tombs. When he saw Jesus, he cried out, and fell down before him, and with a

loud voice said, "What have I to do with thee, Jesus, thou Son of

28.God most high? I beseech thee, torment me not." (For he had commanded the unclean spirit to come out

of the man. For oftentimes it had caught him : and he was guarded and bound with chains and in fetters:

and he brake the bands asunder, and was driven of the demon

29.into the deserts) And Jesus asked him , saying, "What is

30.thy name?" And he said, "Legion" because many demons were entered into him. And they besought him that he

31.would not command them to go out into the abyss. And there was an herd of many swine feeding of the mountain

: and they besought him that he would suffer them to enter into them. And he suffered them.

32.Then went the demons out of the man, and entered into the swine : and the herd ran violently down the

33.steep place into the lake, and were drowned. When they that fed them saw what was done, they fled

, and went and told it

34.in the city and in the country. Then they went out to see what was done ; and came to Jesus, and found the man,

from whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they

35.were afraid. They also which saw it told them by what means he that was possessed of the demons

was saved.

36.Then the whole multitude of the country of the Gandarenes round about him asked him to depart from them;

for they were holden with great fear : and he entered into the

37.boat, and returned back again. Now the man, from whom the demons had departed, besought him that he

might be with him : but Jesus sent him away, saying

38."Return to thine house, and recount how great things God hath done unto thee." And he went his way,

publishing throughout the whole city how great things Jesus had done unto him.

39.And it came to pass, that, when Jesus returned, the multitude welcomed him : for they were all waiting for

40.him. And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue : and

he fell down at Jesus` feet , and besought him that he would

41.come into his house : For he had an only daughter, about twelve years of age, and she was dying. But

as he went the multitudes thronged him.

42.And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither

43.could be healed if any, came behind him, and touched the border of his garment ; and immediately

her issue of

44.blood stanched. And Jesus said, "Who touched me?" When all denied, Peter and they that were with him said

, "Master , the multitude throng thee, and press thee, and

45.sayest thou, "Who touched me?" And Jesus said, "Somebody touched me : for I perceived that power had gone

46.out of me." And when the woman saw that shw was not hid, she came trembling , and falling down before him, she

declared unto him before all the people for what reason she touched him, and how she was healed immediately.

47.And he said unto her, "Daughter , be of good comfort : thy faith hath saved thee ; go into peace"

48.While he yet spake , theere cometh one from the ruler of the synagogue`s house, saying to him,

"The daughter is

49.dead ; trouble not the Teacher." But when Jesus heard it, he answered him, saying, "Fear not,

believe only,

50.and she shall be saved." And when he came into the house, he suffered no man to go in, save Peter,

and James, and John, and the father and the mother of the maiden.

51.And all were weeping, and bewailing her, but he said :

52."Weep not : she is not dead, but sleepeth." And they

53.laughed to scorn him, knowing that she was dead. And he put them all out, and took her by the hand, and called

54.saying, "Maid, arise". And her spirit came again, and she arose staightway ; and he commanded that

something be

55.given her to eat. And her parents were astonished : but he charged them to tell no man what was done.

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THE GOSPEL OF THE NATIVITY OF MARY

THE GOSPEL OF THE NATIVITY OF MARY

CHAP. 1.--The blessed and glorious ever-virgin Mary, sprung from the royal stock and family of David, born in the city of Nazareth, was brought up at Jerusalem in the temple of the Lord. Her father was named Joachim, and her mother Anna. Her father's house was from Galilee and the city of Nazareth, but her mother's family from Bethlehem. Their life was guileless and right before the Lord, and irreproachable and pious before men. For they divided all their substance into three parts. One part they spent upon the temple and the temple servants; another they distributed to strangers and the poor; the third they reserved, for themselves and the necessities of their family. Thus, dear to God, kind to men, for about twenty years they lived in their own house, a chaste married life, without having any children. Nevertheless they vowed that, should the Lord happen to give them offspring, they would deliver it to the service of the Lord; on which account also they used to visit the temple of the Lord at each of the feasts during the year.

CHAP. 2.--And it came to pass that the festival of the dedication[1] was at hand; wherefore also Joachim went up to Jerusalem with some men of his own tribe. Now at that time Issachar[2] was high priest there. And when he saw Joachim with his offering among his other fellow- citizens, he despised him, and spurned his gifts, asking why he, who had no offspring, presumed to stand among those who had; saying that his gifts could not by any means be acceptable to God, since He had deemed him unworthy of off-spring: for the Scripture said, Cursed is every one who has not begot a male or a female in Israel.[3] He said, therefore, that he ought first to be freed from this curse by the begetting of children; and then, and then only, that be should come into the presence of the Lord with his offerings. And Joachim, covered with shame from this reproach that was thrown in his teeth, retired to the shepherds, who were in their pastures with their flocks; nor would he return home, test perchance he might be branded with the same reproach by those of his own tribe, who were there at the time, and had heard this from the priest.

CHAP. 3.--Now, when he had been there for some time, on a certain day when he was alone, an angel of the Lord stood by him in a great light. And when he was disturbed at his appearance, the angel who had appeared to him restrained his fear, saying: Fear not, Joachim, nor be disturbed by my appearance; for I am the angel of the Lord, sent by Him to thee to tell thee that thy prayers have been heard, and that thy charitable deeds have gone up into His presence.[4] For He hath seen thy shame, and hath heard the reproach of unfruitfulness which has been unjustly brought against thee. For God is the avenger of sin, not of nature: and, therefore, when He shuts up the womb of any one, He does so that He may miraculously open it again; so that that which is born may be acknowledged to be not of lust, but of the gift of God. For was it not the case that the first mother of your nation--Sarah--was barren up to her eightieth year?[5] And, nevertheless, in extreme old age she brought forth Isaac, to whom the promise was renewed of the blessing of all nations. Rachel also, so favoured of the Lord, and so beloved by holy Jacob, was long barren; and yet she brought forth Joseph, who was not only the lord of Egypt, but the deliverer of many nations

who were ready to perish of hunger. Who among the judges was either stronger than Samson, or more holy than Samuel? And yet the mothers of both were barren. If, therefore, the reasonableness of my words does not persuade thee, believe in fact that conceptions very late in life, and births in the case of women that have been barren, are usually attended with something wonderful. Accordingly thy wife Anna will bring forth a daughter to thee, and thou shall call her name Mary: she shall be, as you have vowed, consecrated to the Lord from her infancy, and she shall be filled with the Holy Spirit, even from her mother's womb. She shall neither eat nor drink any unclean thing, nor shall she spend her life among the crowds of the people without, but in the temple of the Lord, that it may not be possible either to say, or so much as to suspect, any evil concerning her. Therefore, when she has grown up, just as she herself shall be miraculously born of a barren woman, so in an incomparable manner she, a virgin, shall bring forth the Son of the Most High, who shall be called Jesus, and who, according to the etymology of His name, shall be the Saviour of all nations. And this shall be the sign to thee of those things which I announce: When thou shalt come to the Golden gate in Jerusalem, thou shalt there meet Anna thy wife, who, lately anxious from the delay of thy return, will then rejoice at the sight of thee. Having thus spoken, the angel departed from him.

CHAP. 4--Thereafter he appeared to Anna his wife, saying: Fear not, Anna, nor think that it is a phantom which thou seest. For I am that angel who has presented your prayers and alms before God; and now have I been sent to you to announce to you that 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. Thereafter, being delivered to the service of the Lord, she shall not depart from the temple until she reach the years of discretion. There, in fine, serving God day and night in fastings and prayers, she shall abstain from every unclean thing; she shall never know man, but alone, without example, immaculate, uncorrupted, without intercourse with man, she, a virgin, shall bring forth a son; she, His hand-maiden, shall bring forth the Lord--both in grace, and in name, and in work, the Saviour of the world. 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.

CHAP. 5.--Therefore, as the angel had commanded, both of them setting out from the place where they were, went up to Jerusalem; and when they had come to the place pointed out by the angel's prophecy, there they met each other. Then, rejoicing at seeing each other, and secure in the certainty of the promised offspring, they gave the thanks due to the Lord, who exalteth the humble. And so, having worshipped the Lord, they returned home, and awaited in certainty and in gladness the divine promise. Anna therefore conceived, and brought forth a daughter; and according to the command of the angel, her parents called her name Mary.

CHAP. 6.--And when the circle of three years had rolled round, and the time of her weaning was fulfilled, they brought the virgin to the temple of the Lord with offerings. Now there were round the temple, according to the fifteen Psalms of Degrees,[1] fifteen steps going up; 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, her parents placed the little girl, the blessed virgin 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 went up all the steps, one after the other, without the help of any one leading her or lifting her, in such a manner that, in this respect at least, you would think that she had already attained full age. For already the Lord in the infancy of His virgin wrought a great thing, and by the indication of this miracle foreshowed how great she was to be. Therefore, a sacrifice having been offered according to the custom of the law, and their vow being perfected, they left the virgin within the enclosures of the temple, there to be educated with the other virgins, and themselves returned home.

CHAP. 7.--But the virgin of the Lord 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.[2] For daily was she visited by angels, daily did she enjoy a divine vision, which preserved her from all evil, and made her to abound in all good. And so she reached her fourteenth year; and not only were the wicked unable to charge her with anything worthy of reproach, but all the good, who knew her life and conversation, judged her to be worthy of admiration. Then the high priest publicly announced that the virgins who were publicly settled in the temple, and had reached this time of life, should return home and get 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 this, 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 by any intercourse with man. And the high priest, being placed in great perplexity of mind, seeing that neither did he think that the vow should be broken contrary to the Scripture, which says, Vow and pay,[1] 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. And when this took place, they resolved unanimously that the Lord should be consulted upon this matter. And when they all bowed themselves in prayer, the high priest went to consult God in the usual way. 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. For it is clear that Isaiah says: 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.[2] According to this prophecy, therefore, he predicted that all of the house and family of David that were unmarried and fit for marriage should bring there 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.

CHAP. 8.--Now there was among the rest Joseph, of the house and family of David, a man of great age: and when all brought there rods, according to the order, he alone withheld his. Wherefore, when nothing in conformity with the divine voice appeared, the high priest thought it necessary to consult God a second time; and He answered, that of those who had been designated, he alone to whom the virgin ought to be espoused had not brought his rod. Joseph, therefore, was found out. For when he had brought his rod, and the dove came from heaven; and settled upon the top of it, it clearly appeared to all that he was the man to whom the virgin should be espoused. Therefore, the usual ceremonies of betrothal having been gone through, he went

back to the city of Bethlehem to put his house in order, and to procure things necessary for the marriage. But Mary, the virgin of the Lord, with seven other virgins of her own age, and who had been weaned at the same time, whom she had received from the priest, returned to the house of her parents in Galilee.

CHAP. 9.--And in those days, that is, at the time of her first coming into Galilee, the angel Gabriel was sent to her by God, to announce to her the conception of the Lord, and to explain to her the manner and order of the conception. Accordingly, going in, he filled the chamber where she was with a great light; and most courteously saluting her, he said: 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.[3] And the virgin, who was already well acquainted with angelic faces, and was not unused to the light from heaven, was neither terrified by the vision of the angel, nor astonished at 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 the angel, divinely inspired, taking up this thought, says: 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, and shalt bring forth a son. He shall be great, because He shall rule from sea to sea, and from the river even to the ends of the earth;[4] and He shall be called the Son of the Most High, because He who is born on earth in humiliation, reigns in heaven in exaltation; and the Lord God will give Him the throne of His father David, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end;[5] forasmuch as He is King of kings and Lord of lords,[6] and His throne is from everlasting to everlasting. The virgin did not doubt these words of the angel; but wishing to know the manner of it, she answered: How can that come to pass? For while, according to my vow, I never know man, how can I bring forth without the addition of man's seed? To this the angel says: 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,[7] without any of the heats of lust; and 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. Then Mary stretched forth her hands, and raised her eyes to heaven, and said: Behold the hand-maiden of the Lord, for I am not worthy of the name of lady; let it be to me according to thy word.

It will be long, and perhaps to some even tedious, if we insert in this little work every thing which we read of as having preceded or followed the Lord's nativity: wherefore, omitting those things which have been more fully written in the Gospel, let us come to those which are held to be less worthy of being narrated.

CHAP. 10.--Joseph therefore came from Judaea into Galilee, intending to marry the virgin who had been betrothed to him; for already three months had elapsed, and it was the beginning of the fourth since she had been betrothed to him. In the meantime, it was evident from her shape that she was pregnant, nor could she conceal this from Joseph. For in consequence of his being betrothed to her, coming to her more freely and speaking to her more familiarly, he found out that she was with child. He began then to be 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. He came to the conclusion, therefore, privately to dissolve their contract, and to send her away secretly. And while he thought on these things, behold, an angel of the Lord appeared to him in his sleep, saying: Joseph, thou son of David, fear not; that is, do not have any suspicion of fornication in the virgin, or think any evil of her; and fear not to take her as thy wife: for that which is begotten in her, and which now vexes 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. Therefore Joseph, according to the command of the angel, took the virgin as his wife; nevertheless he knew her not, but took care of her, and kept her in chastity.[1] And now the ninth month from her conception was at hand, when Joseph, taking with him his wife along with what things he needed, went to Bethlehem, the city from which he came. And it came to pass, while they were there, that her days were fulfilled that she should bring forth; and she brought forth her first-born son, as the holy evangelists have shown, our Lord Jesus Christ, who with the Father and the Son[2] and the Holy Ghost lives and reigns God from everlasting to everlasting.

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The Gospel of Thomas

The Gospel of Thomas

I. I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ and his mighty deeds, even all that he did when he was born in our land: whereof the beginning is thus:

II. 1 This little child Jesus when he was five years old was playing at the ford of a brook: and he gathered together the waters that flowed there into pools, and made them straightway clean, and commanded them by his word alone. 2 And having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things (or made them). And there were also many other little children playing with him.

3 And a certain Jew when he saw what Jesus did, playing upon the Sabbath day, departed straightway and told his father Joseph: Lo, thy child is at the brook, and he hath taken clay and fashioned twelve little birds, and hath polluted the Sabbath day. 4 And Joseph came to the place and saw: and cried out to him, saying: Wherefore doest thou these things on the Sabbath, which it is not lawful to do? But Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping. 5 And when the Jews saw it they were amazed, and departed and told their chief men that which they had seen Jesus do.

III. 1 But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters which Jesus had gathered together. 2 And when Jesus saw what was done, he was wroth and said unto him: O evil, ungodly, and foolish one, what hurt did the pools and the waters do thee? behold, now also thou shalt be withered like a tree, and shalt not bear leaves, neither root, nor fruit. 3 And straightway that lad withered up wholly, but Jesus departed and went unto Joseph's house. But the parents of him that was withered took him up, bewailing his youth, and brought him to Joseph, and accused him 'for that thou hast such a child which doeth such deeds.'

IV. 1 After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course (lit. go all thy way). And immediately he fell down and died. But certain when they saw what was done said: Whence was this young child born, for that every word of his is an accomplished work? And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.

V. 1 And Joseph called the young child apart and admonished him, saying: Wherefore doest thou such things, that these suffer and hate us and persecute us? But Jesus said: I know that these thy words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness. 2 And they that saw it were sore afraid and perplexed, and said concerning him that every word which he spake

whether it were good or bad, was a deed, and became a marvel. And when they (he ?) saw that Jesus had so done, Joseph arose and took hold upon his ear and wrung it sore. 3 And the young child was wroth and said unto him: It sufficeth thee (or them) to seek and not to find, and verily thou hast done unwisely: knowest thou not that I am thine? vex me not.

VI. 1 Now a certain teacher, Zacchaeus by name, stood there and he heard in part when Jesus said these things to his father and he marvelled greatly that being a young child he spake such matters. 2 And after a few days he came near unto Joseph and said unto him: Thou hast a wise child, and he hath understanding. Come, deliver him to me that he may learn letters. And I will teach him with the letters all knowledge and that he salute all the elders and honour them as grandfathers and fathers, and love them of his own years. 3 And he told him all the letters from Alpha even to Omega clearly, with much questioning. But Jesus looked upon Zacchaeus the teacher and saith unto him: Thou that knowest not the Alpha according to its nature, how canst thou teach others the Beta? thou hypocrite, first, if thou knowest it, teach the Alpha, and then will we believe thee concerning the Beta. Then began he to confound the mouth of the teacher concerning the first letter, and he could not prevail to answer him. 4 And in the hearing of many the young child saith to Zacchaeus: Hear, O teacher, the ordinance of the first letter and pay heed to this, how that it hath [what follows is really unintelligible in this and in all the parallel texts: a literal version would run something like this: how that it hath lines, and a middle mark, which thou seest, common to both, going apart; coming together, raised up on high, dancing (a corrupt word), of three signs, like in kind (a corrupt word), balanced, equal in measure]: thou hast the rules of the Alpha.

VII. 1 Now when Zacchaeus the teacher heard such and so many allegories of the first letter spoken by the young child, he was perplexed at his answer and his instruction being so great, and said to them that were there: Woe is me, wretch that I am, I am confounded: I have brought shame to myself by drawing to me this young child. 2 Take him away, therefore I beseech thee, my brother Joseph: I cannot endure the severity of his look, I cannot once make clear my (or his) word. This young child is not earthly born: this is one that can tame even fire: be like this is one begotten before the making of the world. What belly bare this, what womb nurtured it? I know not. Woe is me, O my friend, he putteth me from my sense, I cannot follow his understanding. I have deceived myself, thrice wretched man that I am: I strove to get me a disciple and I am found to have a master. 3 I think, O my friends, upon my shame, for that being old I have been overcome by a young child;- and I am even ready to faint and to die because of the boy, for I am not able at this present hour to look him in the face. And when all men say that I have been overcome by a little child, what have I to say? and what can I tell concerning the lines of the first letter whereof he spake to me? I am ignorant, O my friends, for neither beginning nor end of it (or him) do I know. 4 Wherefore I beseech thee, my brother Joseph, take him away unto thine house: for he is somewhat great, whether god or angel or what I should call him, I know not.

VIII. 1 And as the Jews were counselling Zacchaeus, the young child laughed greatly and said: Now let those bear fruit that were barren (Gr. that are thine) and let them see that were blind in heart. I am come from above that I may curse them, and call them to the things that are above, even as he commanded which hath sent me for your sakes. 2 And when the young child ceased speaking, immediately all they were made whole which had come under his curse. And no man after that durst provoke him, lest he should curse him, and he should be maimed.

IX. 1 Now after certain days Jesus was playing in the upper story of a certain house, and one of the young children that played with him fell down from the house and died. And the other children when they saw it fled, and Jesus remained alone. 2 And the parents of him that was dead came and accused him that he had cast him down. (And Jesus said: I did not cast him down) but they reviled him still. 3 Then Jesus leaped down from the roof and stood by the body of the child and cried with a loud voice and said: Zeno (for so was his name called), arise and tell me, did I cast thee down? And straightway he arose and said: Nay, Lord, thou didst not cast me down, but didst raise me up. And when they saw it they were amazed: and the parents of the child glorified God for the sign which had come to pass, and worshipped Jesus.

X. 1 After a few days, a certain young man was cleaving wood in the neighbourhood (MSS. corner), and the axe fell and cut in sunder the sole of his foot, and losing much blood he was at the point to die. 2 And when there was a tumult and concourse, the young child Jesus also ran thither, and by force passed through the multitude, and took hold upon the foot of the young man that was smitten, and straightway it was healed. And he said unto the young man: Arise now and cleave the wood and remember me. But when the multitude saw what was done they worshipped the young child, saying: Verily the spirit of God dwelleth in this young child.

XI. 1 Now when he was six years old, his mother sendeth him to draw water and bear it into the house, and gave him a pitcher: but in the press he struck it against another and the pitcher was broken. 2 But Jesus spread out the garment which was upon him and filled it with water and brought it to his mother. And when his mother saw what was done she kissed him; and she kept within herself the mysteries which she saw him do.

XII. 1 Again, in the time of sowing the young child went forth with his father to sow wheat in their land: and as his father sowed, the young child Jesus sowed also one corn of wheat. 2 And he reaped it and threshed it and made thereof an hundred measures (cors): and he called all the poor of the village unto the threshing floor and gave them the wheat. And Joseph took the residue of the wheat. And he was eight years old when he wrought this sign.

XIII. 1 Now his father was a carpenter and made at that time ploughs and yokes. And there was required of him a bed by a certain rich man, that he should make it for him. And whereas one beam, that which is called the shifting one was too short and Joseph knew not what to do, the young child Jesus said to his father Joseph: Lay down the two pieces of wood and make them even at the end next unto thee (MSS. at the middle part). And Joseph did as the young child said unto him. And Jesus stood at the other end and took hold upon the shorter beam and stretched it and made it equal with the other. And his father Joseph saw it and marvelled: and he embraced the young child and kissed him, saying: Happy am I for that God hath given me this young child.

XIV. 1 But when Joseph saw the understanding of the child, and his age, that it was coming to the full, he thought with himself again that he should not be ignorant of letters; and he took him and delivered him to another teacher. And the teacher said unto Joseph: First will I teach him the Greek letters, and after that the Hebrew. For the teacher knew the skill of the child and was afraid of him: notwithstanding he wrote the alphabet and Jesus pondered thereon a long time and answered him not. 2 And Jesus said to him: If thou be indeed a teacher and if thou knowest letters well, tell me the power of the Alpha and then will I tell thee the power of the Beta. And the teacher was provoked and smote him on the head. And the young child was hurt and cursed him, and

straightway he fainted and fell to the ground on his face. 3 And the child returned unto the house of Joseph: and Joseph was grieved and commanded his mother, saying: Let him not forth without the door, for all they die that provoke him to wrath.

XV. 1 And after some time yet another teacher which was a faithful friend of Joseph said to him: Bring the young child unto me to the school, peradventure I may be able by cockering him to teach him the letters. And Joseph said: If thou hast no fear, my brother, take him with thee. And he took him with him, in fear and much trouble of spirit, but the young child followed him gladly. 2 And going with boldness into the school he found a book lying upon the pulpit and he took it, and read not the letters that were therein, but opened his mouth and spake by the Holy Spirit, and taught the law to them that stood by. And a great multitude came together and stood there hearkening, and marvelled at the beauty of his teaching and the readiness of his words, in that being an infant he uttered such things. 3 But when Joseph heard it, he was afraid, and ran unto the school thinking whether this teacher also were without skill (or smitten with infirmity): but the teacher said unto Joseph: Know, my brother, that I received this child for a disciple, but he is full of grace and wisdom; and now I beseech thee, brother, take him unto thine house. 4 And when the young child heard that, he smiled upon him and said: Forasmuch as thou hast said well and hast borne right witness, for thy sake shall he also that was smitten be healed. And forthwith the other teacher was healed. And Joseph took the young child and departed unto his house.

XVI. 1 And Joseph sent his son James to bind fuel and carry it into his house. And the young child Jesus also followed him. And as James was gathering of faggots, a viper bit the hand of James. 2 And as he was sore afflicted and ready to perish, Jesus came near and breathed upon the bite, and straightway the pain ceased, and the serpent burst, and forthwith James continued whole.

XVII. 1 And after these things, in the neighbourhood of Joseph, a little child fell sick and died, and his mother wept sore. And Jesus heard that there w as great mourning and trouble and he ran quickly and found the child dead: and he touched his breast and said: I say unto thee, Child, die not, but live and be with thy mother. And straightway it looked up and laughed. And he said to the woman: Take him up and give him milk, and remember me. 2 And the multitude that stood by saw it and marvelled, and said: Of a truth this young child is either a god or an angel of God; for every word of his is a perfect work. And Jesus departed thence, and was playing with other children.

XVIII. 1 And after some time there was work of building. And there came a great tumult, and Jesus arose and went thither: and he saw a man lying dead, and took hold of his hand and said: Man, I say unto thee, arise and do thy work. And immediately he arose and worshipped him. 2 And when the multitude saw it, they were astonished, and said: This young child is from heaven: for he hath saved many souls from death, and hath power to save them all his life long.

XIX. 1 And when he was twelve years old his parents went according to the custom unto Jerusalem to the feast of the passover with their company: and after the passover they returned to go unto their house. And as they returned the child Jesus went back to Jerusalem; but his parents supposed that he was in their company. 2 And when they had gone a day's journey, they sought him among their kinsfolk, and when they found him not, they were troubled, and returned again to the city seeking him. And after the third day they found him in the temple sitting in the midst of the doctors and hearing and asking them questions. And all men paid heed to him and marvelled how that being a young child he put to silence the elders and teachers of the people, expounding the

heads of the law and the parables of the prophets. 3 And his mother Mary came near and said unto him: Child, wherefore hast thou so done unto us? behold we have sought thee sorrowing. And Jesus said unto them: Why seek ye me? know ye not that I must be in my Father's house? 4 But the scribes and Pharisees said: Art thou the mother of this child? and she said: I am. And they said unto her: Blessed art thou among women because God hath blessed the fruit of thy womb. For such glory and such excellence and wisdom we have neither seen nor heard at any time. 5 And Jesus arose and followed his mother and was subject unto his parents: but his mother kept in mind all that came to pass. And Jesus increased in wisdom and stature and grace. Unto him be glory for ever and ever. Amen

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THE LETTER OF ARISTEAS 1 of 2

THE LETTER OF ARISTEAS

R.H. Charles-Editor

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SINCE I have collected Material for a memorable history of my visit to Eleazar the High priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up a clear exposition of the matter for you, for I perceive that you possess a natural love of learning, 2 a quality which is the highest possession of man -to be constantly attempting ' to add to his stock of knowledge and acquirements ' whether through the study of history or by actually participating in the events themselves. It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose. 3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others both for his virtue and his majesty and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their 4 laws are written on leather parchments in Jewish characters. This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt. It is worth while that I should tell 5 you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul. On a former occasion, too I sent you a record of the facts which I thought worth relating about the Jewish race, -the record 7 which I had obtained from the most learned high priests of the most learned land of Egypt. As you are so eager to acquire the knowledge of those things which can benefit the mind, I feel it incumbent upon me to impart to you all the information in my power. I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character no less than in blood but are one with me as well in the pursuit of goodness. For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it. But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

9 Demetrius of Phalerum, the president of the king's library, received vast sums of money, for the purpose of collecting together, as far as he possibly could, all the books in the world. By means of

purchase and transcription, he carried out, to the best of his ability, the purpose of the king. On one occasion when I was present he was asked, How many thousand books are there in the library ? 10 and he replied, ' More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in 11 your library.' ' What is to prevent you from doing this ? ' replied the king. ' Everything that is necessary has been placed at your disposal.' 'They need to be translated,' answered Demetrius, ' for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect. They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.' And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

12 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father -for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele -Syria and Phoenicia to a successful issue, in the process of terrorizing the country into subjection, he transported some of his foes and others he reduced to captivity. The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand. Of these he armed thirty thousand picked men and settled them in garrisons in the country districts. (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.) As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war. Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. ' Let us not be so unreasonable as to allow 15 our deeds to give the lie to our words. Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom ? In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom. They worship the same God -the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or 16 Dis. This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He through whom all things are endowed with life and come into being, is necessarily the ruler and lord of the Universe. Set all mankind an example of magnanimity by releasing those who are held in bondage.'

17 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty-(for the human race, being the

creation of God, is swayed and influenced by Him. Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request. For I had 18 great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer. For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue) -the king raised his head and looking up at me with a cheerful countenance asked, ' How many thousands do you think they will number?' Andreas, who was standing near, replied, 'A little more than a hundred thousand.' ' It is a small boon indeed,' said the king, ' that Aristeas asks of us ! ' Then Sosibius and some others who were present said, ' Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God. You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank offering in your power.' Extremely pleased with these arguments he gave orders that an addition should be 20 made to the wages of the soldiers by the amount of the redemption money that twenty drachmae should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it. He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom. It was pointed out to him that the ransom money would exceed four hundred talents.

21 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more 22 manifest. The decree of the king ran as follows: 'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others -and in the same way any captives who were in our land before that time or were brought hither afterwards- all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money. The soldiers will receive 23 this money as a gift added to their wages, the others from the king's treasury. We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness. The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed. To reduce the people to slavery in addition was an act of absolute injustice. Wherefore since it is acknowledged that we are accustomed to render justice to all men and especially to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations. Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, 25 and immediately produce the persons of the captives. For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion. Any one who likes may give information about any who disobey the decree on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the

royal treasury.'

26 When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase ' any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the 27 decree ratified within seven days. The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers. When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way. When this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books. For all affairs of state used to be carried out by means of decrees and with the most painstaking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion. And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in 29 magnificence and technical skill. The following is a copy of the memorial. The Memorial of Demetrius to the great king. ' Since you have given me instructions, O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, 30 and I now have the following proposal to lay before you. The books of the law of the Jews (with some few others) are absent from the library. They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am 31 informed by those who know; for they have never had a king's care to protect them. It is necessary that these should be made accurate for your library since the law which they contain, in as much as it is of divine origin, is full of wisdom and free from all blemish. For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their 32 conception of life is so sacred and religious, as Hecataeus of Abdera says. If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe -men who have lived the noblest life and are most skilled in their law -that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose. May continual prosperity be yours ! '

33 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives. And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups. He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and 34 for other needs. I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

35 ' King Ptolemy sends greeting and salutation to the High Priest Eleazar. Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their

36 power and many more who came with my father into Egypt as captives -large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them. And I, when I ascended the throne, adopted a kindly attitude towards all 37 my subjects, and more particularly to those who were citizens of yours- I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation. The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank offering for maintaining my kingdom in peace and great glory in all the world. Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the 38 court, I have established in official positions. Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you 39 into the Greek language, that these books may be added to the other royal books in my library. It will be a kindness on your part and a regard for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance. I hope to win great renown by the accomplishment of this 40 work. I have sent Andreas, the chief of my bodyguard, and Aristeas -men whom I hold in high esteem- to lay the matter before you and present you with a hundred talents of silver, the firstfruits of my offering for the temple and the sacrifices and other religious rites. If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell.'

41 To this letter Eleazar replied appropriately as follows: ' Eleazar the High priest sends greetings to King Ptolemy his true friend. My highest wishes are for your welfare and the welfare of Queen Arsinoe your sister and your children. I also am well. I have received your letter and am greatly 42 rejoiced by your purpose and your noble counsel. I summoned together the whole people and read it to them that they might know of your devotion to our God. I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the 43 temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes. These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual. For you have bestowed upon our citizens great and never to be forgotten benefits in many 45 (ways). Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the 46 holy law might prove advantageous to you and be carried out successfully. In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell.'

47 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha. Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias. Of 48 the third tribe, Nehemiah, Joseph, Theodosius, Baseas, Ornias, Dakis. Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias.... Of the fifth tribe, Isaac, Jacob, Jesus, 49 Sabbataeus, Simon, Levi. Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemias. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus. Of the eighth tribe Theodosius, Jason, Jesus, Theodotus, John, Jonathan. Of the ninth tribe, Theophilus, Abraham 50 Arsamos, Jason, Endemias, Daniel. Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus. Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus. Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel. They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

51 I will now proceed to redeem my promise and give a description of the works of art. They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually. They could not therefore scamp any part of the work or finish it off negligently. 52 First of all I will give you a description of the table. The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews 53 in the locality with regard to the size of the table already in the temple at Jerusalem. And when they described the measurements, he proceeded to ask whether he might make a larger structure. And some of the priests and the other Jews replied that there was nothing to prevent him. And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless 54 for the temple services. He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting 55 sacrifices were able to do so appropriately on the table which he had made. He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of this dimension. For had the order been given, there would have been no lack of means. Wherefore we must not transgress or go beyond the proper 56 measure. At the same time he ordered them to press into service all the manifold forms of art, for he w as a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work. He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible. When such instructions were laid down, they were to be carried out to the letter.

57 They made the table two cubits long (one cubit broad) one and a half cubits high, fashioning it of pure solid gold. What I am describing was not thin gold laid over another foundation, but the whole 58 structure was of massive gold welded together. And they made a border of a hand's breadth round about it. And there was a wreath of wave-work, engraved in relief in the form of ropes marvelously 59 wrought on its three sides. For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance. Of the two sides under the border, the one which sloped down to the table was a very 60 beautiful piece of work, but it was the outer side which attracted the gaze of the spectator. Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it. And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven

with one another by an inimitable artistic 61 device. For the sake of security they were all fixed by golden needles which were inserted in 62 perforations in the stones. At the sides they were clamped together by fastenings to hold them firm. On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely 63 connected together round the whole table. And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged. These fruits were wrought out of precious stones, of the same colour as the fruits themselves and 64 they fastened them edgeways round all the sides of the table with a band of gold. And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended 65 down to the feet of the table. They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used. Thus it became manifestly clear that the work was intended to be used 66 either way. On the table itself they engraved a ' maeander ', having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel 67 in beauty. And next to the ' maeander ' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, 68 had been wrought, which produced an incomparable impression on the beholders. They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright. The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round. It had the appearance of a shoe and was eight fingers broad. Upon it the whole expanse of the foot rested. 70 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot. All the four feet were made in the same style, and everything was wrought and fitted so skillfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and 71 everything was fashioned to correspond with the actual reality which it represented. And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered. The thickness of the table was not less than half a cubit, so that the whole work 72 must have cost many talents. For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions. And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

73 Of the mixing bowls, two were wrought (in gold), and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales precious stones were inserted with 74 great artistic skill. Then there was a ' maeander ' a cubit in height, with its surface wrought out of precious stones of many colours, displaying great artistic effort and beauty. Upon

this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the 75 brim. ln the middle, small shields which were made of different precious stones, placed alternately and varying in kind, not less than four fingers broad enhanced the beauty of their appearance. On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were 76 engraven all round. Such then was the construction of the golden bowls, and they held more than two firkins each. The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more 77 clearly than in mirrors. But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished. For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see 78 them were not able to tear themselves from the brilliant sight and entrancing, spectacle. The impressions produced by the spectacle were various in kind. When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder. Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers. So that it is really impossible to describe the artistic beauty of the works. 79 The golden vials they engraved in the centre with vine wreaths. And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it. The other parts of the relief work they wrought in different patterns, since they made it a point of honour to 80 complete everything in a way worthy of the majesty of the king. In a word it may be said that neither in the king's treasury nor in any other, were there any works which equaled these in costliness or in artistic skill. For the king spent no little thought upon them, for he loved to gain glory for the 81 excellence of his designs. For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent. So everything was carried out on a grand scale, in a manner 82 worthy of the king who sent the gifts and of the high priest who was the ruler of the land. There was no stint of precious stones, for not less than five thousand were used and they were all of large size. The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

83 I have given you this description of the presents because I thought it was necessary. The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country. When we arrived in the land of the Jews we saw the city situated 84 in the middle of the whole of Judea on the top of a mountain of considerable altitude. On the summit the temple had been built in all its splendour. It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice. All the buildings 85 were characterized by a magnificence and costliness quite unprecedented. It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and 86 the stability of the lintel. The style of the curtain too was thoroughly in proportion to that of the entrance. Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant 87 spectacle from which a man could scarcely tear himself away. The construction of the altar was in keeping with the place itself and with the burnt offerings which were

consumed by fire upon it, and the approach to it was on a similar scale. There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their 88 ankles. The Temple faces the east and its back is toward the west. The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the 89 blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days. And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area. There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes 90 so that the different streams converge together. And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out. There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an 91 eye. Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed. They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

92 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him. The service is carried on without interruption -some provide the wood, others the oil, others the fine wheat flour, others the spices; others 93 again bring the pieces of flesh for the burnt offering, exhibiting a wonderful degree of strength. For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot. In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness. For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, 94 is carried out. There is a special place set apart for them to rest in, where those who are relieved from duty sit. When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of 95 the sacrifices. The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices. Everything is carried out with 96 reverence and in a way worthy of the great God.

We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person. There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates 97 with variegated flowers of a wonderful hue. He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours. On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one

flashing forth in an indescribable way 98 its own particular colour. On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the 99 ministrations. Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world. I am convinced that any one who takes part in the spectacle which I have described will be filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

100 But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us. It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top of immense stones, with the object, as we were informed, of 101 guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple. On the towers of the citadel engines of war were placed and different kinds of machines, and the position was 102 much higher than the circle of walls which I have mentioned. The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country. These men were never allowed to leave the citadel, except on feast days and then only in detachments. nor did they permit any 103 stranger to enter it. They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us. They were very reluctant to 104 admit us, -though we were but two unarmed men- to view the offering of the sacrifices. And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time. The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

105 The size of the city is of moderate dimensions. It is about forty furlongs in circumference, as far as one could conjecture. It has its towers arranged in the shape of a theatre, with thoroughfares leading between them now the cross roads of the lower towers are visible but those of the upper 106 towers are more frequented. For the ground ascends, since the city is built upon a mountain. There are steps too which lead up to the cross roads, and some people are always going up, and others down and they keep as far apart from each other as possible on the road because of those who 107 are bound by the rules of purity, lest they should touch anything which is unlawful. It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required. For the country is extensive and beautiful. Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially (those which are contiguous to the land of Judea). The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops. In this way 108 cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land. The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure. The same thing happened in Alexandria, which excels all cities in size and prosperity. Country people by migrating

from the rural districts and settling 110 in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days. And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one 111 who lived in the country, the case must be settled within five days. And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the 112 city, I mean, of the produce of husbandry. I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned. For great is the energy which they expend on the tillage of the soil. For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey. Other kinds of fruit trees and dates do not count compared with these. There are cattle of all kinds in 113 great quantities and a rich pasturage for them. Wherefore they rightly recognize that the country districts need a large population, and the relations between the city and the villages are properly 114 regulated. A great quantity of spices and precious stones and gold is brought into the country by the Arabs. For the country is well adapted not only for agriculture but also for commerce, and the 115 city is rich in the arts and lacks none of the merchandise which is brought across the sea. It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well as at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them. The country produces everything in abundance, 116 since it is well watered in all directions and well protected from storms. The river Jordan, as it is called, which never runs dry, flows through the land. Originally (the country) contained not less than 60 million acres-though afterwards the neighbouring peoples made incursions against it -and 600,000 men were settled upon it in farms of a hundred acres each. The river like the Nile rises in harvest-time and irrigates a large portion of the land. Near the district belonging to the people of 117 Ptolemais it issues into another river and this flows out into the sea. Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of 118 Ashdod. The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with their overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land. We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained. This was stopped, however, at the time of the Persian rule, since the authorities of the time spread 120 abroad a false report that the working of the mines was useless and expensive, in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

I have now, my dear brother Philocrates, given you all the essential information upon this subject 121 in brief form. I shall describe the work of translation in the sequel. The High priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage. They were men who had not only acquired proficiency in Jewish literature, but had studied most 122 carefully that of the Greeks as well. They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary. They possessed a great facility for conferences and the discussion of problems connected with the law. They espoused the middle course -and this is always the best course to pursue. They abjured the rough

and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question. And all of them carefully observed this rule and were anxious above everything else to excel each other in 123 its observance and they were all of them worthy of their leader and of his virtue. And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them. For besides the letter which he wrote to the king concerning their safe return, he also earnestly 124 besought Andreas to work for the same end and urged me, too, to assist to the best of my, ability and although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to 125 summon him to his court. For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice. And the men who were 126 now being sent to him by Eleazar undoubtedly possessed these qualities. And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive-but it was for the common advantage of 127 all the citizens that he was sending them. For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading. From this and other similar statements it was clear what his feelings towards them were.

128 It is worth while to mention briefly the information which he gave in reply to our questions. For I suppose that most people feel a curiosity with regard to some of the enactments in the law, 129 especially those about meats and drinks and animals recognized as unclean. When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such 130 matters as these) he began his reply as follows: ' You observe,' he said, ' what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find 131 the means of escaping from ignorance and amending their lives. Our Lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the 132 punishments inflicted by God upon the guilty. For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge. For all that a man does and all that is to come to pass in the future are manifest to 133 Him. Working out these truths carefully and having made them plain he showed that even if a man should think of doing evil -to say nothing of actually effecting it,- he would not escape detection, for he made it clear that the power of God pervaded the whole of the law. Beginning from this starting point he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship. For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though 136 they have clear proof that they possess no feeling. For it would be utterly foolish to suppose that any one became a god in virtue of his inventions. For the inventors

simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they 137 did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves. For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them. The makers and authors of these myths think that they are 138 the wisest of the Greeks. Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead ?'

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139 'Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshiping the one Almighty God above the whole 140 creation. Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with (our) affairs, call us " men of God ". This is a title which does not belong to the rest of mankind but only to those who worship the true God. The rest are men not of God but of meats and drinks and clothing. For their whole disposition leads them to find solace in these things. 141 Among our people such things are reckoned of no account. but throughout their whole life their 142 main consideration is the sovereignty of God. Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil communications, he hedged us round on all sides by 143 rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see. For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others. For the sake of illustration I will run over one or two 144 points and explain them to you. For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care. All these ordinances were made for the sake of righteousness to aid the quest for virtue and 145 the perfecting of character. For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, 146 locusts, partridges, geese also, and all other birds of this class. But the birds which are forbidden you will find to be wild and carnivorous, tyrannizing over the others by the strength which they possess, and cruelly obtaining food by preying on the tame birds enumerated above and not only so, but 147 they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the legislation was ordained, must practice righteousness in their hearts and not tyrannize over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth 148 and do not tyrannize to the destruction of their own kindred. Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannizing over others in reliance upon their own 149 strength. For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own 150 characters should be destroyed to the same extent ? Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson. For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view 151 to the practice of virtue. For the strength of our whole body and its activity

depend upon our shoulders and limbs. Therefore he compels us to recognize that we must perform all our actions with discrimination according to the standard of righteousness -more especially because we have 152 been distinctly separated from the rest of mankind. For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices. For they not only have intercourse with men but they defile their own 153 mothers and even their daughters. But we have been kept separate from such sins. And the people who have been separated in the aforementioned way are also characterized by the Lawgiver as possessing the gift of memory. For all animals " which are cloven-footed and chew the cud " 154 represent to the initiated the symbol of memory. For the act of chewing the cud is nothing else than the reminiscence of life and existence. For life is wont to be sustained by means of food 155 wherefore he exhorts us in the Scripture also in these words: ' Thou shalt surely remember the Lord that wrought in thee those great and wonderful things". For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the 156 food and the separation of each individual limb and, far more, the organization of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the 157 arts, display an infinite resourcefulness. Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill. For he has marked out every 158 time and place that we may continually remember the God who rules and preserves (us). For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal. Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of 159 God. And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering (our own creation), and above all the 160 fear of God. He bids men also, when lying down to sleep and rising up again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible 161 the change from one of these states to the other is. The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of " the cloven hoof and the chewing of the cud ". For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the 162 indication of right reason. For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything, thoughtlessly 163 nor to resort to injustice by the abuse of the power of reason. In the case of the wild animals, too, the same principle may be discovered. For the character of the weasel and of mice and such 164 animals as these, which are expressly mentioned, is destructive. Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever 165 it falls in their way to damage. The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the 166 mouth. And it is for this reason that a like practice is declared unclean in men. For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety. And your king, as we are informed, does quite right in destroying such men.' 167 Then I said ' I suppose you mean the informers, for he constantly exposes them to

tortures and to 168 painful forms of death'. 'Yes,' he replied, 'these are the men I mean, for to watch for men's destruction is an unholy thing. And our law forbids us to injure any one either by word or deed. My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions 169 to practice righteousness before all men, being mindful of Almighty God. And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

170 He seemed to me to have made a good defense on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness. For he, who offers a sacrifice makes an offering also of his own soul in all its moods. 171 I think that these particulars with regard to our discussion are worth narrating and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

172 And Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the 173 king, despatched us on our journey in great security. And when we reached Alexandria, the king, was at once informed of our arrival. On our admission to the palace, Andreas and I warmly greeted 174 the king and handed over to him the letter written by Eleazar. The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys 175 summoned to his presence at once. Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days -but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them. 176 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon 177 as he saw them began to ask them about the books. And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said: ' I thank you, my friends, and I thank him that sent you still more, and 178 most of all God, whose oracles these are.' And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: ' God save the King! ' he burst into tears of joy. For his exaltation of soul and the sense of the overwhelming honour which had been 179 paid him compelled him to weep over his good fortune. He commanded them to put the rolls back in their places and then after saluting the men, said: ' It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then, when I had done that, to extend the right-hand of friendship to you. It was for this reason that I 180 did this first. I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time. It happens also that it is the anniversary of 181 my

naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.' 'Everything that you may have occasion to use ', he said, ' shall be prepared (for you) in a befitting manner and for me also with you.' After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet. 182 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one. For this arrangement had been made by the king and it is an arrangement which you see maintained to-day. For as many cities (as) have (special) customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements. And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit. The same precaution was taken in the case of the Jewish envoys. Now Dorotheus who was the patron appointed to look after Jewish guests was 183 a very conscientious man. All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast. He arranged the seats in two rows in accordance with the king's instructions. For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour. When they had taken their seats he instructed Dorotheus to carry out everything in 1844 accordance with the customs which were in use amongst his Jewish guests. Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead. And he rose up and made a remarkable prayer. ' May Almighty 185 God enrich you, O king with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live ! ' At these words a loud and joyous applause broke out which lasted for a considerable time, and then 186 they turned to the enjoyment of the banquet which had been prepared. All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus. Among the attendants were the royal pages and others who held places of honour at the king's court.

187 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), How he could keep his kingdom 188 unimpaired to the end? After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will 189 turn them from evil and lead them to repentance.' The king praised the answer and then asked the next man, How he could do everything for the best in all his actions? And he replied, ' If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.

190 The king complimented this man, too, upon his answer and asked another, How he could have friends like-minded with himself? He replied, ' If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the 191 human race, providing for them health and food and all other things in due season.' After expressing his agreement with the reply, the king asked the next guest, How in giving audiences

and passing judgments he could gain the praise even of those who failed to win their suit ? And he said, ' If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of 192 offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

193 The king praised the man warmly for his answer and asked the next in order, How he could be invincible in military affairs ? And he replied, ' If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while 194 he himself discharged all his duties in the spirit of justice.' Welcoming this answer, he asked another how he might become an object of dread to his enemies. And he replied, ' If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

195 This man the king praised and then said to the next, What is the highest good in life? And he answered ' To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

196 The king exclaimed that the man had answered well and then asked the next How he could keep all his possessions intact and finally hand them down to his successors in the same condition? And he answered ' By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy'.

197 The king expressed his agreement with the answer and enquired of the next guest, How he could bear with equanimity whatever befell him? And he said, ' If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God, to whom we ought always to pray, inspires us with courage to endure.'

198 Delighted with the man's reply, the king said that all their answers had been good. ' I will put a question to one other', he added, ' and then I will stop for the present: that we may turn our attention 199 to the enjoyment of the feast and spend a pleasant time.' Thereupon he asked the man, What is the true aim of courage ? And he answered, ' If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

200 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), ' It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

201 And Menedemus, the philosopher of Eretria, said, 'True, O King -for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows 202 that all power and beauty of speech proceed from God.' When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

203 On the following day they sat down to table again and continued the banquet according to the same arrangements. When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who 204 had given answers on the previous day. He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion. When silence was 205 established, he asked How he could continue to be rich ? After a brief reflection, the man who had been asked the question replied If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and 206 Him man must needs obey.' The king bestowed praise upon him and then asked another How he could maintain the truth ? In reply to the question he said, ' By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies ? In addition to this you must always remember, O King, that God is a lover of the truth.'

207 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom? ' And the other replied, ' As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to himself by his benignity.'

208 The king praised him and asked the next in order How he could be the friend of men ? And he replied, ' By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also is pitiful.'

209 The king received the answer with approbation and inquired of the next 'What is the most essential qualification for ruling ? ' ' To keep oneself ', he answered, ' free from bribery and to practice sobriety during the greater part of one's life, to honour righteousness above all things, and to make friends of men of this type. For God, too, is a lover of justice.'

210 Having signified his approval, the king said to another 'What is the true mark of piety?' And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. AS God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence.'

211 The king signified his agreement and said to another ' What is the essence of kingship ? ' And he replied, ' To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as

become a man, and desire not many things but only such as are necessary for ruling.'

212 The king praised him and asked another man How his deliberations might be for the best ? and he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to deprivation of life. For God always promises the highest blessings to the just.'

213 Having praised him, the king asked the next How he could be free from disturbing thoughts ill his sleep ? And he replied, ' You have asked me a question which is very difficult to answer, for we cannot bring our true selves into play during the hours of sleep, but are held fast in these 214 by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or traveling to other regions or anything else of the kind. And yet we actually do imagine such 215 things to be taking place. So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do 216 despite to righteousness. For the mind mostly busies itself in sleep with the same things with which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore you must be steadfast in the constant discipline of self.'

217 The king bestowed praise on the man and said to another-' since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, 218 How can I avoid doing anything unworthy of myself? And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are 219 consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the role, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

220 When the king had applauded loud and long in the most gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.

221 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over 222 for the next interrogation, What is the highest form of government? And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. 223 It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things. What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

224 Pleased with these words, the king asked the next How he could be free from envy ? And he after a brief pause replied, ' If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot,

since it is the gift of God.'

225 The king praised the man in a long speech and then asked another How he could despise his enemies? And he replied, ' If you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God.'

226 Having praised this answer the king ordered the next man to reply to the question, How he could maintain his great renown ? and he replied that ' If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

227 The king expressed his approval and asked the next, To whom ought a man to show liberality? And he replied, ' All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

228 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, To whom ought we to exhibit gratitude ? And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of " a friend which is as thine own soul". You do well in trying to bring all men into friendship with yourself.'

229 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value? And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

230 The king in the most gracious way applauded the answer and asked another How, if he were to fail, he could regain his reputation again in the same degree ? And he said, ' It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, 231 and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

232 Delighted with these words, the king asked another How he could be free from grief? And he replied, ' If he never injured any one, but did good to everybody and followed the pathway of 233 righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

234 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory ? And he said, ' To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can see from your achievements in the past and in the present.'

235 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i.e. the philosophers] both in conduct and in argument, since they always made God their starting point. After this the king to show his good feeling proceeded to drink the health of his guests.

236 On the following day the same arrangements were made for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first ' Is wisdom capable of being taught ? ' And he said, ' The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

237 The king expressed approval and asked the next man, What is it that is most beneficial to health ? And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

238 The king spoke kindly to the man and said to another, ' How can a man worthily pay the debt of gratitude to his parents ? ' And he said, ' By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

239 The king expressed agreement and asked the next How he could become an eager listener? And he said, ' By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

240 The king praised him and asked the next How he could avoid doing anything contrary to law ? And he said, ' If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

241 The king acknowledged the man's answer and said to another, ' What is the advantage of kinship ? ' And he replied, ' If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own -then the strength of kinship is 242 apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

243 And having accorded to him the same praise as to the rest, the king asked another How he could attain freedom from fear ? And he said, ' When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

244 The king expressed his approval and asked another How he could always maintain a right judgement ? And he replied, ' If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

245 The king gave a kindly reception to the man and asked the next to answer the question How he could avoid a life of ease and pleasure ? And he replied, ' If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but he ought always to be considering how he could best promote their

welfare. He must pray, too, to God that no duty might be neglected.'

246 Having bestowed praise upon him, the king asked the tenth How he could recognize those who were dealing treacherously with him ? And he replied to the question, ' If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of 247 propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.' When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

248 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect ? And he replied, ' If a man does not care for his children and devote every effort to their education. For w always pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

249 The king said that he had spoken well and then asked another How he could be patriotic ? ' By keeping before your mind,' he replied, the thought that it is good to live and die in one's own country. Residence abroad brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic.'

250 After listening to this man, the king asked the next in order How he could live amicably with his wife ? And he answered, ' By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them 251 and not to provoke strife. For the successful conduct of life the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

252 The king expressed his agreement and asked the next How he could be free from error ? And he replied, ' If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

253 Delighted with these words, the king asked another How he could be free from wrath ? And he said in reply to the question, ' If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, 254 deprived many of life. What need was there for wrath, when all men were in subjection and no one was hostile to him ? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, ' O king, must of necessity copy His example.

255 The king said that he had answered well and then inquired of the next man, What is good counsel ? ' To act well at all times and with due reflection,' he explained, ' comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the

opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practice piety.'

256 The king said that this man had answered well, and asked another What is philosophy? And he explained, ' To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practicing moderation. But we must pray to God to instil into our mind a regard for these things.'

257 The king signified his consent and asked another How he could meet with recognition when traveling abroad ? ' By being fair to all men,' he replied, ' and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

258 Having expressed his approval at this reply, the king asked another How he could build in such a way that his structures would endure after him ? And he replied to the question, ' If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his 259 needs without wages. For observing how God provides for the human race, granting them health and mental capacity and all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually.'

260 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom ? And he replied, ' That a man should be conscious in himself that he has wrought no evil 261 and that he should live his life in the truth, since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.' And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

262 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and 263 he said to the first, ' How can a man keep himself from pride ? ' And he replied, ' If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble.'

264 The king spoke kindly to him and asked the next, Whom ought a man to select as his counselors ? and he replied, ' Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

265 The king praised him and asked another, What is the most necessary possession for a king ? ' The friendship and love of his subjects,' he replied, ' for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

266 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered array of arguments. For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

267 The king said that he had given a good answer, and asked another How he could live amicably with the many different races who formed the population of his kingdom ? ' By acting the proper part towards each,' he replied, ' and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

268 The king was delighted by this reply, and asked another ' Under what circumstances ought a man to suffer grief ? ' ' In the misfortunes that befall our friends,' he replied, when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil.' 269 The king said that he had given a fitting answer, and asked another, How is reputation lost? And he replied, When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

270 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves ? ' To those,' he replied, who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill-will and time-serving. For the man who is always watching, for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

271 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe? And he replied to the question, ' Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement '.

272 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour ? And he replied, ' virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

273 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), How he could in time of war maintain tranquillity of soul ? And he replied, ' By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those 274 dependent on them. For you never fail to make reparation to any-such is the kind-heartedness with which God has inspired you.' The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

275 On the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors). When an opportunity occurred, the king asked the first of those who had not yet been questioned How he

could avoid 276 being deceived by fallacious reasoning ? and he replied, ' By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

277 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous ? ' Because,' he replied, ' all men are by nature intemperate and inclined to 278 pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

279 The king said that he had answered well, and asked, What ought kings to obey ? And he said, ' The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

280 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors? And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, ' and it is God who has bestowed upon you the crown of righteousness.' 281 The king loudly acclaimed the answer and then looking at the next man said, Whom ought we to appoint as officers over the forces?' And he explained, ' Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their lives through rashness. For as God acts well towards all men, so too you ill imitation of Him are the benefactor of all your subjects.'

282 The king said that he had given a good answer and asked another, What man is worthy of admiration ? And he replied, The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

283 The king expressed his approval and said to another 'To what affairs ought kings to devote most time ? ' And he replied, ' To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

284 The king spoke enthusiastically to the man and asked another How ought a man to occupy himself during his hours of relaxation and recreation? And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted 285 with dignity and decency is profitable and appropriate. For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

286 The king, pleased with the words which had just been spoken, said to the ninth man, How ought a man to conduct himself at banquets? And he replied, ' You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your

kingdom and the lives of your subjects (for you could not find any theme more suitable or more 287 educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes-as you indeed are doing yourself, since all your actions are directed by God.'

288 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family ? And he 289 replied, He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of 290 poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants. But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

291 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire ? And he replied, ' That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute. 292 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

293 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered. Then in conclusion he said, ' I have derived the greatest benefit from your presence. 294 I have profited much by the wise teaching which you have given me in reference to the art of ruling.' Then he ordered that three talents of silver should be presented to each of them, and appointed one of his slaves to deliver over the money. All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

295 I have written at length and must crave your pardon, Philocrates. I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which 296 really needed a long time to devise. For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration. And I suppose that the thing will seem incredible to those who will 291 read my narrative in the future. But it is unseemly to misrepresent facts which are recorded in the public archives. And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error. I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make 298 a record of all that happened at the royal audiences and banquets. For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings-a most excellent and useful arrangement. 299 For on the following day the minutes of the doings and sayings of the previous day are read

over before business commences, and if there has been any irregularity, the matter is at once set right. 300 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

301 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose 302 was placed at their disposal. So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius. 303 And the session lasted until the ninth hour; after this they were set free to minister to their physical 304 needs. Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself-for thus he had been commanded by the king. In the early morning they appeared daily at the Court, and 305 after saluting the king went back to their own place. And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and 306 translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed? And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

307 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task. And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

308 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had 309 conferred upon them. They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders. 310 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no 311 alteration should be made in it. And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission. This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged. 312 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out. The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver. And he said to Demetrius, ' How is it that none of the historians or the poets have ever thought it worth their while to allude to such a wonderful 313 achievement ? ' And he replied, ' Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from 314 their purpose.' He said that he had heard

from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law. When he had recovered 315 a little, he besought God to make it clear to him why the misfortune had befallen him. And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health. I have heard, too, from the lips 316 of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes. And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored. 317 And after the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should 318 be sacredly guarded. And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home. But when they came back, he 319 would treat them as friends, as was right, and they would receive rich presents from him. He ordered preparations to be made for them to return home, and treated them most munificently. He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches. 320 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God. 321 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them. For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities. 322 And now Philocrates, you have the complete story in accordance with my promise. I think that you find greater pleasure in these matters than in the writings of the mythologists. For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

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THE MARTYRDOM OF ISAIAH

THE MARTYRDOM OF ISAIAH

From-The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles

Oxford: Clarendon Press, 1913

[Chapter 1]

1 And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he

2 called Manasseh his son. Now he was his only one. And he called him into the presence of Isaiah the son of Amoz the prophet; and into the presence of Josab the son of Isaiah.

6b, 7 And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by, Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Lord liveth, whose name has not been sent into this world, [and as the Beloved of my Lord liveth], and as the Spirit which speaketh in me liveth, all these commands and these words shall be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of

8 my body. And Sammael Malchira shall serve Manasseh, and execute all his desire, and he shall

9 become a follower of Beliar rather than of me. And many in Jerusalem and in Judaea he shall cause to abandon the true faith, and Beliar shall dwell in Manasseh, and by his hands I shall be

10 sawn asunder.' And when Hezekiah heard these words he wept very bitterly, and rent his garments,

11 and placed earth upon his head, and fell on his face. And Isaiah said unto him: 'The counsel of

12 Sammael against Manasseh is consummated: nought shall avail thee.' And on that day Hezekiah

13 resolved in his heart to slay Manasseh his son. And Isaiah said to Hezekiah: ['The Beloved hath made of none effect thy design, and] the purpose of thy heart shall not be accomplished, for with this calling have I been called [and I shall inherit the heritage of the Beloved].'

[Chapter 2]

1 And it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father but forgat them, and Sammael abode in Manasseh

2 and clung fast to him. And Manasseh forsook the service of the God of his father, and he served

3 Satan and his angels and his powers. And he turned aside the house of his father which had been

4 before the face of Hezekiah the words of wisdom and from the service of God. And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Matanbuchus. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which was spread abroad in Jerusalem

5 And witchcraft and magic increased and divination and augulation, and fornication, [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John

6 of Anathoth, and by (Zadok> the chief of the works. And the rest of the acts, behold they are written

7 in the book of the Kings of Judah and Israel. And when Isaiah the soll of Amoz saw the lawlessness which was being perpetratcd in Jerusalem and the worship of Satan and his wantonness, he

8 withdrew from Jerusalem and settled in Bethlehem of Judah. And there also there was much

9 lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place. [And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain.]

10 They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going

11 astray of Israel. And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of

12 days on the mountains and hills. [And after this, whilst they were in thc desert, there was a certain man in Samaria named Belchlra, of the family of Zedekiah, the son of Chenaan, a false prophet whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was the brother of his father, and in the days of Ahab king of Israel had been the teacher of the 400 prophets of Baal,

13 had himself smitten and reproved Micaiah the son of Amada the prophet. And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were

14 with Ahaziah the son of Ahab, king in Samaria. And Elijah the prophet of Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba Nasr because he had slain

15 the prophets of God. And when the false prophets, who were with Ahaziah the son of Ahab and

16 their teacher Gemarias of Mount Joel had heard -now he was brother of Zedekiah -when they had heard, they persuaded Ahaziah the king of Aguaron and slew Micaiah.

[Chapter 3]

1 And Belchlra recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.

2 And it came to pass when Alagar Zagar, king of Assyria, had come and captured Samaria and taken the nine (and a half) tribes captive, and led them away to the mountains of the Medes and the

3 rivers of Tazon; this (Belchira) while still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared

4 Hezekiah. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem.

5 And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem.

6 And they persuaded . . . And Belchlra accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks

8 and iron chains': But they prophesy falsely against Israel and Judah. And Isaiah himself hath

9 said: 'I see more than Moses the prophet.' But Moses said: 'No man can see God and live':

10 and Isaiah hath said: 'I have seen God and behold I live.' Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the

11 prophets before Manasseh. But Beliar dwelt in the heart of Manasseh and in the heart of the

12 princes of Judah and Benjamin and of the eunuchs and of the councillors of the king. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah.

[Chapter 5]

1b, 2 And he sawed him asunder with a wood-saw. And when Isaiah was being sawn in sunder Balchlra stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because

3 of Isaiah. And Balchlra, with the aid of Mechembechus, stood up before Isaiah, [laughing]

4 deriding; And Belchlra said to Isaiah: 'Say: "I have lied in all that I have spoken, and likewise

5 the ways of Manasseh are good and right. And the ways also of Balchlra and of his associates are

6, 7 good.'" And this he said to him when he began to be sawn in sunder. But Isaiah was (absorbed)

8 in a vision of the Lord, and though his eyes were open, he saw them . And Balchlra spake thus to Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh

9 and the princes of Judah and the people and all Jerusalem to reverence thee.' And Isaiah answered and said: 'So far as I have utterance (I say): Damned and accursed be thou and all thy powers and

10, 11 all thy house. For thou canst not take (from me) aught save the skin of my body.' And they

12 seized and sawed in sunder Isaiah, the son of Amoz, with a wood-saw. And Manasseh and

13 Balchlra and the false prophets and the princes and the people [and] all stood looking on. And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region

14 of Tyre and Sidon; for for me only hath God mingled the cup.' And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.

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THE MARTYRDOM OF MATTHEW

THE MARTYRDOM OF MATTHEW

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

1 The holy Matthew remained alone on the Mount praying, in the apostolic robe, barefoot, and Jesus appeared to him in the form of one of the children that were singing in Paradise. 2 A dialogue. 3 Matthew said: That I saw thee in paradise singing with the other children that were slain at Bethlehem I know; but how thou camest hither so quickly, I marvel. But tell me, where is that ungodly Herod?' He dwelleth in hell, and there is prepared for him fire unquenchable, unending gehenna, boiling mire, the worm that sleepeth not, because he killed 3,000 children. 4 Now take my Staff and go to Myrna the city of the man-eaters, and plant it at the gate of the church which you and Andrew founded. It will become a tree, and a spring will rise at its foot, and the man-eaters will eat of the tree and wash in the spring and their bodies will be changed and they will be ashamed of their nakedness, and use fire to cook their food, and learn to know me.' 5 At the city gate he was met by Phulbana the king's wife, Phulbanos his son and Erba his wife, all possessed by devils -and the devils cried out and threatened Matthew that they would rouse the king against him. He cast them out. 6 The bishop Plato heard and came out to meet him with the clergy. And Matthew preached to the people, 7 and planted the staff. And the people became humanized- 8 He baptized the queen and the rest. 9 At dawn the staff was become a tree. 10 Phulbanus the king was pleased with all this at first, but when they refused to quit Matthew he resolved to burn him. 11 Matthew had a consoling vision, and warned the people of his death. 12 The devil whom he had cast out disguised himself as a soldier and went to the king and advised him to seize Matthew. 13 He sent four soldiers, who could only hear two men talking (Matthew and Plato), and then ten who were routed by seeing a child with a torch. 14 The devil described to the king the difficulty of seizing Matthew and all that he could do. The king said: Take him yourself. I cannot, for he has destroyed all our race. 15 Who, then, are you? said the king. I am the demon Asmodaeus who was in your wife. The king adjured him to depart without harming any one, and he vanished as smoke. 16 That day the king remained quiet, but next day took two soldiers and went to the church and sent for Matthew. 17 He came out with Plato, but the king could not see him. Matthew opened his eyes. 18 The king treacherously led him to the palace. They pinned him hand and foot to the earth and covered him with papyrus soaked in dolphin oil, and poured brimstone, asphalt, and pitch on him, and heaped up tow and wood. 19 And the fire turned to dew, and all the people praised God. 20 Much charcoal from the royal baths was brought, and the twelve gods of gold and silver were set round the fire. 21 Matthew looking up to heaven, cried: Adonai Eloi Sabaoth marmari marmounth. The fire blazed up, and the king said: Where is now your magic? But all the fire blew out about the idols and melted them -whose weight was 1,000 talents of gold. And the king lamented that gods of stone and clay were superior. 22 The fire burnt

up many soldiers, and then took the form of a dragon and chased the king to the palace, and curled round so that he could not go in and made him come back to Matthew, crying for help. Matthew rebuked the fire and prayed, and gave up the ghost.

23 The king had him borne in state to the palace. The body and robes were intact, and sometimes he was seen on the bier, sometimes following or preceding it, and laying his hand on Plato's head. And many sick were healed.

24 When they reached the palace Matthew was seen to rise from the bier and ascend to heaven, led by a beautiful child, and twelve men in crowns, and we saw the child crown him. The king had a coffin made of iron and sealed it with lead, and privately put it on a ship at midnight and sank it in the sea.

25 All night the brethren watched at the palace gate, and at dawn a voice came: Plato, take the gospel and the psalter and go to the east of the palace and sing Alleluia, and read the gospel, and offer of the bread and the vine, pressing three clusters into the cup, and communicate with me, as the Lord Jesus showed us the offering that is above, on the third day after he rose. So it was done, and the chanter went up on a great stone and sang: Precious in the sight of the Lord . . . . I slept and rose up again . . . And they answered: Shall not the sleeper awake? . . . Now will I arise, saith the Lord. Alleluia. They read the gospel and made the offering.

26 It was about the sixth hour, and Plato looked out to sea seven stadia away, and lo, Matthew standing on the sea between two men in bright apparel, and the beautiful child before them. And they said Amen, Alleluia. And the sea was to look upon like a crystal stone, and before the Child a cross came up out of the deep, and at the lower end of it the coffin of Matthew: and in a moment it was set on the land where they were.

27 The king beheld all from a window, and came down and fell at their feet and confessed his sin and his belief. He would give them the palace for a sanctuary, and the coffin should be laid on his golden couch in the great hall. Plato baptized and communicated him. 28 The apostle appeared and said: Thy name shall no more be Bulphamnus but Matthew; thy son not Bulphandrus but also Matthew; thy wife Ziphagia, Sophia; and his wife Orba, Synesis. He ordained the king a priest, being 37, his son a deacon, being 17: his wife a priestess (presbytis) and his son's wife a deaconess, being 17. [29 (in one recension only): The king destroyed his idols, and issued a decree establishing the new faith.] 30 Matthew bade them offer the offering daily for forty-nine days and repeat it yearly, and told Plato he should join him in three years, and be succeeded by the king, and he by his son. Then with two angels he departed to heaven. 31 And a voice came, promising peace and safety to the city.

His day is the 14th of Gorpiaeus (al. 16 November; Lat. 11 October).

The most effective part of these Acts is the vision after Matthew's death: the interest in liturgy is quite prominent here.

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Revelation of John

Revelation of John

REVELATION OF SAINT JOHN THE THEOLOGIAN.

AFTER the taking up of our Lord Jesus Christ, I John was alone upon Mount

Tabor, (1) where also He showed us His undefiled Godhead; and as I was not able to stand, I fell upon the ground, and prayed to the Lord, and said: O Lord my God, who hast deemed me worthy to be Thy servant, hear my voice, and teach me about Thy coming. When Thou shall come to the earth, what will happen? The heaven and the earth, and the sun and the moon, what will happen to them in those times? Reveal to me all; for I am emboldened, because Thou listenest to Thy servant.

And I spent seven days praying; and after this a cloud of light caught me up from the mountain, and set me before the face of the heaven. And I heard a voice saying to me: Look up, John, servant of God, and know. And having looked up, I saw the heaven opened, and there came forth from within the heaven a smell of perfumes of much sweet odour; and I saw an exceeding great flood of light, more resplendent than the sun. And again I heard a voice saying to me: Behold, righteous John. And I directed my sight, and saw a book lying, of the thickness, methought, of seven mountains; (2) and the length of it the mind of man cannot comprehend, having seven seals. And I said: O Lord my God, reveal to me what is written in this book. And I heard a voice saying to me: Hear, righteous John. In this book which thou seest there have been written the things in the heaven, and the things in the earth, and the things in the abyss, and the judgments and righteousness of all the human race. (3) And I said: Lord, when shall these things come to pass? and what do those times bring? And I heard a voice saying to me: Hear, righteous John. (4) There shall be in that time abundance

of corn and wine, such as there hath never been upon the earth, nor shall ever be until those times come. Then the ear of corn shall produce a half choenix, (5) and the bend of the branch shall produce a thousand clusters, and the cluster shall produce a half jar of wine; and in the following year there shall not be found upon the face of all the earth a half choenix of corn or a half jar of wine.

And again I said: Lord, thereafter what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall appear the denier, and he who is set apart in the darkness, who is called Antichrist. And again I said: Lord, reveal to me what he is like. And I heard a voice saying to me: The appearance of his face is dusky; (6) the hairs of his head are sharp, like darts; his eyebrows like a wild beast's; his right eye like the star which rises in the morning, and the other like a lion's; his mouth about one cubit; his teeth span long; his fingers like scythes; the print of his feet of two spans; and on his face an inscription, Antichrist; he shall be exalted even to heaven, and shall be cast down even to Hades, making false displays. (7) And then will I make the heaven brazen, so that it shall not give moisture (8) upon the earth; and I will hide the clouds in secret

places, so that they shall not bring moisture upon the earth; and I will command the horns of the wind, so that the wind shall not blow upon the earth. (9)

And again I said: Lord, and how many years

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will he do this upon the earth? And I heard a voice saying to me: Hear, righteous John. Three years shall those times be; and I will make the three years like three months, and the three months like three weeks, and the three weeks like three days, and the three days like three hours, and the three hours like three seconds, as said the prophet David, His throne hast Thou broken down to the ground; Thou hast shortened the days of his time; Thou hast poured shame upon him. (1) And then I shall send forth Enoch and Elias to convict him; and they shall show him to be a liar and a deceiver; and he shall kill them at the altar, as said the prophet, Then shall they offer calves upon

Thine altar. (2)

And again I said: Lord, and after that what will come to pass? And I heard a voice saying to me: Hear, righteous John. Then all the human race shall die, and there shall not be a living man upon all the earth. And again I said: Lord, after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels, and they shall take the ram's horns that lie upon the cloud; and Michael and Gabriel shall go forth out of the heaven and sound with those horns, as the prophet David foretold, With the voice of a trumpet of horn. (3) And the voice of the trumpet shall be heard from the one quarter of the world to the other; (4) and from the voice of that trumpet all the earth shall be shaken, as the prophet foretold, And at the voice of the bird every plant shall arise; (5) that is, at the voice of the archangel all the human race shall arise. (6)

And again I said: Lord, those who are dead froth Adam even to this day, and who dwell in Hades from the beginning of the world, and who die at the last ages, what like shall they arise? And I heard a voice saying to me: Hear,

righteous John. All the human race shall arise thirty years old.

And again I said: Lord, they die male and female, and some old, and some young, and some infants. In the resurrection what like shall they arise? And I heard a voice saying to me: Hear, righteous John. Just as the bees are, and differ not one from another, but are all of one appearance and one size, so also shall every man be in the resurrection. There is neither fair, nor ruddy, nor black, neither Ethiopian nor different countenances; but they shall all arise of one appearance and one stature. All the human race shall arise without bodies, as I told you that in the resurrection they neither marry nor are given in marriage, but are as the angels of God. (7)

And again I said: Lord, is it possible in that world to recognise each other, a brother his brother, or a friend his friend, or a father his own children, or the children their own parents? And I heard a voice saying to me: Hear, John. To the righteous there is recognition, but to the sinners not at all; they cannot in the resurrection recognise each other. And again I John said: Lord, is there there recollection of the things that are here, either fields or vineyards, or other things here? And I heard a voice saying to me: Hear, righteous John. The prophet David speaks, saying, I remembered that we are dust: as for man, his days are as grass; as a flower of the field, so he shall flourish: for a wind hath passed over it, and it shall be no more, and it shall not any longer know its place. (8)

And again the same said: His spirit (9) shall go forth, and he returns to his earth; in that day all his thoughts shall perish. (10)

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels over the face of all the earth, and they shall lift off the earth everything

honourable, and everything precious, and the venerable and holy images, and

the glorious and precious crosses, and the sacred vessels of the churches, and

the divine and sacred books; and all the precious and holy things shall be

lifted up by clouds into the air. And then will I order to be lifted up the

great and venerable sceptre, (11) on which I stretched forth my hands, and all the orders of my angels shall do reverence to it. And then shall be lifted up all the race of men upon clouds, as the Apostle Paul foretold. (12) Along with them we shall be snatched up in (13) clouds to meet the Lord in the air. And then shall come forth every evil spirit, both in the earth and in the abyss, wherever they are on the face of all the earth, from the rising of the sun even to the setting, and they shall be united to him that is served by the devil, that is, Antichrist, and they shall be lifted up upon the clouds.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to

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me: Hear, righteous John. Then shall I send forth mine angels over the face of all the earth, and they shall burn up the earth eight thousand five hundred (1) cubits, and the great mountains shall be burnt up, and all the rocks shall be melted and shall become as dust, and every tree shall be burnt up, and every beast, and every creeping thing creeping upon the earth, and every thing moving upon the face of the earth, and every flying thing flying in the air; and there shall no longer be upon the face of all the earth anything moving, and the earth shall be without motion.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I uncover the four parts of the east, and there shall come forth four great winds, and they shall sweep (2) all the face of the earth from the one end of the earth to the other; and the Lord shall sweep sin from off the earth, and the earth shall be made white like snow, and it shall become as a leaf of paper, without cave, or mountain, or hill, or rock; but the face of the earth from the rising even to the setting of the sun shall be like a table, and white as snow; and the reins of the earth shall be consumed by fire, and it shall cry unto me, saying, I am a virgin before thee, O Lord, and there is no sin in me; as the prophet David said aforetime, Thou shall sprinkle me with hyssop, and I shall be made pure; Thou shalt wash me, and I shall be made whiter than snow. (3) And again he (4) said: Every chasm shall be filled up, and every mountain and hill brought low, and the crooked places shall be made straight, and the rough ways into smooth; and all flesh shall see the salvation of God. (5)

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall the earth be cleansed from sin, and all the earth shall be filled with a

sweet smell, because I am about to come down upon the earth; and then shall come forth the great and venerable sceptre, with thousands of angels worshipping it, as I said before; and then shall appear the sign of the Son of man from the heaven with power and great glory. (6) And then the worker of iniquity with his servants shall behold it, and gnash his teeth exceedingly, and all the unclean spirits shall be turned to flight. And then, seized by invisible power, having no means of flight, they shall gnash their teeth against him, saying to him: Where is thy power? How hast thou led us astray? and we have fled away, and have fallen away from the glory which we had beside Him who is coming to judge us, and the whole human race. Woe to us! because He banishes us into outer darkness.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Then will I send an angel out of heaven, and he shall cry with a loud voice, saying, Hear, O earth, and be strong, saith the Lord; for I am coming down to thee. And the voice of the angel shall be heard from the one end of the world even to the other, and even to the remotest part of the abyss. And then shall be shaken all the power of the angels and of the many-eyed ones, and there shall be a great noise in the heavens, and the nine regions of the heaven shall be shaken, and there shall be fear and astonishment upon all the angels. And then the heavens shall be rent from the rising of the sun even to the setting, and an innumerable multitude of angels shall come down to the earth; and then the treasures of the heavens shall be opened, and they shall bring down every precious thing, and the perfume of incense, and they shall bring down to the earth Jerusalem robed like a bride. (7) And then there shall go before me myriads of angels and archangels, bearing my throne, crying out, Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory. (8) And then will I come forth with power and great glory, and every eye in (9) the clouds shall see me; and then every knee shall bend, of things in heaven, and things on earth, and things under the earth. (10) And then the heaven shall remain empty; and I will come down upon the earth, and all that is in the air shall be brought down upon the earth, and all the human race and every evil spirit along with Antichrist, and they shall all be set before me naked, and chained by the neck.

And again I said: Lord, what will become of the heavens, and the sun, and the moon, along with the stars? And I heard a voice saying to me: Behold, righteous John. And I looked, and saw a Lamb having seven eyes and seven horns. (11) And again I heard a voice saying to me: I will bid the Lamb come before me, and will say, Who will open this book? And all the multitudes of the angels will answer, Give this book to the Lamb to open it. And then will l order the book to be opened. And when He shall open the first seal, the stars of the heaven shall fall, from the one end of it to the other. And when He shall open the second seal, the moon shall be hidden, and there shall be no light

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in her. And when He shall open the third seal, the light of the sun shall be withheld, and there shall not be light upon the earth. And when He shall open the fourth seal, the heavens shall be dissolved, and the air shall be thrown into utter confusion, as saith the prophet: And the heavens are the works of Thy hands; they shall perish, but Thou endurest, and they shall all wax old as a garment. (1) And when He shall open the fifth seal, the earth shall be rent, and all the tribunals upon the face of all the earth shall be revealed. And when He shall open the sixth seal, the half of the sea shall disappear. And when He shall open the seventh seal, Hades shall be uncovered.

And I said: Lord, who will be the first to be questioned, and to receive judgment? And I heard a voice saying to me, The unclean spirits, along with the adversary. I bid them go into outer darkness, where the depths (2) are. And I said: Lord, and in what place does it lie? And I heard a voice saying to me: Hear, righteous John. As big a stone as a man of thirty years old can roll, and let go down into the depth, even falling down for twenty years will not arrive at the bottom of Hades; as the prophet David said before, And He made darkness His secret place. (3)

And I said: Lord, and after them what nation (4) will be questioned? And I heard a voice saying to me: Hear, righteous John. There will be questioned of Adam's race those nations, both the Greek and those who have believed in idols, and in the sun, and in the stars, and those who have defiled the faith by heresy, and who have not believed the holy resurrection, and who have not confessed the Father, and the Son, and the Holy Ghost: then will I send them away into Hades, as the prophet David foretold, Let the sinners be turned into Hades, and all the nations that forget God. (6) And again he said: They were put in Hades like sheep; death shall be their shepherd. (7)

And again I said: Lord, and after them whom wilt Thou judge? And I heard a voice saying to me: Hear, righteous John. Then the race of the Hebrews shall be examined, who nailed me to the tree like a malefactor. And I said: And what punishment will these get, and in what place, seeing that they did such things to Thee? And I heard a voice saying to me: They shall go away into Tartarus, as the prophet David foretold, They cried out, and there was none to save; to the Lord, and He did not hearken to them. (8) And again the Apostle Paul said: As many as have sinned without law shall also perish without law, and as many as have sinned in law shall be judged by means of law. (9)

And again I said: Lord, and what of those who have received baptism? And I heard a voice saying to me: Then the race of the Christians shall be examined, who have received baptism; and then the righteous shall come at my command, and the angels shall go and collect (10) them from among the sinners, as the prophet David foretold: The Lord will not suffer the rod of the sinners in the lot of the righteous; (11) and all the righteous shall be placed on my right

hand, (12) and shall shine like the sun. (13) As thou seest, John, the stars of heaven, that they were all made together, but differ in light, (14) so shall it be with the righteous and the sinners; for the righteous shall shine as lights and as the sun, but the sinners shall stand in darkness.

And again I said: Lord, and do all the Christians go into one

punishment?--kings, high priests, priests, patriarchs, rich and poor, bond and

free? And I heard a voice saying to me: Hear, righteous John. As the prophet

David foretold, The expectation of the poor shall not perish for ever. (15) Now about kings: they shall be driven like slaves, and shall weep like infants; and about patriarchs, and priests, and Levites, of those that have sinned, they shall be separated in their punishments, according to the nature (16) of the peculiar transgression of each,--some in the river of fire, and some to the worm that dieth not, and others in the seven-mouthed pit of punishment. To these punishments the sinners will be apportioned.

And again I said: Lord, and where will the righteous dwell? And I heard a voice saying to me: Then shall paradise be revealed; and the whole world and paradise shall be made one, and the

righteous shall be on the face of all the earth with my angels, as the Holy Spirit foretold through the prophet David: The righteous shall inherit the earth, and dwell therein for ever and ever. (17)

And again I said: Lord, how great is the multitude of the angels? and which is the greater, that of angels or of men? And I heard a voice saying to me: As great as is the multitude of the angels, so great is the race of men, as the prophet has said, He set bounds to the nations according to the number of the angels of God. (18) And again I said: Lord, and after that what

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wilt Thou do? and what is to become of the world? Reveal to me all. And I heard a voice saying to me: Hear, righteous John. After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander, there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day. (1) As I said before, And other sheep I have, which are not of this fold, that is, men who have been made like the angels through their excellent course of life; them also must I bring, and they will hear my voice, and there shall be one fold, one shepherd. (2)

And again I heard a voice saying to me: Behold, thou hast heard all these things, righteous John; deliver them to faithful men, that they also may teach others, and not think lightly of them, (3) nor cast our pearls before swine, lest perchance they should trample them with their feet. (4)

And while I was still hearing this voice, the cloud brought me down, and put me on Mount Thabor. And there came a voice to me, saying: Blessed are those who keep judgment and do righteousness in all time. (5) And blessed is the house where this description lies, as the Lord said, He that loveth me keepeth my sayings (6) in Christ Jesus our Lord; to Him be glory for ever. Amen. (7)

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Revelation of Paul

Revelation of Paul

REVELATION of the holy Apostle Paul: the things which were revealed to him when he went up even to the third heaven, and was caught up into paradise, and heard unspeakable words. (1)

There dwelt a certain nobleman in the city of Tarsus, in the house of St. Paul the apostle, in the government of Theodosius the worshipful king, and of the most illustrious Gratianus; (2) and there was revealed to him an angel of the Lord, saying: Upturn the foundation of this house, and lift up what thou shalt find. But he thought that he had had a dream. And the angel having persisted even to a third vision, the nobleman was compelled to upturn the foundation; and having dug, he found a marble (3) box containing this revelation; and having taken it, he showed it to the ruler of the city. And the ruler, seeing it sealed up with lead, sent it to the King Theodosius, thinking that it was something else. (4) And the king baring received it, and transcribed it, sent the original writing to Jerusalem. And there was written in it thus:--

The word of the Lord came to me, saying: Say to this people, Till when do you sin, and add to your sin, and provoke to anger the God who made you, saying that you are children to Abraham, (5) but doing the works of Satan, going on in speaking against God, boasting only in your addressing of God, but poor on account of the substance of sin? Know, ye sons of men, that the whole creation has been made subject to God; but the human race alone, by sinning, provokes God to anger. For often the great light, the sun, has come before God, saying against men: Lord God Almighty, how long dost Thou endure all the sin of men? Command me, and I will burn them up. And there came a voice to him: My long-suffering endures them all, that they may repent; but if not, they shall come to me, and I will judge them. And often also the moon and the stars have come before God, saying: Lord God Almighty, Thou hast given us the dominion of the night, and we no longer cover the thefts, and adulteries, and

blood-sheddings of men; command us, and we shall do marvels against them. And

there came a voice: My long-suffering bears with them, that they may turn to

me; but if not, they shall come to me, and I will judge them. And in like

manner also the sea cried out, saying: Lord God Almighty, the sons of men have

profaned Thy holy name; command me, and I shall rise up and cover the earth,

and wipe out from it (6) the sons of men. And there came a voice, saying: My

long-suffering bears with them, that they may repent; but if not, they shall

come to me, and I will judge them. You see, ye sons of men, i that the whole

creation has been made subject to God, but the human race alone sins before

God. On account of all these things, bless God without ceasing, and yet more when the sun is setting. For at this hour all the angels come to God to adore Him, and they bring before Him the works of men, of each what he has done from morning even to evening, whether good or evil. And one angel goes rejoicing on account of man when he behaves well, and another goes with a sad countenance. All the angels at the appointed hour meet for the worship of God, to bring each day's works of men. But do ye men bless God without ceasing Whenever, therefore, at the appointed hour the angels of pious men come, rejoicing and singing psalms, they meet for the worship of the Lord; and, behold, the Spirit of God says to them: Whence do ye come rejoicing? And they answered and said: We are here from the pious men, who in all piety spend their life, fearing the name of God. Command them, Lord, to abide even to the end in Thy righteousness. And there came to them a voice: I have both kept and will keep them void of offence in my kingdom. And when it came to pass that they went away, there came other angels with a cheerful countenance, shining like the sun. And behold a voice to them: Whence have ye come? And they answered and said: We have come from those who have held themselves aloof from the world and the things in the world for Thy holy name's sake, who in deserts, and mountains, and caves, and the

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dens of the earth, in beds on the ground, and in fastings, spend their life. (1) Command us to be with them. And there came a voice: Go with them in peace, guarding them. Moreover, when they went away, behold, there came other angels to worship before God, mourning and weeping. And the Spirit went forth to meet them, and there came a voice to them: Whence have ye come? And they answered and said: We have come from those who have been called by Thy name, and are slaves to the matter of sin. (2) Why, then, is it necessary to minister unto them? And there came a voice to them: Do not cease to minister unto them; perhaps they will turn; but if not, they shall come to me, and I will judge them. Know, sons of men, that all that is done by you day by day, the angels write in the heavens. Do you therefore cease not to bless God.

And I was in the Holy Spirit, and an angel says to me: Come, follow me, that I may show thee the place of the just, where they go after their end. And I went along with the angel, and he brought me up into the heavens under the firmament; and I perceived and saw powers great and dreadful, full of wrath, and through the mouth of them a flame of fire coming out, and clothed in garments of fire.

And I asked the angel: Who are these? And he said to me: These are they who are sent away to the souls of the sinners in the hour of necessity; for they have not believed that there is judgment and retribution. And I looked up into the heaven, and saw angels, whose faces shone like the sun, girded with golden girdles, having in their hands prizes, on which the name of the Lord was inscribed, full of all meekness and compassion. And I asked the angel: Who are these? And he answered and said to me: These are they who are sent forth in the day of the resurrection to bring the souls of the righteous, (3) who intrepidly walk according to God. (4) And I said to the angel: I wish to see the souls of the righteous and of the sinners, how they go out of the world. And the angel said to me: Look to the earth. And I looked, and saw the whole world as nothing disappearing before me. And I said to the angel: is this the greatness of men? And he said to me: Yes; for thus every unjust man disappears. And I looked, and saw a cloud of fire wrapped over all the world; and I said: What is this, my lord? And he said to me:This is the unrighteousness mingled with the destruction of the sinners. And I wept, and said to the angel: I wished to see the departures of the righteous and of the sinners, in what manner they go out of the world. And the angel says to me: Paul, look down, and see what thou hast asked. And I looked, and saw one of the sons of men falling near death. And the angel says to me: This is a righteous man, and, behold, all his works stand beside him in the hour of his necessity. (5) And there were beside him good angels, and along with them also evil angels. And the evil angels indeed found no place in him, but the good took possession of (6) the soul of the righteous man, and said to it: Take note of the body whence thou art coming out; for it is necessary for thee again to return to it in the day of the resurrection, that thou mayst receive what God hath promised to the righteous. And the good angels who had received the soul of the righteous man, saluted it, as being well known to them. And it went with them; and the Spirit came forth to meet them, saying: Come, soul, enter into the place of the resurrection, which God hath prepared for His righteous ones. And the angel said to me: Look down to the earth, and behold the soul of the impious, how it goes forth from its tabernacle, which has provoked God to anger, saying, Let us eat and drink; (7) for who is it that has gone down to Hades, and come up and announced that there is judgment and retribution? And take heed, and see all his works which he has done standing before him. And the evil angels came and the good. The good therefore found no place of rest in it, but the evil took possession of it, saying: O wretched soul, pay heed to thy flesh; take note of that whence thou art coming forth, for thou must return into thy flesh in the day of the resurrection, that thou mayst receive the recompense of thy sins. And when it had gone forth from its tabernacle, the angel who had lived along with it ran up to it, saying to it: O wretched soul, whither goest thou? I am he who each day wrote down thy sins. Thou hast destroyed the time of repentance; be exceedingly ashamed. And when it came, all the angels saw it, and cried out with one voice, saying: Woe to thee, wretched soul! what excuse hast thou come to give to God? And the angel of that soul said: Weep for it, all of you, along with me. And the angel came up, and worshipped the Lord, saying: Lord, behold the soul which has dwelt in wickedness in its time, and in its temporary life; do to it according to Thy decision. And there came a voice to that soul, saying: Where is the fruit of thy righteousness? And it was silent, (8) not being able to give an answer. And again there came a voice to it: He who has shown mercy will have mercy shown

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to him; (1) he who has not shown mercy will not have mercy shown to him. Let this soul be delivered to the merciless angel Temeluch, and let it be cast into outer darkness, where there is weeping and gnashing of teeth. And there was a voice as of tens of thousands, saying: Righteous art Thou, O Lord, and righteous is Thy judgment. (2) And moreover I saw, and, behold, another soul was led by an angel; and it wept, saying: Have mercy upon me, O righteous Judge, and deliver me from the hand of this angel, because he is dreadful and merciless. And a voice came to it. saying: Thou wast altogether merciless, and for this reason thou hast been delivered up to such an angel. Confess thy sins which thou hast done in the world. And that soul said: I have not sinned, O righteous Judge. And the Lord said to that soul: Verily thou seemest as if thou wert in the world, and weft hiding thy deeds from men. Knowest thou not that whensoever any one dies, his deeds run before him, whether they are good or evil? And when it heard this, it was silent. And I heard the Judge saying: Let the angel come, having in his hands the record of thy sins. And the Judge says to the angel: I say to thee the angel, Disclose all. Say what he has done five years before his death. By myself I swear to thee, that in the first period of his life there was forgetfulness of all his former sins. And the angel answered and said: Lord, command the souls to stand beside their angels; and that same hour they stood beside them. And the lord of that soul said: Take note of these souls, and whether thou hast in any way sinned against them. And it answered and said: Lord, a year has not been completed since I killed the one and lived with the other. And not only this, but I also wronged it. And the Lord said to it: Knowest thou not that he who wrongs any one in the world is kept, as soon as he dies, in the place until he whom he has wronged come, and both shall be judged before me, and each receive according to his works? And I heard a voice saying: Let this soul be delivered to the angel Tartaruch, and guarded till the great day of judgment. And I heard a voice as of tens of thousands saying: Righteous art Thou, O Lord, and righteous Thy judgment.

And the angel says to me: Hast thou seen all these things? And I answered: Yes my lord. And again he said to me: Come, follow me, and I shall show thee the place of the righteous. And I followed him, and he set me before the doors of the city. And I saw a golden gate, and two golden pillars before it, and two golden plates upon it full of inscriptions. And the angel said to me: Blessed is he who shall enter

into these doors; because not every one goeth in, but only those who have single-mindedness, and guiltlessness, and a pure heart. (3) And I asked the angel: For what purpose have the in scriptions been graven on these plates? And he said to me: These are the names of the righteous, and of those who serve God. And I said to him: Is it so that their names have been inscribed in heaven itself while they are yet alive? And the angel said to me: ... (4) of the angels, such as serve Him well are acknowledged by God. And straightway the gate was opened, and there came forth a hoary-headed man to meet us; and he said to me: Welcome, Paul, beloved of God! and, with a joyful countenance, he kissed me with tears. And I said to him: Father, why weepest thou? And he said to me: Because God hath prepared many good things for men, and they do not His will in order that they may enjoy them. And I asked the angel: My lord, who is this? And he said to me: This is Enoch, the witness of the last day. (5) And the angel says to me: See that whatever I show thee in this place thou do not announce, except what I tell thee. And he set me upon (6) the river whose source springs up in the circle of heaven; and it is this river which encircleth the whole earth. And he says to me: This river is Ocean. And there was then a great light. And I said: My

lord, what is this? And he said to me: This is the land of the meek. Knowest thou not that it is written, Blessed are the meek, for they shall inherit the earth? (7) The souls of the righteous, therefore, are kept in this place. And I said to the angel: When, then, will they be made manifest? And he said to me: When the Judge shall come in the day of the resurrection, and sit down. Then, accordingly, shall he command, and shall reveal the earth, and it shall be lighted up; and the saints shall appear in it, and shall delight themselves in the good (8) that have been reserved from the foundation of the world. And there were by the bank of the river, trees planted, full of different fruits. And I looked towards the rising of the sun, and I saw there trees of great size full of fruits; and that land was more brilliant than silver and gold; and there were vines growing on those date-palms, and myriads of shoots, and myriads of clusters on each branch. And I said to the archangel: What is this, my lord? And

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he says to me: This is the Acherusian lake, and within it the city of God. All are not permitted to enter into it, except whosoever shall repent of his sins; and as soon as he shall repent, and alter his life, he is delivered to Michael, and they cast him into the Acherusian lake, and then he brings him in the city of God, near the righteous. And I wondered and blessed God at all

that I saw. And the angel said to me: Follow me, that I may bring thee into

the city of God, and into its light. And its light was greater than the light

of the world, and greater than gold, and walls encircled it. And the length

and the breadth of it were a hundred stadia. And I saw twelve gates,

exceedingly ornamented, leading into the city; and four rivers encircled it,

flowing with milk, and honey, and oil, and wine. And I said to the angel: My

lord, what are these rivers? And he said to me: These are the righteous who,

when in the world, did not make use of these things, but humbled themselves

for the sake of God; and here they receive a recompense ten thousand fold.

And I, going into the city, saw a very lofty tree before the doors of the

city, having no fruit, and a few men under it; and they wept exceedingly, and

the trees bent down to them. And I, seeing them, wept, and asked the angel:

Who are these, that they have not turned to go into the city? And he said to

me: Yes, the root of all evils is vainglory. And I said: And these trees, why

have they thus humbled themselves? And the angel answered and said to me: For

this reason the trees are not fruit-bearing, because they have not withheld

themselves from vaunting. And I asked the angel: My lord, for what reason have

they been put aside before the doors of the city? And he answered and said to

me: On account of the great goodness of God, since by this way Christ is going

to come into the city, and that those who go along with Him may plead for

these men, and that they may be brought in along with them. And I was going

along, guided by the angel, and he set me upon the river. And I saw there all

the prophets; and they came and saluted me, saying: Welcome, Paul, beloved of

God. And I said to the angel: My lord, who are these? And he said to me: These

are all the prophets, and these are the songs of all the prophecies, (1) and of whoever hath grieved his soul, not doing its will, for God's sake. Having departed, then, he comes here, and the prophets salute him. And the angel brought me to the south of the city, where the river of milk is. And I saw there all the infants that King Herod slew for the Lord's name's sake. And the angel took me again to the east of the city, and I saw there

Abraham, Isaac, Jacob. And I asked the angel: My lord, what place is this? And he said to me: Every one who is hospitable to men comes hither when he comes out of the world, and they salute him as a friend of God on account of his love to strangers. And again he took me away to another place, and I saw there a river like oil on the north of the city, and I saw people there rejoicing and singing praises. And I asked: Who are these, my lord? And he said to me: These are they who have given themselves up to God; for they are brought into this city. And I looked, and saw in the midst of the city an altar, great and very lofty; and there was one standing near the altar, whose face shone like the sun, and he had in his hands a psaltery and a harp, and he sung the Alleluia delightfully, and his voice filled all the city. And all with one consent accompanied him, so that the city was shaken by their shouting. And I asked the angel: Who is this that singeth delightfully, whom all accompany? And he said to me: This is the prophet David; this is the heavenly Jerusalem. When, therefore, Christ shall come in His second appearing, David himself goes forth with all the saints. For as it is in the heavens, so also upon earth: for it is not permitted without David to offer sacrifice even in the day of the sacrifice of the precious body and blood of Christ; but it is necessary for David to sing the Alleluia. And I asked the angel: My lord, what is the

meaning of Alleluia? It is called in Hebrew, THEBEL, MAREMATHA--speech to God

who founded all things: let us glorify Him in the same. So that every one who

sings the Alleluia glorifies God.

When these things, therefore, had been thus said to me by the angel, he led me outside of the city, and the Acherusian lake, and the good land, and set me upon the river of the ocean that supports the firmament of the heaven, and said to me: Knowest thou where I am going? And I said: No, my lord. And he said to me: Follow me, that I may show thee where the souls of the impious and the sinners are. And he took me to the setting of the sun, and where the beginning of the heaven had been founded upon the river of the ocean. And I saw beyond the river, and there was no light there, but darkness, and grief, and groaning; and I saw a bubbling river, and a great multitude both of men and women who had been cast into it, some up to the knees, others up to the navel, and many even up to the crown of the head. And I asked: Who are these? And he said to me: These

are they who lived unrepenting in fornications and adulteries. And I saw at the south-west of the river another river, where there flowed a river of fire, and there was there a multitude of many souls. And I asked the angel: Who are these,

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my lord? And he said to me: These are the thieves, and slanderers, and flatterers, who did not set up God as their help, but hoped in the vanity of their riches. And I said to him: What is the depth of this river? And he said to me: Its depth has no measure, but it is immeasurable. And I groaned and wept because of mankind. And the angel said to me: Why weepest thou? Art thou more merciful than God? for, being holy, God, repenting over men, waits for their conversion and repentance; but they, deceived by their own will, come here, and are eternally punished. And I looked into the fiery river, and saw an old man dragged along by two, and they pulled him in up to the knee. And the angel Temeluch coming, laid hold of an iron with his hand, and with it drew up the entrails of that old man through his mouth. And I asked the angel: My lord, who is this that suffers this punishment? And he said to me: This old man whom thou seest was a presbyter; and when he had eaten and drunk, then he performed the service of God. And I saw there another old man carried in haste by four angels; and they threw him into the fiery river up to the girdle, and he was frightfully burnt by the lightnings. And I said to the angel: Who is this, my lord? And he said to me: This whom thou seest was a bishop, and that name indeed he was well pleased to have; but in the goodness of God he did not walk, righteous judgment he did not judge, the widow and the orphan he did not pity, he was neither affectionate nor hospitable; (1) but now he has been recompensed according to his works. And I looked, and saw in the middle of the river another man up to the navel, having his hands all bloody, and worms were coming up through his mouth. And I asked the angel: Who is this, my lord? And he said to me: This whom thou seest was a deacon, who ate and drank, and ministered to God. And I looked to another place where there was a brazen wall in flames, and within it men and women eating up their own tongues, dreadfully judged. And I asked the angel: Who are these, my lord? And he said to me: These are they who in the church speak against their neighbours, and do not attend to the word of God. And I looked, and saw a bloody pit. And I said: What is this pit? And he said to me: This is the place where are cast the wizards, and sorcerers, and the whoremongers, and the adulterers, and those that oppress widows and orphans. And I

saw in another place women wearing black, and led away into a dark place. And I asked: Who are these, my lord? And he said to me: These are they who did not listen to their parents, but before their marriage defiled their virginity. And I saw women wearing white

robes, being blind, and standing upon obelisks of fire; and an angel was mercilessly beating them, saying: Now you know where you are; you did not attend when the Scriptures were read to you. And the angel said to me: These are they who corrupted themselves and killed their infants. Their infants therefore came crying out: Avenge us of our mothers. And they were given to an angel to be carried away into a spacious place, but their parents into everlasting fire.

And the angel took me up from these torments, and set me above a well, which had seven seals upon its mouth. And the angel who was with me said to the angel at the well of that place: Open the well, that Paul the beloved of God may see, because there has been given to him authority to see the torments. And the angel of the place said to me: Stand afar off, until I open the seals. And when he had opened them, there came forth a stench which it was impossible to bear. And having come near the place, I saw that well filled with darkness and gloom, and great narrowness of space in it. And the angel who was with me said to me: This place of the well which thou seest is cast off from the glory of God, and none of the angels is importunate in behalf of them; and as many as have professed that the holy Mary is not the mother of God, and that the Lord did not become man out of her, and that the bread of the thanksgiving and the cup of blessing are not His flesh and blood, (2) are cast into this well:

and as I said before no angel is importunate in their behalf. And I saw towards the setting of the sun, where there is weeping and gnashing of teeth, many men and women there tormented. And I said to the angel: Who are these, my lord? And he said to me: These are they who say that there is no resurrection of the dead; and to them mercy never comes.

Having heard this, I wept bitterly; and looking up into the firmament, I saw the heaven opened, and the archangel Gabriel coming down with hosts of angels, who were going round about all the torments. And they who were judged in the torments seeing them, all cried out with one loud voice: Have mercy upon us, Gabriel, who standest in the presence of God; for we heard that there was a judgment: behold, we know it. And the archangel Gabriel answered and said: As the Lord liveth, beside whom I stand, night and day without ceasing I plead in behalf

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of the race of men; but they did not do any good when in life, but spent the period of their life in vanity. And now I shall weep, even I, along with the beloved Paul; perhaps the good Lord may have compassion, and grant you remission. And they assented with one voice: Have mercy upon us, O Lord. And they fell down before God, and supplicated, saying: Have mercy, O Lord, upon the sons of men whom Thou hast made after Thine image. And the heaven was shaken like a leaf, and I saw the four and twenty elders lying on their face; and I saw the altar, and the throne, and the veil; and all of them entreated the glory of God; (1) and I saw the Son of God with glory and great power coming down to the earth. (2) And when the sound of the trumpet took place, all who were in the torments cried out, saying: Have mercy upon us Son of God; for to Thee has been given power over things in heaven, and things on earth, and things trader the earth. And there came a voice saying: What good work have you done, that you are asking for rest? For you have

done as you wished, and have not repented, but you have spent your life in profligacy. But now for the sake of Gabriel, the angel of my righteousness and for the sake of Paul my beloved, I give you a night and the day of the holy Lord's day, on which I rose from the dead, for rest. And all who were in the torments cried out, saying: We bless Thee, O Son of the living God; better for us is such rest than the life which we lived when spending our time in the world.

And after these things the angel says to me: Behold, thou hast seen all the torments: come, follow me, that I may lead thee away to paradise, and that thou mayst change thy soul by the sight of the righteous; for many desire to salute thee. And he took me by an impulse of the Spirit, and brought me into paradise. And he says to me: This is paradise, where Adam and Eve transgressed. And I saw there a beautiful tree of great size, on which the Holy Spirit, rested; and from the root of it there came forth all manner of most sweet-smelling water, parting into four channels. And I said to the angel: My lord, what is this tree, that there comes forth from it a great abundance of this water, and where does it go? And he answered and said to me: Before the heaven and the earth existed, He divided them into four kingdoms and heads, of which the names are Phison, Gehon, Tigris, Euphrates. And having again taken hold of me by the hand, he led me near the tree of the knowledge of good and evil. And he says to me: This is the tree by means of which death came into the world, and Adam took of the fruit of it from his wife, and ate; and thereafter they were

cast out hence. And he showed me another, the tree of life, and said to me: This the cherubim and the flaming sword guard. And when I was closely observing the tree, and wondering, I saw a woman coming from afar off, and a multitude of angels singing praises to her. And I asked the angel: Who is this, my lord, who is in so great honour and beauty? And the angel says to me: This is the holy Mary, the mother of the Lord. And she came and saluted me, saying: Welcome, Paul, beloved of God, and angels, and men; thou hast proclaimed the word of God in the world, and established churches, and all bear testimony to thee who have been saved by means of thee: for, having been delivered from the deception of idols through thy teaching, they come here.

While they were yet speaking to me, I gazed, and saw other three men coming. And I asked the angel: Who are these, my lord? And he said to me: These are Abraham, Isaac, and Jacob, the righteous forefathers. And they came and saluted me, saying: Welcome, Paul, beloved of God. ... God did not grieve us. But we know thee in the flesh, before thou camest forth out of the world. And in succession they told me their names from Abraham to Manasseh. And one of them, Joseph who was sold in Egypt, says to me: Hear me, Paul, friend of God: I did not requite my brethren who cursed me. For blessed is he who is able to endure trial, because the Lord will give him in requital sevenfold reward in the world to come. (3) And while he was yet speaking with me, I saw another coming afar off, and the appearance of him was as the appearance of an angel. And I asked the angel, saying: My lord, who is this? And he said to me: This is Moses the lawgiver, by whom God led forth the children of Israel out of the slavery of Egypt. And when he came near me, he saluted me weeping. And I said to him: Father, why weepest thou, being righteous and meek? (4) And he answered and said to me: I must weep for every man, because I brought trouble upon a people that does not understand, and they have not borne fruit; and I see the sheep of which I was shepherd scattered, and the toil which I toiled for the children of Israel has been counted for nothing; and they saw powers (5) and hosts in the midst of them, and they did not understand; and I see the Gentiles worshipping, and believing through thy word, and being converted, and coming here, and out of my people that was so great not one has understood. For, when the Jews hanged

the Son of God upon the cross, all the angels and archangels, and the righteous, and the whole creation

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of things in heaven, and things in earth, and things under the earth, lamented and mourned with a great lamentation, but the impious and insensate Jews did not understand; wherefore there has been prepared for them the fire everlasting, and the worm that dies not.

While he was yet speaking, there came other three, and saluted me, saying: Welcome, Paul, beloved of God, the boast of the churches, and model of angels. And I asked: Who are you? And the first said: I am Isaiah, whom Manasseh sawed with a wood saw. (1) And the second said: I am Jeremiah, whom the Jews stoned, but they remained burnt up with everlasting fire. And the third said: I am Ezekiel, whom the slayers of the Messiah pierced; all these things have we endured, and we have not been able to turn the stony heart of the Jews. And I threw myself on my face, entreating the goodness of God, because He had had mercy upon me, and had delivered me from the race of the Hebrews. And there came a voice saying: Blessed art thou, Paul, beloved of God; and blessed are those who through thee have believed in the name of our Lord Jesus Christ, because for them has been prepared everlasting life.

While this voice was yet speaking, there came another, crying: Blessed art thou, Paul. And I asked the angel: Who is this, my lord? And he said to me: This is Noah, who lived in the time of the deluge. And when we had saluted each other, I asked him: Who art thou? And he said to me: I am Noah, who in a hundred years built the ark, and without putting off the

coat which I wore, or shaving my head; moreover, I practised continence, and did not come near my wife; and in the hundred years my coat was not dirtied, and the hair of my head was not diminished. And I ceased not to proclaim to men, Repent, for, behold, a deluge is coming. And no one paid heed; but all derided me, not refraining from their lawless deeds, until the water of the deluge came and destroyed them all.

And looking away, I saw other two from afar off. And I asked the angel: Who are these, my lord? And he said to me: These are Enoch and Elias. And they came and saluted me, saying: Welcome, Paul, beloved of God! And I said to them: Who are you? And Elias the prophet answered and said to me: I am Elias the prophet, who prayed to God, and He caused that no rain should come down upon the earth for three years and six months, on account of the unrighteousness of the sons of men. For often, of a truth, even the angel besought God on account of the rain; and I heard, Be patient until Elias my beloved shall pray, and I send rain upon the earth. (2)

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REVELATION OF STEPHEN

REVELATION OF STEPHEN

From "The Apocryphal New Testament"

M.R. James-Translation and Notes

Oxford: Clarendon Press, 1924

Introduction

The 'Revelation called of Stephen' is condemned, like that of Thomas, in the Gelasian Decree. Sixtus Senensis, Bibliotheca Sancta (1593), p. 115, says: 'The Apocalypse of Stephen the first martyr who was one of the seven deacons of the apostles was prized by the Manichaean heretics as Serapion witnesses.' Serapion of Thmuis he elsewhere says (p. 299),wrote a large and very notable work against the Manichaeans in Greek 'which I have lately read'. Our texts of Serapion contain no mention of the Apocalypse of Stephen. But no Manichaean would have cared about the book which I am going to speak of.

[I must record one of the very rare errors of Fabricius here. He (Cod. Apocr. N.T.,i, p.965) cites Sixtus Senensis as saying (on the authority of Serapion) that the Manichaeans so prized the Revelation of Stephen as to carry it in the skin of their thighs! This long puzzled me, and I could not find it in Sixtus. But at last I noticed that at the end of the article just preceding Stephanus, Victor Vitensis is quoted to this effect: The Manichaeans so honoured their teacher that they used to have these words inscribed on the skin of their thighs. 'Manichaeus, disciple of Christ Jesus'. Perhaps some one has already explained this in print; if so, I have not seen it.]

It has been usually guessed that the writing so described was the account of the finding of St. Stephen's body, the whereabouts of which was revealed by Gamaliel in a vision to Lucian. With Stephen were found the bodies of Gamaliel and his son Abibas, and of Nicodemus. Lucian's narrative was known to Augustine: it purports to be of the year 415, and there is little in it, as compared with similar 'inventions' of relics, which justifies its being solemnly condemned as apocryphal .

So says I. Franko, who in 1906 (Zeitschr. f. Ntl. Wiss.) published a Slavonic romance which, he says, is the real beginning of Lucian's narrative. The substance of it is this:

Two years after the Ascension there was a contest about Jesus. Many learned men had assembled at Jerusalem from Ethiopia, the Thebaid, Alexandria, Jerusalem, Asia, Mauretania and Babylon. There was a great clamour among them like thunder, lasting till the fourth hour.

Stephen, a learned man of the tribe of Benjamin, stood on a high place and addressed the assembly. Why this tumult? said he. Blessed is he who has not doubted concerning Jesus. Born of a pure virgin he filled the world with light. By Satan's contrivances Herod slew 14,000 (144,000) children. He spoke of the miracles of Jesus. Woe to the unbelievers when he shall come as judge,

with angels, a fiery chariot, a mighty wind: the stars shall fall, the heavens open, the books be brought forward. The twelve angels who are set over every soul shall unveil the deeds of men. The sea shall move and give up what is in it. The mountains fall, all the surface of the earth becomes smooth. Great winged thrones are set. The Lord, and Christ, and the Holy Spirit take their seats. The Father bids Jesus sit on his right hand.

At this point the crowd cried out: Blasphemy! and took Stephen before Pilate.

Pilate stood on the steps and reproached them: You compelled me to crucify the Innocent; why rage against this man? Why gnash your teeth? Are ye yet foolish?

They led Stephen away. Caiaphas ordered him to be beaten till the blood ran. And he prayed: Lay not this sin to their charge. We saw how angels ministered to him.

In the morning Pilate called his wife and two children: they baptized themselves and praised God.

Three thousand men now assembled and disputed with Stephen for three days and three nights. On the fourth day they took counsel and sent to Caesarea of Palestine for Saul of Tarsus, who had a commission to seize upon Christians. He took his place on the judgement seat and said: I wonder that thou, a wise man, and my kinsman, believest all this. None of the Sanhedrin have given up the Law. I have been through all Judaea, Galilee, Peraea, Damascus, and the city of the Jesitites to seek out believers.

Stephen lifted up his hands and said: Silence, persecutor! Recognize the Son of God. Thou makest me doubt of my own descent. But I see that thou shalt ere long drink of the same cup as I. What thou doest, do quickly. Saul rent his clothes and beat Stephen. Gamaliel, Saul's teacher, sprang forth and gave Saul a buffet, saying: Did I teach thee such conduct? know that what this man saith is acceptable and good.

Saul was yet more enraged, and looked fiercely on him, saying: I spare thine old age, but thou shalt reap a due reward for this. Gamaliel answered: I ask nothing better than to suffer with Christ. The elders rent their clothes, cast dust on their heads, and cried: Crucify the blasphemers.

Saul said: Guard them until the morrow. Next day he sat on the judgement seat and had them brought before him, and they were led away to be crucified. An angel came and cast away the cross, and Stephen's wounds were healed. Seven men came and poured molten lead into his mouth and pitch into his ears. They drove nails into his breast and feet, and he prayed for their forgiveness. Again an angel came down and healed him, and a great multitude believed.

Next day all assembled and took him out of the city to judge him. He mounted upon a stone and addressed them: How long will ye harden your hearts? The Law and the Prophets spake of Christ. In the first Law, and the second, and the other books it is written: When the year of the covenant cometh I will send my beloved angel, the good spirit of sonship, from a pure maiden, the fruit of truth, without ploughshare and without seed, and an image of sowing (?), and the fruit shall grow after the . . . of planting for ever from the word of my covenant, and signs shall come to pass. And Isaiah saith: Unto us a child is born, &c. And again: Behold, a virgin shall conceive, &c. And the prophet Nathan said: I saw one, a maiden and without touch of man, and a man child in her arms, and that was the Lord of the earth unto the end of the earth. And again the prophet Baruch saith: Christ the eternal appeareth as a stone from the mountain and breaketh in pieces the idol temples

of the . . . David also said: Arise, O Lord, unto thy resting place, &c. Understand then, O foolish ones, what the prophet saith: In this word shalt thou judge.

And he looked up to heaven and said: I see the heaven opened and the Son of man standing at the right hand of God.

Then they laid hands on him, saying: He blasphemeth! Gamaliel said: Wherein? This righteous man hath seen the Son saying to the Father: Lo, the Jews rage against me and cease not to ill-treat them that confess my name. And the Father said: Sit thou on my right hand until I make thine enemies thy footstool.

Then they bound Stephen and took him away to Alexander, the reader, who was a chief of the people, and of the troop in Tiberias.

In the fourth watch of the night, a light as of lightning shone round about him, and a voice said: Be strong. Thou art my first martyr, and thine hour is nigh. I will write the record of thee in the book of everlasting life.

The Jews took counsel and decreed that he should be stoned. There were with him Abibas, Nicodemus, Gamaliel, Pilate, his wife and two children, and a multitude of believers. Saul stood forth and beckoned, and said: It would have been better that this man should not be slain, because of his great wisdom: but forasmuch as he is an apostate, I condemn Stephen to be stoned. The people said: He shall be stoned: but those who stood in the front rank with staves looked on each other and durst not lay hands on him: for he was renowned among the people.

Saul was wroth, and stripped those servants of their garments and laid them on the table; and commanded the men to stone Stephen.

Stephen looked round and said: Saul, Saul, that which thou doest unto me to-day, that same will the Jews do unto thee to-morrow. And when thou sufferest, thou shalt think on me.

The people cast stones upon him so thickly that the light of the sun was darkened. Nicodemus and Gamaliel put their arms about him and shielded him, and were slain, and gave up their souls to Christ.

Stephen prayed, saying: Forgive them that stone us, for by their means we trust to enter into thy kingdom. And at the tenth hour he gave up the ghost. Then beautiful youths appeared, and fell upon the bodies and wept aloud: and the people beheld the souls borne up by angels into heaven, and saw the heavens open and the hosts coming to meet the souls. And the people mourned for three days and three nights.

Pilate took the bodies and put each one into a silver coffin with his name upon it: but Stephen's coffin was gilt: and he laid them in his secret sepulchre. But Stephen prayed: Let my body be buried in my land of Serasima in Kapogemala (Caphargamala) until the revealing, when the martyrs that follow me shall be gathered together. And an angel came and removed the bodies thither.

But Pilate rose early to burn incense before the bodies, and found them not; and rent his clothes, saying: Was I then not worthy to be thy servant? On the night following, Stephen appeared and

said to him: Weep not. I prayed God to hide our bodies. In the time of our revealing one of thy seed shall find us after a vision, and thy desire shall be fulfilled. But build a house of prayer and celebrate our feast in the month of April. After seven months thou also shalt rest. And Pilate did so: and he died, and was buried at Kapartasala: and his wife also died in peace. But the holy martyrs appeared thrice to venerable and believing men, speaking to them, and revealing divine words: for after their death many believed.

One of Franko's two manuscripts omits all mention of Pilate, who is indeed not necessary to the story. The statements about him are quite irreconcilable with other legends, even those of the Eastern Church which take the favourable view of him.

Franko is clearly right in saying that this romance implies a continuation, and most likely right in holding that the Lucian-narrative implies a previous story. But the extravagance of the Slavonic text is such that one cannot but think it has been improved by the translator: and if Pilate could be gratuitously inserted -as I think he has been- by one redactor, others may equally well have been at work.

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The Second Treatise of the Great Seth

The Second Treatise of the Great Seth

Translated by Roger A. Bullard and Joseph A. Gibbons And the perfect Majesty is at rest in the ineffable light, in the truth of the mother of all these, and all of you that attain to me, to me alone who am perfect, because of the Word. For I exist with all the greatness of the Spirit, which is a friend to us and our kindred alike, since I brought forth a word to the glory of our Father, through his goodness, as well as an imperishable thought; that is, the Word within him - it is slavery that we shall die with Christ - and an imperishable and undefiled thought, an incomprehensible marvel, the writing of the ineffable water which is the word from us. It is I who am in you, and you are in me, just as the Father is in you in innocence.

Let us gather an assembly together. Let us visit that creation of his. Let us send someone forth in it, just as he visited (the) Ennoias, the regions below. And I said these things to the whole multitude of the multitudinous assembly of the rejoicing Majesty. The whole house of the Father of Truth rejoiced that I am the one who is from them. I produced thought about the Ennoias which came out of the undefiled Spirit, about the descent upon the water, that is, the regions below. And they all had a single mind, since it is out of one. They charged me since I was willing. I came forth to reveal the glory to my kindred and my fellow spirits.

For those who were in the world had been prepared by the will of our sister Sophia - she who is a whore - because of the innocence which has not been uttered. And she did not ask anything from the All, nor from the greatness of the Assembly, nor from the Pleroma. Since she was first, she came forth to prepare monads and places for the Son of Light and the fellow workers which she took from the elements below to build bodily dwellings from them. But, having come into being in an empty glory, they ended in destruction in the dwellings in which they were, since they were prepared by Sophia. They stand ready to receive the life-giving word of the ineffable Monad and of the greatness of the assembly of all those who persevere and those who are in me.

I visited a bodily dwelling. I cast out the one who was in it first, and I went in. And the whole multitude of the archons became troubled. And all the matter of the archons, as well as all the begotten powers of the earth, were shaken when it saw the likeness of the Image, since it was mixed. And I am the one who was in it, not resembling him who was in it first. For he was an earthly man, but I, I am from above the heavens. I did not refuse them even to become a Christ, but I did not reveal myself to them in the love which was coming forth from me. I revealed that I am a stranger to the regions below.

There was a great disturbance in the whole earthly area, with confusion and flight, as well as (in) the plan of the archons. And some were persuaded, when they saw the wonders which were being accomplished by me. And all these, with the race, that came down, flee from him who had fled from the throne to the Sophia of hope, since she had earlier given the sign concerning us and all the ones with me - those of the race of Adonaios. Others also fled, as if from the Cosmocrator and

those with them, since they have brought every (kind of) punishment upon me. And there was a flight of their mind about what they would counsel concerning me, thinking that she (Sophia) is the whole greatness, and speaking false witness, moreover, against the Man and the whole greatness of the assembly.

It was not possible for them to know who the Father of Truth, the Man of the Greatness, is. But they who received the name because of contact with ignorance - which (is) a burning and a vessel - having created it to destroy Adam, whom they had made, in order to cover up those who are theirs in the same way. But they, the archons, those of the place of Yaldabaoth, reveal the realm of the angels, which humanity was seeking in order that they may not know the Man of Truth. For Adam, whom they had formed, appeared to them. And a fearful motion came about throughout their entire dwelling, lest the angels surrounding them rebel. For without those who were offering praise - I did not really die lest their archangel become empty.

And then a voice - of the Cosmocrator - came to the angels: "I am God and there is no other beside me." But I laughed joyfully when I examined his empty glory. But he went on to say, "Who is man?" And the entire host of his angels, who had seen Adam and his dwelling, were laughing at his smallness. And thus did their Ennoia come to be removed outside the Majesty of the heavens, i.e.,the Man of Truth, whose name they saw since he is in a small dwelling place, since they are small (and) senseless in their empty Ennoia, namely their laughter. It was contagion for them.

The whole greatness of the Fatherhood of the Spirit was at rest in his places. And I am he who was with him, since I have an Ennoia of a single emanation from the eternal ones and the undefiled and immeasurable incomprehensibilities. I placed the small Ennoia in the world, having disturbed them and frightened the whole multitude of the angels and their ruler. And I was visiting them all with fire and flame because of my Ennoia. And everything pertaining to them was brought about because of me. And there came about a disturbance and a fight around the Seraphim and Cherubim, since their glory will fade, and the confusion around Adonaios on both sides and their dwelling - to the Cosmocrator and him who said, "Let us seize him"; others again, "The plan will certainly not materialize."

For Adonaios knows me because of hope. And I was in the mouths of lions. And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I according to their sight and thought, in order that they may never find any word to speak about them. For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.

And I subjected all their powers. For as I came downward, no one saw me. For I was altering my shapes, changing from form to form. And therefore, when I was at their gates, I assumed their likeness. For I passed them by quietly, and I was viewing the places, and I was not afraid nor ashamed, for I was undefiled. And I was speaking with them, mingling with them through those who are mine, and trampling on those who are harsh to them with zeal, and quenching the flame. And I was doing all these things because of my desire to accomplish what I desired by the will of the Father above.

And the Son of the Majesty, who was hidden in the regions below, we brought to the height where I in all these aeons with them, which (height) no one has seen nor known, where the wedding of the wedding robe is, the new one and not the old, nor does it perish. For it is a new and perfect bridal chamber of the heavens, as I have revealed (that) there are three ways: an undefiled mystery in a spirit of this aeon, which does not perish, nor is it fragmentary, nor able to be spoken of; rather, it is undivided, universal, and permanent. For the soul, the one from the height, will not speak about the error which is here, nor transfer from these aeons, since it will be transferred when it becomes free and when it is endowed with nobility in the world, standing before the Father without weariness and fear, always mixed with the Nous of power (and) of form. They will see me from every side without hatred. For since they see me, they are being seen (and) are mixed with them. Since they did not put me to shame, they were not put to shame. Since they were not afraid before me, they will pass by every gate without fear and will be perfected in the third glory.

It was my going to the revealed height which the world did not accept, my third baptism in a revealed image. When they had fled from the fire of the seven Authorities, and the sun of the powers of the archons set, darkness took them. And the world became poor when he was restrained with a multitude of fetters. They nailed him to the tree, and they fixed him with four nails of brass. The veil of his temple he tore with his hands. It was a trembling which seized the chaos of the earth, for the souls which were in the sleep below were released. And they arose. They went about boldly, having shed zealous service of ignorance and unlearnedness beside the dead tombs, having put on the new man, since they have come to know that perfect Blessed One of the eternal and incomprehensible Father and the infinite light, which is I, since I came to my own and united them with myself. There is no need for many words, for our Ennoia was with their Ennoia. Therefore they knew what I speak of, for we took counsel about the destruction of the archons. And therefore I did the will of the Father, who is I.

After we went forth from our home, and came down to this world, and came into being in the world in bodies, we were hated and persecuted, not only by those who are ignorant, but also by those who think that they are advancing the name of Christ, since they were unknowingly empty, not knowing who they are, like dumb animals. They persecuted those who have been liberated by me, since they hate them - those who, should they shut their mouth, would weep with a profitless groaning because they did not fully know me. Instead, they served two masters, even a multitude. But you will become victorious in everything, in war and battles, jealous division and wrath. But in the uprightness of our love we are innocent, pure, (and) good, since we have a mind of the Father in an ineffable mystery.

For it was ludicrous. It is I who bear witness that it was ludicrous, since the archons do not know that it is an ineffable union of undefiled truth, as exists among the sons of light, of which they made

an imitation, having proclaimed a doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect assembly, (and) themselves with their doctrine to fear and slavery, worldly cares, and abandoned worship, being small (and) ignorant, since they do not contain the nobility of the truth, for they hate the one in whom they are, and love the one in whom they are not. For they did not know the Knowledge of the Greatness, that it is from above and (from) a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter. For that which is not theirs and that which is theirs they use fearlessly and freely. They do not desire, because they have authority, and a law from themselves over whatever they will wish.

But those who have not are poor, that is, those who do not possess him. And they desire him and lead astray those, who through them have become like those who possess the truth of their freedom, just as they bought us for servitude and constraint of care and fear. This person is in slavery. And he who is brought by constraint of force and threat has been guarded by God. But the entire nobility of the Fatherhood is not guarded, since he guards only him who is from him, without word and constraint, since he is united with his will, he who belongs only to the Ennoia of the Fatherhood, to make it Perfect and ineffable through the living water, to be with you mutually in wisdom, not only in word of hearing but in deed and fulfilled word. For the perfect ones are worthy to be established in this way and to be united with me, in order that they may not share in any enmity, in a good friendship. I accomplish everything through the Good One, for this is the union of the truth, that they should have no adversary. But everyone who brings division - and he will learn no wisdom at all because he brings division and is not a friend - is hostile to them all. But he who lives in harmony and friendship of brotherly love, naturally and not artificially, completely and not partially, this person is truly the desire of the Father. He is the universal one and perfect love.

For Adam was a laughingstock, since he was made a counterfeit type of man by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. And Abraham and Isaac and Jacob were a laughingstock, since they, the counterfeit fathers, were given a name by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. David was a laughingstock in that his son was named the Son of Man, having been influenced by the Hebdomad, as if he had become stronger than I and the fellow members of my race. But we are innocent with respect to him; we have not sinned. Solomon was a laughingstock, since he thought that he was Christ, having become vain through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him. I have not sinned. The 12 prophets were laughingstocks, since they have come forth as imitations of the true prophets. They came into being as counterfeits through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him, since we have not sinned. Moses, a faithful servant, was a laughingstock, having been named "the Friend," since they perversely bore witness concerning him who never knew me. Neither he nor those before him, from Adam to Moses and John the Baptist, none of them knew me nor my brothers.

For they had a doctrine of angels to observe dietary laws and bitter slavery, since they never knew truth, nor will they know it. For there is a great deception upon their soul, making it impossible for them ever to find a Nous of freedom in order to know him, until they come to know the Son of Man. Now concerning my Father, I am he whom the world did not know, and because of this, it (the world) rose up against me and my brothers. But we are innocent with respect to him; we have not

sinned.

For the Archon was a laughingstock because he said, "I am God, and there is none greater than I. I alone am the Father, the Lord, and there is no other beside me. I am a jealous God, who brings the sins of the fathers upon the children for three and four generations." As if he had become stronger than I and my brothers! But we are innocent with respect to him, in that we have not sinned, since we mastered his teaching. Thus he was in an empty glory. And he does not agree with our Father. And thus through our fellowship we grasped his teaching, since he was vain in an empty glory. And he does not agree with our Father, for he was a laughingstock and judgment and false prophecy.

O those who do not see, you do not see your blindness, i.e., this which was not known, nor has it ever been known, nor has it been known about him. They did not listen to firm obedience. Therefore they proceeded in a judgment of error, and they raised their defiled and murderous hands against him, as if they were beating the air. And the senseless and blind ones are always senseless, always being slaves of law and earthly fear.

I am Christ, the Son of Man, the one from you who is among you. I am despised for your sake, in order that you yourselves may forget the difference. And do not become female, lest you give birth to evil and (its) brothers: jealousy and division, anger and wrath, fear and a divided heart, and empty, non-existent desire. But I am an ineffable mystery to you.

Then before the foundation of the world, when the whole multitude of the Assembly came together upon the places of the Ogdoad, when they had taken counsel about a spiritual wedding which is in union, and thus he was perfected in the ineffable places by a living word, the undefiled wedding was consummated through the Mesotes of Jesus, who inhabits them all and possesses them, who abides in an undivided love of power. And surrounding him, he appears to him as a Monad of all these, a thought and a father, since he is one. And he stands by them all, since he as a whole came forth alone. And he is life, since he came from the Father of ineffable and perfect Truth, (the father) of those who are there, the union of Peace and a friend of good things, and life eternal and undefiled joy, in a great harmony of life and faith, through eternal life of fatherhood and motherhood and sisterhood and rational wisdom. They had agreed with Nous, who stretches out (and) will stretch out in joyful union and is trustworthy and faithfully listens to someone. And he is in fatherhood and motherhood and rational brotherhood and wisdom. And this is a wedding of truth, and a repose of incorruption, in a spirit of truth, in every mind, and a perfect light in an unnameable mystery. But this is not, nor will it happen among us in any region or place in division and breach of peace, but (in) union and a mixture of love, all of which are perfected in the one who is.

It also happened in the places under heaven for their reconciliation. Those who knew me in salvation and undividedness, and those who existed for the glory of the father and the truth, having been separated, blended into the one through the living word. And I am in the spirit and the truth of the motherhood, just as he has been there; I was among those who are united in the friendship of friends forever, who neither know hostility at all, nor evil, but who are united by my Knowledge in word and peace which exists in perfection with everyone and in them all. And those who assumed the form of my type will assume the form of my word. Indeed, these will come forth in light forever, and (in) friendship with each other in the spirit, since they have known in every respect (and)

indivisibly that what is, is One. And all of these are one. And thus they will learn about the One, as (did) the Assembly and those dwelling in it. For the father of all these exists, being immeasurable (and) immutable: Nous and Word and Division and Envy and Fire. And he is entirely one, being the All with them all in a single doctrine, because all these are from a single spirit. O unseeing ones, why did you not know the mystery rightly?

But the archons around Yaldabaoth were disobedient because of the Ennoia who went down to him from her sister Sophia. They made for themselves a union with those who were with them in a mixture of a fiery cloud, which was their Envy, and the rest who were brought forth by their creatures, as if they had bruised the noble pleasure of the Assembly. And therefore they revealed a mixture of ignorance in a counterfeit of fire and earth and a murderer, since they are small and untaught, without knowledge having dared these things, and not having understood that light has fellowship with light, and darkness with darkness, and the corruptible with the perishable, and the imperishable with the incorruptible.

Now these things I have presented to you - I am Jesus Christ, the Son of Man, who is exalted above the heavens - O perfect and incorruptible ones, because of the incorruptible and perfect mystery and the ineffable one. But they think that we decreed them before the foundation of the world, in order that, when we emerge from the places of the world, we may present there the symbols of incorruption from the spiritual union unto knowledge. You do not know it, because the fleshly cloud overshadows you. But I alone am the friend of Sophia. I have been in the bosom of the father from the beginning, in the place of the sons of the truth, and the Greatness. Rest then with me, my fellow spirits and my brothers, forever.

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The Secret Gospel of Mark

The Secret Gospel of Mark

Archive Notes

This document was found by Prof. Morton Smith in 1958 at the Mar Saba monastery, southeast of Jerusalem. In the document, authoritatively attributed to Clement of Alexandria, a "Secret Gospel of Mark" is mentioned. Clement presents fragments from the text of this secret gospel which he claims is in the custody of the Church in Alexandria, but which is kept secret. Perhaps the most important issue confirmed by this letter is the fact that in Clement's time "hierophantic teachings of the Lord" and Gospel texts now lost were still transmitted within the church to a select group of Christians. Fragments attributed to the Secret Gospel of Mark are shown below in italics. A Letter Attributed to Clement of Alexandria

To Theodore.

You did well in silencing the unspeakable teachings of the Carpocrations. For these are "wandering stars" referred to in the prophecy, who wander from the narrow road of the commandments into a boundless abyss of the carnal and bodily sins. For, priding themselves in knowledge, as they say, "of the deep things of Satan, they do not know that they are casting themselves away into "the netherworld of the darkness" of falseness, and boasting that they are free, they have become slaves of servile desires. Such men are to be opposed in all ways and alltogether. For, even if they should say something true, one who loves the truth should not, even so, agree with them. For not all true things are the truth, nor should that truth which merely seems true according to human opinions be prefered to the true truth, that according to the faith.

Now of the things they keep saying about the divinely inspired Gospel according to Mark, some are altogether falsifications, and others, even if they do contain some true elements, nevertheless are not reported truely. For the true things being mixed with inventions, are falsified , so that, as the saying goes, even the salt loses its savor.

As for Mark, then, during Peter`s stay in Rome he wrote an account of the Lord`s doings, not, however, declaring all of them, nor yet hinting at the secret ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former books the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue , lead the hearers into the innermost sanctuary of truth hidden by seven veils. Thus, in sum, he prepared matters, neither grudgingly nor incautionously, in my opinion, and, dying, he left his composition to the church in 1, verso Alexandria, where it even yet is most carefully guarded,

being read only to those who are being initated into the great mysteries.

But since the foul demons are always devising destruction for the race of men, Carpocrates, instructed by them and using deceitful arts, so enslaved a certain presbyter of the church in Alexandria that he got from him a copy of the secret Gospel, which he both interpreted according to his blasphemous and carnal doctrine and, moreover, polluted, mixing with the spotless and holy words utterly shameless lies. From this mixture is withdrawn off the teaching of the Carpocratians.

To them, therefore, as I said above, one must never give way ; nor, when they put forward their falsifications, should one concede that the secret Gospel is by Mark, but should even deny it on oath. For, "For not all true things are to be said to all men". For this reason the Wisdom of God, through Solomon, advises, "Answer the fool with his folly," , teaching that the light of the truth should be hidden from those who are mentally blind. Again it says, "From him who has not shall be taken away" and "Let the fool walk in darkness". But we are "children of Light" having been illuminated by "the dayspring" of the spirit of the Lord "from on high", and "Where the Spirit of the Lord is" , it says, "there is liberty", for "All things are pure to the pure".

To you, therefore, I shall not hesitate to answer the questions you have asked, refuting the falsifications by the very words of the Gospel. For example, after "And they were in the road going up to Jerusalem" and what follows, until "After three days he shall arise", the secret Gospel brings the following material word for word:

"And they come into Bethany. And a certain woman whose brother had died was there. And, coming, she prostrated herself before Jesus and says to him, "son of David, have mercy on me". But the disciples rebuked her. And Jesus, being angered , went off with her into the garden where the tomb was, and straightway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him. And going out of the tomb they came into the house of the youth, for he was rich. And after six days Jesus told him what to do and in the evening the youth comes to him, wearing a linen cloth over his naked body. And he remained with him that night, for Jesus thaught him the mystery of the Kingdom of God. And thence, arising, he returned to the other side of the Jordan."

And these words follow the text, "And James and John come to him" and all that section. But "naked man with naked man" and the other things about which you wrote, are not found.

And after the words,"And he comes into Jericho," the secret Gospel adds only, "And the sister of the youth whom Jesus loved and his mother and Salome were there, and Jesus did not receive them." But many other things about which you wrote both seem to be and are falsifications.

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The Testament of Abraham

The Testament of Abraham

I. Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers, all alike did the devout, all-holy, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief- captain Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

II. And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honoured father, righteous soul chosen I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shall depart from life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die.

III. And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding. old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honoured warrior, bright as the sun and most beautiful above all the sons of men; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said,

Come, my lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever slitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach thy house. And Abraham said, Amen, be it so.

II. And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from thy house, and from thy kindred, and go into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company.

III. And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, "Holy art thou, because thou hast kept the purpose for which thou wast sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this

that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept ex the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

IV. And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing.

Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both eat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my holy spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him, ceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

IV. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and mid to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not

me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and where-ever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

V. Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon Iris couch. But the Lord east the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My lord Abraham, what is this that ye weep? Tell me, my lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

V. Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

VI. And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's

neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has aught else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein ye excel all men upon earth, and the Lord has remembered you.

VI. Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. owest thou not, my lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

VII. And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes shed tears for to-day there is great rejoicing? Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.

VII. And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said. Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream to-day, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which thy son saw is thou his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

VIII. The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death.

They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets of Hades to enfold thee, I have never wished thee to meet with any evil. But for good comfort I have sent my rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays. As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like thee my father. And Michael said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the heavens, but thy body shall remain on

earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for thou hast heard fully what is decreed concerning thee.

chief-captain Michael to thee, that thou mayst know thy departure from the world, and set thy house in order, and all that belongs to thee, and bless Isaac thy beloved son. And now know that I have done this not wishing to grieve thee. Wherefore then hast thou said to my chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not that if I give leave to death and he comes upon thee, then I should see whether thou wouldst come or not?

IX. And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I am not immortal but mortal. Since therefore to thy command all things yield, and fear and tremble at the face of thy power, I also fear, but I ask one:request of thee, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which thou didst establish by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

X. And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another Abraham answered and said to Michael, I beseech thee, lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

VIII. And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean.

watching them by night, and dancing and playing and harping, in another place men striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honour, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in

their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

XI. So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the XII. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou. Abraham looked again, and saw other men railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

(VIII.) And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, lord. And Michael said to Abraham, Seest thou these two gates, the small and the great? These are they which wonderful one who sat

upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham asked the chief-captain, My lord chief-captain, who is this most marvelous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment. And for this the first-formed Adam falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for in seven thousand there is scarcely found one soul saved, being righteous and undefiled.

XII. While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou seest him weeping, know that he has seen many souls being led to destruction, but when thou seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

IX. And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee.

And as Abraham stood and marveled. behold an angel of the Lord driving sixty thousand souls of sinners to destruction, And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but lat us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman

from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not? Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

X. And Abraham said, My lord, I beseech thee to lead me to the place of judgment so all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, airs the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

XIII. And Abraham said, My lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge said, How shall I have mercy upon thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man. opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

XI. And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiel the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."

XIV. And Abraham said to the chief-captain, My lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abra into life, and if the soul make not atonement and repent, thou shalt find its sins written down and it shall be cast into punishment.

ham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned

before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

XV. And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my lord, that thou hast brought my lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him.

Command, therefore, Immortal King, what shall be done.

XVI. Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death, Come hither; the lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go

down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty, And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.

XIII. But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers! And Abraham said, Thou art welcome, servant of the Most High God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How durst thou lie? for I see that thy

Abraham said to Death, Hail thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word.

XVII. Then Abraham arose, and went into his house, and Death also accompanied him thither. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the

greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping . . . .

XIV. And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other bead was like a sword; by it some die by the sword as by bows.

fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odour of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

XVIII. And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And death said, Amen, be it so.

Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

XIX. And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up.

spirit is in indifference. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed thee, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

XX. Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son

came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of "thrice holy" to the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.)

But God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honour and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.

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WORD AND REVELATION OF ESDRAS

WORD AND REVELATION OF ESDRAS,

THE HOLY PROPHET AND BELOVED OF GOD

IT came to pass in the thirtieth year, on the twenty- second of the month, I was in my house. And I cried out and said to the Most High: Lord, give the glory,(1) in order that I may see Thy mysteries. And when it was night, there came an angel, Michael the archangel, and says to me: O Prophet Esdras, refrain from bread for seventy weeks.(2) And I fasted as he told me. And there came Raphael the commander of the host, and gave me a storax rod. And I fasted twice sixty(3) weeks. And I saw the mysteries of God and His angels. And I said to them: I wish to plead before God about the race of the Christians. It is good for a man not to be born rather than to come into the world. I was therefore taken up into heaven, and I saw in the first heaven a great army of angels; and they took me to the judgments. And I heard a voice saying to me: Have mercy on us, O thou chosen of God, Esdras. Then began I to say: Woe to sinners when they see one who is just more than the angels, and they themselves are in the Gehenna of fire! And Esdras said: Have mercy on the works of Thine hands, Thou who art compassionate, and of great mercy. Judge me rather than the souls of the sinners; for it is better that one soul should he punished, and that the whole world should not come to destruction. And God said: I will give rest in paradise to the righteous, and I have become(4) merciful. And Esdras said: Lord, why dost Thou confer benefits on the righteous? for just as one who has been hired out, and has served out his time, goes and again works as a slave when he come to his masters, so also the righteous has received his reward in the heavens. But have mercy on the sinners, for we know that Thou art merciful. And God said: I do not see how I can have mercy upon them. And Esdras said: They cannot endure Thy wrath. And God said: This is the fate of such. And God said: I wish to have thee like Paul and John, as thou hast given me uncorrupted the treasure that cannot be stolen, the treasure of virginity, the bulwark(5) of men. And Esdras said: It is good for a man not to be born. It is good not to be in life. The irrational creatures are better than man, because they have no punishment; but Thou hast taken us, and given us up to judgment. Woe to the sinners in the world to come! because their judgment is endless, and the flame unquenchable. And while I was thus speaking to him, there came Michael and Gabriel, and all the apostles; and they said: Rejoice, O faithful man of God! And Esdras said:(6) Arise, and come hither with me, O Lord, to judgment. And the Lord said: Behold, I give thee my covenant between me and thee, that you may receive it. And Esdras said: Let us plead in Thy hearing.(7) And God said: Ask Abraham your father how a son pleads with his father,(8) and come plead with us. And Esdras said: As the Lord liveth, I will not cease pleading with Thee in behalf of the race of the Christians. Where are Thine ancient compassions, O Lord? Where is Thy long-suffering? And God said: As I have made night and day, I have made the righteous and the sinner; and he should have lived like the righteous. And the prophet said: Who made Adam the first-formed? And God said: My undefiled hands. And I put him in paradise to guard the food of the tree of life; and thereafter he became disobedient. and did this in transgression. And the prophet said: Was he not protected by an angel? and was not his life guarded by the cherubim to endless

ages? and how was he deceived who was guarded by angels? for Thou didst command all to be present, and to attend to what was said by Thee.(1) But if Thou hadst not given him Eve, the serpent would not have deceived her;(2) but whom Thou wilt Thou savest, and whom Thou wilt Thou destroyest.(3) And the prophet said: Let us come, my Lord, to a second judgment. And God said: I cast fire upon Sodom and Gomorrah. And the prophet said: Lord, Thou dealest with us according to our deserts. And God said: Your sins transcend my clemency. And the prophet said: Call to mind the Scriptures, my Father, who hast measured out Jerusalem, and set her up again. Have mercy, O Lord, upon sinners; have mercy upon Thine own creatures;(4) have pity upon Thy works. Then God remembered those whom He had made, and said to the prophet: How can I have mercy upon them? Vinegar and gall did they give me to drink,(5) and not even then did they repent. And the prophet said: Reveal Thy cherubim, and let us go together to judgment; and show me the day of judgment, what like it is. And God said: Thou hast been deceived, Esdras; for such is the day of judgment as that in which there is no rain upon the earth; for it is a merciful tribunal as compared with that day. And the prophet said: I will not cease to plead with Thee, unless I see the day of the consummation. And God said:(6) Number the stars and the sand of the sea; and if thou shalt be able to number this, thou art also able to plead with me. And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing(7) that comes to judge the world. For thy sake, my prophet, I have told thee the day; but the hour have I not told thee. And the prophet said: Lord, tell me also the years. And God said: If I see the righteousness of the world, that it has abounded, I will have patience with them; but if not, I will stretch forth my hand, and lay hold of the world by the four quarters, and bring them all together into the valley of Jehoshaphat,(8) and I will wipe out the race of men, so that the world shall be no more. And the prophet said: And how can Thy right hand be glorified? And God said: I shall be glorified by my angels. And the prophet said: Lord, if Thou hast resolved to do this, why didst Thou make man? Thou didst say to our father Abraham,(9) Multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is by the sea-shore;(10) and where is Thy promise? And God said: First will I make an earthquake for the fall of four-footed beasts and of men; and when you see that brother gives up brother to death, and that children shall rise up against their parents, and that a woman forsakes her own husband, and when nation shall rise up against nation in war, then will you know that the end is near.(11) For then neither brother pities brother, nor man wife, nor children parents, nor friends friends, nor a slave his master; for he who is the adversary of men shall come up from Tartarus, and shall show men many things. What shall I make of thee, Esdras? and wilt thou yet plead with me? And the prophet said: Lord, I shall not cease to plead with Thee. And God said: Number the flowers of the earth. If thou shalt be able to number them, thou art able also to plead with me. And the prophet said: Lord, I cannot number them. I wear human flesh; but I shall not cease to plead with Thee. I wish, Lord, to see also the under parts of Tartarus. And God said: Come down and see. And He gave me Michael, and Gabriel, and other thirty-four angels; and I went down eighty-five steps, and they brought me down five hundred steps, and I saw a fiery throne, and an old man sitting upon it; and his judgment was merciless. And I said to the angels: Who is this? and what is his sin? And they said to me: This is Herod, who for a time was a king, and ordered to put to death the children from two years old and under.(12) And I said: Woe to his soul! And again they took me down thirty steps, and I there saw boilings up of fire, and in them there was a multitude of sinners; and I heard their voice, but saw not their forms. And they took me

down lower many steps, which I could not measure. And I there saw old men, and fiery pivots turning in their ears. And I said: Who are these? and what is their sin? And they said to me: These are they who would not listen.(13) And they took me down again other five hundred steps, and I there saw the worm that sleeps not, and fire burning up the sinners. And they took me down to the lowest part of destruction, and I saw there the twelve plagues of the abyss. And they took me away to the south, and I saw there a man hanging by the eyelids; and the angels kept scourging him. And I asked: Who is this? and what is his sin? And Michael the commander said to me: This is one who lay with his mother; for having put into practice a small wish, he has been ordered to be hanged. And they took me away to the north, and I saw there a man bound with iron chains. And I asked: Who is this? And he said to me: This is he who said, I am the Son of God, that made stones bread, and water wine. And the prophet said: My lord, let me know what is his form, and I shall tell the race of men, that they may not believe in him. And he said to me: The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription, Antichrist. He has been exalted to heaven; he shall go down to Hades.(1) At one time he shall become a child; at another, an old man. And the prophet said: Lord, and how dost Thou permit him, and he deceives the race of men? And God said: Listen, my prophet. He becomes both child and old man, and no one believes him that he is my beloved Son. And after this a trumpet, and the tombs shall be opened, and the dead shall be raised incorruptible.(2) Then the adversary, hearing the dreadful threatening, shall be hidden in outer darkness. Then the heaven, and the earth, and the sea shall be destroyed. Then shall I burn the heaven eighty cubits, and the earth eight hundred cubits. And the prophet said: And how has the heaven sinned? And God said: Since(3) ... there is evil. And the prophet said: Lord, and the earth, how has it sinned? And God said: Since the adversary, having heard the dreadful threatening, shall be hidden, even on account of this will I melt the earth, and with it the opponent of the race of men. And the prophet said: Have mercy, Lord, upon the race of the Christians. And I saw a woman hanging, and four wild beasts sucking her breasts. And the angels said to me: She grudged to give her milk, but even threw her infants into the rivers. And I saw a dreadful darkness, and a night that had no stars nor moon; nor is there there young or old, nor brother with brother, nor mother with child, nor wife with husband. And I wept, and said: O Lord God, have mercy upon the sinners. And as I said this, there came a cloud and snatched me up, and carried me away again into the heavens. And I saw there many judgments; and I wept bitterly, and said: It is good for a man not to have come out of his mother's womb. And those who were in torment cried out, saying: Since thou hast come hither, O holy one of God, we have found a little remission. And the prophet said: Blessed are they that weep for their sins. And God said: Hear, O beloved Esdras. As a husbandman casts the seed of the corn into the ground, so also the man casts his seed into the parts of the woman. The first month it is all together; the second it increases in size; the third it gets hair; the fourth it gets nails; the fifth it is turned into milk;(4) and the sixth it is made ready, and receives life;(5) the seventh it is completely furnished; the ninth the barriers of the gate of the woman are opened; and it is born safe and sound into the earth. And the prophet said: Lord, it is good for man not to have been born. Woe to the human race then, when Thou shall come to judgment! And I said to the Lord: Lord, why hast Thou created man, and delivered him up to judgment? And God said, with a lofty proclamation: I will not by any means have mercy on those who transgress my covenant. And the prophet said Lord, where is Thy goodness? And God said: I

have prepared all things for man's sake, and man does not keep my commandments. And the prophet said: Lord, reveal to me the judgments and paradise. And the angels took me away towards the east, and I saw the tree of life. And I saw there Enoch, and Elias, and Moses, and Peter, and Paul, and Luke, and Matthias, and all the righteous, and the patriarchs. And I saw there the keeping of the air within bounds, and the blowing of the winds, and the storehouses of the ice, and the eternal judgments. And I saw there a man hanging by the skull. And they said to me: This man removed landmarks. And I saw there great judgments.(6) And I said to the Lord: O Lord God, and what man, then, who has been born has not sinned? And they took me lower down into Tartarus, and I saw all the sinners lamenting and weeping and mourning bitterly. And I also wept, seeing the race of men thus tormented. Then God says to me: Knowest thou, Esdras, the names of the angels at the end of the world? Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, Zebuleon. Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.(7) And the prophet said: And whence can you bring forth my soul? And the angels said: We can put it forth through the mouth. And the prophet said: Mouth to mouth have I spoken with God,(8) and it comes not forth thence. And the angels said: Let us bring it out through thy nostrils. And the prophet said: My nostrils have smelled the sweet savour of the glory of God. And the angels said: We can bring it out through thine eyes. And the prophet said: Mine eyes have seen the back parts of God.(9) And the angels said: We can bring it out through the crown of thy head.

And the prophet said: I walked about with Moses also on the mountain, and it comes not forth thence. And the angels said: We can put it forth through the points of thy nails. And the prophet said: My feet also have walked about on the altar. And the angels went away without having done anything, saying: Lord, we cannot get his soul. Then He says to His only begotten Son: Go down, my beloved Son, with a great host of angels, and take the soul of my beloved Esdras. For the Lord, having taken a great host of angels, says to the prophet: Give me the trust which I entrusted to thee; the crown has been prepared for thee.(1) And the prophet said: Lord, if Thou take my soul from me, who will be left to plead with Thee for the race of men And God said: As thou art mortal, and of the earth, do not plead with me. And the prophet said: I will not cease to plead. And God said: Give up just now the trust; the crown has been prepared for thee. Come and die, that thou mayst obtain it. Then the prophet began to say with tears: O Lord, what good have I done pleading with Thee, and I am going to fall down into the earth? Woe's me, woe's me, that I am going to be eaten up by worms! Weep, all ye saints and ye righteous, for me, who have pleaded much, and who am delivered up to death. Weep for me, all ye saints and ye righteous, because I have gone to the pit of Hades. And God said to him: Hear, Esdras, my beloved. I, who am immortal, endured a cross; I tasted vinegar and gall; I was laid in a tomb, and I raised up my chosen ones; I called Adam up out of Hades, that I might save(2) the race of men. Do not therefore be afraid of death: for that which is from me--that is to say, the soul--goes to heaven; and that which is from the earth--that is to say, the body--goes to the earth, from which it was taken.(3) And the prophet said: Woe's me! woe's me! what shall I set about? what shall I do? I know not. And then the blessed Esdras began to say: O eternal God, the Maker of the whole creation, who hast measured the heaven with a span, and who holdest the earth as a handful,(4) who ridest upon the cherubim, who didst take the prophet Elias to the heavens in a chariot of fire,(5) who givest food to all flesh, whom all things dread and tremble at from the face of Thy power,--listen to me, who have pleaded much, and give to all who transcribe this book, and have it, and remember my name, and honour

my memory, give them a blessing from heaven; and bless him(6) in all things, as Thou didst bless Joseph at last, and remember not his former wickedness in the day of his judgment. And as many as have not believed this book shall be burnt up like Sodom and Gomorrah. And there came to him a voice, saying: Esdras, my beloved, all things whatever thou hast asked will I give to each one. And immediately he gave up his precious soul with much honour, in the month of October, on the twenty-eighth. And they prepared him for burial with incense and psalms; and his precious and sacred body dispenses strength of soul and body perpetually to those who have recourse to him from a longing desire. To whom is due glory, strength, honour, and adoration,--to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages. Amen.

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