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THE EXTRA-CANONICAL
LIFE OF CHRIST



THE EXTRA- CANONICAL LIFE OF CHRIST

Being a Record of the Acts and Sayings of Jesus of Nazareth Drawn from Uninspired Sources :: ::

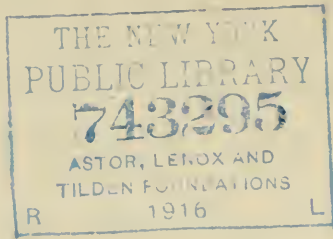
BY
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PREFACE

I MAKE no apology for bringing a work of this kind before the public, because it fills a gap in Jesus-Literature. The number of the lives of Jesus is legion, and each has its own peculiarity. One is written from a positive, another from a negative standpoint; one is constructive, another destructive; one is popular, another scientific. There are those who find the evangelical history in Buddhistic sources like R. Seydel (*das Evangelium von Jesu in seinem Verhältniss zur Buddha-Sage und Lehre*, Leipzig, 1882; *die Buddha-Legende und das Leben Jesu*, 1884; 2d ed. 1897), and N. Notowitsch (*die Lücke im Leben Jesu*, Stuttgart, 1894), and those who have treated the life of Jesus for socialistic-atheistic propaganda like D. Nieuwenhuis, G. Lommel, E. Wurm, F. Engels, *et. al.* (on which compare H. Köhler, *Sozialistische Irrlehren über die Entstehung des Christentums*, Leipzig, 1889). These writers do not concern us here, because, whatever

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their standpoint, the canonical gospels were their source. We also are not concerned with a work like that of E. Sayous, *Jésus-Christ d'après Mahomet* (Leipzig, 1880), because whatever we find in the Koran and Mohammedan writers is mainly derived from those acanonical records which form the basis of the first two parts of the following pages. Our aim is to present the life, work and sayings of Jesus as we find them in works which the church never recognized as her own, and which by way of contrast are called acanonical and apocryphal. Besides what we find in these works, whose authors in most cases certainly "meant to weave around the brows of Christ a garland of honor," we have also drawn from non-Christian material, as will be seen in the sequel.

From the introduction the reader will see how large the acanonical material is. For the sake of system we have arranged the whole into four parts. The first two, comprising the life of Christ, from his birth to the resurrection and ascension, are mainly based upon the so-called apocryphal gospels. The third part comprises miscellaneous records pertaining to Jesus, and contains also the newly discovered fragment of

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the gospel of Peter. The fourth part contains the "Sayings of Jesus," derived from lost gospels, patristic literature, the Talmud, and includes also the newly discovered *Logia*, edited by Grenfell and Hunt in 1897. The "Sayings" have been arranged according to a certain plan, which has also been adopted in section xii., entitled "Scattered Sayings." This part, which contains the largest number of "sayings," is so arranged, that "sayings" found in one and the same author, or in one and the same work, are put together.

The bibliography will not only prove a welcome help to the students of religious science, but will also show the importance of the records which are presented in this book. The author's only wish is: *tolle, lege.*

B. PICK.

ALBANY, N. Y., *November, 1902.*



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INTRODUCTION

INTRODUCTION

THE first two parts being mainly based upon the apocryphal gospels, it will be necessary to acquaint the reader with the New Testament apocrypha in general, but more especially with the apocryphal gospels. Under the term "apocrypha" we now understand such writings as were not received into the canon of the New Testament, so that "apocryphal" stands in opposition to "canonical." Like the canonical New Testament, the apocryphal comprises different classes of books: 1, *gospels*; 2, *acts*; 3, *epistles*; 4, *apocalypses*.

1. THE APOCRYPHAL GOSPELS

There can be no doubt, that at the time when in all probability the canonical gospels were composed, there was in existence an enormous mass of contemporary evidence by which their statements could have been corroborated, or if need had been, corrected. There were many and

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independent sources of the Christian tradition, for the career of Jesus was not "done in a corner," but in the face of the world, and the witnesses to the facts were accordingly many. "Every believer who had seen Him minister or heard Him discourse had his testimony to bear of what he had heard Him say or seen Him do. Every such rill of personal reminiscences must have trickled into the great reservoir of the mind of the Church and counted for what it was worth in the gradual formation of a complete body of historical teaching." But very speedily much of this corroborating testimony was corrupted into legend more or less fanciful, and thus became untrustworthy for historical purposes. The representatives or the survivals of that mass of cotemporary testimony are the apocryphal writings—partly extant, partly known from fragments or quotations—which are nevertheless "of great value and interest as confirming the substance of the gospels, and also as showing by contrast what the Evangelical narrative would in all probability have been if it had been left to human annalists, unassisted by the Spirit of God." (Wordsworth, *The Four Gospels*, Luke ii, 28.)

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The first comprehensive collection of New Testament Apocrypha was published by J. A. Fabricius in his *Codex Apocryphus Novi Testamenti*; Hamburg, 1703, 2 vols.; 2d ed. 1719, and enlarged by a third vol. 1743. Of a more critical cast is the *Codex apocryphus Novi Test., opera et studio*—J. C. Thilo, vol. I., Lipsiae 1832, (incomplete). By far the best is Tischendorf's *Evangelia Apocrypha*, Lipsiae, 1853; 2d ed. 1876; *Acta Apostol. Apocrypha*, 1851; 2d ed. by Lipsius and Bonnet, 1891; *Apocalypsis Apocrypha*, 1866.—The most recent contribution to the apocryphal gospels is contained in Zahn's *History of the New Test. Canon*, vol. II. p. 621-797 (1892).

The apocryphal gospels were translated besides into German and French, also into English by B. H. Cowper (*The Apocryphal Gospels, translated*, London 1867), and Alex. Walker (in Roberts & Donaldson's "Ante-Nicene Library," vol. XVI., Edinb. 1870). Of these we have made use. We must also mention W. Wright, *Contributions to the Apocr. Literature of the New Test. from Syrian MSS. in the British Museum*, London 1865; Tischendorf, *De Evang. apocr. origine et usu*, Leipzig, 1851; R. Hofmann: *das*

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Leben Jesu nach den Apokryphen, ibid. 1851; G. Brunet, *Les évangiles apocryphes*, Paris, 1863; M. Nicolas, *Études sur les évangiles apocryphes*, Paris, 1866; Variot, *Les évangiles apocryphes*, Paris, 1878; Lipsius, *die Pilatus-Acten*, Kiel, 1871; 2d ed. 1886; *die edessenische Abgar-Sage*, 1880.

The apocryphal gospels are very numerous, some of them only known by name, others in fragments, and date from the second and later centuries. They are partly heretical (Gnostic and Ebionite) perversions or mutilations of the real history, partly innocent compositions of fancy, or religious novels intended to link together the disconnected periods of Christ's biography, to satisfy the curiosity concerning his relations, his childhood, and his last days, and to promote the glorification of the Virgin Mary. As far as the texts of these gospels are extant, we divide them into three classes: 1, *gospels of the Infancy*; 2, *gospels of the Childhood*; 3, *gospels of the Passion and Resurrection*.

To the FIRST class belong:

1. *The Protevangelium of James*. In twenty-five chapters. It comprises the time from the annunciation of the birth to Mary to the mas-

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sacre of the innocents. It is very old and belongs perhaps to the second century. It is extant in Greek and Latin.

2. *The Gospel of Pseudo-Matthew*. In forty-two chapters. Its original was Latin, and it was already known to Jerome. It treats of the birth of Mary and the boyhood of Jesus.

3. *The Gospel of the Nativity of Mary*. This gives in ten chapters the history of Mary to the birth of Jesus. Extant in Latin.

4. *The History of Joseph the Carpenter*. In thirty-two chapters. It probably belongs to the fourth century. Extant in Arabic and Latin.

To the SECOND class belong:

5. *The Gospel of Thomas*. It comprises in nineteen chapters the time from the fifth to the twelfth year of Jesus. It is extant in Greek and Latin, and is also very old.

6. *The Arabic Gospel of the Infancy*. This speaks in fifty-five chapters of the time of Jesus from his birth to his sitting in the temple among the rabbis. Extant in Arabic and Latin.

To the THIRD class belongs:

7. *The Gospel of Nicodemus*, comprising

a. The Acts of Pilate (*Gesta* or *Acta Pilati*), chaps. i-xv;

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b. The Descent of Jesus into the World Below (*Descensus Christi ad Inferos*), chs. xvi-xxviii. In connection with the latter many codices contain besides:

c. A Letter of Pilate (*Epistola Pilati*).

d. Report of Pilate to Emperor Tiberius of Christ's Passion (*Anaphora Pilati*).

e. The Giving up of Pilate (*Paradosis Pilati*).

f. The Death of Pilate (*Mors Pilati*).

g. The Narrative of Joseph of Arimathaea (*Narratio Josephi Arimathiensis*).

h. The Avenging of the Savior (*Vindicta Salvatoris*).

“These apocryphal productions,” says Schaff, “have no historical, but considerable apologetic value; for they furnish by their contrast with the genuine Gospels a very strong negative testimony to the historical truthfulness of the Evangelists, as a shadow presupposes the light, a counterfeit the real coin, and a caricature the original picture. They have contributed largely to mediæval art, and to the traditional Mariology and Mariolatry of the Greek and Roman churches, and have supplied Mohammed with his scanty knowledge of Jesus and Mary.”

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But these *Evangelia apocrypha* mentioned above only form the smallest part of apocryphal gospels which were once current. Of most of these we have only small fragments; of some we only know the names, of others not even these. Following the order of Fabricius, l. c. I. p. 355ff. we mention the following, adding to some such literature as will be of interest to the student:

1. The "*Gospel according to the Egyptians*" mentioned by Clemens. Alex. *Strom.* III, 452, 465; Origen *in Luc. II*; Jerome, *Praef. in Comm. in Matt.*; Epiphan. *Haeres*, lxii, 2. For the literature see:

Emmerich, *De Evang. sec. Elraeos, Aegypt. atque Justini mart.* Argentor. 1807.

Harnack, *Altchristliche Litteraturgeschichte* I, 12 seq. (1889).

Resch, *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben*, 1888, p. 232 seq.

Schneckenburger, *Ueber das Evang. der Aegypter*, Ber. 1834.

Zahn, *Geschichte des neutest Kanons* II, 2 (1892), p. 628 seq.

2. *The Everlasting Gospel* published in the 13th century (A. D. 1254), probably written by

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the Franciscan Gerhardus. The idea of a new "everlasting gospel" was one of the peculiar notions of Joachim of Floris (died 1202) who attacked the corruptions of the church and predicted an approaching renovation. It was condemned by Pope Alexander IV., in 1255. See Renan, *Jo. de Flore et l'évangile éternel* in "Revue de Deux Mondes" 1866, p. 94-142; almost verbatim repeated in the "Nouv. études d'hist. rel." p. 217ff. (1884).

Rousselot, *Hist. de l'ev. éternel*, Paris, 1861; republished under the new title: *Étude de l'hist. religieuse*, 1867.

Denifle, *the Evangelium aeternum and the commission at Anagni* in *Archiv fuer Litteratur u. Kirchengeschichte des Mittelalters I*, 49-141 (1885).

Tocco, *L'evang. eterno* in *Archivio stor. ital.* 1886, Ser. IV, Tom. 17, 243-261.

Deutsch art. *Joachim von Flore* in *Realencyklopädie* ed. Hauck, 3d ed. vol. IX (1901) p. 227 seq.

3. *The Gospel of Andrew*.—Gelasius in "Decreto de libris apocryphis" mentions it among the books to be condemned.

4. *The Gospel of Apelles*, mentioned by

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Jerome l. c. Perhaps this is only a mutilated gospel like that of Marcion. Comp. Harnack, *de Apellis gnosi monarchia*, 1874, p. 75.

5. The *Gospel of the Twelve Apostles*, mentioned by Origen in the first homily on Luke. Jerome identifies it with the "Gospel according to the Hebrews" and the "Gospel of the Nazarenes."

6. The *Gospel of Barnabas*, mentioned by Gelasius l. c. According to Casaubon. exerc. 15, contra Baron. 12, p. 343, the gospel of Matthew was translated by Barnabas from the Hebrew into the Greek; comp. Fabricius l. c. I, p. 341; III, pp. 373, 528.

7. The *Gospel of Bartholomew* mentioned by Gelasius, l. c. On the tradition that Bartholomew brought the Hebrew Gospel of Matthew to India, where Pantaenus is said to have discovered it, see Fabricius, l. c. I, p. 341.

8. The *Gospel of Basilides*, mentioned by Origen, Ambrose, Jerome, Eusebius; comp. Zahn, I. p. 770.

9. The *Gospel of Cerinthus*, mentioned in Epiphanius *Haeres.* li, 7.

10. The *Gospel of the Ebionites*. Fragments of this gospel which the Ebionites called the

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Evangelium Hebraicum are found in Epiphanius *Haeres.* xxx, 13. 16. 21.

That it is not identical with the *Evangelium Nazaraeorum*, comp. Fabricius, l. c. I, p. 367; II, p. 532; Zahn, l. c. II, 724 seq.

11. The *Gospel of Eve* mentioned in Epiphanius *Haeres.* xxvi, 2. 3. 5.

12. The *Gospel according to the Hebrews*, very often mentioned and quoted. For the literature compare:

Credner, *Beiträge zur Einleitung in die biblischen Schriften*, I (1832), p. 379 seq.

Delitzsch, *Zeitschrift fuer luth. Theologie* 1850 p. 456ff.

Delitzsch, *Neue Untersuchungen über die Entstehung der Kan. Evv.* I (1853), p. 17 seq.

Emmerich, see under "Gospel according to the Egyptians."

Frank, *Studien und Kritiken*, 1848, 369ff.

Gla, *Original-sprache des Matthäus*, 1887.

Handmann, *das Hebräerevangelium* (Texte u. Unters. v, 3). 1888.

Harnack, l. c. p. 280ff.

Hilgenfeld, *Zeitschrift fuer wissensch. Theologie*, 1863, 345 seq.; 1884, p. 188 seq.

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Hilgenfeld, *Einleitung in das Neue Test.* (1875), p. 463 seq.

Hilgenfeld, *Novum Test. extra Canonem receptum*, IV (1884), p. 5 seq.

Keim, *Geschichte Jesu von Nazara*, I (1867), p. 29ff.

Nestle, *Supplementum Novi Test.*, 1896 p. 76 seq.

Nicholson, *The gospel according to the Hebrews*, London, 1879.

Nösgen, *Zeitschrift fuer kirchl. Wissenschaft u. Kirchl. Leben*, 1889, p. 499 seq. 561 seq.

Resch, *Agrapha* (Texte u. Unters. v, 4. 1889), 40 seq.

Schwegler, *Nachapost-Zeitalter* I (1846), 197ff.

Weizsäcker, *Untersuch. über die evang. Geschichte* (1864), 223ff. Zahn, l. c. II, 642ff.

13. The *Gospel of James the Elder*, said to have been found in 1595 in Spain, whose apostle James was; condemned by Innocent XI. in 1682.

14. The *Gospel of Judas Iscariot*, mentioned in Irenaeus *adv. Haeres.* I, 35.

15. The *Gospel of Leucius*.

16. The false "Gospels" published by Lucianus.

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17. The *Gospels of the Manichaeans*, of which four are mentioned:

a. *The Gospel of Thomas*, on which see Harnack, l. c. I, 15ff; and Zahn, l. c. II, p. 768ff. This gospel is different from that which is mentioned above under 5.

b. *The Living Gospel*, mentioned in Photius *contra Manich.* lib. I.; Epiphan. *Haeres.* lxvi, 2; Cyrill. Hieros. *catech.* 6.

c. *The Gospel of Philip*, comp. Zahn, l. c. II, 761ff.

d. *The Gospel of Abdas.*

18. *The Gospel of Marcion*, edited by A. Hahn, *Das Evangelium Marcion's in seiner ursprünglichen Gestalt* (Königsberg, 1823), and reprinted by Thilo, l. c. p. 401 seq.—Compare:

Becker, *Examen critique de l'évangile de Marcion*, Strasburg, 1837.

Ritschl, *das Evangelium Marcion's und das Evang. des Lukas*, Tübingen, 1846.

Simond, *L'évangile de Marcion comparé à celui de Luc.* Toulouse, 1850.

Volkmar, *das Evangelium Marcion's*, Leipsic, 1852.

Heim, *Marcion, sa doctrine et son évangile*, Strasb. 1862.

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Harting, *De Marcione lucani evang. ut fertur adulteratore*, Utrecht, 1849.

Sanday, *The Gospels in the Second Century*, London, 1876.

Zahn, l. c. II. p. 449.

19. The *Gospel of Matthias*, mentioned by Origen, Homil. I in Lucam, Eusebius, *Hist. Eccles.* iii, 25; Jerome, *Praef. in Comment. in Matthaeum*.

20. The *Gospel of Perfection*, used by the Basilidians and other gnostics, mentioned Euphrasianus *Haeres.* xxvi, 2.

21. The *Gospel of Peter*, mentioned by Origen in *Matth.* viii, 17 (tom. xi, p. 223); Eusebius *Hist. Eccles.* iii, 3, 25; vi, 12; Jerome, *catal. script. eccl. de Petro* and *de Serapione*. It was used toward the end of the second century in the congregation at Rhossus in Cilicia, where Serapion, bishop of Antioch (since 191) found it, and after examining its heretical character, wrote a writing concerning it to the congregation at Rhossus. A few fragments of this writing are preserved by Eusebius *Hist. Eccles.* vi, 12. A fragment of this Gospel of Peter was discovered by the French Archaeological Mission, Cairo, in a grave (supposed to be a monk's)

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in an ancient cemetery at Akhmîm (Panopolis), in Upper Egypt, in 1886. It was published in 1892 under the care of M. Bouriant in vol. ix., fasc. i, of the *Memoirs of the French Archaeological Mission at Cairo*. The interest in this new find may be seen from the following editions besides that of Bouriant: Baljon (Utrecht, 1896); Funk in *Theol. Quartalschrift* 1893, 278ff.; von Gebhardt (Leipsic, 1893); Harnack (*Texte and Untersuch.* ix, 2, 1893); Kunze, *das Petrus-Evangelium*, 1893; Lods (facsimile of the MS. with introduction Paris, 1893); Robinson and James (London, 1892); von Schubert, *die Komposition des Pseudo—Petrinischen Evangelien—Fragments*, Berlin, 1893; Zahn, *das Evangelium des Petrus*, 1893. Besides see also: Baljon in *Theolog. Studiën*, 1894, 1ff.; Harnack, *Altchristl. Litteraturgeschichte* I, 10ff.; *Theolog. Litteraturzeitung*, 1894, 9ff.; Hilgenfeld, *Zeitschrift fuer wissenschaft. Theologie*, 1893, 220ff.; Koch, *Kirchliche Monatsschrift*, 1896, 311ff.; Meunier, *L'evangile selon S. Pierre*, Paris, 1893; Robinson, *The New World*, 1894, 690ff.; Sabatier, *L'Evangile de S. Pierre*, Paris, 1893; von Soden, *Zeitschrift fuer Theologie und Kirche*, 1893, 52ff.; Stan-

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ton, *Journal of Theol. Studies*, 1900, 5 (Oct.), p. 1ff.; Völter, *Petrus-Evangelium oder Aegypterevangelium?* 1893; Zahn, *Geschichte des neutest. Kanons*, II, 810ff. The English of Peter's Gospel is found in Part III of this work.

22. *The Gospel of the Simonites.*

23. *The Gospel according to the Syrians*, mentioned by Eusebius *Hist. Eccles.* iv, 22.

24. *The Gospel of Tatian*, also called the *Diatessaron*. See, *Tatiani, Diatessaron, anti-quissimum N. T. evangeliorum in unum digestorum specimen*, by Semisch, Breslau, 1856; Zahn, *Tatian's Diatessaron*, 1881.

25. *The Gospel of Thaddaeus* mentioned by Gelasius in *Decret.*

26. *The Gospel of Valentinus* mentioned by Tertullian *de praescript haeret*, c. 49; comp. Zahn, *Gesch. des neutest. Kanons* II, p. 748.

27. *The Gospel of John* preserved in the archives of the Templars at Paris; comp. Thilo, l. c. p. 817 seq.—This work was first noticed (in 1828) by the Danish bishop Muentzer, as well as by Abbé Grégoire, ex-bishop of Blois. It is a vellum manuscript in large 4to, said by persons skilled in palaeography to have been executed in the 13th or 14th century, and to have been

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copied from a Mount Athos MS. of the 12th. The writing is in gold letters. It is divided into nineteen sections, which are called *gospels*, and is on this account supposed to have been designed for liturgical use. The twentieth and twenty-first chapters are omitted, but there are many interpolations.

Whether we have exhausted the list of apocryphal gospels, or not, we know not. Fabricius mentions fifty, but there can be no doubt that after a very careful examination this number can be reduced, since different names are sometimes given for one and the same writing. But whatever the number, the question arises: what was the motive for these compositions. We may say it was twofold. In the first place it was the pious wish of too curious Christians to know something more of those events in the life of Christ, of which the New Testament writings say little or nothing at all. To satisfy this desire, authors put together what tradition offered and supplemented the gaps by their own inventions. Thus the author of the Gospel of Pseudo-Matthew states as motive for his undertaking: "*amor ergo Christi est, cui satisfacimus*" (i. e. "it is the love of Christ there-

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fore, which we fulfil"); as the author of the legend of Paul and Thecla declared to have composed his fiction "out of love to Paul" (*id se amore Pauli fecisse*). In order to give the composition authority, the author inscribed his book with the name of some apostle or disciple, thus vindicating for it a high antiquity. In the second place these compositions emanated from dogmatic, mostly heretic motives, to give some historical support for the religious views of the authors. On this account the heretical gnostics were especially fruitful in apocryphal productions (comp. Epiphanius *Haeres.* xxvi, 8, 12), but other heretics of the oldest church contributed their share also. This will in part explain the great uncertainty of most apocryphal texts, which exist not only in different recensions but according to necessity were manifoldly interpolated and mutilated.

But whatever the motive of the author may have been, whatever value we may attach to these quasi-Gospels, certain it is that they throw here and there side-lights on this or that passage of the Gospels, and furnish a class of evidence to the Gospels, considered as narrations of historical facts, such as is obtainable in no other way.

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“Partly they *presuppose* the truth of the separate facts, because they use them as *points d’appui* (so to speak) around which to arrange their webs of prismatic fiction; partly, strange as the remark may appear, they *imply* that the facts of our Savior’s Life had already been narrated, because they make no attempt to narrate them, but undertake separate departments and incidents of the Ministry of Christ for their own treatment.” (*Church Quarterly Review*, 1881, p. 113.)

2. APOCRYPHAL ACTS

The numerous Apocryphal *Acts*, *Epistles* and *Apocalypses* were prompted by the same motives of curiosity and dogmatic interest as the apocryphal *Gospels*, and have a similar apologetic, though very little historical, value. The heretical character is, however, more strongly marked. The best edition of Apocryphal acts is the 2d ed. of Tischendorf’s *Acta Apostolorum Apocrypha denuo ed.* Lipsius et Bonnet, 1891, with which must be compared *Die apokryphen Apostelgeschichten und Apostellegenden* by Lipsius, 1883-1890, 4 vols.

1. *Acts of Peter and Paul*, made use of in the 15th century by Lascaris (1490) to prove

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the abode of Paul in Messina, and by Abela in the 17th century (1647) to prove that Paul was shipwrecked by the Sicilian isle of Melita. The Acts are of Ebionite origin.

2. *Acts of Paul and Thecla*, mentioned already by Tertullian and ascribed to an Asiatic presbyter. In Syriac the acts were published by Wright *Apocryphal Acts of the Apostles*, London, 1871. See also Pick, art. in McClintock and Strong's Cyclop. s. v. *Thecla and Paul, Acts of*.

3. *Acts of Barnabas*, composed according to Lipsius between 480-90.

4. *Acts of Philip*, made use of at an early period already, and mentioned by Gelasius. See also Lipsius in *Jahrbücher für protest. Theologie*, 1891, pp. 459-73.

5. *Acts of Philip in Hellas*, later than the preceding. The Syriac is published by Wright, l. c.

6. *Acts of Andrew*, mentioned already at a very early date as used among the Manichaeans and other heretics.

7. *Acts of Andrew and Matthias* mentioned as being used by the Gnostics, Manichaeans, and other heretics. Epiphanius the monk, who lived

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in the tenth century, gives extracts from these Acts. Jacob Grimm published in 1840 an old Anglo-Saxon poem, entitled Andrew and Helene, the argument of which in great part coincides with that of the Acts of Andrew and Matthias. A Syriac translation of the Acts is found in Wright, l. c. p. 93ff.

8. *Acts and Martyrdom of Matthew*. These seem to be a continuation of the former and were the source for most traditions concerning Matthew, at least for Nicephorus's *Hist. Eccl.* ii, 41. The Greek text was first edited by Tischendorf.

9. *Acts of Thomas*. These belong to a very early time and like the Acts of Andrew were used by the heretics. Syriac by Wright, l. c.

10. *Consummation of Thomas*. This is no doubt closely connected with the former. First published by Tischendorf from a MS. belonging to the xi. century. Syriac by Wright, l. c.

11. *Martyrdom of Bartholomew*, edited by Tischendorf from a xiiiith century MS. Comp. also Lemm in *Mélanges Asiatiques*, etc., Petersburg, 1890, tom. I, pp. 103-105.

12. *Acts of Thaddaeus* (Syriac *Addaeus*). The mission of Thaddaeus to King Abgar of Edessa, the correspondence between Christ and

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Abgar, etc. is a very old tradition. The Acts were edited by Tischendorf after a Paris codex of the eleventh century, and are based on the so-called *Doctrine of Addai*. See Pick, art. in McClintock and Strong, s. v. *Addaei Doctrina* (vol. xi p. 41.)

13. *Acts of John*, mentioned already very early and used by certain Gnostics and Manichaeans. Photius and Innocent I, ascribe the authority to Leucius. Tischendorf published two fragments; new fragments were edited by Zahn, *Acta Joannis*, 1880.

For other *Acts*, mostly fragments, see Lipsius-Bonnet.

3. APOCRYPHAL EPISTLES

Mention has already been made of the correspondence between Christ and Abgar. Tradition knows also of other writings of Christ, which are given by Fabricius *Cod. Apocr. Novi Test.* I, pp. 303-324; III, pp. 439, 511 seq. Tradition also mentions *epistles of Mary*, *epistles of Peter to James*, a *third Epistle of Paul to the Corinthians*, the correspondence between *Paul and Seneca* (six letters by Paul and eight by Seneca), mentioned by Jerome and Augus-

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tine. See Zahn, *Gesch. des neutest. Kanons*, II, p. 612 seq.

4. APOCRYPHAL APOCALYPSES

Altho the names of apocryphal apocalypses are numerous, of a few only the text or fragments are extant. Tischendorf published in 1866 *Apocalypses apocryphae*.

1. The *Apocalypse of John*, which is different from the canonical book known under the same name. Before Tischendorf three MSS. of the apocryphal apocalypses of John were known, which were published by Birch (*Auctarium* 1804). Tischendorf discovered five other MSS., which essentially differ from each other. On the basis of these MSS. he published his text, l. c. 70-94. For another apocalypse of John, said to have been found in Spain in 1595, and translated into Spanish by Caecilius (a disciple of the older James), see Fabricius, I, p. 961 seq.

2. The *Apocalypse of Peter*, mentioned already in the Muratorian Canon, and by Eusebius, Jerome, *et al.*, has recently been discovered in part, together with the Gospel of Peter. See Dietrich, *Beiträge zur Erklärung der neu-entdeckten Petrus—Apokalypse*, Leipzig, 1893; Harnack, *die Petrusapokalypse in der alten*

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abendländischen Kirche, 1895; Robinson and James, *The Gospel according to Peter and the Revelation of Peter*, 1892; Baljon, *De Openbaring v. Petrus* (Theol. Studiën, 1894, 35ff.).

There is another and later apocalypse of Peter in Arabic, of which MSS. exist in Rome and Oxford. The book is said to have been written by Clement, to whom Peter had communicated the secrets revealed to him. The writer himself calls the book *Librum Perfectionis* or *Librum Completum*.

3. The *Apocalypse of Paul* (ἀναβάτικον Παύλου) is based on the report of his rapture into Paradise, 2 Cor. xii, 2-4. A Syriac text with an English translation was published by Cowper, London, 1866. A Greek text with a reprint of Cowper's English translation was published by Tischendorf, l. c. pp. 34-69.—For another *Apocalypse of Paul*, see Fabricius, I, p. 943 seq.

4. The *Revelation of Bartholomew* is extant in fragments in a Coptic text preserved at Paris, which Dulaurier edited with a French translation, Paris, 1835; the latter is reprinted by Tischendorf, l. c. p. xxiv seq., where p. xxvii fragments of an *Apocalypse of Mary* from very recent codices are also given.

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5. An *Apocalypse of Thomas* is mentioned by Gelasius, who also mentions

6. An *Apocalypse of Stephen*. Sixtus Senensis *Bibl. Sacr.* lib. 2, p. 142, also mentions an apocalypse of Stephen and refers to Serapion *adv. Manich.* who stated that this apocalypse was highly esteemed among the Manichaeans. But Fabricius (I, p. 966) states that he nowhere found such a reference in Serapion.

Apocryphal Acts and Revelations have been translated into English by Alex. Walker (in Roberts & Donaldson's "Ante-Nicene Library," 1870). Other translations have already been mentioned.

From the above it will be seen that the introduction, (in preparing which we perused the art. of R. Hoffmann in Herzog's R. E. 3d ed. vol. I (1896) s. v. *Apokryphen des Neuen Test.*) only treats of the New Test. Apocrypha, and not of the "Sayings of Jesus." A special introduction to these will be found at the beginning of Part IV.

PART I

COMPRISING NARRATIVES REFERRING
TO THE LIFE OF MARY, AND THE BIRTH,
CHILDHOOD, AND BOYHOOD OF JESUS

SECTION I

THE PARENTS, BIRTH, CHILDHOOD OF MARY—
WHEN THREE YEARS OLD, SHE IS BROUGHT TO
THE TEMPLE, WHERE SHE IS MINISTERED TO
BY ANGELS TILL SHE IS FOURTEEN YEARS OF
AGE AND GIVEN TO JOSEPH

(Gospel of the Nativity of Mary, chs. 1-8; Hist. of the
Nativity of Mary, chs. 1-8; Protevang., chs. 1-10.)

MARY was a daughter of Joachim and Anna, both of Davidic descent. The former lived at Nazareth; the latter passed her early years at Bethlehem. They lived piously in the sight of God, and faultlessly before man, dividing their substance into three portions, one of which they devoted to the service of the Temple, another to the poor, and the third to their own wants. So twenty years of their lives passed silently away. But at the end of this period Joachim went to Jerusalem with some others of his tribe to make his usual offering at the Feast of the Dedication. It chanced that Issachar (or Reuben, according to another reading,) was high priest.

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He scorned Joachim, and drove him roughly away, asking how he dared to present himself in company with those who had children, while he had none; and he refused to accept his offerings until he should have begotten a child, for the Scripture said: "Cursed is every one who does not beget a child in Israel."¹ Joachim was ashamed before his friends and neighbors, and retired into the wilderness and fixed his tent there, and fasted forty days and forty nights. At the end of this period an angel appeared to him, and told him that his wife should conceive and bring forth a daughter, and he should call her name Mary. Anna meantime was much distressed at her husband's absence, and being reproached by her maid Judith with her barrenness, she was overcome with grief of spirit. In her sadness she went into the garden to walk, dressed in her wedding dress. She there sat down under a laurel-tree, and looked up and spied among the branches a sparrow's nest, and she bemoaned herself as more miserable than the very birds, for they were fruitful and she was barren; and she prayed that she might have a child, even as Sarai was blessed with Isaac. At

¹ There is no such passage in the Old Testament.

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this moment two angels appeared to her, and promised her that she should have a child² who should be spoken of in all the world. Joachim returned joyfully to his home, and when the time was accomplished Anna brought forth a daughter, and they called her name Mary.³

When the child was three years old, the parents brought her to the Temple, to dedicate her to the Lord.⁴ There were fifteen steps up to the Temple, and, when her parents were changing their dress, she walked up them without help; and the high-priest placed her upon the third step of the altar, and she danced with her feet, and all the house of Israel loved her. Then Mary remained at the Temple until she was fourteen years old,⁵ ministered to by the angels,⁶ and advancing in perfection as in years. At this time the high-priest commanded all the virgins that were in the Temple to return

² The festival of Mary's conception is celebrated on the 8th of December.

³ The nativity of Mary is commemorated on the 8th of September.

⁴ Mary's presentation in the Temple is celebrated on the 21st of November.

⁵ According to the Protevang.: twelve years.

⁶ Even the Koran, *Sura III*, 37, knows of this heavenly ministrations.

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to their homes and to be married. But Mary refused, for she said that she had vowed virginity to the Lord. Thus the high-priest was brought into a perplexity, and he had recourse to God to inquire what he should do. Then a voice from the ark answered him;⁷ and they gathered together all the widowers in Israel,⁸ and desired them to bring each his rod. Among them came Joseph and brought his rod, but he shunned to present it, because he was an old man and had children.⁹ Therefore the other rods were presented and no sign occurred. Then it was found that Joseph had not presented his rod; and behold, as soon as he had presented it, a dove came forth from the rod and flew upon the head of Joseph.¹⁰ So Joseph, in spite of his

⁷ According to the Protevangel.: an angel spake unto him.

⁸ According to the Gospel of the Nativity of Mary: all the marriageable men of the house of David.

⁹ According to the *Hist. of Joseph*, ch. 2, Joseph had four sons: Judas, Justus, James, Simon, and two daughters: Assia and Lydia. Three of the sons (excepting Justus) are also mentioned in Mark vi, 3, but none of the daughters. According to Nicephorus (*Hist. eccles.* II, 3), the name of Joseph's first wife was Salome, who was related to the family of John the Baptist.

¹⁰ According to the Gospel of the Nativity of Mary: a dove came from heaven and pitched on the rod.

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reluctance, was compelled to betroth himself to Mary, and he returned to Bethlehem to make preparations for his marriage,¹¹ while Mary went back to her parents' house in Galilee.¹²

¹¹ According to the Protevang.: he betook himself to his occupation of building houses.

¹² Her espousals the church commemorates January 23.

SECTION II

THE ANNUNCIATION TO MARY — MARY VISITS
ELIZABETH — JOSEPH RETURNS TO HIS HOME
— THE JOURNEY TO BETHLEHEM — BIRTH OF
JESUS IN THE CAVE BEFORE BETHLEHEM

(Hist. of the Nativity of Mary, chs. 9-13; Gospel of the Nativity of Mary, chs. 9, 10; Protevang., chs. 11-20; Hist. of Joseph, chs. 5-7; Arabic Gospel of the Infancy, chs. 2, 3.)

THEN it chanced that the priests needed a new veil for the Temple, and seven virgins cast lots to make different parts of it; and the lot to spin the true purple fell to Mary. As she went out with a pitcher to draw water, she heard a voice saying to her, "Hail, thou that art highly favored, the Lord is with thee. Blessed art thou among women!" And she looked round with trembling to see whence the voice came; and she laid down the pitcher and went into the house; and took the purple and sat down to work at it. But behold the angel

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Gabriel stood by her and filled the chamber¹ with prodigious light, and said, "Fear not, Mary, thou a virgin shalt conceive without sin, and shalt bring forth a son, and he shall be called the son of the Most High; 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." When Mary had finished the purple, she took it to the high-priest; and having received his blessing, went to visit her cousin Elizabeth, and returned back again. Then Joseph returned to his home from building houses to marry the virgin to whom he was betrothed, and finding her with child, he was resolved to put her away privately; but being warned in a dream, he relinquished his purpose and took her to his house. Then came Annas the scribe to visit Joseph, and he went back and told the priest that Joseph had committed a great crime, for he had privately married the virgin whom he had received out of the Temple, and had not made it known to the children of Israel. So the priest sent his servants, and they found that she was with child; and he called them to him, and

¹ The Annunciation is commemorated March 25.

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Joseph denied that the child was his, and the priest made Joseph drink the bitter water of trial,² and sent him to a mountainous place to see what would follow. But Joseph returned in perfect health, so the priest sent them away to their home.

Then after three months Joseph put Mary on an ass to go to Bethlehem to be taxed; and as they were going, Mary besought him to take her down, and Joseph took her down and carried her into a cave, and, leaving her there with his sons, he went to seek a midwife. As he went he looked up, and he saw the clouds astonished and all creatures amazed. The fowls stopped in their flight; the working people sat at their food, but did not eat; the sheep stood still; the shepherds' lifted hands became fixed; the kids were touching the water with their mouths, but did not drink. A midwife came down from the mountains, and Joseph took her with him to the cave, and a bright cloud overshadowed the cloud, and the cloud became a great light, and when the bright light faded there appeared an infant at the breast of Mary. Then the midwife went out and told Salome that a virgin had brought

² Comp. Numb. v, 18.

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forth, and Salome would not believe; and they came back again into the cave, and Salome received satisfaction, but her hand withered away, nor was it restored until, by the command of an angel, she touched the child, whereupon she was straightway cured. Shepherds also came; 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. 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.

SECTION III

CIRCUMCISION OF CHRIST—PRESENTATION IN THE TEMPLE—VISIT OF THE MAGI—MASSACRE OF THE INNOCENTS.

(Hist. of the Nativity of Mary, chs. 14-17; Arabic Gospel of the Infancy, chs. 5-8; Protevang., chs. 21-24.)

ON the third day after the birth, Mary left the cave, and entered a stable, placed the child in a manger, and the ox and ass adored him. Having spent three days in that place, Joseph and Mary entered Bethlehem in the sixth day, where they circumcised the child on the eighth day, and called his name Jesus. On the fortieth day after the nativity, the virgin presented herself with her babe for their purification¹ in the Temple at Jerusalem, and offered the sacrifice according to the command of Moses. There was in the Temple a just and devout Israelite, called Simeon, 113 years old. He had received divine intimation that his death would not take

¹The purification of Mary is commemorated February 2.

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place till he had seen the Messiah. And, having seen the child, he made haste and adored Him. And after this he took Him up into his cloak, 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.² With Simeon there was also in the Temple the prophetess Anna, the daughter of Phanuel, of the tribe of Asher, aged 84 years. She likewise adored the child and said: in Him is the redemption of the world.

After two days were past, Magi³ came from the east to Jerusalem as Zoroaster had predicted,

² According to Nicephorus (I, 12) Simeon once read the Scriptures and stumbled at the verse, "Behold, a virgin shall conceive, and bear a son." (Isa. vii. 14.) He then received the intimation that he should not die till he had seen it fulfilled.

³ From the triple gifts, the number of the Magi is generally given as three. The Venerable Bede (Works, III, 649) even gives us their names, their country, and their personal appearance. Melchior was an old man with white hair and long beard; Caspar, a ruddy and beardless youth; Balthasar, swarthy and in the prime of life. The skulls of these three kings, each circled

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bringing large gifts. And they made strict inquiry of the Jews, saying: where is the King who has been born to us? for we have seen His star in the east, and have come to worship Him. When Herod heard this, he was alarmed and inquired where Christ should be born according to the prophets. And he was told: at Bethlehem. Herod then called the Magi and inquired what sign they did see of the King that is born. And they said: we have seen a very great star shining among the stars and dazzling them, so that the stars were not seen. And thus we know that a King was born to Israel and came to worship Him. Then sending them to Bethlehem, Herod said: go and ask diligently about the child, and when you have found Him, report it to me, that I too may come and worship Him. And the Magi departed. And behold, the star which they saw in the east was going before them, until they came where the child was. And entering into the house they found the infant Jesus sitting in the lap of Mary, and adored Him. And they opened

with its crown of jeweled gold, are still exhibited among the relics in the cathedral at Cologne. They were said to have been found by Bishop Reginald of Cologne in the twelfth century.

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their treasures and bestowed large presents upon Mary and Joseph; but to the infant each offered a present; one offered gold, another frankincense, the third myrrh. Then Mary took one of His swaddling-bands and gave it to them for a little reward, and they received it from her as the most praiseworthy present. When they were about to return to King Herod, they were warned by an angel in a dream not to return to Herod, and they went to their country by another way. And the same hour there appeared unto them an angel in the form of the star which had been the guide of their way before; and following the leading of its light they departed, until they reached their own country.

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 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. But when the fire had gone out, they took out the swathing-cloth exactly as it had been before,

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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 great honor laid it up among their treasures.

When Herod saw that he had been deceived by the Magi, 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 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. And Elizabeth having heard that they were searching for John, took him and went up into the hill-country, and kept looking where to conceal him. At her prayer the mountain was cleft, and it received her with the child. And a light shone about them, for an angel of the Lord was with them, watching over them. And Herod searched for John, and sent officers to Zacharias, saying: Where hast thou hid thy son? Zacharias replied: I know not. Herod, enraged at the reply, had Zacharias murdered about daybreak. And the sons of Israel did not know that he had been

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sons of Israel did not know that he had been murdered. But when the priests waited for Zacharias to salute him at the prayer, and he still delayed, one ventured to go in, and he saw clotted blood beside the altar and heard a voice saying: Zacharias has been murdered, and his blood shall not be wiped up until his avenger come. Hearing this he went out to the priests who reported to the people that Zacharias had been murdered. And all the tribes of the people heard, and mourned, and lamented for him three days and three nights. And after the three days, the priests consulted as to whom they should put in his place; and the lot fell upon Simeon. For it was he who had been warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

SECTION IV

THE FLIGHT INTO EGYPT—MIRACLES PERFORMED BY JESUS ON THE WAY TO EGYPT AND IN EGYPT

1. *The wild beasts worship Jesus*

(Hist. of the Nativity of Mary, chs. 27-29; Arabic Gospel of the Infancy, ch. 9; Hist. of Joseph, ch. 8.)

THE day before Herod issued his order to kill the children at Bethlehem, Joseph was admonished by an angel in a dream who said to him: Arise, take Mary and the child, and go into Egypt by the way of the desert. Therefore he arose at cock-crowing and departed.

Having come to a certain cave, and wishing to rest in it, Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And 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 boys saw them, they cried out in great terror. Then Jesus

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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 the prophet: "Praise the Lord from the earth, ye dragons."¹ 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 consider me to be a little child; for I am a perfect man, and all the beasts of the forest must needs be tame before me.

Lions and panthers adored Him likewise, and accompanied them in the desert. Wherever Mary and Joseph 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 various kinds of wild beasts, 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. Thus He drove all fear from her

¹ Ps. cxlviii, 7.

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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 Judea, 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.² There were together two oxen drawing a wagon with provision for the journey.

2. Jesus commands the trees and the spring

(Hist. of the Nativity of Mary, chs. 20, 21.)

On the third day of the journey, Mary was fatigued by the excessive heat of the sun in the desert. And seeing a tree, she said to Joseph: Let us 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 Mary was sitting there, she looked up to

² Isa. lxv, 25.

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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. 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, reposing with a joyful countenance, 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 had commanded it to stoop. Then Jesus said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a 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

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and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.

And, on the day after, when they were setting out thence, and 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?

3. Jesus shortens the way to Egypt—The idols fall down

(Hist. of the Nativity of Mary, chs. 22-24; Arabic Gospel of the Infancy, ch. 10.)

As 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. But 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 He was thus speaking, behold, they began to see the mountains and cities of Egypt. And rejoicing and exulting, they came into a city, called Sotinen, 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

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stones at the people. And there was a hospital in that city dedicated to that idol. And when Joseph and 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 it came to pass, when Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces; and thus they plainly showed that they were nothing. Then was fulfilled that which was said by the prophet Isaiah: Behold, the Lord will come upon a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at His presence.³

³ Isa. xix, 1.

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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 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, therefore, we 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.⁴

⁴ According to tradition Affrodosius and all inhabitants of that city became Christians, and *Petrus de Natal.* iii, 28, even makes Affrodosius Bishop of Bourges in France.

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4. *Jesus heals the demoniac son of the priest— Idols fall and are broken—Robbers run away*

(Arabic Gospel of the Infancy, chs. 11-13.)

And it came to pass that the son of the priest, his usual disease having come upon him, entered the hospital and found Joseph and Mary, from whom all others had fled. Mary having washed the clothes of the Lord Christ, 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 clothes she had thrown upon some wood: one of these I took up and put upon my head, and the demons

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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.

And when Joseph and Mary 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.

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.

5. *Healing of a demoniac woman and of a dumb bride*

(Arabic Gospel of the Infancy, chs. 14, 15.)

And they came into a 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 or 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 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

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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 Mary and Joseph with great honor and hospitality.

Being supplied by them with provision for their journey, they went away on the following day, and on the evening of that day they came to another city, where a marriage was celebrated. 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 Mary entered the town, carrying Christ in her arms, the dumb bride saw her, and stretched out her hands toward 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.

6. *Healing of the demoniac woman and the leprous girl*

(Arabic Gospel of the Infancy, chs. 16, 17.)

There they remained three days, being held in great honor, and living splendidly. Thereafter, being supplied by them with provision for their journey, they went to another city, in which, because it was 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

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Most High, and that woman bestowed on them liberal gifts.

On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed Him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with leprosy, and washed her with it. And as soon as this was done, the girl was cleansed from her leprosy.⁵ And the townspeople said: There is no doubt that Joseph and Mary and that Boy are gods, not men. And when they were getting ready to go into another city, the girl who had labored under the leprosy came up to them, and asked them to let her go with them.

⁵ The disease mentioned here is the white leprosy, as described in Levit. xiii, and the healing-power is ascribed to the water with which Jesus was washed. This water plays a great part in the apocryphal miracle-narratives, comp. the Arabic Gospel of the Infancy, chs. 18, 27, 28, 31, 32, 33. Why the water with which Jesus was washed played that part, we get an interesting hint in the next narrative, where it is said of Jesus: "thus Thou cleansest those who share the same nature with Thee with the water in which Thy body has been washed." It is a symbolic reference to baptism.

7. *The unfortunate princess and the healing of the leprous prince*

(Arabic Gospel of the Infancy, ch. 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

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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,⁶ 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 assem-

⁶ The girl here calls Jesus "God."

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bly 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 the 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 Mary, and sent her away with great honor.

8. *Jesus heals a newly married man—The brother being changed into a mule, passes again into his human form.*

(Arabic Gospel of the Infancy, chs. 19-22.)

Having come to another city, they meant 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

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let them go, and prepared for them a great banquet.

They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when 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 travelers, said the girl, and are seeking a house of entertainment in which we may pass the night. They said: Go with us, and spend the night with us. They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food. And the girl said: What is all the ado, my ladies, about this mule? They answered her

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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 the father's grave, and come back again. And when the girl heard these things, she said: Be of good courage 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

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water with which His mother had washed Him, and I was cured. And I know that He can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon you. After the women had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her weeping, and saying: O our mistress, Mary, have pity on thy handmaidens; for no one older than ourselves, and no head of the family, is left—neither father nor brother—to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us. Then, grieving at their lot, 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 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 Mary, and lifted

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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.

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 days. Thereafter they set out, treated with great honors by these people, who bade them farewell, and from bidding them farewell returned weeping, especially the girl.

9. *The magnanimity of the robber—Last deeds of Jesus in Egypt*

(Arabic Gospel of the Infancy, chs. 23, 24, 25; Hist. of Joseph, ch. 8.)

And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and 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 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

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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.⁷ And she said: God keep this from Thee, my son. And they went thence toward a city of idols, which as they came near it was changed into sandhills.

Hence they turned aside to that sycamore which is now called Matarea,⁸ and the Lord Jesus brought forth in Matarea a fountain in which Mary washed His shirt. And from the sweat of the Lord Jesus which she sprinkled there, balsam was produced in that region. Thence they came down to Memphis, and saw

⁷ According to the Gospel of Nicodemus, ch. 9, the names of the two robbers are Dismas and Gestas. In Bedae *Collectan*, their names are given as Matha and Joca. In the Greek church the good robber is commemorated on the 23d of March, in the Latin church, on the 25th.

⁸ This town is sometimes identified with On, or Heliopolis, where lived Asenath, the wife of Joseph, and where, under the name of Osarsiph, Moses had been a priest. Onias, at the head of a large colony of Jewish refugees, fleeing from the rage of Antiochus, had founded a temple here and was thus believed to have fulfilled the prophecy of Isa. xix, 19.

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Pharaoh, and remained three years in Egypt until the hatred of Herod passed away. And Jesus wrought yet many more miracles in Egypt, which are recorded neither in the Gospel of the Infancy nor in the complete Gospel.⁹

⁹ The "complete gospel" means no doubt the canonical gospels. The close of the 25th chapter of the Gospel of the Infancy, reminds of the close of the Gospel of John. Since the author of the Arabic Gospel of the Infancy speaks of other miracles which are not recorded in his Gospel, we will add here those miracles which are recorded in other narratives:

a. *Jesus makes a dried fish live*

(Latin Gospel of Thomas, ch. 1.)

And Jesus was in His third year. And seeing boys playing, He began to play with them. And He took a dried fish and put it into a basin, and ordered it to move about. And it began to move about. And He said again to the fish: Throw out thy salt which thou hast, and walk into the water. And it so came to pass. And the neighbors seeing what had been done, told it to the widow woman in whose house Mary His mother lived. And as soon as she heard it, she thrust them out of her house with great haste.

b. *Jesus makes merry over twelve sparrows which fell into the bosom of a schoolmaster*

(Ibid., ch. 2.)

And as Jesus was walking with Mary through the middle of the city market-place, He looked and saw a

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

SECTION V

THE BOYHOOD OF JESUS—HIS SEVERAL DEEDS AND MIRACLES

AT the end of three years the angel said to Joseph: Return to the land of Judah, for they are dead who sought the life of the child. Joseph returned to Nazareth and from thence went to Bethlehem. Here at Bethlehem Jesus performed many miracles.

1. *Healing of the children having diseases of the eye*

(Arabic Gospel of the Infancy, chs. 27, 28.)

There was a woman there with a sick son, whom, now very near death, she brought to Mary, who saw him as she was washing Jesus. Then said the woman to her: O my Lady Mary, look upon this son of mine, who is laboring under a grievous disease. And Mary listened to her, and said: Take a little of that water in which I

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have washed my son, and sprinkle him with it. The woman did as she was told, and after sleeping a little, he rose up from sleep safe and sound. His mother rejoiced at this, again took him to Mary. And she said to her: Give thanks to God, because He hath healed this thy son.

There was also another woman, a neighbor of her whose son had lately been restored to health. And as her son was laboring 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 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 Mary, and disclosed to her all that had happened, Mary ordered to give thanks to God for her son's restoration to health, and to tell nobody of this matter.

2. The wondrous cloak and the rival

(Arabic Gospel of the Infancy, ch. 29.)

There were two women in the same city, wives of one man, each having a sick son. The one was called Mary, and her son's name was Cleopas. She rose and took up her son, and went to 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 alternately and 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

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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 for 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

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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.

3. Healing of a sick boy through the bed of Jesus

(Arabic Gospel of the Infancy, ch. 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 Mary, and said: O my lady, aid me and succor 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 Mary, seeing the fervor 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

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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 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.

4. Healing of the leprous woman and the leprous princess

(Arabic Gospel of the Infancy, chs. 31, 32.)

There was there a leprous woman, and she came to Mary, the mother of Jesus, and said: My Lady, help me. And 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

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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.

After having stayed with her three days, she went away and came to a city where she saw a chief man, who had married the daughter of another chief man. But when he saw the woman, he beheld between her eyes the mark of leprosy in the shape of a star; and so the marriage was dissolved, and became null and void. And when that woman saw them in this condition, weeping and overwhelmed with sorrow, she asked the cause of their grief. But they said: Inquire not into our condition, for to no one living can we tell our grief, and to none but ourselves can we disclose it. She urged them, however, and entreated them to entrust it to her, saying that she would perhaps be able to tell them of a remedy. And when they showed her the girl, and the sign of leprosy which appeared between her eyes, as soon as she saw it, the woman said: I also, whom you see here, labored 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

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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 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. Mary therefore said: May the compassion of the Lord Jesus Christ descend upon you; and handing 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.

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5. *Demoniacs, whom Satan persecutes in the form of a huge dragon, are healed*

(Arabic Gospel of the Infancy, chs. 33, 34.)

There was also there 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 well. She therefore asked the demoniac's husband whether his wife's mother were alive.

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And when he answered that both her parents were living, she said: Send for her mother to come to me. And when she saw that he had sent for her, and she had come, she said: Is that distracted girl thy daughter? Yes, O lady, said that sorrowful and weeping woman, she is my daughter. The chief's daughter answered: Keep my secret, for I confess to thee that 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

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often as thou shalt see him. And she saluted them, and sent them away.

When, therefore, they had gone away from her, and returned to their own district, and the time was at hand at which Satan was wont to attack her, at this very time that accursed one appeared to her in the shape of a huge dragon, and the girl was afraid at the sight of him. And her mother said to her: Fear not, my daughter; allow him to come near thee, and then show him the cloth which the Lady Mary hath given us, and let us see what will happen. Satan, therefore, having come near in the likeness of a terrible dragon, the body of the girl shuddered for fear of him; but as soon as she took out the cloth, and placed it on her head, and covered her eyes with it, flames and live coals began to dart forth from it, and to be cast upon the dragon. Oh 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 after-

wards 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.

6. *Healing of the savage Judas*

(Arabic Gospel of the Infancy, ch. 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

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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

7. *Jesus molds sparrows from clay and causes them to fly—Pools dry up at His behest—Two boys die at His word—Jesus causes His accusers to become blind*

(Arabic Gospel of the Infancy, chs. 46, 47; Gospel of Thomas, chs. 2, 3.)

And Jesus being five years old² was playing with other boys at the crossing of a stream, and He collected the running waters into pools, and immediately made them pure; and by His word alone He commanded them. And having made

¹ Jacobus, a Voragine, *Legenda Aurea*, ch. 45 (ed. Grässe, 1846, p. 184 *seq.*), tells us that Judas was a foundling, who was bad already when a boy; became acquainted with Pilate, and finally killed his father and married his mother.

² According to the Arabic Gospel of the Infancy, He was seven years old.

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some soft clay, He fashioned out of it twelve sparrows. And it was the Sabbath when He did these things. And there were also many other children playing with Him. And a certain Jew, seeing what Jesus was doing, playing on the Sabbath, went off immediately, and said to His father Joseph: Behold, thy son is at the stream, and has taken clay, and made of it twelve birds, and has profaned the Sabbath. And Joseph, coming to the place and seeing, cried out to Him, saying: Wherefore doest Thou on the Sabbath what it is not lawful to do? And Jesus clapped His hands, and cried out to the sparrows, and said to them: Off you go! And the sparrows flew, and went off crying.³ And the Jews seeing this were amazed, and went away and reported to their chief men what they had seen Jesus doing. And the son of Annas the scribe was standing there with Joseph; and he took a willow branch, and let out the waters which Jesus had collected. And Jesus, seeing what was done, was angry, and said to him: O wicked, impious, and foolish! what harm did the pools and the waters do to thee? Behold, even now thou shalt be dried up like a tree, and thou

³ Comp. also, Koran, *Sura* III, 48.

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shalt not bring forth either leaves, or root, or fruit. And straightway that boy was quite dried up. And Jesus departed, and went to Joseph's house. But the parents of the boy that had been dried up took him up, bewailing his youth, and brought him to Joseph, and reproached him because he had a child doing such things. At another time, when 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 Jesus said to him: As thou hast thrown me down, so thou shalt fall, and not rise again. And the same hour the boy fell down, and expired. And some who saw what had taken place, said: Whence was this child begotten, that every word of His is certainly accomplished? And the parents of the dead boy went away to Joseph, and blamed him saying: Since thou hast such a child, it is impossible for thee to live with us in the village; or else teach Him to bless, and not to curse; for He is killing our children.

And Joseph called the child apart, and admonished Him saying: Why doest Thou such things, and these people suffer, and hate us, and persecute us? And Jesus said: I know that these words of thine are not thine own; nevertheless

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for thy sake I will be silent; but they shall bear their punishment. And straightway those that accused Him were struck blind. And those who saw it were much afraid and in great perplexity, and said about Him: Every word which He spoke, whether good or bad, was an act, and became a wonder. And when they saw that Jesus had done such a thing, Joseph rose and took hold of His ear, and pulled it hard. And the child was very angry, and said to him: It is enough for thee that they seek and do not find; and most certainly thou hast not done wisely. Thou knowest not, who I am; if thou didst know it, thou wouldst not grieve Me. And although I am with thee, yet I have been begotten before thee.

8. Jesus and His schoolmasters

(Arabic Gospel of the Infancy, chs. 48, 49; Gospel of Thomas, chs. 6, 7, 8, 14, 15.)

A certain teacher, Zacchæus by name, was standing in a certain place, and heard Him speaking to His father; and he wondered exceedingly, that, being a child, He should speak in such a way. And a few days thereafter he came to Joseph, and said to him: Thou hast a sensible

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child, and He has some mind. Give Him to me, then, that He may learn letters; and I shall teach Him along with the letters all knowledge, both how to address all the elders, and to honor them as forefathers and fathers, and how to love those of His own age. Joseph gave him his consent and reported this to Mary. So they brought Him to the master, and as soon as he saw Him he wrote the Alphabet for Him, and told Him all the letters from Alpha to Omega with much distinctness and clearly. And he bade Him say *aleph*; and when He had said *aleph*, the master ordered Him to say *beth*. And Jesus said to him: Tell me first the meaning of the letter *aleph* and I will say *beth*. And when the master threatened to whip Him,⁴ Jesus looked at the teacher, and said to him: Thou that knowest not

⁴ Longfellow, in the second part of his *Christus*, entitled *The Golden Legend*, thus speaks of Jesus at school:

“RABBI. Now little Jesus, the carpenter’s son,
Let us see how Thy task is done;
Canst Thou Thy letters say?

JESUS. Aleph.

RABBI. What next? Do not stop yet!
Go on with all the alphabet.
Come, Aleph, Beth; dost Thou forget?
Cock’s soul! Thou’dst rather play!

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aleph naturally, how dost thou teach *beth* to others? Hypocrite, if thou knowest, first teach the A, and then we shall believe thee about the B. Then He began to question the teacher about the first letter, and he was not able to answer Him. And in the hearing of many, the child says to Zacchæus: Hear, O teacher, the order of the first letter, and notice here how it has lines, and a middle stroke crossing those which thou seest common; (lines) brought together; the highest part supporting them, and again bringing them under one head; with three points of *intersection*; of the same kind; principal and subordinate; of equal length. Thou hast the lines of the A.

Also He explained 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 an-

JESUS. What Aleph means I fain would know
Before I any farther go!

RABBI. Oh, by Saint Peter! wouldst Thou so?
Come hither, boy, to me.
As surely as the letter Jod
Once cried aloud and spake to God,
So surely shalt Thou feel this rod,
And punished shalt Thou be!"

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other; 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 when the teacher Zacchæus heard the child speaking such and so great allegories of the first letter, he was at a great loss about such a narrative, and about such teaching. And he said to those that were present: Alas! I, wretch that I am, am at a loss, bringing shame upon myself by having dragged this child hither. Take Him away, then, I beseech thee, brother Joseph. I cannot endure the sternness of His look; I cannot make out His meaning at all. That child does not belong to this earth; He can tame even fire. Assuredly He was born before the creation of the world. What sort of a belly bore Him, what sort of a womb nourished Him, I do not know. Alas! my friend, He has carried me away; I cannot get at His meaning: thrice wretched that I am, I have deceived myself. I made a struggle to have a scholar, and I was found to have a teacher. My mind is filled with

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shame, my friends, because I, an old man, have been conquered by a child. There is nothing for me but despondency and death on account of this boy, for I am not able at this hour to look Him in the face; and when everybody says that I have been beaten by a little child, what can I say? And how can I give an account of the lines of the first letter that He spoke about? I know not, O my friends; for I can make neither beginning nor end of Him. Therefore, I beseech thee, brother Joseph, take Him home. What great thing He is, either god or angel, or what I am to say, I know not.

And when the Jews were encouraging Zachæus, the child laughed aloud, and said: Now let thy learning bring forth fruit, and let the blind in heart see. I am here from above, that I may curse them, and call them to the things that are above, as He that sent Me on your account has commanded Me. And when the child ceased speaking, immediately all were made whole who had fallen under His curse. And no one after that dared to make Him angry, lest He should curse him, and he should be maimed.

And Joseph, seeing that the child was vigorous in mind and body, again resolved that He

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should not remain ignorant of the letters, and took Him away, and handed Him over to another teacher. And the teacher said to Joseph I shall first teach Him the Greek letters, and then the Hebrew. For the teacher was aware of the trial that had been made of the child, and was afraid of Him. Nevertheless he wrote out the alphabet, and gave Him all his attention for a long time, and He made him no answer. And Jesus said to him: If thou art really a teacher, and art well acquainted with the letters, tell Me the power of the Alpha, and I will tell thee the power of the Beta. And the teacher was enraged at this, and struck Him on the head. And the child, being in pain, cursed him; and immediately he swooned away, and fell to the ground on his face. And the child returned to Joseph's house; and Joseph was grieved, and gave orders to His mother, saying: Do not let Him go outside of the door, because those that make Him angry die.

And after some time, another master again, a genuine friend of Joseph, said to him: Bring the child to my school; perhaps I shall be able to flatter Him into learning His letters. And Joseph said: If thou hast the courage, brother,

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take Him with thee. And he took Him with him in fear and great agony ; but the child went along pleasantly. And going boldly into the school, He found a book lying on the reading-desk ; and taking it, He read not the letters that were in it, but opening His mouth, He spoke by the Holy Spirit, and taught the law to those that were standing round. And a great crowd having come together, stood by and heard Him, and wondered at the ripeness of His teaching, and the readiness of His words, and that He, child as He was, spoke in such a way. And Joseph hearing of it, was afraid, and ran to the school, in doubt lest this master too should be without experience. And the master said to Joseph: Know, brother, that I have taken the child as a scholar, and He is full of much grace and wisdom ; but I beseech thee, brother, take Him home. And when the child heard this, He laughed at him directly, and said: Since thou hast spoken aright, and witnessed aright, for thy sake he also that was struck down shall be cured. And immediately the other master was cured. And Joseph took the child, and went away home.

9. *Jesus restores to life a boy who fell down from the housetop; also a boy who died when cleaving wood; also a child which had died, and a workman lying dead*

(Arabic Gospel of the Infancy, ch. 44; Gospel of Thomas, chs. 9, 10, 17, 18.)

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 he 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

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such a one cast me down from it. And when the Lord commanded those who were standing by to attend to his words, they were amazed when seeing this. And the child's parents glorified God on account of the miracle that had happened, and adored Jesus.

A few days after, a young man was splitting wood in the corner, and the ax came down and cut the sole of his foot in two, and he died from loss of blood. And there was a great commotion, and people ran together, and the child Jesus ran there too. And He pressed through the crowd, and laid hold of the young man's wounded foot, and he was cured immediately. And He said to the young man: Rise up now, split the wood, and remember Me. And the crowd seeing what had happened, adored the child, saying: Truly the Spirit of God dwells in this child.

And after this the infant of one of Joseph's neighbors fell sick and died, and its mother wept sore. And Jesus heard that there was great lamentation and commotion, and ran in haste, and found the child dead, and touched his breast, and said: I say to thee, child, be not dead, but live, and be with thy mother. And directly it

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looked up and laughed. And He said to the woman: Take it, and give it milk, and remember Me. And seeing this, the crowd that was standing by wondered, and said: Truly this child was either God or an angel of God, for every word of His is a certain fact. And Jesus went out thence, playing with the other children.

And some time after there occurred a great commotion while a house was being built, and Jesus stood up and went away to the place. And seeing a man lying dead, He took him by the hand, and said: Man, I say to thee, arise, and go on with thy work. And directly he rose up and adored Him. And seeing this, the crowd wondered, and said: This child is from heaven, for He has saved many souls from death, and He continues to save during all His life.

10. *Several miraculous deeds of Jesus: He carries water in His garment; makes clay figures alive; dyes cloths; turns His playmates into kids; causes a rich harvest*

(Arabic Gospel of the Infancy, chs. 45, 36, 37, 40; Gospel of Thomas, chs. 11, 12.)

And when He was six years old, His mother gave Him a pitcher, and sent Him to draw

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water, and bring it into the house. But He struck against some one in the crowd, and the pitcher was broken. And Jesus unfolded the cloak which He had on, and filled it with water, and carried it to His mother. And His mother, seeing the miracle that had happened, kissed Him, and kept within herself the mysteries which she had seen Him doing.

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.

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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.

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 color that suited himself, Thou indeed hast come and destroyed them all. The Lord Jesus answered: I shall change for thee the color 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 color which the dyer

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wished, until He had taken them all out. When the Jews saw this miracle and prodigy, they praised God.

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 an-

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swered 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.

And again in seed-time the child went out with His father to sow corn in their land. And while His father was sowing, the child Jesus also sowed one grain of corn. And when He had reaped it, and threshed it, He made a hundred kors; and calling all the poor of the village to the threshing-floor, He gave them the corn, and Joseph took away what was left of the corn. And He was eight years old when He did this miracle.

11. *Jesus in the den of the lion—Passes through the Jordan*

(Gospel of Pseudo-Matthew, chs. 35, 36.)

There is a road going out of Jericho and leading to the river Jordan, to the place where the

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children of Israel crossed: and there the ark of the covenant is said to have rested. And Jesus was eight years old, and He went out of Jericho, and went towards the Jordan. And there was beside the road, near the bank of the Jordan, a cave where a lioness was nursing her cubs; and no one was safe to walk that way. Jesus then, coming from Jericho, and knowing that in that cave the lioness had brought forth her young, went into it in the sight of all. And when the lions saw Jesus, they ran to meet Him, and adored Him. And Jesus was sitting in the cavern, and the lion's cubs ran hither and thither round His feet, fawning upon Him, and sporting. And the older lions, with their heads bowed down, stood at a distance, and adored Him, and fawned upon Him with their tails. Then the people who were standing afar off, not seeing Jesus, said: Unless He or His parents had committed grievous sins, He would not of His own accord have offered Himself up to the lions. And when the people were thus reflecting within themselves, and were lying under great sorrow, behold, on a sudden, in the sight of the people, Jesus came out of the cave, and the lions went before Him, and the lion's cubs played with each

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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 recognize 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.

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. 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.

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12. *Boys crown Jesus as King—He heals Simon of a serpent's bite—also His brother James*

(Arabic Gospel of the Infancy, chs. 41-43; Gospel of Thomas, ch. 16.)

Now in the month of 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.

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 him up to carry him

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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. But when they were unwilling to go, on account of the sorrow in which they were, the boys dragged them by force against their will. And when they had come up to the Lord Jesus, He asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys: Let us go and kill that serpent. And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying: Did you not hear the king saying: Let us go kill the serpent? and will you not obey Him? And so, against their will, the couch was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They said that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to Him. And He said to it: Go away, and suck out all the poison which thou

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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 Canaanite, of whom mention is made in the Gospel.⁵

And Joseph sent his son James to tie up wood and bring it home, and the child Jesus also followed him. And when James was gathering the fagots, a viper bit James' hand. And when he was racked *with pain*, and at the point of death, Jesus came near and blew upon the bite; and the pain ceased directly, and the beast burst, and instantly James remained safe and sound.

⁵ See Matt. 10, 4; Mark 3, 18; Luke 6, 15; Acts 1, 13. The crowning of Jesus and His healing of Simon is also made use of by Longfellow, l. c.

SECTION VI

JESUS IN THE HOUSE OF JOSEPH ASSISTS HIM IN MAKING A THRONE, AND LENGTHENS A SHORT PIECE OF WOOD—HE IS HONORED AND RESPECTED BY THE FAMILY

(Arabic Gospel of the Infancy, chs. 38, 39; Gospel of Thomas, ch. 13; Gospel of Pseudo-Matthew, chs. 37, 42.)

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.

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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

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Solomon the son of David; that is, woods of many and various kinds.

And His father, who was a carpenter, made at that time ploughs and yokes. And a certain rich man ordered him to make him a couch. And one of what is called the cross pieces being too short, they did not know what to do. The child Jesus said to His father Joseph: Put down the two pieces of wood, and make them even in the middle. And Joseph did as the child said to him. And Jesus stood at the other end, and took hold of the shorter piece of wood, and stretched it, and made it equal to the other. And His father Joseph saw it, and wondered, and embraced the child, and blessed Him, saying: Blessed am I, because God has given me this child.

When Joseph came to sit at table with his sons James, Joseph, Judah and Simon and his two daughters, Jesus also came with Mary His mother together with her sister Mary of Cleopas and her mother Anna, because they had offered Mary the mother of Jesus to the Lord. And she was called by the same name, Mary, for the consolation of her parents. And when they had come together, Jesus sanctified and blessed them,

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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.

SECTION VII

JESUS IN THE TEMPLE—THE FEAST OF PASS- OVER

(Arabic Gospel of the Infancy, chs. 50-53; Gospel of Thomas, ch. 19.)

AND when He was twelve years old His parents went as usual to Jerusalem to the feast of the passover with their fellow-travelers. And after the passover they were coming home again. And while they were coming home, the child Jesus went back to Jerusalem. And His parents thought that He was in the company. And having gone one day's journey, they sought for Him among their relations; and not finding Him, they were in great grief, and turned back to the city seeking for Him. 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. For He said to them: Whose son is the Messiah?

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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? 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?

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

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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, and powers likewise and humors 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.

While they were speaking to each other of these and other things, Mary came, after having gone about seeking Him for three days along with Joseph. She therefore, seeing Him sitting among the teachers asking them questions, and answering in His turn, said to Him: My son, why hast Thou treated us thus? Behold, Thy

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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 favor with God and man.¹

¹ In the above narrative we have again a parallel to the New Testament, with the exception of the apocryphal additions which tell us of all and everything that Jesus already knew. A supplement to this apocryphal chapter was published in the year 1203 under the Greek title *Συμβίσις καὶ ἀπόκρισις Ἰησοῦ*, which treats of the Trinity, divinity of the Messiah, of the Advent of the Messiah, of the two Messiahs, duration of the world, etc.

SECTION VIII

JESUS IN THE HOUSE OF HIS PARENTS—JOSEPH'S DEATH AND SPEECHES OF JESUS ON THAT OC- CASION—BURIAL OF JOSEPH

(Arabic Gospel of the Infancy, ch. 54; Hist. of Joseph,
chs. 11-28.)

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. Now Justus and Simeon, the elder sons of Joseph, were married, and had families of their own. Both the daughters were likewise married, and lived in their own houses. So there remained in Joseph's house, Judas and James the less and the virgin mother. Jesus moreover dwelt along with them, not otherwise than if He had been one of his

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sons. But He passed all His life without fault. Mary He called His mother, and Joseph father, and obeyed them in all that they said; nor did He ever contend against them, but complied with their commands, as other men whom earth produces are wont to do; nor did He at any time arouse their anger, or give any word or answer in opposition to them. On the contrary, He cherished them with great love, like the pupil of His eye.¹

¹ The next important event in the life of Jesus, was Joseph's death, which is fully described in the History of Joseph. As the person of Joseph does not concern us here, we will point out the main features as given in the History of Joseph. The latter's death no doubt took place before Jesus was twenty years of age; for according to chapter 14 of the History of Joseph, the latter was 93 years old when Christ was born; according to chapter 15 Joseph was 111 years old when he died, consequently his death must have taken place in the 18th year of the Christian era. The age of Joseph is given in chapters 10, 14, 25, 29; chapters 12, 13 contain the announcement of Joseph's death by an angel, and Joseph's prayer in the temple of Jerusalem; chapters 14-16 speak of Joseph's sickness and his penitential prayer, in which he confesses "for I was conceived in iniquity, and in sins did my mother desire me" (Ps. li, 6), a confession which militates against the ecclesiastical notion of Joseph's sinlessness. In chapter 17 Joseph confesses to Jesus the mystery of His conception and birth, and asks

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the forgiveness of Jesus for not having understood the mystery of His birth. Whilst Joseph is dying (chaps. 18-24), Jesus speaks to Mary of the necessity of death, to which all are subject, even Himself according to the body. At the prayer of Jesus, Michael and Gabriel take up the soul of Joseph, and no one was aware of the latter's death, till Jesus made it known. The next chapters (25-27) speak of the lamentation for Joseph, of Jesus' disposal of the body of Joseph, and the latter's burial. Here the author inserts an address of Jesus on the necessity of death (chaps. 27, 28) :

And Jesus remembered the day on which he walked with Him into Egypt, and that extreme trouble which he endured on His account. Accordingly, He bewailed his death for a long time; and lying upon his body, He said:

O Death! who makest all knowledge to vanish away, and raisest so many tears and lamentations, surely it is God My Father Himself Who hath granted thee this power. For men die for the transgression of Adam and his wife Eve, and Death spares not so much as one. Nevertheless, nothing happens to any one, or is brought upon him, without the command of My Father. There have certainly been men who have prolonged their life even to nine hundred years; but they died. Yea, though some of them have lived longer, they have, notwithstanding, succumbed to the same fate; nor has any one of them ever said: I have not tasted death. For the Lord never sends the same punishment more than once, since it hath pleased My Father to bring it upon men. And at the very moment when it, going forth, beholds the command descending to it from heaven, it says: I will go forth against that man, and will greatly move him. Then, without delay, it makes an onset on the

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soul, and obtains the mastery of it, doing with it whatever it will. For, because Adam did not the will of My Father, but transgressed His commandment, the wrath of My Father was kindled against him, and He doomed him to death; and thus it was that death came into the world. But if Adam had observed My Father's precepts, death would never have fallen to his lot. Think you not that I can ask My good Father to send Me a chariot of fire, which may take up the body of My father Joseph, and convey it to the place of rest, in order that it may dwell with the spirits? But on account of the transgression of Adam, that trouble and violence of death has descended upon all the human race. And it is for this cause that I must die according to the flesh, for My work which I have created, that they may obtain grace.

Having thus spoken, He embraced the body of His father Joseph, and wept over it; and they opened the door of the tomb, and placed his body in it, near the body of his father Jacob.

SECTION IX

JESUS' ADDRESS TO HIS DISCIPLES ON THE UNIVERSAL NECESSITY OF DEATH AND ON THE FUTURE LIFE

(Hist. of Joseph, chs. 30-32.)

AND the apostles, when they heard these things from the Savior, rose up joyfully and prostrated themselves in honor of Him, and said: O our Savior, show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Savior, at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, Thy father after the flesh. And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of My father Joseph, and celebrate to him with annual solemnity a

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festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin. We wonder especially that Joseph, even from that day on which Thou wast born in Bethlehem, called Thee his son after the flesh. Wherefore, then, didst Thou not make him immortal as well as them, and Thou sayest that he was righteous and chosen?

And the Savior answered and said: Indeed, the prophecy of My Father upon Adam, for his disobedience, has now been fulfilled. And all things are arranged according to the will and pleasure of My Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for he is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that, as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which

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My Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns My father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death. And I say to you, O my brethren, that they also, Enoch and Elias, must towards the end of time return into the world and die—in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety.

And we said: O our Lord, our God and Savior, who are those four whom Thou hast said Antichrist will cut off from the reproach they bring upon him? The Lord answered: They are Enoch, Elias, Shila, and Tabitha. When we heard this from our Savior, we re-

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joiced and exulted; and we offered all glory and thanksgiving to the Lord God, and our Savior Jesus Christ. He it is to whom is due glory, honor, dignity, dominion, power, and praise, as well as to the good Father with Him, and to the Holy Spirit that giveth life, henceforth and in all time for evermore. Amen.

It happened one day, when the Savior, our Master, God and Savior Jesus Christ, was sitting along with His disciples, and they were all assembled on the Mount of Olives, that He said to them: O My brethren and friends, sons of the Father Who has chosen you from all men, you know that I have often told you that I must be crucified, and must die for the salvation of Adam and his posterity, and that I shall rise from the dead. Now I shall commit to you the doctrine of the holy gospel formerly announced to you, that you may declare it throughout the whole world. And I shall endow you with the power from on high, and fill you with the Holy Spirit. And you shall declare to all nations repentance and remission of sins. For a single cup of water, if a man shall find it in the world to come, is greater and better than all the wealth of this whole world. And as much ground as

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one foot can occupy in the house of My Father, is greater and more excellent than all the riches of the earth. Yea, a single hour in the joyful dwelling of the pious is more blessed and more precious than a thousand years among sinners; inasmuch as their weeping and lamentation shall not come to an end, and their tears shall not cease, nor shall they find for themselves consolation and repose at any time for ever. And now, O My honored members, go declare to all nations, tell them, and say to them: verily the Savior diligently inquires into the inheritance which is due, and is the administrator of justice. And the angels will cast down their enemies, and will fight for them in the day of conflict. And He will examine every single foolish and idle word which men speak, and they shall give an account of it. For as no one shall escape death, so also the works of every man shall be laid open on the day of judgment, whether they have been good or evil. Tell them also this word which I have said to you this day: Let not the strong man glory in his strength, nor the rich man in his riches; but let him who wishes to glory, glory in the Lord.



PART II

NARRATIVES OF THE PASSION
AND RESURRECTION OF JESUS

SECTION I

JUDAS ISCARIOT, HIS BETRAYAL AND END

(According to a Paris and Venice MS. in Thilo, *Cod. Apocr. Novi Test.*, I, p. cxxix, 500.)

JESUS having wrought in Judea many and great and extraordinary miracles, was on this account hated by the Jews. Pilate was then procurator in Jerusalem, and Annas and Caiaphas high priests. And some of the Jews, Judas, Levi, Nephthalim, Alexander, Syrus, and many others came to them, speaking against Christ. And the chief priests sent them to Pilate to tell him the same things also. And they took Jesus from Caiaphas to Pilate, the Roman procurator. It was early on the day of preparation. When Judas saw how they took Jesus before Pilate, he was greatly afraid, and he condemned himself on account of his base advice. (And he repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned, in that I have betrayed the inno-

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cent blood. And they said, What is that to us? see thou to that.) But when the Jews refused to take the pieces of silver, he cast them down and departed. And he went home to make a halter to hang himself, and he found his wife roasting a cock on the coals. And he says to her: Rise, wife, and get a rope ready for me; for I mean to hang myself, as I deserve. And his wife said to him: Why do you speak like that? And Judas said: Know in truth that I unjustly betrayed my Master to the evil-doers, who bring Him before Pilate to kill Him. But He will rise on the third day; and woe to us. And his wife says: Do not speak or think in that way. It is just as likely as that this cock roasting on the coals will crow, that Jesus will rise as you say. No sooner said than the cock flapped his wings, and crew thrice. This decided Judas, and he immediately made the halter, and hanged himself.¹

¹The miracles and deeds which Jesus performed excited the jealousy of the chief priests and Pharisees. They held a council (John ii, 47 seq.) how to get rid of Him. We have still the protocol of that council, which we will give in another place. As from that day forth they took counsel together for to put Jesus to death, the offer of Judas to betray Him, was very welcome to them.

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The above narrative describes the end of the traitor. According to another tradition current among the early Christians, Judas' body swelled to a huge size, under some hideous attack of elephantiasis, and he was crushed by a passing wagon. Comp. Oecumenius on Acts 1, 18, on the authority of Papias.

SECTION II

THE JEWS ACCUSE JESUS BEFORE PILATE—PI-
LATE SENDS A RUNNER TO FETCH JESUS—
WHEN THE RUNNER MEETS JESUS, THE
STANDARDS ARE BENT DOWN

(Gospel of Nicodemus, ch. i.)

ANNAS, Caiaphas, Numes, Dothaeus, Gama-
liel, Judas, Levi, Nephtholim, Jaïrus, and the
rest of the Jews, accuse Jesus before Pilate about
many things, saying: We know this man to be
the son of Joseph the carpenter, born of Mary;
yet He says that He is the Son of God, and a
king; moreover He profanes the Sabbath by cur-
ing all sorts of diseases through evil practices.
We therefore entreat you to question Him. Pi-
late sends a runner to bring Jesus in with respect.
And the runner going out, and recognizing
Him, adored Him, and took his cloak into his
hand, and spread it on the ground, saying to
Him: My lord, walk on this, and come in, for
the procurator calls Thee. And the Jews seeing

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what the runner had done, cried out against Pilate, saying: Why hast thou ordered Him to come in by a runner, and not by a crier? for assuredly the runner, when he saw Him, adored Him, and spread his doublet on the ground, and made Him walk like a king.

And Pilate having called the runner, says to him: Why hast thou done this, and spread out thy cloak upon the earth, and made Jesus walk upon it? The runner says to him: My lord procurator, when thou didst send me to Jerusalem to Alexander, I saw Him sitting upon an ass, and the sons of the Hebrews held branches in their hands, and shouted; and others spread their clothes under Him, saying, Save, now, Thou who art in the highest; blessed is He that cometh in the name of the Lord.

The Jews cry out, and say to the runner: The sons of the Hebrews shouted in Hebrew; whence then hast thou the Greek? The runner says to them: I asked one of the Jews, and said, What is it they are shouting in Hebrew? And he interpreted it for me. Pilate says to them: And what did they shout in Hebrew? The Jews say to him: HOSANNA MEMBROME BARUCHAMMA ADONAI. Pilate says to them: And this hosanna,

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etc., how is it interpreted? The Jews say to him: Save now in the highest; blessed is He that cometh in the name of the Lord. Pilate says to them: If you bear witness to the words spoken by the children, in what has the runner done wrong? And they were silent. And the procurator says to the runner: Go out, and bring Him in what way thou wilt. And the runner going out, did in the same manner as before, and says to Jesus: My lord, come in; the procurator calleth Thee.

And Jesus going in, and the standard-bearers holding their standards, the tops of the standards were bent down, and adored Jesus. And the Jews seeing the bearing of the standards, how they were bent down and adored Jesus, cried out vehemently against the standard-bearers. And Pilate says to the Jews: Do you not wonder how the tops of the standards were bent down, and adored Jesus? The Jews say to Pilate: We saw how the standard-bearers bent them down, and adored Him. And the procurator having called the standard-bearers, says to them: Why have you done this? They say to Pilate: We are Greeks and temple-slaves, and how could we

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adore Him? and assuredly, as we were holding them up, the tops bent down of their own accord, and adored Him.

Pilate says to the rulers of the synagogue and the elders of the people: Do you choose for yourselves men strong and powerful, and let them hold up the standards, and let us see whether they will bend down with them. And the elders of the Jews picked out twelve men powerful and strong, and made them hold up the standards six by six; and they were placed in front of the procurator's tribunal. And Pilate says to the runner: Take Him outside of the prætorium, and bring Him in again in whatever way may please thee. And Jesus and the runner went, out of the prætorium. And Pilate, summoning those who had formerly held up the standards, says to them: I have sworn by the health of Cæsar, that if the standards do not bend down when Jesus comes in, I will cut off your heads. And the procurator ordered Jesus to come in the second time. And the runner did in the same manner as before, and made many entreaties to Jesus to walk on his cloak. And He walked on it, and went in. And as He

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went in, the standards were again bent down, and adored Jesus.¹

¹ As Pilate plays such an important part in the transaction narrated in the Gospel of Nicodemus, we give a few notices concerning him. He is said to have been the bastard son of King Tyrus and of a certain Pyle, the daughter of a miller, Atus, whence his name Pylatus. While yet a boy, he killed his half-brother, and in order to get rid of him, Tyrus sent him to Rome as a hostage. There he is guilty of a murder; but being sent to Pontus, rises into notice as subduing the barbarous tribes there, receives in consequence the new name of Pontius, and is sent to Judea. Here he becomes acquainted with Herod; his cruelty and shrewdness recommend him, and thus he makes him governor of Judea and Jerusalem. By means of presents, he retains his position, not by the grace of Herod, but by the grace of Tiberius, who makes him a Roman officer. The friendship between Herod and Pilate comes to an end and is only renewed again when Pilate sent Jesus to Herod. (Comp. Jacobus de Voragine, *Legenda Aurea*, ch. 53, ed. Graesse, 1846, p. 231 seq.)

SECTION III

DREAM OF PROCLA—JESUS IS CHARGED BY SOME WITH BEING BORN OF FORNICATION, WHICH IS DENIED BY TWELVE MEN

(Gospel of Nicodemus, ch. 2.)

AND Pilate seeing this, was afraid, and sought to go away from the tribunal; but when he was still thinking of going away, his wife,¹ sent to him, saying: Have nothing to do with this just man for many things have I suffered on His account this night. And Pilate, summoning the Jews, says to them: You know that my wife is a worshipper of God, and prefers to adhere to the Jewish religion along with you. They say to him: Yes; we know. Pilate says to them: Behold, my wife has sent to me, saying, Have nothing to do with this just man, for many things have I suffered on account of Him this

¹ In the second Greek form of our Gospel, her name is given as Procla. According to tradition she is said to have become a Christian.

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night. And the Jews answering, say unto Pilate: Did we not tell thee that He was a sorcerer? behold, he has sent a dream to thy wife.

And Pilate, having summoned Jesus, says to Him: What do these witness against Thee? Sayest Thou nothing? And Jesus said: Unless they had the power, they would say nothing; for every one has the power of his own mouth to speak both good and evil. They shall see to it.

And the elders of the Jews answered, and said to Jesus: What shall we see? first, that Thou was born of fornication;² secondly, that Thy birth in Bethlehem was the cause of the murder of the infants; thirdly, that, Thy father Joseph and Thy mother Mary fled into Egypt because they had no confidence in the people.

Some of the bystanders, pious men of the Jews, say: We deny that He was born of fornication; for we know that Joseph espoused Mary, and He was not born of fornication. Pilate says to the Jews who said that He was of fornication:

² This charge we meet with first in the second century (comp. Origen *against Celsus*, l. 28, 32. In the *Toledoth Jeshu* (ed. Wagenseil in *Tela ignea Satanae*, Altdorf 1681) Jewish blasphemy as contained in the Talmud and other writings, has reached its climax.

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This story of yours is not true, because they were betrothed, as also these fellow-countrymen of yours say. Annas and Caiaphas say to Pilate: All the multitude of us cry out that He was born of fornication, and are not believed; these are proselytes, and His disciples. And Pilate, calling Annas and Caiaphas, says to them: What are proselytes? They say to him: They are by birth children of the Greeks, and have now become Jews. And those that said that He was not born of fornication, viz.—Lazarus, Asterius, Antonius, James, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippas, and Judas—say: We are not proselytes, but are children of the Jews, and speak of the truth; for we were present at the betrothal of Joseph and Mary.

And Pilate, calling these twelve men who said that He was not born of fornication, says to them: I adjure you by the health of Cæsar, to tell me whether it be true that you say, that He was not born of fornication. They say to Pilate: We have a law against taking oaths, because it is a sin; but they will swear by the health of Cæsar, that it is not as we have said, and we are liable to death. Pilate says to Annas and Caiaphas: Have you nothing to answer to

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this? Annas and Caiaphas say to Pilate: These twelve are believed when they say that He was not born of fornication; all the multitude of us cry out that He was born of fornication, and that He is a sorcerer, and He says that He is the Son of God and a king, and we are not believed.

And Pilate orders all the multitude to go out, except the twelve men who said that He was not born of fornication, and he ordered Jesus to be separated from them. And Pilate says to them: For what reason do they wish to put Him to death? They say to him: They are angry because He cures on the Sabbath. Pilate says: For a good work do they wish to put Him to death? They say to him: Yes.

SECTION IV

JESUS BEFORE PILATE—NEW CHARGES AGAINST JESUS

(Gospel of Nicodemus, chs. 3, 4.)

AND Pilate, filled with rage, went outside of the prætorium, and said to them: I take the sun to witness that I find no fault in this man. The Jews answered and said to the procurator: Unless this man were an evil-doer, we should not have delivered Him to thee. And Pilate said, Do you take Him, and judge Him according to your law. The Jews said to Pilate: It is not lawful for us to put any one to death. Pilate said: Has God said that you are not to put to death, but that I am?

And Pilate went again into the prætorium, and spoke to Jesus privately, and said to Him: Art thou the king of the Jews? Jesus answered Pilate: Dost thou say this of thyself, or have others said it to thee of Me? Pilate answered

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Jesus: Am I also a Jew? Thy nation and the chief priests have given Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world; for if My kingdom were of this world, My servants would fight in order that I should not be given up to the Jews: but now My kingdom is not from thence. Pilate said to Him: Art Thou then a king? Jesus answered him: Thou sayest that I am a king. Because for this have I been born, and have I come, in order that every one who is of the truth might hear My voice. Pilate says to Him: What is truth? Jesus says to him: Truth is from heaven. Pilate says: Is truth not upon earth? Jesus says to Pilate: Thou seest how those who speak the truth are judged by those that have the power upon earth.

And leaving Jesus within the prætorium, Pilate went out to the Jews, and said to them: I find no fault in Him. The Jews say to him: He said, I can destroy this temple, and in three days build it. Pilate says: What temple? The Jews say: The one that Solomon built in forty-six years, and this man speaks of pulling it down and building it in three days. Pilate says to them: I am innocent of the blood of this just

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man. See you to it. The Jews say: His blood be upon us, and upon our children.

And Pilate having summoned the elders and priests and Levites, said to them privately: Do not do so; for in nothing, though you accuse Him, do I find Him deserving of death, not even about the healing and the breaking of the Sabbath. The priests and Levites and elders say: Tell us, if any one blaspheme Cæsar, is he deserving of death or not? Pilate says to them: He deserves to die. The Jews answered him: How much more is he who has blasphemed God deserving to die!

And the governor ordered the Jews to go outside of the prætorium; and calling Jesus, said to Him: What am I to do to Thee? Jesus says to Pilate: As it has been given *thee*. Pilate says: How has it been given? Jesus says: Moses and the prophets made proclamation of My death and resurrection. And the Jews, hearing this, say to Pilate: Why do you desire any more to hear blasphemy? And Pilate said: If this speech is blasphemous, do you take Him, and lead Him to your synagog and judge Him according to your law. The Jews say to Pilate: Our law holds, If a man have sinned

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against a man, he is worthy to receive forty less one; but he who has blasphemed against God, to be stoned.

Pilate says to them: Then judge Him according to your law. The Jews say to Pilate: We wish that He be crucified. Pilate says to them: He does not deserve to be crucified.

And the governor, looking upon the people of the Jews standing round, saw very many of the Jews weeping, and said: All the multitude does not wish Him to die. The elders say to Pilate: And for this reason have we come—the whole multitude—that He should die. Pilate said to the Jews: What has He done that He should die? They say: Because He said that He was the Son of God, and a king.

SECTION V

NICODEMUS AND SEVERAL OTHERS SPEAK IN FAVOR OF JESUS

(Gospel of Nicodemus, chs. 5-8.)

BUT one Nicodemus, a Jew, stood before the governor, and said: I entreat, mercifully allow me to say a few words. Pilate says to him: Say on. Nicodemus says: I said to the elders and the priests and the Levites, and to all the multitude of the Jews, in the synagog, What have you *to do* with this man? This man does many wonders and signs, which no one of men has done or can do. Let Him go, and do not devise any evil against Him: if the signs which He does are of God, they will stand; but if of men, they will come to nothing. For Moses also, being sent by God into Egypt, did many signs, which God told him to do before Pharaoh king of Egypt. And the sorcerers Jamnes and Mambres were there healing, and they did, they also, the signs which Moses did, but not all; and the Egyptians deemed them as gods, Jamnes and

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Mambres. And since the signs which they did were not of God, they perished, both they and those who believed in them. And now let this man go, for He is not deserving of death.

The Jews say to Nicodemus: Thou hast become His disciple, and takest His part. Nicodemus says to them: Has the governor also become His disciple, and does he take His part? Has not Cæsar set him over that dignity? And the Jews were raging and gnashing with their teeth against Nicodemus. Pilate says to them: Why do you gnash with your teeth against him, *when you are* hearing the truth? The Jews say to Nicodemus: Mayst thou receive His truth, and a portion with Him! Nicodemus says: Amen, amen, amen; may I receive *it*, as you have said!

And of the Jews a certain other one, starting up, asks the governor that he might say a word. The governor says: What thou wishest to say, say. And he said: For thirty-eight years I lay in infirmity in my bed in very grievous pain. And at the coming of Jesus, many demoniacs, and *persons* held down by divers infirmities, were healed by Him. And some young men had pity on me; and carrying me in my bed, laid me before Him. And Jesus, seeing, had pity on me,

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and said the word to me, Take up thy bed, and walk. And immediately I was made whole; I took up my bed, and walked. The Jews say to Pilate: Ask him what was the day on which he was healed. He said: The Sabbath. The Jews say: Have we not so informed thee, that on the Sabbath He heals, and drives out demons?

And a certain other Jew starting up, said: I was born blind; I heard a voice, and saw no man. And as Jesus was passing by, I cried out with a loud voice, Have pity upon me, Thou son of David. And He had pity upon me, and laid His hands upon my eyes, and I saw immediately. And another Jew starting up, said: I was hunch-backed, and He straightened me with a word. And another said: I was leprous, and He healed me with a word.

And also a certain woman, Veronica by name, from afar off cried out to the governor: I was flowing with blood for twelve years; and I touched the fringe of His garment, and immediately the flowing of my blood stopped.¹

¹ In the Gospels, Matt. ix, 20 seq.; Mark v, 25 seq.; Luke viii, 43 seq., the name is not given. Ambrose *Serm.* xlvi, thinks that the woman with the issue of blood was Martha, the sister of Lazarus.

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The Jews say: We have a law, that a woman does not come to bear witness.

And certain others, a multitude of men and women, cried out, saying: That man is a prophet, and the demons are subject to Him. Pilate says to those who said the demons are subject to Him: And your masters, why are they not subject to Him? They say to Pilate: We do not know. And others said to Pilate: He raised up dead Lazarus from the tomb after four days.² The governor, hearing this, said trembling to all the multitude of the Jews: Why do you wish to shed innocent blood?

² In the *Legenda Aurea*, ch. 235 (ed. Graesse, p. 948), we are told that Lazarus was of royal descent, his father's name was Syrus, that of his mother Emhasia. He was a rich property-owner in Jerusalem, and a soldier. Together with his sisters, Mary Magdalene and Martha, he was baptized by Maximinus, a disciple of the Lord. According to a tradition by Epiphanius (*Hæres*, lxvi, 34), Lazarus was thirty years old when he was raised from the dead, and lived thirty years more. Under Emperor Leo VI. Philosophus, Lazarus' bones and those of his sister Mary Magdalene were found, in the year 890, at Cyprus, and brought to Constantinople.

SECTION VI

BARABBAS IS RELEASED AND JESUS SENTENCED TO BE CRUCIFIED

(Gospel of Nicodemus, ch. 9.)

AND Pilate, calling Nicodemus and the twelve men who said that He was not born of fornication, says to them: What am I to do, seeing that there is a sedition among the people? They say to him: We do not know; let them see to it. Again Pilate, calling all the multitude of the Jews, said: You know that you have a custom during the day of unleavened bread, that I should release to you one that is bound. I have a notable one bound in the prison, a murderer who is called Barabbas, and Jesus who is called Christ, in whom I find no cause of death. Whom do you wish that I should release unto you? And they all cried out, saying: Release unto us Barabbas. Pilate says to them: What, then, am I to do with Jesus who is called Christ? They all say: Let Him be crucified. Again

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the Jews said: Thou art no friend of Cæsar's if thou release this man, for He called Himself the Son of God, and a king; unless, perhaps, thou wishest this man to be king, and not Cæsar.

Then, filled with fury, Pilate said to them: Always has your nation been seditious, and always have you been opposed to those who were for you. The Jews answered: Who are for us? Pilate says to them: Your God,—who rescued you from the hard slavery of the Egyptians, and led you forth out of Egypt through the sea as if through dry land, and fed you in the desert with manna and quail, and brought water to you out of the rock, and gave you to drink, and gave you a law; and in all these things you provoked your God, and sought for yourselves a god, a molten calf. And you exasperated your God, and He wished to slay you; and Moses made supplication for you, that ye should not die. And now you say that I hate the king.

And rising up from the tribunal, he wished to go outside. And the Jews cried out, and said to him: We know that Cæsar is king, and not Jesus. For the Magi also presented gifts to Him as to a king; and Herod, hearing from the Magi that a king was born, wished to slay Him.

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But when this was known, His father Joseph took Him and His mother, and fled into Egypt; and Herod hearing, destroyed the infants of the Jews which were born in Bethlehem.

Pilate, hearing those words, was afraid. And silence being made among the people, who were crying out, Pilate said: This, then, is He whom Herod sought? They say to him: It is He. And taking water, Pilate washed his hands in presence of the people, saying: I am innocent of the blood of this just man; see ye to it. Again the Jews cried out, saying: His blood *be* upon us, and upon our children.

Then Pilate ordered the curtain of the tribunal to be loosened, and said to Jesus: Thine own nation have brought charges against Thee as a king; and therefore I have sentenced Thee first to be scourged on account of the statutes of the emperors, and then to be crucified on a cross.

SECTION VII

THE CRUCIFIXION, DEATH AND BURIAL OF JESUS

(Gospel of Nicodemus, chs. 10-12.)

AND when Jesus was scourged, he delivered Him to the Jews to be crucified, and two robbers with Him; one by name Dismas, and the other by name Gestas. And when they came to the place, they stripped Him of His garments, and girt Him about with a linen cloth, and put a crown of thorns upon His head. Likewise also they hanged the two robbers with Him, Dismas on the right and Gestas on the left. And Jesus said: Father, forgive them, for they know not what they do. And the soldiers parted His garments among them. And the people stood waiting; and their chief priests and judges mocked Him, saying among themselves: He saved others, now let Him save Himself; if He is the Son of God, let Him come down from the cross. And the soldiers mocked Him, falling prostrate before Him, and offering vinegar with gall, and

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saying: If Thou art the King of the Jews, set Thyself free.

And Pilate, after the sentence, ordered a title to be written in Hebrew, Greek, and Latin letters, according to what the Jews said: This is the King of the Jews.

And one of the robbers *who were* hanged, by name Gestas, said to Him: If Thou be the Christ, free Thyself and us. And Dismas answering, rebuked him, saying: Dost not even thou fear God, who art in this condemnation? for we justly and deservedly have received those things which we endure; but He has done no evil. And he kept saying to Jesus: Remember me, Lord, in Thy kingdom. And Jesus said to him: Verily I say unto thee, that to-day shalt thou be with Me in paradise.

And it was about the sixth hour, and there was darkness over the whole earth; and the sun was obscured, and the veil of the temple was rent in the midst. And crying out with a loud voice, He said: Father, into Thy hands I commend My spirit. And thus saying, He gave up the ghost. And the centurion, seeing what was done, glorified God, saying: This was a just man. And all the people who were present at

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that spectacle, seeing what was done, beating their breasts, returned.

And the centurion having perceived all these so great miracles, went away and reported them to Pilate. And when he heard, he wondered and was astonished, and from his fear and grief would neither eat nor drink that day. And he sent notice, and all the Sanhedrin came to him as soon as the darkness was past; and he said to the people: You know how the sun has been darkened; you know how the curtain has been rent. Certainly I did well in being by no means willing to put to death the good man. And the malefactors said to Pilate: This darkness is an eclipse of the sun, such as has happened also at other times. Then they say to him: We hold the feast of unleavened bread to-morrow; and we entreat thee, since the crucified are still breathing, that their bones be broken, and that they be brought down. Pilate said: It shall be so. He therefore sent soldiers, and they found the two robbers yet breathing, and they broke their legs; but finding Jesus dead, they did not touch Him at all, except that a soldier speared Him in the right side, and immediately there came forth blood and water.

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And His acquaintances also stood afar off, and the women who had followed Him from Galilee, seeing these things. And lo, a certain man, by name Joseph, holding office, a man good and just, who did not consent to their counsels nor their deeds, from Arimathæa, a city of the Jews; waiting, he also, for the kingdom of God, went to Pilate and begged the body of Jesus. And taking Him down from the cross, he wrapped Him in clean linen, and laid Him in his own new tomb, in which no one had been laid.

And the Jews, hearing that Joseph had begged the body of Jesus, sought for Him; and those twelve men who had said that He was not born of fornication, and Nicodemus, and many others, who had stood before Pilate and declared His good works. And all of them being hid, Nicodemus alone appeared to them, because he was a chief man of the Jews; and he says to them: How have ye come into the synagog? The Jews say to him: And thou, how hast thou come into the synagog, seeing that thou consentest with Him? May His portion be with thee in the world to come! Nicodemus said: Amen, amen, amen. Likewise also Joseph, coming forth, said to them: Why are you enraged

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against me because I begged the body of Jesus? Lo, I have laid Him in my own new tomb, wrapping Him in clean linen; and I have rolled a stone to the door of the tomb. And you have acted not well against the just man, because you have not repented of crucifying Him, but also have pierced Him with a spear. And the Jews seized Joseph, and ordered him to be secured until the first day of the week, and said to him: Know that the time does not allow us to do anything against thee, because the Sabbath is drawing; and know that thou shalt not be deemed worthy of burial, but we shall give thy flesh to the birds of the air. Joseph says to them: These are the words of the arrogant Goliath, who reproached the living God and holy David. For God has said by the prophet: Vengeance is Mine, and I will repay saith the Lord. And now he that is uncircumcised in flesh, but circumcised in heart, has taken water, and washed his hands in the face of the sun, saying, I am innocent of the blood of this just man; see ye to it. And you answered and said to Pilate, His blood be upon us, and upon our children. And now I am afraid lest the wrath of God come upon you, and upon your children, as you have said. And the Jews, hearing these

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words, were embittered in their souls, and seized Joseph, and locked him into a room where there was no window; and guards were stationed at the door, and they sealed the door where Joseph was locked in.

And on the Sabbath, the rulers of the synagog, and the priests and the Levites, made a decree that all should be found in the synagog on the first day of the week. And rising up early all the multitude in the synagog counseled by what death they should slay him. And when the Sanhedrin was sitting, they ordered him to be brought with much indignity. And having opened the door, they found him not. And all the people were surprised, and struck with dismay, because they found the seals unbroken, and because Caiaphas had the key. And they no longer dared to lay hands upon those who had spoken before Pilate in Jesus' behalf.

SECTION VIII

NEWS OF JESUS' RESURRECTION

(Gospel of Nicodemus, chs. 13, 15, 16.)

AND while they were still sitting in the synagog and wondering about Joseph, there come some of the guard whom the Jews had begged of Pilate to guard the tomb of Jesus, that His disciples might not come and steal Him. And they reported to the rulers of the synagog, and the priests and the Levites, what had happened: how there had been a great earthquake; and we saw an angel coming down from heaven, and he rolled away the stone from the mouth of the tomb, and sat upon it; and he shone like snow, and like lightning—and we were very much afraid, and lay like dead men; and we heard the voice of the angel saying to the women who remained beside the tomb, Be not afraid, for I know that you seek Jesus who was crucified. He is not here: He is risen, as He said. Come, see the place where the Lord lay: and go quickly,

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and tell His disciples that He is risen from the dead, and is in Galilee. The Jews say: To what women did he speak? The men of the guard say: We do not know who they were. The Jews say: And wherefore did you not lay hold of them? The men of the guard say: We were like dead men from fear, not expecting to see the light of day, and how could we lay hold of them? The Jews say: As the Lord liveth, we do not believe you. The men of the guard say: You have seen so great miracles in the case of this man, and have not believed; and how can you believe us? And assuredly you have done well to swear that the Lord liveth, for indeed He does live. Again, the men of the guard said: We have heard that you have locked up the man that begged the body of Jesus, and put a seal on the door; and that you have opened it, and not found him. Give us Joseph and we shall give you Jesus. The Jews say: Joseph has gone to his own city. The men of the guard say to them: And Jesus has gone to Galilee, as we heard from the angel who rolled away the stone. And when the Jews heard these words, they became afraid and said: We must take care lest this story be heard, and all incline to Jesus. And the Jews called a council,

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and paid down a considerable sum of money, and gave it to the soldiers, saying: Say, while we slept, His disciples came by night and stole Him. And if this come to the ears of the procurator, we shall persuade him, and keep you out of trouble. And they took the money, and said as they had been instructed. And this saying has been spread abroad among the Jews even to this day.

And they found Joseph in Arimathæa, and no one dared to lay hands on him. And they reported to the elders, and the priests, and the Levites: We have gone round to every district of Israel, and have not found Jesus; but Joseph we have found in Arimathæa. And hearing about Joseph, they were glad, and gave glory to the God of Israel. And the rulers of the synagog and the priests and the Levites, having held a council as to the manner in which they should meet with Joseph, took a piece of paper, and wrote to Joseph as follows:—Peace to thee! We know that we have sinned against God, and against thee; and we have prayed to the God of Israel, that thou shouldst deign to come to thy fathers, and to thy children, because we have all been grieved. For having opened the door,

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we did not find thee. And we know that we have counseled evil council against thee; but God, seeing that our designs against thee were unjust, has delivered thee out of our hands. But come to us, for thou art the honor of our people.

And they chose from all Israel seven men, friends of Joseph, whom also Joseph himself was acquainted with; and the rulers of the synagog, and the priests and the Levites, say to them: Take notice, if after receiving our letter, he read it, know that he will come with you to us; but if he do not read it, know that he is ill-disposed towards us. And having saluted him in peace, return to us. And having blessed the men, they dismissed them. And the men came to Joseph, and did reverence to him, and said to him: Peace to thee! And he said: Peace to you, and to all the people of Israel! And they gave him the roll of the letter. And Joseph took and read it, and rolled up the letter, and blessed God, and said: Blessed *be* the Lord God, who hath delivered Israel from shedding innocent blood; and blessed *be* God, who sent His angel, and covered me under his wings. And he kissed them, and set a table for them; and they ate and drank, and slept there.

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And they rose in the morning; and Joseph saddled his ass, and traveled with them, and they came into the holy city Jerusalem. And there met them all the people, crying out, and saying: Peace *be* in thy coming in, father Joseph! To whom he answered and said: The peace of the Lord *be* upon all the people! And they all kissed him. And they prayed with Joseph, and were terrified at the sight of him. And Nicodemus took him into his house, and made a great feast, and called Annas and Caiaphas, and the elders and chief priests and Levites, to his house. And making merry, and eating and drinking with Joseph, they blessed God, and went every one to his own house. And Joseph remained in the house of Nicodemus.

And on the next day, which is the preparation, the priest and the rulers of the synagog and the Levites rose early, and came to the house of Nicodemus. And Nicodemus met them, and said to them: Peace to you! And they said to him: Peace to thee and Joseph, and to thy house and Joseph's house! And Nicodemus brought them into his house. And the council sat; and Joseph sat between Annas and Caiaphas, and no one dared to say a word. And Joseph said

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to them: Why have you called me? And they made signs with their eyes to Nicodemus, that he should speak with Joseph. And Nicodemus, opening his mouth, said: Father Joseph, thou knowest that the reverend teachers, priests, and Levites seek to hear a word from thee. And Joseph said: Ask. And Annas and Caiaphas, taking up the law, adjured Joseph, saying: Give glory to the God of Israel, and give confession to Him, that thou wilt not hide any word from us. And they said to him: With grief were we grieved that thou didst beg the body of Jesus, and wrap it in clean linen, and lay it in a tomb. Therefore we shut thee up in a house where there was no window, and put a lock and a seal on the gate; and on the first day of the week we opened the gates, and found thee not. We were therefore exceedingly grieved, and astonishment came over all the people of God. And therefore hast thou been sent for; and now tell us what has happened.

Then said Joseph: On the day of the Preparation, about the tenth hour, you shut me in, and I remained there the whole Sabbath in full. And when midnight came, as I was standing and praying, the house where you shut me in was hung

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up by the four corners, and there was a flashing of light in mine eyes. And I fell to the ground trembling. Then some one lifted me up from the place where I had fallen, and poured over me an abundance of water from the head even to the feet, and put round my nostrils the odor of a wonderful ointment, and rubbed my face with the water itself, as if washing me, and kissed me, and said to me, Joseph, fear not; but open thine eyes, and see who it is that speaks to thee. And looking, I saw Jesus; and being terrified, I thought it was a phantom. And with prayer and the commandments I spoke to Him, and He spoke with me. And I said to Him: Art Thou Rabbi Elias? And He said to me: I am not Elias. And I said: Who art Thou, my lord? And He said to me: I am Jesus, whose body thou didst beg from Pilate, and wrap in clean linen; and thou didst lay a napkin on My face, and didst lay Me in thy new tomb, and roll a stone to the door of the tomb. Then I said to Him that was speaking to me: Show me, Lord, where I laid Thee. And He led me, and showed me the place where I laid Him, and the linen which I had put on Him, and the napkin which I had wrapped upon His face; and I knew that it was Jesus. And He took hold

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of me with His hand, and put me in the midst of my house though the gates were shut, and put me in my bed, and said to me: Peace to thee! And He kissed me, and said to me: For forty days go not out of thy house; for, lo, I go to My brethren into Galilee.

And the rulers of the synagog, and the priests and the Levites, hearing these words from Joseph, became as it were dead, and fell to the ground, and fasted until the ninth hour. And Joseph and Nicodemus entreated them, saying: Arise and stand upon your feet, and taste bread and comfort your souls, seeing that to-morrow is the Sabbath of the Lord. And they arose, and entreated the Lord, and ate and drank, and went every man to his own house.

And on the Sabbath the teachers and doctors sat questioning each other, and saying: What is this wrath that has come upon us? because we know His father and mother. Levi the teacher said: I know that His parents fear God, and do not withdraw themselves from the prayers and give the tithes thrice a year. And when Jesus was born, His parents brought Him to this place, and gave sacrifices and burnt offerings to God. And when the great teacher

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Symeon took Him into his arms, he said, Now Thou sendest away Thy servant, Lord, according to Thy word to peace; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all the peoples: a light for the revelation of the Gentiles, and the glory of Thy people, Israel. And Symeon blessed them, and said to Mary His mother: behold, He is set for the fall and rising again of many in Israel, and for a sign spoken against; and a sword shall go through thy soul, in order that the reasoning of many hearts may be revealed. They say to the teacher Levi: How knowest thou these things? Levi says to them: Do you not know that from Him I learned the law? The Sanhedrin say to him: We wish to see thy father. And they sent for his father. And they asked him, and he said to them: Why have you not believed my son? The blessed and just Symeon taught him the law. The Sanhedrin said to him: Is the word that you have said true? And he said, It is true.

SECTION IX

TESTIMONY TO THE RESURRECTION OF JESUS AND TO HIS WORK IN HADES

(Gospel of Nicodemus, chs. 17-28.)

JOSEPH says: And why do you wonder that Jesus has risen? But it is wonderful that He has not risen alone, but that He has also raised many others of the dead, who have appeared in Jerusalem to many. And if you do not know the others, Symeon at least, who received Jesus, and his two sons whom He has raised up—they at least you know. For we buried them not long ago; but now their tombs are seen open *and* empty, and they are alive, and dwelling in Arimathæa. They therefore sent men, and they found their tombs open and empty. Joseph says: Let us go to Arimathæa and find them.

Then rose up the chief priests Annas and Caiaphas, and Joseph, and Nicodemus, and Gamaliel, and others with them, and went away to Arimathæa, and found those whom Joseph spoke of.

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They made prayer, therefore, and saluted each other. Then they came with them to Jerusalem, and brought them into the synagog, and secured the doors, and placed in the midst the old *covenant* of the Jews; and the chief priests said to them: We wish you to swear by the God of Israel and Adonai, and so that you tell the truth, how you have risen, and who has raised you from the dead.

The men who had risen having heard this, made upon their faces the sign of the cross, and said to the chief priests: Give us paper and ink and pen. These therefore they brought. And sitting down, they wrote thus:—

O Lord Jesus Christ, the resurrection and the life of the world, grant us grace that we may give an account of Thy resurrection, and Thy miracles which Thou didst in Hades. We then were in Hades, with all who had fallen asleep since the beginning of the world. And at the hour of midnight there rose a light as if of the sun, and shone into these dark *regions*; and we were all lighted up, and saw each other. And straight-way our father Abraham was united with the patriarchs and the prophets, and at the same time they were filled with joy, and said to each other:

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This light is from a great source of light. The prophet Hesaias, who was there present, said: This light is from the Father, and from the Son, and from the Holy Spirit; about whom I prophesied when yet alive, saying, The land of Zabulon, and the land of Nephthalim, the people that sat in darkness, have seen a great light.

Then there came into the midst another, an ascetic from the desert; and the patriarchs said to him: Who art thou? And he said: I am John, the last of the prophets, who made the paths of the Son of God straight, and proclaimed to the people repentance for the remission of sins. And the Son of God came to me; and I, seeing Him a long way off, said to the people: Behold the Lamb of God, who taketh away the sin of the world. And with my hand I baptized Him in the river Jordan, and I saw like a dove also the Holy Spirit coming upon Him; and I heard also the voice of God, even the Father, thus saying: This is my beloved Son, in whom I am well pleased. And on this account He sent me also to you, to proclaim how the only begotten Son of God is coming here, that whosoever shall believe in Him shall be saved, and whosoever shall not believe in Him shall be condemned. On this account I say

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to you all, in order that when you see Him, you all may adore Him, that now only is for you the time of repentance for having adored idols in the vain upper world, and for the sins you have committed, and that this is impossible at any other time.

While John, therefore, was thus teaching those in Hades, the first created and forefather Adam heard, and said to his son Seth: My son, I wish thee to tell the forefathers of the race of men and the prophets where I sent thee, when it fell to my lot to die. And Seth said: Prophets and patriarchs, hear. When my father Adam, the first created, was about to fall once upon a time into death, he sent me to make entreaty to God very close by the gate of paradise, that he would guide me by an angel to the tree of compassion, and that I might take oil and anoint my father, and that he might rise up from his sickness: which thing, therefore, I also did. And after the prayer an angel of the Lord came, and said to me: What, Seth, dost thou ask? Dost thou ask oil which raiseth up the sick, or the tree from which this oil flows, on account of the sickness of thy father? This is not to be found now. Go, therefore, and tell thy father, that after the ac-

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completing of five thousand five hundred years from the creation of the world, then shall come into the earth the only begotten Son of God, being made man; and He shall anoint him with this oil, and shall raise him up; and shall wash clean, with water and with the Holy Spirit, both him and those out of him, and then shall he be healed of every disease; but now this is impossible.

When the patriarchs and the prophets heard these words, they rejoiced greatly.

And when all were in such joy, came Satan the heir of darkness, and said to Hades: O all-devouring and insatiable, hear my words. There is of the race of the Jews one named Jesus, calling Himself the Son of God; and being a man, by our working with them the Jews have crucified Him: and now when He is dead, be ready that we may secure Him here. For I know that He is a man, and I heard Him also saying, My soul is exceeding sorrowful, even unto death. He has also done me many evils when living with mortals in the upper world. For wherever He found my servants, He persecuted them; and whatever men I made crooked, blind, lame, lepers, or any such thing, by a single word He healed them; and many whom I had got ready to be buried, even

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these through a single word He brought to life again.

Hades says: And is this *man* so powerful as to do such things by a single word? or if He be so, canst thou withstand Him? It seems to me that, if He be so, no one will be able to withstand Him. And if thou sayest that thou didst hear Him dreading death, He said this mocking thee, and laughing, wishing to seize thee with the strong hand; and woe, woe to thee, to all eternity!

Satan says: O all-devouring and insatiable Hades, art thou so afraid at hearing of our common enemy? I was not afraid of Him, but worked in the Jews, and they crucified Him, and gave Him also to drink gall with vinegar. Make ready then, in order that you may lay fast hold of Him when He comes.

Hades answered: Heir of darkness, son of destruction, devil, thou hast just now told me that many whom thou hadst made ready to be buried, He brought to life again by a single word. And if He has delivered others from the tomb, how and with what power shall He be laid hold of by us? For I not long ago swallowed down one dead, Lazarus by name; and not long

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after, one of the living by a single word dragged him up by force out of my bowels: and I think that it was He of whom thou speakest. If, therefore, we receive Him here, I am afraid lest perchance we be in danger even about the rest. For, lo all those that I have swallowed from eternity I perceive to be in commotion, and I am pained in my belly. And the snatching away of Lazarus beforehand seems to me to be no good sign: for not like a dead body, but like an eagle, he flew out of me; for so suddenly did the earth throw him out. Wherefore also I adjure even thee, for thy benefit and for mine, not to bring Him here; for I think that He is coming here to raise all the dead. And this I tell thee: by the darkness in which we live, if thou bring Him here, not one of the dead will be left behind in it to me.

While Satan and Hades were thus speaking to each other, there was a great voice like thunder, saying: Lift up your gates, O ye rulers; and be ye lifted up, ye everlasting gates; and the King of glory shall come in. When Hades heard, he said to Satan: Go forth, if thou art able, and withstand Him. Satan therefore went forth to the outside. Then Hades says to his

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demons: Secure well and strongly the gates of brass and the bars of iron, and attend to my bolts, and stand in order, and see to everything; for if He come in here, woe will seize us.

And all the multitude of the saints, hearing this, said to Hades, with the voice of reproach: 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, prophesy to you: Let them confess to the Lord His tender mercies and His wonderful works to the children of men: for He has shattered the brazen gates, and burst the iron bars; He has taken them up out of the way of their iniquity? And after this in like manner Esaias said: Did not I, when I was alive upon earth, prophesy to you: The dead shall rise up, and those who are in their tombs shall rise again, and those who are upon earth shall exult; because the dew, which is from the Lord, is their health? And again I said, Where O Death, is thy sting? where, O Hades, is thy victory?

And when all the saints heard this from Esaias, they said to Hades: Open thy gates. Since thou art now conquered, thou wilt be weak and powerless. And there was a great voice, as of thun-

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ders, saying: Lift up your gates, ye princes; and be ye lifted up, ye infernal gates; and the King of glory shall come in. Hades, seeing that they had twice shouted out this, says, as if not knowing: Who is the King of glory? David says, in answer to Hades: I recognize those words of the shout, since I prophesied the same by His Spirit. And now, what I have said above I say to thee, The Lord strong and mighty, the Lord mighty in battle; He is the King of glory. And the Lord Himself hath looked down from heaven upon earth, to hear the groans of the prisoners, and to release the sons of the slain. And now, most filthy and most foul Hades, open thy gates, that the King of glory may come in. While David was thus speaking, there came to Hades, in the form of a man, the Lord of majesty, and lighted up the eternal darkness, and burst asunder the indissoluble chains; and the aid of unconquered power visited us, sitting in the profound darkness of transgressions, and in the shadow of death of sins.

When this was seen by Hades and Death, and their impious officers, along with their cruel servants, they trembled at perceiving in their own dominions the clearness of so great a light, when

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they saw Christ suddenly in their abodes; and they cried out, saying: We have been overcome by Thee. Who art Thou, that to the Lord directest our confusion? Who art Thou, that, undestroyed by corruption, the uncorrupted proof of Thy majesty, with fury condemnest our power? Who art Thou, so great and little, lowly and exalted, soldier and commander, wonderful warrior in the form of a slave, and the King of glory dead and alive, whom slain the cross has carried? Thou, who didst lie dead in the sepulcher, hast come down to us alive; and in Thy death every creature trembled, and the stars in a body were moved; and now Thou hast been made free among the dead, and disturbest our legions. Who art Thou, that settest free those who art held captive, bound by original sin, and recallest them to their former liberty? Who art Thou, who sheddest a divine, and splendid, and illuminating light upon those who have been blinded by the darkness of their sins?

In like manner, also, all the legions of the demons, terror-stricken with like fear from their fearful overthrow, cried out, saying: Whence art Thou, O Jesus, a man so powerful and splendid in majesty, so excellent, without spot, and free

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from guilt? For that world of earth which has been subject to us always until now, which used to pay tribute for our uses, has never sent us such a dead man, has never destined such gifts for the powers below. Who therefore art Thou, that hast so intrepidly entered our bounds, and who hast not only no fear of our punishments, but, moreover, attemptest to take all away from our chains? Perhaps Thou art that Jesus of whom our Prince Satan said, that by Thy death of the cross Thou wast destined to receive the dominion of the whole world. Then the king of glory, trampling on death by His majesty, and seizing Prince Satan, delivered him to the power of Hades.

Then Hades, receiving Prince Satan, said to him: O prince of perdition, and leader of extermination, Beelzebub, derision of angels, to be spit upon by the just, why didst thou wish to do this? Didst thou wish to crucify the King of glory, in whose death thou didst promise us so great spoils? Like a fool, thou didst not know what thou wast doing. For, behold, that Jesus by the splendor of His divinity is putting to flight all the darkness of death, and He has broken into the strong lowest depths of our

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dungeons, and has brought out the captives, and released those who were bound. And all who used to groan under our torments, insult us, and by their prayers our dominions are taken by storm, and our realms conquered, and no race of men has now any respect for us. Moreover, also, we are grievously threatened by the dead, who have never been haughty to us, and who have not at any time been joyful as captives. O Prince Satan, father of all impious wretches and renegades, why didst thou wish to do this? Of those who from the beginning, even until now, have despaired of salvation and life, no bellowing after the usual fashion, is now heard here; and no groaning of theirs resounds, nor in any of their faces is a trace of tears found. O Prince Satan, possessor of the keys of the lower regions, all thy riches which thou hadst acquired by the tree of transgression and the loss of paradise, thou hast now lost by the tree of the cross and all thy joy has perished. When thou didst hang up that Christ Jesus the King of glory, thou wast acting against thyself and against me. Henceforth thou shalt know what eternal torments and infinite punishments thou art to endure in my everlasting keeping. O Prince Satan, author of

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death, and source of all pride, thou oughtest first to have inquired into the bad cause of that Jesus. Him in whom thou perceivedst no fault, why, without reason, didst thou dare unjustly to crucify? And why hast thou brought to our regions one innocent and just, and lost the guilty, the impious, and the unjust of the whole world?

And when Hades had thus spoken to Prince Satan, the Lord stretched out His hand, and said: Come to me, all my saints, who have my image and likeness. Do you, who have been condemned through the tree and the devil and death, now see the devil and death condemned through the tree. Immediately all the saints were brought together under the hand of the Lord. And the Lord, holding Adam by the right hand said to him: Peace be to thee, with all thy children, My righteous ones. And Adam fell down at the knees of the Lord, and with tearful entreaty praying, said with a loud voice: I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord God, I cried unto Thee, and Thou hast healed me. O Lord, Thou hast brought out my soul from the powers below; Thou hast saved me from them that go down into the pit. Sing praises to

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the Lord, all His saints, and confess to the memory of His holiness; since there is anger in His indignation, and life in His good will. In like manner also all the saints of God, falling on their knees at the feet of the Lord, said with one voice; Thou hast come, O Redeemer of the world, as Thou hast foretold by the law and Thy prophets, so hast Thou fulfilled by Thy deeds. Thou hast redeemed the living by Thy cross; and by the death of the cross Thou hast come down to us, to rescue us from the powers below, and from death, by Thy majesty. O Lord, as Thou hast set the title of Thy glory in heaven, and hast erected as the title of redemption Thy cross upon earth, so, O Lord, set in Hades the sign of the victory of Thy cross, that death may no more have dominion. And the Lord, stretching forth His hand, made the sign of the cross upon Adam and upon all His saints; and holding Adam by the right hand, went up from the powers below, and all the saints followed Him. Then holy David cried out aloud, saying: Sing unto the Lord a new song, for He hath done wonderful things; His right hand and His holy arm have brought salvation to Himself. The Lord hath made known His salvation; His righteousness

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hath He revealed in the sight of the heathen. And all the multitude of the saints answered, saying: This is glory to all His saints. Amen, alleluia. And after this the prophet Habacuc cried out, saying: Thou wentest forth for the salvation of Thy people, to deliver Thine elect. And all the saints answered, saying: Blessed is He who cometh in the name of the Lord; God is the Lord, and He hath shone upon us. Amen, alleluia. In like manner after this the prophet Michæas also cried out, saying: Who is a God like unto thee, O Lord, taking away iniquities and passing by sins? And now Thou dost withhold Thine anger for a testimony *against us*, because Thou delightest in mercy. And Thou turnest again, and hast compassion upon us, and pardonest all our iniquities; and all our sins hast Thou sunk in the multitude of death, as Thou hast sworn unto our fathers in the days of old. And all the saints answered, saying: This is our God to eternity, and for ever and ever; and He will direct us for evermore. Amen, alleluia. So also all the prophets, quoting the sacred *writings* concerning His praises, and all the saints crying, Amen, alleluia, followed the Lord.

And the Lord, holding the hand of Adam, de-

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livered him to Michael the archangel: and all the saints followed Michael the archangel, and he led them all into the glorious gate of paradise. And there met them two men, ancient of days. The saints asked them: Who are you, that have not yet been dead along with us in the regions below, and have been placed in paradise in the body? One of them answered, and said: I am Enoch, who by the word of the Lord have been translated hither; and he who is with me is Elias the Thesbite, who was taken up by a fiery chariot. Here also even until now we have not tasted death but have been reserved to the coming of Antichrist, by divine signs and wonders to do battle with him, and, being killed by him in Jerusalem, after three days and half a day to be taken up alive again in the clouds.

And while the saints Enoch and Elias were thus speaking, behold, there came up another man, most wretched, carrying on his shoulders the sign of the cross. And seeing him, all the saints said to him: Who art thou? because thy appearance is that of a robber. And what is the sign which thou carriest on thy shoulders? In answer to them, he said: Truly have you said that I was a robber, doing all sorts of evil upon

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the earth. And the Jews crucified me along with Jesus; and I saw the miracles in created things which were done through the cross of Jesus crucified, and I believed Him to be the Creator of all created things, and the King omnipotent; and I entreated Him, saying, Be mindful of me, Lord, when Thou shalt have come into Thy kingdom. Immediately He accepted my entreaty, and said to me, Amen; I say to thee, To-day shalt thou be with Me in paradise. And He gave me this sign of the cross, saying, Walk into paradise carrying this; and if the guardian angel of paradise will not let thee go in, show him the sign of the cross, and thou shalt say to him, Jesus Christ, the Son of God, who has now been crucified, has sent me. Having done so, I said all this to the guardian angel of paradise. And when he heard this, he immediately opened, and led me in, and placed me at the right of paradise, saying, Lo, hold a little, and there will come in the father of the whole human race, Adam, with all his children, holy and just, after the triumph and glory of the ascension of Christ the crucified Lord. Hearing all these words of the robber, all the holy patriarchs and prophets with one voice said: Blessed art Thou,

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O Lord Almighty, Father of everlasting benefits, and Father of mercies, who hast given such grace to Thy sinners, and hast brought them back into the grace of paradise, and into Thy rich pastures; for this is spiritual life most sure. Amen, amen.

These are the divine and sacred mysteries which we saw and heard, I, Karinus, and Leucius. More we are not allowed to tell of the other mysteries of God, as Michael the archangel adjured us, and said: You shall go into Jerusalem with your brethren, and continue in prayers, and you shall cry out, and glorify the resurrection of the Lord Jesus Christ, who has raised you up again from the dead with Himself. And with none of men shall you speak; and you shall sit as if dumb, until the hour shall come when the Lord Himself shall permit you to relate the mysteries of His divinity. And Michael the archangel ordered us to walk across Jordan into a place rich and fertile, where there are many who rose again along with us for an evidence of the resurrection of Christ the Lord; because only three days were allowed to us who have risen from the dead to celebrate in Jerusalem the pass-over of the Lord, with our living relations, for

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an evidence of the resurrection of Christ the Lord: and we have been baptized in the holy river of Jordan, receiving each of us white robes. And after three days, when we had celebrated the passover of the Lord, all who rose again along with us were snatched up into the clouds, and taken across the Jordan, and were no longer seen by any one.

These are the things which the Lord commanded us to relate to you. Give Him praise and confession, and be penitent, that He may have mercy upon you. The love of the Father, the grace of our Lord Jesus Christ and of the Holy Spirit be with you all! Amen.

And after they had finished all, writing on separate sheets of paper, they arose. And Karinus gave what he wrote into the hands of Annas and Caiaphas and Gamaliel; in like manner also Leucius gave what he wrote into the hands of Nicodemus and Joseph. And being suddenly transfigured, they became exceedingly white, and were seen no more. And their writings were found exactly the same, not one letter more or less.

All the synagog of the Jews, hearing all these wonderful sayings of Karinus and Leucius, said

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to each other: Truly all these things have been done by the Lord, and blessed be the Lord for ever and ever. Amen. And they all went out with great anxiety, beating their breasts with fear and trembling; and they went away, each to his own house.

All these things which were said by the Jews in their synagog Joseph and Nicodemus immediately reported to the proconsul. And Pilate himself wrote all which had been done and said concerning Jesus by the Jews, and he placed all the words in the public record of his prætorium. After this, Pilate going into the temple of the Jews, assembled all the chief priests and learned men, and scribes, and teachers of the law, and went in with them into the sanctuary of the temple, and ordered that all the gates should be shut, and said to them: We have heard that you have a certain great collection of books in this temple: therefore I ask you that it be presented before us. And when four officers brought in that collection of books, adorned with gold and precious gems, Pilate said to all: I adjure you by the God of your fathers, who ordered you to build this temple in the place of His sanctuary, not to conceal the

truth from me. You all know what is written in that collection of books; but now say whether you have found in the writings that Jesus, whom you have crucified, to be the Son of God that was to come for the salvation of the human race, and in how many revolutions of the seasons He ought to come. Declare to me whether you crucified Him in ignorance of this, or knowing it.

Being thus adjured, Annas and Caiaphas ordered all the others who were with them to go out of the sanctuary; and themselves shut all the gates of the temple and the sanctuary, and said to Pilate: We have been adjured by thee, O good judge, by the building of this temple, to give thee the truth, and a clear account of this matter. After we had crucified Jesus, not knowing Him to be the Son of God, thinking that He did miracles by means of some charm, we made a great synagog in this temple. And conferring with each other of the signs of the miracles which Jesus had done, we found many witnesses of our nation who said that they had seen Jesus alive after suffering death, and we have seen two witnesses, whom Jesus raised up again from the dead, who told us many wonderful things that Jesus did among the dead, which

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we have in our hands, written out. And our custom is, every year before our synagog, to open that holy collection of books, and seek out the testimony of God. And we have found in the first book of the LXX., where the archangel Michael spoke to the third son of Adam, the first man, of 5500 years, in which the Christ, the most beloved Son of God, was to come from the heavens; and upon this we have considered that perhaps He was the God of Israel who said to Moses, Make to thee the ark of the covenant, two cubits and a half in length, one cubit and a half in breadth, one cubit and a half in height. In these five and a half cubits we have understood and recognized, from the structure of the ark of the old covenant, that in five and a half thousands of years, Jesus Christ was to come in the ark of the body; and we have found Him to be the God of Israel, the Son of God. Because after His passion, we, the chief priests, wondering at the signs which happened on account of Him, opened this collection of books, searching out all the generations, even to the generation of Joseph, and reckoning that Mary the mother of Christ was of the seed of David; and we have found that from the time that God

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made the heaven and the earth and the first man, to the deluge, are 2212 (2512) years, and from the deluge to Abraham 912 (960) years, and from Abraham to Moses 430; from Moses to David 510; from David to the migration to Babylon 500; from the migration to Babylon to the birth of Christ 538 years, which together were 5560 years; and thus it is clear, that Jesus, whom we have crucified, is Jesus Christ, the Son of God, true and almighty God.

SECTION X

REPORT OF JESUS' ASCENSION. JESUS IS SOUGHT
BUT NOT FOUND. TESTIMONY TO THE AS-
CENSION

(Gospel of Nicodemus, chs. 14, 15, 16, 17.)

AND Phinees a priest, and Addas a teacher, and Haggai a Levite, came down from Galilee to Jerusalem, and said to the rulers of the synagog, and the priests and the Levites: We saw Jesus and His disciples sitting on the mountain called Momphe; and He said to them, Go into all the world, and preach to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be condemned. And these signs shall attend those who have believed: in My name they shall cast out demons, speak new tongues, take up serpents; and if they drink any deadly thing, it shall by no means hurt them; they shall lay hands on the sick, and they shall be well. And while Jesus was speaking to His disciples, we saw Him taken up

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to heaven. The elders, priests and Levites said: Give glory to the God of Israel, and confess to Him whether you have heard and seen those things of which you have given us an account. And those who had given the account said: As the Lord liveth, the God of our fathers, the God of Abraham, and the God of Isaac and the God of Jacob, we heard these things, and saw Him taken up into heaven. Then the Jews said unto them: Have you come to give us this announcement, or to offer prayer to God? And they said: to offer prayer to God. The Jews said to them: why then have you told these idle tales in the presence of all the people? Then said Phinees and Addas the teacher, and Haggai the Levite, to the rulers of the synagog, priests and Levites: if what we have said is a sin, behold, we are before you; do to us as seems good in your eyes. And they took the law, and made them swear upon it, not to give any more an account of these matters to any one. And they gave them to eat and to drink, and sent them out of the city, having given them also money, and three men with them. And thus they went along.

And these men having gone, the chief priests,

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and the rulers of the synagog and the elders came together, and locked the door, and lamented with a great lamentation, saying: What means this sign that has happened in Israel? And Annas and Caiaphas said: Why are you so sad? Have we to believe the men of the guard that an angel came down from heaven and rolled away the stone from the door of the tomb? His disciples have no doubt given them a sum of money, and have taken the body of Jesus; and the disciples themselves have instructed the guard of the tomb to say that an angel of the Lord came down and rolled away the stone from the door of the tomb. Or know you not that we must not believe the uncircumcised? Besides, they have also received money from us and have spoken as we have told them to do.

And Nicodemus stood up, and stood before the Sanhedrin, saying: You say well. You are not ignorant, you people of the Lord, of these men that came down from Galilee, that they fear God, and are men of substance, haters of covetousness, men of peace; and they have declared with an oath, We saw Jesus upon the mountain Momphe with His twelve disciples, and He taught what we heard from Him, and we

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saw Him taken up into heaven. And no one asked them in what form He went up. For assuredly, as the Holy Scripture teaches, Helias also was taken up into heaven, and Elissaeus cried out with a loud voice, threw the sheepskin upon the Jordan, and crossed and came into Jericho and the children of the prophets met him, and said, where is thy master Helias? And he said, he has been taken up into heaven. And they said to Elissaeus: Has not a spirit seized him, and thrown him upon a mountain? But let us take our servants with us, and seek him. And they persuaded Elissaeus, and he went away with them. And they sought him three days, and did not find him; and they knew he had been taken up. And now listen to me, and let us send into every district of Israel, and see lest perchance Jesus has been taken up by a spirit, and thrown upon one of the mountains. And this proposal pleased all, and they sent soldiers into every district of Israel, and sought Jesus and did not find Him.

And they sent away the three men who had already gone away into Galilee with them, and said to them: Say to Rabbi Addas and Rabbi Phinees, and Rabbi Haggai: Peace to you, and

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all who are with you! A great inquiry having taken place in the Sanhedrin, we have been sent to you to call you to Jerusalem. And the men went into Galilee, and found them sitting and studying the law. Having saluted each other, the men asked: Why have you come? And the messenger said: The Sanhedrin call you to Jerusalem. And when the men heard this, they praised God and reclined with the men, and ate and drank, and rose up, and set out in peace to Jerusalem.

And on the following day the Sanhedrin sat in the synagog, and asked them, saying: Did you really see Jesus sitting on the mountain Momphe teaching His eleven disciples, and did you see Him taken up? And the men answered them, and said: As we saw Him taken up, so also we said. And Annas said: Take them away from one another, and let us see whether their account agrees. And thus they did. And first they called Addas and said to him: How didst thou see Jesus taken up? And Addas said: While He was yet sitting on the mountain Momphe, and teaching His disciples, we saw a cloud overshadowing both Him and His disciples. And the cloud took Him up into heaven,

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and His disciples lay upon their faces upon the earth. In the same manner they asked the other two, and their answer was the same. And the Sanhedrin said: the law of Moses holds: At the mouth of two or three every word shall be established. And Addas a teacher said: It is written in the law: and Enoch walked with God, and is not, because God took him. And Jairus, the teacher, said: And the death of holy Moses we have heard of, and his grave we know not; for it is written in the Law of the Lord: And Moses died from the mouth of the Lord, and no man knoweth of his sepulcher unto this day. And Rabbi Levi said: Why did Rabbi Simeon say, when he saw Jesus: Behold, He is set for the fall and rising again of many in Israel, and for a sign spoken against? And Rabbi Isaiah said: It is written in the law: behold I send My messenger before thy face, who shall go before thee to keep thee in every good way, where My name had been called upon. And Annas and Caiaphas said: Rightly have you said what is written in the law of Moses, that no one saw the death of Enoch, and no one has known the death of Moses, but Jesus was tried before Pilate, and we saw Him receiving blows and spit-

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tings on His face, and the soldiers put about Him a crown of thorns, and He was scourged, and received sentence from Pilate, and was crucified upon the Cranium, and two robbers with Him; and they gave Him to drink vinegar with gall, and Longinus the soldier pierced His side with a spear; and Joseph our honorable father begged His body, and, as he says, He is risen, and as the three teachers say, We saw Him taken up into heaven.

PART III

MISCELLANEOUS RECORDS

PERTAINING TO JESUS

SECTION I

TESTIMONIES TO JESUS

1. *Josephus' testimony*

“Now there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians so named from Him, are not extinct at this day.” (*Antt.* xviii, 3, 3.)¹

¹ We cannot enter here into an inquiry whether this passage is genuine or interpolated. The literature on

2. *Mara's testimony*

“What are we to say, when the wise are dragged by force by hands of tyrants, and their wisdom is deprived of its freedom by slander, and they are plundered for their (superior) intelligence, without (the opportunity of making) a defence? (They are not wholly to be pitied). For what benefit did the Athenians obtain by putting Socrates to death, seeing that they received (as) retribution for it famine and this question is very large. See Fürst, *Biblioth. Judaica*, II, 127-132. At the present three different views prevail, viz.:

1. The passage is entirely genuine. This is the old view, which had and still has many defenders. Of the most recent we mention K. Theod. Schneider, in an Appendix to his *Markus und der aramäische Matthäus*, Schleswig, 1896.

2. The passage is partly genuine, partly interpolated, as Bohle, *Flavius Josephus über Christus und die Christen*, Brixen, 1896; Reinach in *Revue des études juives*, vol. xxxv (1897), p. 1-18.

3. The passage is wholly interpolated by a Christian hand, so among the most recent, G. A. Müller, *Christus bei Flavius Josephus*, second ed., Innsbruck, 1896; Niese, *De testimonio Christiano quod est apud Josephum*, Marburg, 1893; Schürer, *Geschichte des jüdischen Volkes* (3rd ed.), Leipzig, 1901, vol. I, pp. 544-549.

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pestilence? Or the people of Samos by the burning of Pythagoras, seeing that in one hour the whole of their country was covered with sand? Or the Jews (by the murder) of their wise King, seeing that from that very time their kingdom was driven away (from them)? For with justice did God grant a recompense to the wisdom of (all) three of them. For the Athenians died by famine; and the people of Samos were covered by the sea without remedy; and the Jews, brought to destruction and expelled from their kingdom, are driven away into every land. (Nay), Socrates did *not* die, because of Plato; nor yet Pythagoras, because of the statue of Hera; nor yet the wise King, because of the new laws which he enacted.”²

² From a letter by the heathen philosopher Mara, to his son Serapion, first published by Cureton in *Spicilegium Syriacum*, London, 1855, and translated by Pratten in the “Ante-Nicene Library,” Edinburgh, vol. xxiv (1872), 104-114, from which the above extract is taken. According to Harnack, *Altchristliche Litteratur bis Eusebius*, p. 763, this letter belongs to the time of Marc Aurelius, soon after 165 A. D. Ewald calls his testimony “very remarkable for its simplicity and originality as well as its antiquity.”

SECTION II

THE PERSONAL APPEARANCE OF CHRIST

1. *From the letter of Lentulus to the Roman Senate*¹

“HE is a man of noble and well-proportioned stature, with a face full of kindness and yet firmness, so that the beholders both love Him and fear Him. His hair is of the color of wine, and golden at the root; straight, and without lustre, but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes. His forehead is even

¹ This letter, which was first discovered in a MS. copy of the writings of Anselm of Canterbury, in the twelfth century, is published in Fabricius *Codex Apocryphus Novi Testi.*, I., p. 301 seq. In the description found in the works of John of Damascus, of the eighth century, and of Nicephorus, of the fourteenth century, Christ is represented as resembling His mother, of a stately person though slightly stooping, beautiful eyes, blond, long, and curly hair, pale, olive complexion, long fingers, and a look expressive of nobility, wisdom, and patience.

and smooth, His face without wrinkle or blemish, and glowing with a delicate bloom. His countenance is frank and kind. Nose and mouth are in no way faulty. His beard is full, of the same hazel color as His hair, not long, but forked. His eyes are blue, and extremely brilliant. In reproof and rebuke He is formidable; in exhortation and teaching, gentle and amiable. He has never been seen to laugh, but oftentimes to weep. His person is tall and erect; His hands and limbs beautiful and straight. In speaking He is deliberate and grave, and little given to loquacity. In beauty He surpasses the children of men."

2. *Description by Epiphanius the Monk*²

"But my Christ and my God was exceedingly beautiful in countenance. His stature was fully developed, His height being six feet. He had auburn hair, quite abundant, and flowing down mostly over His whole person. His eyebrows

² The author of this description is *Epiphanius the monk* or *monachus*, who lived at Jerusalem about 1150, whose *edita et inedita* Albert Dressel published at Paris-Leipzig in 1843. Tischendorf discovered a somewhat different and perhaps more original form (Cod. Ven., ci. i, cod. 3, No. 12,000), which is published in Winer *Realwörterbuch*, I, p. 576.

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were black, and not highly arched; His eyes brown, and bright. He had a family likeness, in His fine eyes, prominent nose and good color, to His ancestor David, who is said to have had beautiful eyes and a ruddy complexion. He wore His hair long, for a razor never touched it; nor was it cut by any person, except by His mother in His childhood. His neck inclined forward a little, so that the posture of His body was not too upright or stiff. His face was full, but not quite so round as His mother's; tinged with sufficient color to make it handsome and natural: mild in expression, like the blandness in the above description of His mother, whose features His own strongly resembled."

SECTION III

JESUS IS BAPTIZED BY JOHN.

(From the Gospel of the Ebionites.)

“IT came to pass in the days of Herod, King of Judea, when Caiaphas was chief priest, that John came baptizing, with a baptism of repentance, in the river Jordan, who was said to be of the race of Aaron the priest, a son of Zachariah and Elizabeth; and Pharisees went out to him and were baptized, and all Jerusalem. And John had raiment of camels' hair, and a girdle of skin about his loins; and his food was wild honey, the taste of which was the taste of manna, like a honey-cake steeped in oil. When the people were baptized, Jesus also came to be baptized by John. And when He came up from the water, the heavens were opened, and He saw the Holy Spirit of God in the form of a dove, which came down and came upon Him. And a voice came from heaven saying: Thou art My beloved Son; in Thee I am well pleased.

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And again: To-day have I begotten Thee.¹ And immediately a great light shone round about the place; and John when he saw it, says to Jesus: Who art Thou, Lord? And again a voice came from heaven to him (John): This is my beloved Son, in whom I am well pleased. And then John fell down before Him, and said: I beseech Thee, Lord, do Thou baptize me. But He forbade him saying, Suffer it, for thus it is becoming that all things be fulfilled.”²

¹ So also codex Bezae or D in Luke 3, 22.

² Epiphanius *Hæres*, xxx, 13.

SECTION IV

THE CHOICE OF THE APOSTLES—LIST OF THE SEVENTY DISCIPLES

ANDREW, the brother of Simon Peter and son of Jona, having heard from John that this (Jesus) is the Lamb of God, was moved by the miracle and also by the authority of John, and quickly ran to his brother. When he had told him of Christ, he persuaded Peter to go with him and see him. It then happened that when he and Peter his brother cast the nets into the sea—for they were fishers—that Jesus walked by the Sea of Galilee, and passing them said to them: follow Me, I will make you fishers of men. And they straightway left their nets and followed Him. The other apostles were James the son of Zebedee, and John his brother, whom Jesus saw in a ship with Zebedee their father. And He called them and they followed Him. And Simon called the Canaanite, and Judas also called Thaddæus, and James, whom they called the

brother of the Lord; they were born at Cana in Galilee, and their parents were Alphæus and Mary, the daughter of Kleopas; and the last of them was, it is true, of the same mother, but of a different father, namely Joseph the Just, the betrothed of the mother of God, Mary. And Matthew, called Levi, the son of Alphæus; the same was a publican, and was called away from his office by Christ and came into the number of the disciples. And Bartholomew and Thomas, called by the Lord Didymus, and Philip, a countryman of Peter and Andrew, who came from a village of Bethsaida, in Galilee, and was soon called after Peter, and Judas Iscariot.¹

¹ The above notices are for a great part put together in Abdias' History of the Apostles (Fabricius, *Codex Apocr. Novi Test.*, I, p. 402 seq). In the Ebionite Gospel (Epiphanius, *Hæres*, xxx, 13) we also read of the choice of the apostles: There came a man by name Jesus, and He was about thirty years old, who chose us. And when He came to Capernaum He entered into the house of Simon, who was surnamed Peter, and opened His mouth and said: As I passed along the Lake of Tiberius, I chose John and James, sons of Zebedee, and Simon and Andrew, and Thaddæus and Simon Zelotes, and Judas Iscariot; and thee, Matthew, I called as thou wert sitting at the receipt of customs, and thou followedst me. You, then, I wish to be twelve apostles, for a testimony to Israel.

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In Luke 10, 1, we read also of seventy other disciples whom Jesus appointed. Their names are not mentioned, and Eusebius (*Hist. Eccles.*, I, 12) expressly states that we have no catalog of the seventy disciples—which is also confirmed by Chrysostom. *Hom. 18 in John*. But tradition has nevertheless preserved a list of their names, which is found in the *Bibliotheca Maxima Patrum*, III, p. 421:

1. James, the brother of the Lord, Bishop of Jerusalem.

2. Cleophas, a cousin of Jesus, who accompanied Jesus to Emmaus, successor of James.

3. Matthias of Bethlehem, appointed in place of Judas Iscariot, preached the Gospel in Ethiopia, and died as martyr.

4. Thaddæus, disciple of Thomas, who carried the epistle of Jesus to Edessa, to Abgarus, and became the apostle of the Syrians.

5. Ananias, who baptized Paul, bishop of Damascus.

6. Stephen, the first martyr.

7. Philip, one of the seven deacons at Jerusalem and afterwards bishop of Trallium, in Asia.

8. Prochorus, one of the seven deacons at Jerusalem and afterwards bishop of Nicomedia, in Bithynia.

9. Nicanor, also one of the deacons, who died when Stephen suffered martyrdom.

10. Timon, also one of the deacons at Jerusalem, bishop of Bostra or Beroea; was burned.

11. Parmenas, also a deacon, afterwards bishop of Sali.

12. Nicolaus, also a deacon, afterwards bishop of Samaria and apostate.

13. Barnabas, companion of Paul, afterwards bishop of Milan.

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14. Mark, the evangelist, together with Peter at Rome, founder of the congregation at Alexandria, a martyr under Nero.

15. Silas, who accompanied Paul, afterwards bishop of Corinth.

16. Luke, the evangelist and painter, accompanied Paul, died in Bithynia or Greece.

17. Silvanus, accompanied Paul and was bishop of Thessalonica.

18. Crescens, who helped Paul, preached the Gospel in Galatia (Gaul), and founded the church at Vienna.

19. Epænetus, bishop of Carthage.

20. Andronicus, bishop of Pannonia, or Spain.

21. Amplias, bishop of Odysus.

22. Urbanus of Macedonia.

23. Stachys of Byzantium.

24. Apelles, bishop of Heraclea.

25. Phygellus, bishop of Ephesus, who followed Simon Magus.

26. Hermogenes, co-prisoner with Paul, bishop of Megara, a follower of Simon Magus.

27. Demas, companion of Paul, apostate and priest of idols.

28. Apelles, bishop of Smyrna.

29. Aristobulus of Britain.

30. Narcissus of Athens.

31. Herodion of Tarsus.

32. Agabus, the prophet.

33. Rufus of Thebes.

34. Asyncritus of Hyrcania.

35. Phlegon, bishop of Marathon.

36. Hermes, bishop of Dalmatia.

37. Patroban, bishop of Puteoli and Naples.

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38. Hermas, bishop of Philippople.
39. Linus, bishop of Rome.
40. Caius of Ephesus.
41. Philologus of Sinope.
42. Olympas.
43. Rhodion, together with Peter beheaded at Rome.
44. Lucius, bishop of Laodicea in Syria.
45. Jason, bishop of Tarsus.
46. Sosipater, bishop of Iconium.
47. Tertius, his successor.
48. Erastus, first at Jerusalem, then bishop of Panias.
49. Quartus, bishop of Berytus.
50. Apollo, first at Corinth, afterwards bishop of Cæsarea.
51. Cephas, opposes Paul at Antioch, afterwards bishop of Conia.
52. Sosthenes, chief of the synagog at Corinth, afterwards bishop of Colophon.
53. Tychicus, bishop of Chalcedon.
54. Epaphroditus, bishop of Andriace.
55. Cæsar of Dyrrachium.
56. Marinus of Apollinias.
57. Jesus Justus or Joses Barsabas, bishop of Eleutheropolis.
58. Artemas of Lystra.
59. Clement of Sardica.
60. Onesiphorus of Coronea.
62. Carpus, deacon of the church in Berrhœa in Thrace.
63. Evodius of Antioch.
64. Aristarchus of Apamea, in Syria.
65. Mark, who is also John, bishop of Biblus.
66. Zenas of Diospolis.

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67. Philemon, to whom Paul wrote his epistle, bishop of Gaza.

68. Aristarchus, the companion of Paul.

69. Pudens, beheaded at Rome under Nero.

70. Trophimus, bishop of Arelate, beheaded at Rome under Nero.

SECTION V

CORRESPONDENCE OF ABGAR WITH JESUS

ABGARUS, Toparch of Edessa, to Jesus the good Savior who has appeared at Jerusalem, sendeth greeting.

“I have heard about Thee, and about the healing which is wrought by Thy hands without drugs and roots. For, as it is reported, Thou makest the blind to see, and the lame to walk; and Thou cleanseest the lepers, and Thou castest out unclean spirits and demons, and Thou healest those who are tormented with lingering diseases, and Thou raisest the dead. And when I heard all these things about Thee, I settled in my mind one of two things: either that Thou art God, who hast come down from heaven, and doest these things; or that Thou art the Son of God, and doest these things. On this account, therefore, I have written to beg of Thee that Thou wouldest weary Thyself to come to me, and heal this disease which I have. For I have

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also heard that the Jews murmur against Thee, and wish to do Thee harm. But I have a city, small and beautiful, which is sufficient for two.”

Copy of those things which were written by Jesus by the hand of Hananias, the Tabelarius, to Abgar, sovereign of the country:—

“Blessed is he that hath believed in Me, not having seen Me. For it is written concerning Me, that those who see Me will not believe in Me, and that those will believe who have not seen Me, and will be saved. But touching that which thou hast written to Me, that I should come to thee—it is meet that I should finish here all that for the sake of which I have been sent; and, after I have finished it, then I shall be taken up to Him that sent Me; and, when I have been taken up, I will send to thee one of My disciples, that he may heal thy disease, and give salvation to thee and to those who are with thee.”¹

¹ These letters are given by Eusebius (*Hist. Eccles.*, I, 13), who professes to derive them from Syrian documents preserved at Edessa, and quoted by Moses Chorenensis (*Hist. Arm.*, II, 28). The letter and reply are probably as old as the third century. Comp. Lipsius, *Die Edessenische Abgarsage*, 1880.

SECTION VI

PROTOCOL OF THE COUNCIL HELD AT JERUSALEM TO PUT JESUS TO DEATH

IN the Neapolitan city Aquila a protocol was discovered beneath a rock in a marble chest; it contains the minutes of a council, consisting of twenty magistrates, held at Jerusalem concerning Jesus; written in Hebrew letters. The individual members thus expressed themselves:¹

1. Simon Lepros: By what right is a rebellious man condemned?

2. Rabam: I know not why laws are made, when they are not kept.

3. Achias: One must first have a true and correct report before he passes a sentence of death.

4. Subath: By virtue of Divine and human statutes no one should be condemned, unless he is guilty. Therefore, what has this man done?

¹ See Fabricius, *Codex Apocryphus Novi Test.*, III, p. 487 seq.

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5. Rosnophin: Why are laws made, if they are not kept?

6. Phutiphares: An impostor is not good for the country, by whom a sedition would be made among the common people.

7. Ryphar: The statutes only punish the guilty ones; therefore, if He is a transgressor, make Him first confess His own deed, without which sentence Him not.

8. Joseph of Arimathæa: O how shameful and disdainful, that in a city not one should be found, who protects the innocent.

9. Joram: Why do we allow this righteous man to die on account of His righteousness?

10. Ehiberis: Though He be righteous, yet He shall be killed; because the common people becomes rebellious by His speeches.

11. Nicodemus: Does our law judge a man before he is heard and it is known what he does?

12. Diarabias: Because He is accused before a council, He is worthy of death.

13. Sereas: A rebellious man is detrimental to the country, therefore He must be taken from the people.

14. Rabinth: Whether just or unjust, be-

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cause He is against the ancient laws, we can neither tolerate nor suffer Him.

15. Josaphat: Keep Him chained with iron chains in prison.

16. Ptolomy: Since He is neither just nor unjust, why do we tarry so long, before we condemn Him to death, or banish Him from the country?

17. Jeras: It is much better and more advisable to remove Him from the country, or to send Him to the emperor.

18. Mesa: If He is just, let us turn ourselves to Him; but if He be unjust, let us put Him away from us.

19. Samech: Let us have peace, that He resist us not; and if He still does against our will, let us punish Him then.

20. Caiaphas: You all know not what you say: it is expedient for us, that one man should die, and that the whole nation perish not.

From that day forth they took counsel together for to put Him to death.

SECTION VII

SENTENCE PRONOUNCED BY PONTIUS PILATE,
GOVERNOR OF LOWER-GALILEE, THAT JESUS
OF NAZARETH IS TO SUFFER THE DEATH ON
THE CROSS

IN connection with the protocol given in the former section, we give here another document, purporting to be the sentence of Pilate on Jesus. We give the shorter form. Another clumsy document also discovered at Aquila, where the preceding was found, was published under the title: *Trésor admirable de la sentence de Pilate contre Jésus-Christ, trouvée miraculeusement, écrite sur parchemin, dans la ville d'Aquila, traduit de l'italien*, Paris 1581 (24 pages), and another edition, 1621 (16 pages), and *une réimpression fac-simile*, 1839, à la librairie de Te-chener. The document was found in a marble-box, incased by one of iron and one of stone. Comp. Fabricius, *Codex Apocr. Novi Test.* III, p. 489 seq.

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The shorter document was found in 1820, and runs as follows:

In the 17th year of the reign of Tiberius Cæsar, and on the 25th of the month of March, in the holy city of Jerusalem, when Annas and Caiaphas were chief-priests of the people, Pontius Pilate, governor in Lower Galilee, sitting in the chair of the pretor, sentences Jesus of Nazareth to die on the cross between two murderers. After the chief of the people and notorious witnesses say:

1. Jesus is a seducer.
2. He is a rebel.
3. He is an enemy of the law.
4. He falsely pretends to be the King of Israel.
5. He entered into the temple, followed by a multitude, which carried palms in the hands,

Pilate orders the first centurion Quirilus Cornelius, to lead him to the place of execution, forbidding all poor or rich persons to prevent the death of Jesus.

The witnesses who signed the sentence against Jesus, are:

1. Daniel Robani.
2. John Zorobabel.

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3. Raphael Robani.

4. Kapet.

Jesus will pass through the city of Jerusalem by the gate Struene.

Concerning this document, Dr. Thesmar of Cologne published in the "Neuen preussischen Zeitung" of September 28, 1849, the following from the French journal "Le droit."—"The sentence is engraved in Hebrew upon a bronze-plate, on the side of which the words are found: "a similar plate is sent to every tribe." The same was found in the year 1820 in the city of Aquileia in the Kingdom of Naples in an excavation of Roman antiquities, and was afterwards discovered by the commissaries of arts, who were in the suite of the French army in Italy. At the time of the campaign towards Southern Italy, it was preserved in a sacristy of the Carthusians in the neighborhood of Naples, closed up in a chest of ebony. This vase is since then in the chapel of Caserta. The Carthusians accomplished by their petitions, that the plate was not taken from them, in acknowledgment mainly of the sacrifices, which they had brought for the French army. The French translation is faithfully made by members of the commission of

arts. Denon had a like plate made, on which the sentence was engraved; at the sale of his cabinet it was procured by Lord Howard for 2890 francs."

When mention is made that "a like plate was sent to each tribe," it agrees with the statement of Justin (*Dial. with Tryph.* 108) that after the death of Jesus the Jews sent messengers into all the world "who were to announce that a new, lawless sect has risen from a Galilean, Jesus, a seducer." And Eusebius (*in Esaiam* cap. 18) speaks also of letters which the Jews sent into all parts of the world, which were full of invectives against Jesus.¹ Hugo Grotius (*ad Act.* xxviii, 22) states that the Jews in Worms preserve a copy of those letters in their synagogues.² A similar letter to the Jews in Ulm is said to have been found in a persecution of the Jews in the year 1348.³

¹ The same is taken from Eusebius by Oecumenius in *Acta*, cap. 28, *praef. in epist. ad Romanos*.

² Comp. *Toledoth Jeshu*, p. 80 and Huldrici's notes, p. 82-86.

³ Comp. Schudt, *Jüdische Geschichte*, p. 456.

SECTION VIII

THE CRUCIFIXION, RESURRECTION AND ASCENSION OF JESUS

(The Gospel according to Peter.)¹

BUT of the Jews none washed his hands, neither Herod nor any of his judges. And as they would not wash them, Pilate rose and then

¹From Origen, Eusebius, Theodoret we know that there once existed a Gospel according to Peter. In the year 1886 the French Archæological Mission, Cairo, discovered in a grave in an ancient cemetery at Akhmin (Panopolis), in Upper Egypt, an important fragment containing the part of the Gospel and Revelation of Peter, and a fragment of the Book of Enoch, in Greek. The fragment was published in 1892 by Mr. Bouriant in *Mémoires publiés par les membres de la mission archéol. Française au Caire*, ix, 1 (1892); comp. ix, 3 (1893). Ever since the Gospel of Peter was published by different scholars of Germany, France, Holland, England. An English translation, published by J. A. Robinson, Cambridge, 1892, forms the basis of ours; the Greek text which we followed is that published by Nestle in *Novi Test. Græci Supplementum* (Lipsiae, 1896) and Preuschen in *Antilegomena* (Giessen, 1901).

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King Herod commanded to seize the Lord, saying to them: Whatsoever I have commanded you to do, do unto Him. And there stood Joseph the friend of Pilate and of the Lord, and knowing that they would crucify Him, he went to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked His body. And Herod said: "Brother Pilate, even if no one had asked for Him, we should have buried Him, for the Sabbath is coming, and it is written in the law, that the sun set not upon one that has been put to death." And he delivered Him to the people on the day before the unleavened bread, their feast.

But they took the Lord and pushed Him as they ran, and said: Let us drag away the Son of God, having obtained power over Him. And they put a purple around Him, and set Him upon the seat of judgment, saying: Judge righteously, O King of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood by and spat in His face, and others smote His cheeks, others pricked Him with a reed, and some scourged Him, saying: with this honor let us honor the Son of God.

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And they brought two malefactors, and crucified the Lord between them. But he was silent, as tho having no pain. And having raised the cross, they wrote the title: This is the King of Israel. And having set the garments before Him, they parted them among them and cast lots for them. But one of the malefactors reproached them, saying: We thus suffer for the evils we have done. But what wrong hath He, the Savior of men done to you? And they, being angered at Him, commanded that His legs should not be broken, that He might die in torment.

And it was noon, and darkness came over all Judea, and they became noisy and distressed, lest the sun had set, whilst He was yet alive; for it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give Him to drink gall with vinegar. And they mixed it and gave Him to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, thinking that it was night, and fell down. And the Lord cried aloud and said: My power, My power, Thou hast forsaken Me. And after these words He was taken up.

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And in that hour the veil of the temple of Jerusalem was rent in twain. And they drew out the nails from the hands of the Lord, and laid Him upon the earth; and the whole earth trembled and a great fear arose. And the sun shone again, and it was found the ninth hour. And the Jews rejoiced and gave His body to Joseph for burial, since he had seen how much good He had done. And he took the Lord, washed Him and rolled Him in a linen cloth, and brought Him into his own tomb, which was called the Garden of Joseph.

And when the Jews and the elders and the priests perceived what evil they had done to themselves, they began to smite themselves and to say: Woe for our sins, the judgment and end of Jerusalem is near at hand. And I with my companions was grieved, and being wounded in mind we hid ourselves; for we were sought for by them as malefactors and as such who would set fire to the temple. And on account of all this we fasted and sat mourning and weeping night and day until the Sabbath. And the scribes and the Pharisees and the elders met with each other, when they heard that all the people murmured and beat the breasts saying: If

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by His death these most mighty signs have taken place, see how righteous He is; they were afraid and went to Pilate beseeching him saying: give us soldiers, that we may guard His sepulcher for three days, lest His disciples come, steal Him and the people suppose that He rose from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them elders and scribes came to the sepulcher, and with the centurion and the soldiers they all rolled a great stone and set it at the door of the sepulcher, and affixed seven seals, and having pitched a tent there, they kept watch.

When the morning of the Sabbath was drawing on, a multitude came from Jerusalem and the region round about in order to see the sealed sepulcher. And in the night in which the Lord's day was drawing on, and the soldiers kept guard two by two in a watch, there was a great voice in the heaven, and they saw the heavens opened and two men descending from thence with great splendor and approaching the tomb. And that stone which was placed before the door, rolled of itself and made way in part, and the tomb was opened, and the two young men entered in.

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When those soldiers saw it, they awakened the centurion and the elders—for they too had remained to keep watch. And when they had reported what they had seen, they see again three men coming forth from the tomb, and the two supported the one and a cross followed them, and the heads of the two reached into the heavens, whereat the head of Him whom they led overpassed the heavens. And they heard a voice from the heavens, saying: hast Thou preached to them that sleep? and the answer was heard from the cross, yea.—They therefore considered one with another whether to go away and to report these things to Pilate. And while they still considered, the heavens again were seen to open and a certain man to descend and enter into the sepulcher. When the centurion and those with him saw this, they hastened in the night to Pilate, leaving the tomb which they were watching, and reported all things which they had seen, being greatly distressed, and saying: Truly He was the Son of God. And Pilate answered and said: I am pure from the blood of the Son of God; you have thus decided. Then they all came near and besought him and entreated him to command the centurion and the

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soldiers to say to no one of the things which they had seen: For it is better, say they for us to commit the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. And Pilate commanded the centurion and the soldiers not to divulge anything.

Early on the Lord's day Mary Magdalen, a disciple of the Lord, for fear of the Jews,—since they were burning with wrath, had not done at the Lord's sepulcher the things which women are wont to do for their beloved dead,—took her friends with her and came to the sepulcher where He was laid. And they feared lest the Jews should see them, and they said: though we could not weep and lament on the day on which He was crucified, let us now do these things at His sepulcher. But who shall roll away for us the stone which is at the door of the sepulcher, that we may enter in and sit by Him and do the things that are due? For the stone was great and we feared lest some one see us. And if we cannot, yet if we but set at the door the things which we bring for a memorial of Him, we will weep and lament until we come unto our home.

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But they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright, who said to them: wherefore are ye come? Whom seek ye? Perhaps the one who was crucified? He is risen and gone. And if ye believe not, look in and see the place where He lay, that He is not here; for He is risen and gone thither, whence He was sent. Then the women feared and fled.

Now it was the last day of the unleavened bread and many went forth and returned to their homes, as the feast was ended. We, however, the twelve disciples of the Lord wept and were grieved, and each one, being grieved for that which had taken place, returned to his home. But I Simon Peter and Andrew my brother, took our nets and went to the sea; and with us went Levi the son of Alphæus, whom the Lord . . .

SECTION IX

LETTERS OF PILATE TO CLAUDIUS

(Gospel of Nicodemus, ch. 29.)

PONTIUS PILATE to Claudius his king, greeting. It has lately happened, as I myself have also proved, that the Jews, through envy, have punished themselves and their posterity by a cruel condemnation. In short, when their fathers had a promise that their God would send them from heaven His holy one, who should deservedly be called their king, and promised that He would send Him by a virgin upon the earth: when, therefore, while I was procurator, He had come into Judea, and when they saw Him enlightening the blind, cleansing the lepers, curing the paralytics, making demons flee from men, even raising the dead, commanding the winds, walking dryshod upon the waves of the sea, and doing many other signs of miracles; and when all the people of the Jews said that He was the Son of God, the chief priests felt envy against Him,

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and seized Him, and delivered Him to me; and, telling me one lie after another, they said that He was a sorcerer, and was acting contrary to their law.

And I believed that it was so, and delivered Him to be scourged, according to their will. And they crucified Him, and set guards over Him when buried. And He rose again on the third day, while my soldiers were keeping guard. But so flagrant was the iniquity of the Jews, that they gave money to my soldiers, saying, Say that His disciples have stolen His body. But after receiving the money they could not keep secret what had been done; for they bore witness both that He had risen again, that they had seen Him, and that they had received money from the Jews.

This accordingly I have done, lest any one should give a different and a false account of it, and lest thou shouldst think that the lies of the Jews are to be believed.¹

¹ This letter is also to be found in the *Acts of Peter and Paul* in the Greek form. The above, taken from the Gospel of Nicodemus, represents the larger Latin Form of the *Epistola Pilati*; in a shorter Latin Form it reads as follows, according to Thilo's text in his *Codex Apocryphus*, pp. 801, 802:

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*Pontius Pilate, Procurator of Judæa, to Tiberius Cæsar,
Emperor*

Concerning Jesus Christ,—on whom in my last communication I made a plain declaration to you, that severe punishment was inflicted by desire of the people, I being unwilling and reluctant,—no previous age had or will have a man, by Hercules, so pious, so (morally) austere. But here arose a wonderful effort of the people itself, and a concurrence of the scribes and chiefs and elders (although their prophets, who according to us would be called Sibyls, warned against it), to crucify this ambassador of truth, supernatural signs making their appearance while he was suspended (on the cross), such as threatened, in the opinion of philosophers, ruin to the whole world. His disciples flourish, not proving untrue in work and continuance of life to their master; nay, being most beneficent in his name. Unless I had been in the utmost fear lest a sedition should arise of the people who were almost boiling over, perchance that man would still live for us. Although fidelity to your dignity, rather than my own will, prevented my opposing with all my strength the sale and suffering of just blood, void of any accusation, merely through the malignity of men (and) yet (to eventuate), as the Scriptures make plain, in their own destruction. Farewell.—v. Cal. April.

SECTION X

REPORT OF PILATE TO TIBERIUS CAESAR.

PONTIUS PILATE, administering the Eastern government, to Tiberius Cæsar, most powerful and sacred.¹

I have thought proper, filled (as I am) with much fear and trembling most powerful king, to indicate by this, my own writing, to your practical piety, the contingency (to nature) of this date as the event made it known.

While I, O master, according to the command of thy serenity was administering this eparchy, which is one of the eastern cities called Jerusalem, in which is situated the temple of the Jewish race, the whole multitude of the Jews being assembled, delivered to me a man named Jesus,

¹ The title of this document is *Anaphora of Pilate*, and is extant in two Greek forms, see Thilo, l. c., pp. 804-812. In Syriac and Arabic, together with an English translation, the *Anaphora* is published in the *Studia Sinaitica v (Apocrypha Sinaitica)* ed. by M. I. Gibson, London, 1896.

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bringing many and unusual accusations against Him, but they were not able by any statement to convict Him. There was one party of them (who charged) against Him that He said the Sabbath was not their true rest. That man performed many cures in addition to good works. He made the blind see, purified lepers, raised the dead, healed paralytics who were totally unable to move, except that they retained speech, and the articulation of their bones, and He gave them power to walk about and run, imparting it by a mere word. He did another more powerful work, which was strange even for our gods (to perform): He raised from the dead a certain Lazarus, dead since the fourth day, commanding by a word only the dead man (whose body was already destroyed by worms and vermin) to awake, and He commanded that foul-smelling body which was lying in the sepulcher to run and this (dead man), like a bridegroom from his chamber, came out of the sepulcher filled with the most fragrant perfume. And certain helplessly insane who had their dwelling in the deserts eating flesh of their own limbs, fellow-livers with the reptiles and wild beasts, (these) He placed as inhabitants of cities in their own

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houses, and by a mere word, exhibited them in their sound mind and intelligent; and others, in whom were a crowd of unclean spirits, He made to be men of repute, and driving out the demons who were in them into the sea, in a herd of swine, He choked them. Also by a mere word He rendered sound another man who had a withered hand, who with pain acquired his living, not ever having the half of his body sound. Also a woman who had a flow of blood for a great length of time, so that because of it the joints of her bones were visible, and the body which she carried round had hardly a human appearance, but looked like alabaster, and as if it were a dead body because of her loss of blood, for all physicians proclaiming her hopeless, paid no attention to her, for there was no hope of preservation in her. Then as Jesus was passing, she receiving strength from His shadow, touched the hem of His garments, and in the same hour the strength of her body was restored, and she became sound as one who had had no disease, and began to run at full speed to her own city Paneas.

And these things were as narrated, but the Jews charged that Jesus did these things on the

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Sabbath. But I know wonderful things done by Him beyond what the gods, whom we recognize, perform.

Herod therefore, and Archelaus, and Philip, and Annas, and Caiaphas, with the whole people, delivered this man to me for examination, stirring up much tumult against me as regarded their accusations against Him. At first scourging Him, I found no fault in the matters which they charged against Him. Afterwards, I gave Him again to them, and they had crucified Him when a darkness occurred over the whole world, the full-orbed sun being hidden, and the firmament of darkness appearing in day time (so that the stars were not visible), but nevertheless having its far-shining brilliancy darkened as is not unknown to your highness since in the whole world they lighted lamps from the sixth hour until early. And the moon being as blood did not disappear during the whole night, although she was full. And the whole world was shaken by unheard of portents, and the whole creation was about to be swallowed up by the underworld; likewise the veil of their temple was rent from above downwards as thunder and

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a great noise from heaven occurred so that the earth shook and trembled.

In the midst of the fright dead persons appeared rising up. As the Jews themselves, who had seen, stated: That we have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, those that died twenty-five hundred years ago, and many others; and we saw Noah visibly in the body. But the stars and Orion made lamentation on account of the Jews, because of their lawlessness. And after the Sabbath, about the third hour of the night, the sun became visible as it never shone before, and the whole heaven was bright. And as winter lightnings make their appearance, thus certain men on high, of brilliant clothing and of inexpressible glory, appeared in the air, and an unnumbered multitude of angels, calling out: The crucified Christ, who is God, has arisen. And a voice was heard, powerful as thunder, saying: Glory in the highest to God and upon earth peace, among men good-will. Ascend from the underworld, you who have been enslaved in its subterranean regions. And at their cry all the mountains and

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hills were shaken, and the rocks were rent, and mighty chasms took place in the earth, so that the contents of the abyss were visible. And many bodies of the dead who had fallen asleep arose, to the number of five hundred. And the whole multitude walked around and hymned God with a loud voice saying: He who rose from the dead, the Lord our God, restored to life all of us dead, and plundering the underworld, destroyed it.

The whole of that night, therefore, O royal master, the light did not cease, but many of the Jews died and were engulfed and swallowed up in the chasms on that night, so that their bodies were not visible. Those of the Jews I mean O master, had disappeared who spoke against Jesus. One synagog was left in Jerusalem, since all those synagogs that had been against Jesus were swallowed up.

From that fear, then, being in perplexity, and seized with much trembling, at that same hour I ordered what had been done by the Jews against Jesus to be written, and I sent it to your mightiness.²

² It is said that when Pilate's writings were read to the emperor, he was filled with anger, sent soldiers, and

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ordered them to bring Pilate a prisoner. The latter is tried and condemned at Rome, as is narrated in the *Paradosis* or *Surrender of Pilate*.

INTRODUCTION

THE newly discovered "Sayings" or "Logia" at Behnesa in Middle Egypt have more than a passing interest. They bring before us the fact that, besides the sayings of Jesus recorded in the canonical gospels, there were also current uncanonical or extra-canonical sayings reported by authors who did not derive them from the Gospels, but from sources which are now lost. The first who made a collection of such extra-canonical sayings was J. E. Grabe, who in his *Spicilegium SS. Patrum et Haereticorum* (Oxford 1698) published a collection of eleven *Dicta aliqua Jesu Christi quae in IV Evangeliiis non extant, ex S. Lucae Actis Apostolorum, Barnabae Epistola, aliisque Patribus*. He was followed by J. A. Fabricius, who in his *Codex Apocryphus Novi Testamenti* (Hamburg 1703) published sixteen extra-canonical dicta Christi, to which he added a few more in the third part of his codex (1719). In 1776 J. C. Körner issued his *De sermonibus Christi ἀρχαίους*

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(Lipsiae), in which the term *agrapha* is first used, and 16 such *agrapha* are given. In 1839 Fr. Klöpffer published in his *dicta Christi apocrypha* (in Kieler Theol. Mitarbeiten, ed. Pelt) 24 *dicta*. Since that time collections of *agrapha* were published by different writers. We mention:

Hofmann, R., *Leben Jesu nach den Apokryphen* (Leipzig 1851).

Bunsen, Ch. K. J., *Analecta Antenicæna* (London 1856).

Westcott, B. F., *Introduction to the Study of the Gospels* (London 1860; Boston 1867).

Dodd, J. T., *Sayings ascribed to our Lord by the Fathers and other primitive writers* (Oxford and London, 1874).

Schaff, Ph., *History of the Christian Church*, vol. I. (New York 1882).

Pick, B., *The Life of Jesus according to extra-canonical sources* (containing 25 sayings, New York, 1887).

Resch, A., *Agrapha. Ausserkanonische Evangelienfragmente* (Leipsic 1889, being part of the fifth vol. of *Texte und Untersuchungen* edited by von Gebhardt and Harnack—a very “thesaurus”).

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Barnes, W. E., *Canonical and uncanonical Gospels* (London 1893, worthless for our purpose).

Ropes, J. H., *Die Sprüche Jesu die in den Kanonischen Evangelien nicht überliefert sind: eine Kritische Bearbeitung des von D. Alfred Resch gesammelten Materials*, (Leipsic 1896, forming part of the fourteenth volume of *Texte*).

Nestle, E., *Novi Testamenti Graeci Supplementum* (Lipsiae 1896, containing also the Fayoom-Fragment).

Jackson, B., *Twenty-Five Agrapha* (London 1900, referring for the first time to the newly-discovered Logia).

Preuschen, E., *Antilegomena. Die Reste der ausserkanonischen Evangelien und urchristlichen Ueberlieferungen* (Giessen 1901, containing besides the Fayoom-Fragment, also the newly-discovered Logia).

With the exception of the last two works none of the above mentioned refers to the newly discovered *Oxyrhynchus Logia* which, as soon as they were published by B. P. Grenfell and A. S. Hunt (London 1897), became productive of a number of articles and pamphlets in the Eng-

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lish, German, Dutch, French and Italian languages. Of the numerous writings we mention the following which have come to our notice:

German.

Blass, *Evangelische Kirchenzeitung*, 1897, 498ff.

Harnack, *Ueber die jüngst entdeckten Sprüche Jesu*, Freiburg, 1897; see also Robinson in *Expositor* 1897, pp. 321-340; 401-416; 417-441.

Heinrici, *Theologische Literaturzeitung*, 1897 p. 449ff.

Holtzmann, *Neue Sprüche Jesu in Protest. Monatshefte* 1897, 385ff.

Zahn, *Theologisches Literaturblatt*, 1897, 417ff.; see also *Lutheran Church Review* 1898, no. 1.

Esser, *Die neu aufgefundenen Sprüche Jesu in Der Katholik*, 1898, Jan., Febr.

Weiss, *Neue Logia in Theolog. Rundschau I*, 1898, pp. 227-235.

Scholz, *Zu den Logia Jesu in Theolog. Quartalschrift* 1900, I. pp. 1-22.

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English.

Berlin, The Logia in Jewish Quarterly Review, 1897 p. 190.

Coburn, The recently discovered Sayings of Christ in Homiletic Review, 1897 pp. 505-10.

Cotton, The Logia not Pantheistic in Biblia, Novbr. 1897.

Cross, The Sayings of Jesus (Expositor, 1897 pp. 257-267).

Fisher, The New Logia of Jesus (Expository Times, 1897 pp. 140-143).

Harris, The Logia and the Gospels (Contemporary Review, 1897 pp. 341-348).

Jacobs, On the New Logia (Jewish Quart. Review, 1897, pp. 185-190).

Jacobus, The newly discovered Sayings of Jesus (Hartford Seminary Record, VIII, 5-17).

James, The new Sayings of Christ (Contemporary Review, 1897, pp. 153-160).

Lock and Sanday, Two lectures on the Sayings of Jesus recently discovered, London 1897.

Rawnsley, Sayings of Jesus: six village sermons on the Papyrus Fragment, London 1897.

Redpath, The so-called Logia and their rela-

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tion to the canonical scriptures (Expositor 1897 pp. 224-230).

Selbie, The recently discovered Logia (Expository Times, 1897, pp. 68-69).

Wright, the new sayings of Jesus (Bibliotheca Sacra, 1897, pp. 759-770).

Abbott, The Logia of Behnesa (American Journal of Theology, January 1898).

Taylor, The Oxyrhynchus Logia and the Apocryphal Gospels, Oxford 1899.

Besides see Independent (New York 1897, July 22; August 12, 19, 26; September 2, 9, 23; Novbr. 25; 1898, May 26).

Dutch

Rhijn, Nieuwe woorden van Jesus in Theol. Studiën, 1898, pp. 403-414.

French

Batiffol, Les logia du papyrus de Behnesa (Revue bibl. 1897, pp. 501-515).

Lataix, Une nouvelle série d'Agapha (Revue d'histoire et de littérature religieuse, 1897 pp. 433-438).

Aubert, Les nouveaux Logia de Jésus (Liberté chrét. 1898 pp. 103-115).

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Bruston, Les paroles de Jésus récemment découvertes en Egypte et remarques sur le texte du fragment de l'évangile de Pierre, Paris 1898.

Cersoy, Quelques remarques sur les logia de Behnesa (Revue biblique, 1898, pp. 415-420).

Cersoy, Un mot sur la deuxième sentence du papyrus découvert en 1897 à Behnesa (L'Université Catholique, 1898 pp. 150-153).

Trabaud, Les nouvelles paroles de Jésus (Revue de théol. et de phil. 1898, pp. 74-84).

Jacquier, Les sentences de Jésus découvertes à Behnesa (L'Université Catholique, 1899 pp. 161-183).

Italian.

Chiapelli, Le nuova parole di Gesù scoperte in un papiro egizio (Nuova Anthologia, xxxii, fasc. 19).

We have arranged the material under different heads, excluding the newly discovered gospel of Peter, which contains nothing that concerns us here, but including the Fayoom Gospel-Fragment.

As to the Fayoom Gospel-Fragment, which was first published by Bickell in *Zeitschrift für Katholische Theologie*, 1885, p. 498ff; 1886, p. 208ff (see also *Mitteilungen aus der Sammlung*

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des Erz. Rainer I (1887), p. 53ff, v. (1892), p. 78ff; Harnack, *Theol. Literaturzeitung*, 1885, No. 12; *Texte und Untersuchungen*, v. 4, p. 483ff; Zahn, *Kanon* II, 781ff; Resch in *Texte u Untersuchungen*, x, 2 (1894), p. 28, thinks that it forms a part of the Gospel of the Egyptians.

Whether all of these sayings, especially those given under the head of "Scattered Sayings," and forming by far the most, have any value or not, is very difficult to decide. Scholars are here at variance. That the number of such sayings might yet be increased, is without doubt; new discoveries may yet be made in the future. However this may be, the present collection is the first in the English language which contains the largest number of extra-canonical sayings, arranged in the following manner:

I. From the Gospel of the Egyptians.¹ Nos. 1, 2.

II. From the Gospel according to the Hebrews.² Nos. 3-12.

¹ Comp. Harnack, *Altchristliche Litteraturgeschichte*, I, 12ff; Zahn, *Geschichte des Neutest. Kanons*, II., 2, p. 628ff.

² Harnack, p. 280ff, Zahn, p. 642ff.

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III. From the Gospel of the Ebionites.³ Nos. 13-16.

IV. From the Gospel of Matthias.⁴ Nos. 17-20.

V. From the Gospel of Philip.⁵ No. 21.

VI. From the Gospel of Thomas.⁶ No. 22.

VII. From the Fayoom Gospel-Fragment. No. 23.

VIII. From the Gospel of Eve. No. 24.

IX. From the Gospel of John at Paris. Nos. 25, 26.

X. From the Preaching of Peter. Nos. 27, 28.

XI. The Oxyrhynchus Logia. Nos. 29-35.

XII. Scattered Sayings. Nos. 36-118.

Among the "Scattered Sayings," one (No. 100) is found in the *Apostolic Church Ordinances*, which must be distinguished from the *Apostolic Constitutions*. The tract was first published in Greek from a Vienna MS. by Bickell (*Geschichte des Kirchenrechts*, vol. I. Gies-sen, 1843, pp. 107-132), and is extant in Cop-tic, Ethiopic, Syriac and Arabic. It is printed

³ Zahn, p. 724ff.

⁴ Zahn, p. 751ff.

⁵ Zahn, p. 761ff.

⁶ Harnack, p. 15ff; Zahn, p. 768ff.

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in the prolegomena to Bryennius' ed. of the *Didaché*, p. 72; Hilgenfeld, *Novum Test. extra canonem receptum*, Leipsic, 1866, fasc. iv, pp. 93-106; ed. altera, 1884, pp. 110-121; and Harnack, *Lehre der zwölf Apostel*, pp. 225-237; Funk, *Doctrina XII apostolorum*, Tübingen, 1887, pp. 50-73. Comp. Achelis, *Apostolische Kirchenordnung* in Herzog-Hauck, *Realencyklopädie für protestantische Theologie und Kirche*, 3d ed. vol. I (1896), pp. 730-734.

An interesting Coptic papyrus fragment brought from Cairo, and now in the University Library of Strasburg, was published in 1900 by Adolf Jacoby, *Ein neues Evangelienfragment*. It is in too torn a condition to be satisfactorily deciphered, and it is difficult to say whether it gives part of a gospel or is of the nature of commentary or meditation. It refers to the Agony and to the Ascension. Possibly a genuine saying may be enshrined in the phrase rendered by Jacoby: [I have] revealed to you all my glory and I have told you all [its] power and the mystery of your apostleship."

But comp. the review of Jacoby's work in *Theolog. Literaturzeitung*, 1901, col. 74ff.

To some of the sayings we have added a few

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notes, but no commentary was intended. Many of the sayings sometimes included among the *Agrapha* are mere variations or loose quotations of sayings recorded in the Gospels, *e. g.* "All things whatsoever thou mayest wish not to befall thee, be not thou a doer of, to another" (*Didaché*, I, 2). This is obviously a mere variation of Matt. vii, 12, and Luke vi, 31. With this saying in the *Didaché* comp. the *Apology of Theophilus of Antioch* (II, 34), and "what thou hatest, thou shalt not do to another" (Clem. Alex. *Stromata*, II, 23). We have not quoted from the Epistle of *Barnabas*, ch. 4: "The Son of God says, Let us resist all iniquity and hold it in hatred," though it is mentioned by Grabe, Fabricius, Körner, Bunsen, Westcott *et al.* This saying seems to have originated in a clerical error in the Latin translation *Sicut dicit filius Dei*, "as the Son of God says 'for sicut decet filiis Dei' as becometh the sons of God," as in the Greek text $\omega\varsigma \pi\rho\acute{\epsilon}\pi\epsilon\iota \upsilon\iota\omicron\iota\varsigma \Theta\epsilon\acute{\omicron}\nu$. See the edition of *Barnabae Epistula*, by Gebhardt, and Harnack in *Patr. Apost. Op.* I, 14. It is also interesting to note that Fabricius (*Codex apocr. N. T.* I, p. 330) regarded as an *agraphon* what is now found in the text of West-

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cott-Hort in Luke x, 41: ὀλίγων δέ ἐστιν χρεία ἢ ἑνός *i. e.* “but few things are needful or one,” instead of “but one thing is needful” of the *textus receptus*. We have also omitted the following, which is found in the *Apostolic Constitution*, viii, 12: “as often as ye eat this bread and drink this cup, ye show forth my death until I come.” The same we find in 1 Cor. xi, 26, only that Paul uses the third person instead of the first. On this account it has been urged that the passage in 1 Cor. xi, 26, contains St. Paul’s words. But it has also been urged that the passage as it stands in the *Apostolic Constitutions*, being quoted in early Liturgies in the first person, is proof of the view of an early period of the Church that it was a saying of the Lord’s. Thus the Liturgy of St. Mark (ed. Neale and Littledale, p. 23) reads: “For as often as ye eat this bread and drink this cup ye show forth my death, and confess my resurrection and ascension until I come.” Whether we have here a saying of the Lord or words of Paul which by a slight change formed the basis for the Liturgies, is difficult to tell. The former seems to be the view of Jackson, the latter that of Ropes.

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Whether all of these following sayings will be accepted as genuine or not is a matter which cannot be decided, and differences of opinion will and must exist. The pardonable hyperbole of the conclusion of St. John's Gospel, whether his own postscript or the addition of a nearly cotemporary editor, suggests the consciousness of the end of the first century that the known material was not exhausted in known writings. True, that the early reception of the canonical gospels in the church precluded the possibility of a successful rivalry of oral tradition, but it could not be prevented that numerous other gospels were circulated, which were read in certain Christian circles, like the Gospel of the Egyptians, the Gospel according to the Hebrews, the Gospel of Thomas, *et al.* These gospels contain much matter that is important and valuable,⁷

⁷ That even Marcion's gospel has its value and is important, may be seen from the many pages devoted to that gospel in Zahn's work on the Canon of the New Test. A very interesting or rather curious reading we find by Marcion in Luke xi, 2, where the second petition of the Lord's Prayer reads: "Thy Holy Spirit come upon us and purify us." This reading is not peculiar to Marcion alone. We find it also by Gregory of Nyssa, I, p. 737, and Maximus Confessor, I, p. 350, also in cod. 700 evv. (Gregory), ed. Hoskier, 1890, p. 32: *A full*

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whereas the so-called apocryphal gospels, with the exception of the address of Jesus in the *History of Joseph*, contain almost nothing that could be used for our purpose, except perhaps the few words: Jesus says "Moses and the prophets have proclaimed beforehand of my death and resurrection" in the *Gospel of Nicodemus*, ch. 4. On this account our collection contains nothing from the apocryphal gospels.

That we have quoted from the *Codex Bezae* or *D* cannot be surprising. Says Prof. Nestle: As the text of B \aleph (*i. e. cod. Vaticanus und Sinaiticus*) under the influence of Tischendorf and Westcott-Hort has dislodged the *textus receptus* of the sixteenth and seventeenth centuries from the hands of the theologians, and at the end of the nineteenth century became the *textus receptus* itself, *thus codex D despised by the builders may perhaps become the foundation stone of a new building* (*Einführung in das Griechische Neue Testament*, 2d ed. 1899, p. 191; Engl. transl. "Introduction to textual criticism of Greek New Testament," by Wm. Edie, with a preface by A. Menzies, London, Williams & Northgate, *account and collation of the Greek cursive cod. Ev.* 604. (The latter number is that given by Scrivener.)

1901.), Our text of the New Testament is not yet so settled as many think.⁸ The late Dean Burgon, who condemned codd. **N** and **B** as the most corrupt of MSS. was not the only one who wrote against the text of Westcott-Hort (comp. *The revision revised* in *Quarterly Review*, 1881 and 1882; 2d ed. London, 1885), Hayman, Bousset, Godet, Jülicher, Dobschütz also took part in the controversy so that such a scholar as von Gebhardt is obliged to say: "If these censures are authorized, the firm ground which at last seemed to have been obtained for the text of the New Testament, becomes vacillating anew" (art. *Bibeltext des Neuen Testaments* in *Herzog RE*, 3d ed., vol. II, p. 766). The recently discovered Logia lead us to hope that more may be expected. Many sayings which at the first glance may seem to be only variations of New Testament passages, may prove to be genuine in the end. We have not as yet a critical edition of the ecclesiastical writers, but a beginning has

⁸ As an instance we refer to the reading in Luke x, 41, formerly regarded by Fabricius as an agraphon, now found in the text of Westcott-Hort. An interesting reading in D is Matt. vi. 8: "for your Father knoweth what things ye have need of, *before ye open the mouth,*" instead of "before ye ask Him."

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already been made with the publication of such an edition. An examination of the different writers cannot be the work of one man. The late de Lagarde collected no less than 29,540 New Testament citations from Augustine's works; and the British Museum contains sixteen large volumes of citations from patristic writings which the late Dean Burgon left in MS.

At the end we inserted a few sayings found in Mohammedan writings. Some are found by Fabricius, l. c. I, p. 365ff, and by Hofmann, pp. 327-329. The latter refers to *Levinus Warnerus* in notis ad Centuriam Proverbiorum Persicorum, proverb 61, p. 30 seq. Lugd. Batav., 1644. The best collection according to Ropes is by Margoliouth in *Expository Times*, Novbr., Decbr., 1893; Jan., 1894 (vol. V, pp. 59, 107, 177ff), where forty-eight sayings are given from different sources. A few of these sayings with notes were published by K. W. Lock in the *Expositor*, 4th series, vol. 9, 1894, pp. 97-99.

I

From the Gospel of the Egyptians

1. To the question of Salome: "How long shall death reign?" The Lord answered: "As long as ye women give birth."—Clem. Alexand., *Stromata*, III, 6; *Excerpta ex Theodoto*, § 67.

"For I came to make an end to the works of the woman."—Ibid. III, 9.

Then Salome said to Him: "Then I have done well that I have not given birth." To this the Lord replied: "Eat of every herb, but the bitter one eat not."—Ibid. III, 9.

When Salome asked when it shall be known what she asked, the Lord said: "When you tread under foot the covering of shame, and when out of Two is made One, and the male with the female, neither male nor female."—Ibid. III, 13. The words "when out of Two," etc., are also found in Clem. Rom., *Epist.* II, 12.

2. (The Sabellians refer in favor of their doctrine to a saying of Christ recalled unto His disciples): "The Father, the Son and the Holy Spirit are one and the same."—Epiphan., *Haeres*, lxii, 2.

II

From the Gospel according to the Hebrews

3. In the Gospel according to the Hebrews . . . it is narrated: Lo the mother of the Lord and His brethren said to Him: John the Baptist is baptizing for the remission of sins; but let us go and be baptized by him. But He said to them, “in what have I sinned that I should go and be baptized by him, unless peradventure what I have said is ignorance?”

Jerome *adv. Pelag.*, III, 2. To this event no doubt a passage in Pseudo-Cyprian *De rebaptismate*, ch. xvii, seems to refer, where we read: in the book inscribed the “Preaching of Paul” thou shalt find contrary to all Scriptures, both Christ confessing His own sin—although He alone did no sin at all—and was almost compelled by His mother unwillingly to receive John’s baptism. Ropes regards our saying as an “apocrypha.” But says Jackson: “The saying seems indeed to preserve a testimony to the sinlessness. What more natural than that the Blessed Virgin and the brethren of the Lord should have approached Him on the subject of the Baptism of

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John, when multitudes were being baptized in the Jordan, confessing their sins?" (Matt. iii, 6). What more natural than that He should have replied: "This Baptism is not for Me: I have no sins to confess: you can convict Me of no sin except if that be sin, which it is not—My consciousness of being guilty of none?" What more natural than that the brethren should have preserved the tradition? In fact this saying, or its germ, enshrines the Lord's own comment on the narrative of the Evangelists. He comes from Galilee to the banks of Jordan, to John, with the intention of being baptized by him, but not with the herd, and as they came "numbered" as He was, "among transgressors," and "made sin" for them, He would fulfil, inasmuch as it was becoming to Him, as to all of us, "to fulfil all righteousness, etc.," and to submit to every ordinance, as when the Virgin mother performed the Purification. But He would be careful to let His own people know that this submission involved no confession. He was, as Tertullian phrases it, "nullius pœnitentiæ debitor" (*De Bapt.*, xii). The Baptist recognized this exceptional character of the mightier and worthier, though he did not yet see all that it involved

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(John i, 31, 33), and so strove earnestly to hinder the quasi-submission which in a moment, in obedience to his Lord's command, he conceded." (p. 50ff).

4. If any one should lend credence to the Gospel according to the Hebrews where the Savior Himself says: "My Mother, the Holy Spirit, took Me just now by one of My hairs and carried me off to the great Mount Tabor." *Origen* on John, ii, 6; Jerem. xv, 4; *Jerome* on Mic. vii, 6; Isaiah, xl, 9; Ezekiel, xvi, 13. In his commentary on Isaiah, xl, 9, Jerome remarks that no one should be offended, because in the Hebrew the word "Spirit" (i. e. *ruach*) is of feminine gender, and in our language (i. e. the Latin), it is masculine, and in the Greek neuter; for in the Godhead there is no gender.

5. In the same volume (i. e. the Gospel according to the Hebrews): "when thy brother has sinned against thee with a word, and has satisfied thee, thou shalt receive him again seven times in a day." Said to Him Peter His disciple: "seven times in a day?" The Lord answered and said to him: "but I say unto thee also seventy times seven times. For in the prophets

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also the word sin is found, after they were anointed with the holy Spirit.”

Jerome *adv. Pelag.*, III, 2. The last clause is also found in a Greek scholion to Matt. xviii, 22, in cod. evv. 566.

6. It is written in a certain gospel, which is styled “according to the Hebrews,” if any one pleases to receive it, not as an authority, but as an illustration of the subject before us. “Another rich man said to Him: ‘Master, what good thing shall I do to live?’ He said to him: ‘O man, fulfil the laws and the prophets.’ He replied: ‘I have fulfilled.’ He said to him: ‘Go, sell all that thou possesseth, and distribute to the poor, and come, follow Me.’ But the rich man began to scratch his head, and it did not please him. And the Lord said to him: ‘How sayest thou, I have fulfilled the law and the prophets, since it is written in the law: “Thou shalt love thy neighbor as thyself:” and lo! many of thy brethren, sons of Abraham, are clothed in filth, dying of hunger, and thy house is full of many goods, and nothing at all goes out of it to them?’ And turning to Simon, His disciple, who was sitting by Him, He said: ‘Simon, son of Jonas,

it is easier for a camel to enter the eye of a needle than for a rich man (to enter) into the kingdom of heaven.' ”¹

7. The Gospel entitled “ according to the Hebrews ” which I lately translated into Greek and Latin, and which Origen often quotes, contains the following narrative after the Resurrection: “ Now the Lord when He had given the cloth to the servant of the priest, went to James and appeared to him. For James had taken an oath that he would not eat bread from that hour on which he had drunk the cup of the Lord, till he saw Him risen from the dead.” Again, a little afterward the Lord says: “ Bring a table and bread.” Immediately, it is added, “ He took bread and blessed, and brake,” and gave it to James, the Just, and said to him: “ My brother, eat My bread, for the Son of Man has risen from ‘ among them that sleep.’ ”—Jerome, *de viris illustr.*, II.

8. For I know and believe that after His resurrection He lived in the flesh. For when the Lord came to Peter and to the apostles, He said to them: “ Lay hold, handle Me, and see that I am not an incorporeal spirit.” And immediately

¹ Origen in *Matt.* (Latin) xv, 14.

they touched Him, and believed, being both convinced by His flesh and spirit.—Ignatius *ad Smyrn.* III; Jerome, l. c., xvi.

The latter remarks (*Comm. in Isa.*, xviii, pref.) that according to the Gospel which the Nazarenes call that of the Hebrews, the apostles believed Jesus to be “an incorporeal demon.” Eusebius (*Hist. Eccles.*, III, 36) remarks that he knows not whence these words are taken. Origen (*de princ.* I, *proem.* 8) speaks of a passage in that book which is called the “Doctrine of Peter,” and where the Savior said to the disciples: “I am not an incorporeal demon.”

9. In the Gospel according to the Hebrews, which the Nazarenes used to read, it belongs to the greatest offenses when “one has afflicted the spirit of his brother.”—Jerome on *Ezek.* xviii, 7.

10. As we also read in the Hebrew Gospel: The Lord said unto His disciples: “Never be joyful, except when ye have seen your brother in love.”—Jerome on *Ephes.* v, 4. This saying is placed by Resch among the apocrypha, but is regarded by Ropes as genuine.

11. The cause, therefore, of the divisions of souls that came to pass in houses (Christ) Himself taught, as we have found in a place in the

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Gospel existing among the Jews in the Hebrew language, in which it is said: "I will select to Myself these things; very very excellent are those whom My Father who is in heaven has given Me."—Eusebius, *Theophania Syriaca* (ed. Lee, IV, 13, p. 234).

12. As it is written in the Gospel to the Hebrews: "He that wonders shall reign, and he that has reigned shall rest."—Clem. Alex. *Stromata*, II, 9.

Some authorities regard this saying as genuine, others as spurious. The same idea we find in the following saying: "He who seeks will not stop till he find; and having found, he will wonder; and wondering, he will reign; and reigning he will rest."—Ibid. v. 14.

III

From the Gospel of the Ebionites

13. And then (it continues) John fell down before Him and said: "I beseech Thee, Lord, do Thou baptize me." But He forbade him, saying: "Suffer it, for thus it is becoming that all things be fulfilled."—Epiphanius, *Haeres.* xxx, 13.

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14. "I came to abolish sacrifices, and unless ye cease from sacrificing, the wrath (of God) will not cease from you."—Ibid. xxx, 16.

15. When it was told to Him: Behold Thy mother and Thy brethren stand without, the Savior said: who is My mother and brethren? And stretching forth His hand towards His disciples, He said: "These are My brethren and mother and sisters, who do the will of My Father."—Ibid. xxx, 14.

16. "Have I earnestly desired to eat this flesh, the Passover, with you?"—Ibid. xxx, 22.

IV

From the Gospel or Paradosis of Matthias

17. As Plato says in his *Theaetetus*, and Matthias exhorting in the *Traditions* says: "Wonder at what is before you;" laying this down first as the foundation of further knowledge.—Clem. Alex. *Stromata*, II, 9.

18. "The flesh must be contended with, and evil entreated, and its unbridled lust must in no wise be yielded to, but the soul must be made to grow through faith and knowledge."—Ibid. III, 4; comp. Euseb. *Hist. Eccles.*, III, 29.

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19. They say in the traditions that Matthias constantly said, that “if the neighbor of an elect man sin, the elect man has sinned. For had he conducted himself as the word prescribes, his neighbor also would have been filled with such reverence for the life he led as not to sin.”—Ibid. VII, 13.

20. Zacchæus, according to others, Matthias, chief of the tax collectors, when he heard how the Lord wished to come to him, said: “Behold, Lord, the half of my goods I give to the poor; and if I have taken from any man by false accusation, I restore him fourfold.” Of him said the Lord: “The Son of Man came to-day and found that which was lost.”—Ibid. IV, 6.

V

From the Gospel of Philip

21. “The Lord revealed to me what the soul ought to say when she mounts to heaven, and what answer she should give to each of the higher powers: ‘I have known myself, and gathered myself together, and begotten no children for the Archon of this world, but have torn up his roots, and gathered the scattered members, and I

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know thee, and who thou art. For I also am descended from the upper world. By speaking in this manner, she is dismissed. But if she is found to have begotten a son, she is kept below, until she is able to take up her children and to draw them to herself.”—Epiphanius. *Haeres.* xxvi, 13.

VI

From the Gospel of Thomas

22. “He who seeks me will find me in children after their seventh year, for there—to become concealed in their fourteenth year—I am manifested.”—Hippolytus, *Philosophumena*, v, 7.

VII

The Fayoom Gospel-Fragment

23. . . . Before I depart ye all will be offended in this night according to the Scripture: I will smite the shepherd and the sheep shall be scattered abroad. But Peter said: and if all (do) it, yet not I. But the Lord said: “the cock will crow twice, and thou shalt be the first to betray Me thrice.”

VIII

From the Gospel of Eve

24. "I stood on a high hill and saw a tall and a short man, and heard a voice as of thunder, and I drew near to hearken; and it spoke to me: "I am thou, and thou art I, and where thou art there am I also; and in all things am I sown. And from whencesoever thou gatherest me, in gathering me thou gatherest thyself."—Epiph-an., *Haeres.*, xxvi, 3. It has been suggested by some that the fifth of the newly discovered sayings refers to this Gospel of Eve.

IX

From the Gospel of John at Paris

25. Lifting up His hands, Jesus said to His disciples: behold the hour is come to drink the cup, which the Father has given Me to drink. I go again to My Father who has sent Me; and I say to you again; I send you, keep My commandments. Teach what I have taught you, that the world may know it; therefore receive the Holy Ghost, and whosoever sins ye remit, they are re-

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mitted unto them, and whosoever sins ye retain, they are retained. Ye have heard what I said unto you: I am not of this world, the Comforter is among you, teach through the Comforter. As the Father has sent Me, so do I send you. Verily, I say unto you, I am not of this world; but John shall be your father, till he shall go with Me into the paradise. And He anointed them with the Holy Ghost.—This addition to John xvii, 26, is from a codex of the Gospel of St. John preserved in the archives of the Templars of St. John of Jerusalem in Paris, and given by Thilo *Codex Apocryphus Novi Testamenti*, p. 880.

26. He says to His mother, weep not; I go to My Father and to eternal life, behold thy son! he will keep My place. Then saith He to the disciple, Behold thy mother! Then bowing His head, He gave up the Ghost.—l. c. John xix, 26-30.

X

From the Preaching of Peter

27. Therefore says Peter that the Lord said to the apostles: "If any one of Israel, then, wishes to repent, and by My name to believe in God, his sins shall be forgiven him. After twelve

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years go forth into the world, that no one may say, we have not heard.”—Clem. Alex., *Stromata*, vi, 5. Eusebius (*Hist. Eccles.*, v, 18) mentions that Apollonius refers to the tradition that our Lord commanded His apostles not to leave Jerusalem for twelve years after His ascension. The translation “his sins shall be forgiven him after twelve years,” as found in the *Ante-Nicene Fathers*, vol. II, p. 490, is nonsense.

28. Accordingly in the “Preaching of Peter,” the Lord says to the disciples after the resurrection: “I have chosen you twelve disciples, judging you worthy of Me.”—*Ibid.* vi, 6.

XI

Sayings newly discovered at Oxyrhynchos

29. And then shalt thou see clearly to cast out the mote that is in thy brother’s eye.—This saying agrees exactly with the text of Luke, except for the position of the verb which is at the end (Luke vi, 42); comp. also Matt vii, 5.

30. Jesus saith “Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye sabbatize the Sabbath, ye shall not see

the Father.—Harnack thinks that the “fasting” is evidently meant in an ascetic sense, according to Luke xiv, 33. Accordingly, too, the observance of the Sabbath, in accordance with the usage of this term in primitive Christianity, means the sanctification of this whole life (comp. Justin Martyr, *Dialogue with Trypho*, ch. xii; Tertullian *adv. Judaeos*, iv). With this the editors of the “Sayings,” Grenfell and Hunt as well as other scholars agree. Zahn thinks that the second clause refers only to the celebration of the appointed Jewish Sabbath-day.

31. Jesus saith: “I appeared in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them; and my soul grieveth over the sons of men because they are blind in their heart and of a dull heart (or according to Harnack: heart and see not their poverty)¹—Harnack regards the introductory portion as hardly authentic, but as apocalyptic.

32. Jesus saith, wherever there are . . . and there is one . . . alone, I am with him. Raise the stone and there thou shalt find Me;

¹ Harnack connects the only word decipherable in the fourth logion (i. e. poverty) with the third.

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cleave the wood and there am I.—The first part of this saying is very defective in the MS., and has given rise to numerous conjectures. *Harnack* reads: “Jesus saith, wherever these may be, there they are not without God, and just as one is alone, in this manner I am with him.” *Blass* reads thus: “Wheresoever there be two, they are not godless; and where there is one only, I say, I am with him.” An interesting parallel to this part of the saying is found in Ephraem Syrus. *Evang. Concord. expositio* (ed Mösinger), p. 165; Christus . . . dicens: *Ubi unus est, ibi et ego sum; . . . et ubi duo sunt, ibi et ego ero; . . . et quando tres sumus quasi in ecclesiam coimus.* As to the meaning of this logion it is now agreed upon to be this: Christ is with the believer when He is alone, and when engaged in disagreeable or laborious occupation, as hewing stones and cleaving wood.—Whether this logion stands in connection with the Gospel of Eve (see above No. 24) or not, scholars differ.

33. Jesus saith, a prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.—The first part is found in all four of the Gospels, but its text is

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most closely conformed to that of Luke (iv, 24). The second part is new, but it is quite possible that it is genuine.

34. Jesus saith: a city built upon the top of a high hill and established can neither fall nor be hid.—Harnack regards this as a secondary formation from the thought of Matt. v, 14. Zahn regards this logion also as a combination of canonical words, viz. Matt. v, 14 with vii, 24ff, or Luke vi, 47ff.

35. Jesus saith: Thou hearest with one ear (but the other ear hast thou closed).—The at first undecipherable logion is thus restored by Swete.

XII

Scattered Sayings

36. And to remember the words of the Lord Jesus how He Himself said: "It is more blessed to give than to receive."—Acts xx, 35. In the *Didaché* (i, 5) these words appear as "Happy is he that giveth according to the commandment. In the *Apost. Constit.*, iv, 3, this saying occurs as "since even the Lord says 'The giver was happier than the receiver.'" In *Clem. Rom.*,

ad Corin., I, 2, we find it under the form: "more gladly giving than receiving." Epiphanius (*Haeres.*, lxxiv, 5), quotes the saying: "It is a good thing to be a giver rather than a receiver." Schaff describes our saying as "pregnant with rich meaning, and shining out like a lone star all the more brilliantly."

37. Simon said unto him, From strangers. Jesus said unto him, children then are free. Simon said unto him, Yea. Jesus said unto him, "Give thou also unto them, like the stranger."

Tatiani *Diatessaron Arabicum* (Engl. transl. by H. W. Hogg in *Ante-Nicene Fathers*, vol. IX), § 25 to Matt. xvii, 26. The same addition as in the Diatessaron, is also found in *Codex Algerinae Peckover*, (Gregory, 73 evv.).

38. "But ye seek to increase from little, and from greater to less. When ye go and are bidden to dinner, sit not down in the highest place, lest a more honorable man than thou come, and he that bade thee come and say to thee, Take a lower seat, and you be ashamed. But when thou sittest down in a lower seat, and a less honorable man than thou come, then he that bade thee will say unto thee, Go up higher; and this will be profitable to thee."—*Codex Bezae* or *D* after

Matt. xx, 28. The Christian poet Juvencus of the fourth century has incorporated this saying in his poetic *Hist. Evang.* III, 613 seq.

39. On the same day, having seen one working on the Sabbath, He said to him: "O man! if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and a transgressor of the law."—*Codex D* after Luke vi, 4.) *Westcott* says: "It is evident that the saying rests on some real incident." *Plumptre* who regards the narrative as authentic, remarks that "it brings out with a marvelous force the distinction between the conscious transgression of a law recognized as still binding, and the assertion of a higher law as superseding the lower." *Alford in loco* remarks that "the remarkable substitution in *D* seems to be an interpolation, but hardly an invention of a later time. Its form and contents speak for its originality, and, I am disposed to believe, its authenticity." *Ropes* thinks that the saying might possibly be authentic. *Farrar* (*Life of Christ*, I, p. 439) thinks "the story too striking, too intrinsically probable, to be at once rejected as authentic." *Grotius* (*Annot. in Evang. in loco*) conjectured that it might have been the marginal gloss of a Mar-

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cionite, and directed against the authority of the O. T. Scriptures. *Edersheim* (Life and Times of Jesus the Messiah, II, p. 59) regards the words as a spurious addition.

40. For the Lord said unto me: "If you do not make your low things high and your crooked things straight, ye shall not enter into My kingdom."—*Acta Philippi*, 34 (in Tischendorf *Acta Apost. Apocr.*, p. 90). With this saying may be compared the following: "Unless ye make the right as the left, the left as the right, the top as the bottom, and the front as the backward, ye shall not know the kingdom of God." Pseudo-Linus, *Martyrium Petri* (ed. Lipsius and Bonnet in *Acta Apost. Apocr.* 1891, vol. I, p. 17).

41. The Lord says: "Behold I make the last like the first."—*Barnabas*, vi, 13.

42. Thus He (Christ) saith: "They who wish to see Me and lay hold on My kingdom must receive Me by affliction and suffering."—*Ibid.* vii, 11.

43. Being especially mindful of the words of the Lord Jesus which He spake, teaching us meekness and longsuffering. For thus He spoke: "Be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do,

so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same it shall be measured to you.”—Clem. Rom. *Epist.*, I, 13; comp. also Clem. Alex. *Stromata*, II, 18, where the last clause, however, reads: “with what measure ye mete, it shall be measured to you again.” Ropes regards the whole as a variation of Luke vi, 36-38. Comp. also Nestle, *Einführung in das Griechische Neue Test.*, 2d ed. 1899, p. 121.

44. Since it is written: “Cleave to the saints, for those that cleave to them, shall be made holy.”—Ibid. I, 46; comp. also Clem. Alex. *Stromata*, v, 8. Ropes thinks this to be an Old Test. interpolation.

45. “Love covers a multitude of sins.”—Ibid. I, 49; II, 16; comp. also Clem. Alex. *Paedag.* III, 12. In the *Didascalia*, II, 3, this saying is introduced by: “for the Lord saith.” Ropes who quotes the latter, regards it as unauthentic.

46. “Love beareth all things, is long-suffering in all things.”—Ibid. I, 49.

47. For He saith: “Not every one that saith to Me, Lord, Lord, shall be saved, but he that worketh righteousness.”—Ibid. II, 4.

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48. For this reason, if we should do such things, saith the Lord: "even though ye were gathered together to Me in My very bosom, yet if ye were not to keep My commandments, I would cast you off, and say unto you, depart from Me, I know you not whence ye are, ye workers of iniquity."—Ibid. II, 4. Westcott regards it as a variation of Matt. vii, 21-23; Ropes as a climax of Luke xiii, 26, 27.

49. For the Lord saith: "Ye shall be as lambs in the midst of the wolves." And Peter answered and said unto Him: "What then, if the wolves shall tear in pieces the lambs?" Jesus said unto Peter: "The lambs have no cause after they are dead to fear the wolves. And do you fear not those who kill you and can do nothing to you, but fear him who after you are dead hath power over soul and body, to cast men into hell-fire."—Ibid. II, 5. Westcott regards it a variation.

50. The Lord says in the Gospel: "If ye kept not that which is small, who will give you that which is great? For I say unto you, that he that is faithful in very little is faithful also in much."—Ibid. II, 8; comp. also Irenaeus *adv. haeres*, II, 34, 3.

51. "Keep the flesh holy and the seal undefiled, that ye may receive eternal life."—Ibid. II, 8. Whether this is to be regarded as a separate agraphon, as some do, or merely as an explanation of 50, is hard to tell.

52. For the Lord Himself being asked by one when His kingdom would come, replied: "when two shall be one, that which is without as that which is within, and the male with the female, neither male nor female."—Ibid. II, 12; comp. also Clem. Alex. *Stromata*, III, 6, 9, 13, where these words are quoted from the Gospel according to the Egyptians. (See above No. 1.)

53. "Preserve ye the flesh, that ye may become partakers of the spirit."—Ibid. II, 14.

54. For the Lord said: "I come to gather all nations and tongues."—Ibid. II, 17.

55. And thus, as the true Prophet has told us, a false prophet must first come from some deceiver, and then, in like manner, after the removal of the holy place, the true Gospel must be secretly sent abroad for the rectification of the heresies that shall be. And this, also, towards the end Antichrist must first come, and then our Jesus must be revealed to be indeed the Christ, and after that, the eternal light having sprung

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up, all the things of darkness must disappear.—*Clementine Homilies*, II, 17.

56. “Be ye good money-changers,” said with good reason our Master.—*Ibid.* II, 51; III, 50; xviii, 20; comp. also Apelles by Epiphanius. *Haeres*, xliv, 2; *Didaskalia*, II, 36; *Pistis Sophia*, p. 353; Clem. Alex. *Stromata*, I, 28; Origen *Comm. in Joh.* tom. 19, 2. In the last place it is quoted as “mandate of Jesus.”—According to Delitzsch (*Ein Tag in Kapernaum*, p. 136) the meaning is: “exchange the less valuable for the most valuable, esteem sacred coin higher than common coin, and highest of all the one precious pearl of the Gospel.” Rénan (*Vie de Jésus*, ch. xi, p. 180, fifth ed.) regards this saying as an advice of voluntary poverty. Westcott explains “put your talents to good use” (*Introduction*, 4th ed. 1872, p. 459), but this explanation Ropes regards as unhappy, who believes that the meaning is: we should distinguish between good and bad coin. This is also Schaff’s opinion, who in quoting the saying adds “i. e. experts in distinguishing the genuine coin from the counterfeit.”

57. Accordingly, therefore, prophesying concerning the temple, He said: “See ye these

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buildings? Verily I say to you, there shall not be left here one stone upon another which shall not be taken away; and this generation shall not pass until the destruction begin. For they shall come and shall sit here, and shall besiege it, and shall slay your children here.”—Clementine Homilies III, 15; comp. Matt. xxiv, 34; Luke xix, 43.

58. He said: “Wherefore ye do err, not knowing the true things of the Scriptures, and on this account ye are ignorant of the power of God.”—Ibid. III, 50. This saying is here quoted as an answer to the Sadducees; in II, 51, it is used against those who err by reason of the false scriptures; comp. Matt. xxii, 29; Mark xii, 24.

59. Wherefore He, being the true Prophet said, “I am the gate of life; he who entereth through Me entereth into life.”—Ibid. III, 52; comp. John x, 9.

60. Still further He said: “I am He concerning whom Moses prophesied saying, a Prophet shall the Lord our God raise unto you of your brethren, like unto me: Him hear in all things; and whosoever will not hear that Prophet shall die.”—Ibid. III, 53; comp. Deut. xviii, 15-19; Acts iii, 22; vii, 37.

61. And to those who suppose that God

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tempts, as the Scriptures say, He said: "The tempter is the wicked one."—Ibid. III, 55.

62. "For," says He, "it is thine, O man, to prove My words, as silver and money are proved among the exchangers."—Ibid. III, 61.

63. He said: "Blessed is that man whom his Lord shall appoint to the ministry of his fellow-servants."—Ibid. III, 64.

64. For I remember His saying: Many shall come from the east and from the west, the north and the south, and shall recline on the bosoms of Abraham, and Isaac, and Jacob."—Ibid. viii, 4; *Recognitions*, iv, 4; comp. Luke xiii, 29; Matt. viii, 11.

65. For thus the Prophet has sworn to us, saying, "Verily I say to you, unless ye be regenerated by living water into the name of the Father, Son, and Holy Spirit, you shall not enter the kingdom of heaven."—Ibid. xi, 26.

66. The Prophet of truth has said: "Good must needs come, and blessed, said He, is he by whom it comes; in like manner evil must needs come, but woe to him through whom it comes."—Ibid. xii, 29. Ropes regards the whole as a variation of Matt. xiii, 7; Luke xvii, 1.

67. For there will be, as the Lord said, false

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prophets, false apostles, heresies, desires for supremacy.—Ibid. xvi, 21; comp. also Justin Martyr *Dialogue*, ch. xxxv; *Didascalia*, vi, 5.

68. And the Teacher spoke in harmony with this: “Enter ye through the strait and narrow way, though which ye shall enter into life.”—Ibid. xviii, 17; comp. Matt. vii, 13, 14.

69. And elsewhere He said, “He who sowed the bad seed is the devil,” and again: “give no pretext to the evil one.”—Ibid. xix, 2; comp. Matt. xiii, 39; Eph. iv, 27.

70. We remember that our Lord and Teacher, commanding us said: “Keep the mysteries for Me and the sons of My house.”—Ibid. xix, 20; comp. also Clem. Alex. *Stromata*, v. 10.

71. Our Teacher answered: “Neither did he sin at all, nor his parents, but that the power of God might be made manifest through him in healing the sins of ignorance.”—Ibid. xix, 22; comp. John ix, 2, 3.

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

daughter-in-law, friend from friend.”—*Clement. Recognitions*, II, 18, 19; comp. Matt. x, 35, 36; Luke xii, 53.

73. For He said: “Many shall come in My name, clothed outwardly in sheep’s clothing, but inwardly they are ravening wolves.” And “there shall be schisms and heresies.”—Justin Martyr *Dialogue*, ch. xxxv; see also above No. 67.

74. Our Lord Jesus Christ said: “In whatsoever I may find you, in this will I also judge you.”—*Ibid.* ch. xlvii; comp. also Clem. Alex. *Quis Dives salvetur*, § 40; Cyprian, *De mortalitate*, ch. xvii; Basil, *Epistolarum classis* I, ep. xlii, *ad Chilonem*. Somewhat different Nilus (Migne lxxxix, p. 357): “such as I may find thee, I will judge thee, saith the Lord.”

75. (Christ said): “I often desired to hear one of these words, and had not one to tell Me.”—Irenaeus *Against Heresies*, I, 20, 2.

76. As the elders who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times, and say: “The days will come in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and

in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me, bless the Lord through me.' In like manner (the Lord declared) that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that all other fruit-bearing trees, and seeds and grass, would produce in similar proportions; and that all animals feeding on the productions of the earth, should become peaceful and harmonious among each other, and be in perfect subjection to man." To this description Papias adds: "These things are credible to believers. And when Judas the traitor believed not and asked: 'how shall such products come from the Lord?' The Lord said: 'They shall see who come to these times.'"—*Ibid.* v. 33, 3. The conversation of Judas is also mentioned by Hippolytus, *Comm. in Danielelem*, lib. iv (ed. Bratke, p. 44). As to the narrative itself, *Westcott* thinks that it is certainly based on a real dis-

course. *Ropes* admits that Westcott's view cannot very well be refuted, although it is difficult to perceive at present the genuine matter. *Schaff* regards it as fabulous, and borrowed from the Apocalypse of Baruch. This is also the opinion of *Schürer* (*Geschichte des jüdischen Volkes*, vol. III, p. 229 [3d ed. 1898]). But this argument is not strong enough, as such descriptions are also found in rabbinic writings (see *Schürer*, l. c. vol. II, p. 541). The latest author on the Apocalypse of Baruch, *R. H. Charles* thinks that both Papias or Irenæus and the author of the Apocalypse have perused the same original source (*Apocalypse of Baruch*, London, 1896, p. 54, note 5). *Farrar* (l. c. I, p. 319ff) says: "if we could attach any importance to the strange story quoted by Irenæus, we should only see in it a marked instance of this playful and imaginative manner in speaking at unconstrained moments to the simplest and truest hearted of His followers. The words which have evidently been reflected and reported by the various media through which they have reached us, may have been uttered in a sort of divine irony, as though they were a playful description of Messianic blessings to be fulfilled, not in the hard

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Judaic sense, but in a truer and more spiritual sense.”

77. As His word says: “a share is allotted to all by the Father, according as each person is or shall be worthy.”—*Ibid.* v, 36, 2.

78. For the Logos again says to us: “If any one kiss a second time because it has given him pleasure (he sins),” adding: “therefore the kiss, or rather the salutation, should be given with the greatest care, since, if there be mixed with it the least defilement of thought, it excludes us from eternal life.”—Athenagoras, *Legatio*, 32. Ropes regards this a rule of decency only.

79. Where He said: “Father, let their temple be made desolate.”—Hippolytus, *Demonstr. adv. Judaeos*, vii (Migne 10, 792).

80. (It is said) in Scripture: “The just shall fall seven times, and shall rise again.”—*Adv. Haeres.* v. Westcott quotes this saying as a variation of Luke xvii, 4 (p. 452),

81. These are they that “stretch the warps and weave nothing” says the Scripture.—Clem. Alexandr., *Stromata*, 1, 8,

82. “Thou seest,” He says, “thy brother, thou seest thy God.”—*Ibid.* I, 19; II, 15; Tertull. *de orat.* ch. xxvi.

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83. Jesus said to His disciples: "ask great things, and the small shall be added unto you; and ask heavenly things, and the earthly shall be added unto you."—Ibid. I, 24, but only the first part, so also in Eusebius in Psalm xvi, 2, where it is introduced by: "the Savior says." The full form as given here is found by Origen *de orat. libell.*, § 2.

84. Again says the Lord: "he who has married shall not send her (the wife) forth; and he who has not married shall not marry; and who out of chastity has professed not to marry shall remain single."—Ibid. III, 15.

85. According to some who transpose the Gospel (Christ says): "Blessed are they who have been persecuted through righteousness, for they shall be perfect; and blessed are they who have been persecuted for My sake, for they shall have a place where they shall not be persecuted."—Ibid. iv, 6.

86. "Let thy works shine, and behold a man and his works before his face. For behold God and His works." For the gnostic must, as far as is possible, imitate God.—Ibid. iv, 26. Ropes thinks that this was a proverb current among Christian writers.

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87. It was not through unwillingness to impart his blessings that the Lord announced in some Gospel: "My mystery is for Me and for the sons of My house."—*Ibid.* v. 10; *Clement. Homil.*, xix, 20; see above No. 70.

88. Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual powers of wickedness ruled over us. Accordingly He leads us into the liberty of the Father,—sons that are co-heirs and friends. "For," says the Lord, "they that do the will of My Father are My brethren and fellow-heirs. Call no man, therefore, father to yourselves on earth. For it is masters that are on earth. But in heaven is the Father, of whom is the whole family, both in heaven and on earth." For love rules willing hearts, but fear the unwilling. One kind of fear is base; but the other leading as a pedagogue to good, brings us to Christ, and is saving.—*Eclogae ex script. prophet.* § xx.

89. Therefore the Lord says: "Save thyself and thy soul."—*Excerpta ex Theodoto*, § 2.

90. Moreover, said the Lord to them: "What do you admire the signs; I give you a great, in-

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heritance which the whole world has not.”—Macarius Aeg. *hom.*, xii, 17.

91. But hear the word of the Lord: “take care of faith and hope, through which comes the God-loving and kindly love, which brings life everlasting.”—*Ibid. hom.*, xxxvii, 1.

92. And Jesus says: “For those that are weak, I was weak; and for those that hunger, I suffered hunger; and for those that thirst, I suffered thirst.”—Origen, *Comm. in Matt.* xiii, 2.

93. The Savior says: “He who is near Me is near the fire; he who is far from Me is far from the kingdom.”—*Hom. in Jerem.*, xx, 3; Didymus *in Ps.* xxxviii, 8.

94. “For Sodom is justified of thee,” says he.—*Ibid.* viii, 7, comp. also *Apost. Const.*, II, 60, where we read that “the Lord when reproaching Jerusalem, said, Sodom is justified of thee.”

95. In the Acts of Paul a saying is written as spoken by the Lord: “I shall again be crucified.”—*Hom. in John*, xx, 12. This word is the famous reply to Peter’s question in the vision on the Appian Way, *Domine quo vadis?* κύριε πῶς ὀδεύεις; a saying in a post-Ascension interview, which belongs to the realm of legend.

96. For we find in a certain book the saying

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by the apostles: "Blessed is he who also fasts for this, that he might feed the poor."—*Hom. in Levit.*, x, 2; an enigmatical saying according to Harnack; comp. his art. *Apostellehre* in Herzog 3d ed., p. 727. For other sayings by Origen, see above Nos. 4, 6.

97. Watch and pray (saith the Lord) lest ye fall into temptation . . . for withal the word had gone before that no one untempted should attain the celestial kingdom."—Tertull. *de baptis.* xx; comp. also *Didascalia*, II, 8: "a man not tempted is not approved." For another saying by Tertullian see above No. 82.

98. It is said in the Gospel according to Luke: "He to whom more is forgiven, loves more; and he to whom less is forgiven loves little."—Cyprian, *Testimonia*, III, 116.

99. The Lord admonishes and says: "Grieve not the Holy Spirit which is in you, and do not extinguish the light which shines in you."—Pseudo-Cyprian, *De aleatoribus*, iii.

100. The Lord Himself instructs and admonishes us in the epistle of His disciple John to the people: "You see Me thus in yourselves as one of you sees himself in the water or a mirror."—*Idem. De duobus montibus*, xiii.

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101. But also now concerning this, it hath been said: "Let thine alms sweat in thy hands until thou knowest to whom thou shouldst give."—*Didaché* or Teaching of the XII Apostles, i, 6.

102. Since even the Lord says: "The giver was happier than the receiver." For it is again said by Him: "woe to those that have, and receive in hypocrisy, or who are able to support themselves, yet will receive of others: for both of them shall give an account to the Lord God in the day of Judgment."—*Apostolic Constitution*, iv, 3. See also above No. 36.

103. He told us beforehand, when He taught: "The weak shall be saved through the strong."—*Apostolic Church Ordinances*, xxvi.

104. For the Lord says: "anger destroys even the prudent."—*Didascalía*, II, 3.

105. "A man not tempted is not approved," says the Scripture.—*Ibid.* II, 8; comp. also above No. 97.

106. Therefore I have also said in the Gospel: "pray for your enemies, and blessed are they who mourn over the destruction of the unbelievers."—*Ibid.* v, 15; parallel to this is v, 12, 13: "therefore when you fast pray for those that are about to perish." See also above No. 67.

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107. "If any one takes the body of the Lord and rinses (the mouth) shall be accursed," as the Lord says.—*Horos Kanonikos*, No. 3 (in Lagarde, *Reliquiae juris ecclesiastici*, p. 36).

108. And that He was troubled agrees with that which He said: how long shall I be with you and speak with you? and in another place: I am disgusted with that generation. They tempted Me, He said, ten times, but these twenty times and ten times ten.—Ephraem. Syr. *Evangel. Concord. Expos.* (ed. Mösinger, p. 203).

109. "But where there are pains, thither runs the physician."—*Ibid.* p. 200.

110. And when His disciples asked the Lord, they only asked for this only that they said unto Him: "increase our faith." He had said to them: "if you have faith, a mountain will also move from you." And He says to them: "You shall not doubt and sink in the world like Simon, who, when he doubted, was on the point of sinking."—Aphraates, *Hom. I* (transl. by Bert, p. 15).

111. As it is written that our Lord said: "Pray and become not tired."—*Ibid.* iv. (ed. Wright, p. 75; Bert., p. 66).

112. "Blessed art thou, who believest on Me,

although thou hast not seen Me, for with reference to Me it is written: Those, who see Me, will not believe on Me, and those who seek Me not, shall believe on Me.”—*Addaei Doctrina* (ed. Phillips, p. 4). Ropes is of opinion that we have here not a word of Jesus, but a reminiscence of Isa. vi, 9, and lii, 15.

113. Because our Lord thus charged us, that, whatsoever we preach in words before the people, we should practice it in deeds before all men.—*Ibid.* p. 39.

114. I will not frustrate the word of Christ which He spake to us: “accept not anything from any man, and possess not anything in this world.”—*Ibid.* p. 48; the last clause “possess not,” etc., is also found by Ephraem. Syr. *Testamentum* (ed. Assemani, II, p. 232).

115. But our Lord answered the apostles when they asked what one ought to think of the Jewish prophets, who, as was supposed, had formerly said something concerning His coming, and supposing that they (the apostles) thought now something similar: “ye have dismissed the living, Who was before you and talk of the dead.” What wonder when the heretics invented such things about the prophets—for this word belongs

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to some apocryphal writing—since they accept not these writings (i. e. the sacred).—August. *Contra adversarium legis et prophet.* II, 4, 14.

116. “ Rejoice and be glad and add joy above your joy, for the times are fulfilled that I may put on my garment which is prepared for me from the beginning.”—*Pistis Sophia* (Latin, p. 11). According to Harnack this passage is taken from a gnostic writing, perhaps from a Gospel.

117. “ Therefore I said to you once: “ You shall sit upon thrones in My kingdom to My right and to My left, and reign with Me.”—*Ibid.* p. 230.

118. “ Verily I say unto you: whosoever has quickened My soul and has preserved her apart from his light in the kingdom of light, will receive another glory in place of the soul which he has preserved.”—*Ibid.* p. 265.

119. The teacher of Sergius the reformer of the Paulicians (d. 835) quotes as words of Jesus: “ My friend, I do thee no wrong; thou hast received thine own in thy lifetime, take now what is thine and depart.”—Zahn, *Kanon* II, 455.

120. Rabbi Eliezer was seized on the charge

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of being a Christian. The judge said to him: Thou, an aged man, busy thyself with such idle matters! He replied: I admit the faithful reproof of the judge. The latter, thinking that he referred to him, whereas he really meant God said: Since you trust me you are discharged. He went home deeply distressed, and would receive no consolation from his disciple. Rabbi! cried Akiba, allow me to say something, which I have learned from thee. Say it, was the reply. Hast thou not had a dispute with a Christian, and by approving what he said, got thyself into trouble? Akiba! said he, thou just remindest me of a certain incident. Once upon a time I was walking in the upper street of Sepphoris, when I met one of the disciples of Jesus of Nazareth, whose name was Jacob, a man of Kefr Sekanja, who said to me: it is written in your law: "Thou shalt not bring the hire of a whore into the house of the Lord thy God" (Deut. xxiii, 18). May a water-closet be made with it for the high-priest? This question I could not answer. Whereupon he said to me: Jesus of Nazareth taught me thus on the subject. It is written, He gathered it of the hire of an harlot (Micah, i, 7); that is, it came from an impure source, and

it may be applied to an impure use. When I heard this explanation I was pleased with it, and on this account I was accused of heresy, because I trespassed against the word: "remove thy way far from her" (Prov. v, 8): "from her," i. e. from heresy.—Talmud *Aboda Zarah*, fol. 17, col. 1, 2; comp. also *Midrash Koheleth*, i, 8. Ropes quotes this narrative on account of the traditional saying of Jesus, which he regards as genuine. The veracity of the narrative is defended by the late Jewish scholar Derenbourg in *Essai sur l'histoire et la géographie de la Palestine*, pp. 357-360. Schürer, *Geschichte des jüdischen Volkes zur Zeit Jesu*, II, 372 (Leipsic, 1898) and his review of Toettermann, *Rabbi Eliezer ben Hyrcanos sive de vi qua doctrina Christiana primis seculis illustrissimos quosdam Judaeorum attraxit*, Lipsiae, 1877 (in *Theol. Literaturzeitung*, 1877, col. 687-689), regards the whole as a legend. The late Edersheim, *Life and Times of Jesus the Messiah*, I, 537, in referring to this narrative remarks: "it need scarcely be said that the whole story is a fabrication, indeed, the supposed Christian interpretation is not even fit to be reproduced; and we only mention the circumstance as indicating the con-

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trast between what Talmudism would have delighted in hearing from its Messiah, and what Jesus spoke." We admit that the object spoken of in this narrative is rather of a trifling character; but since conversations between Christians and Jews are mentioned in the Talmud, we do not see why this one should be rejected and others accepted. The Eliezer of the narrative flourished between 90-130 A. D., when intercourse between Christians and Jews was of a frequent occurrence.

121. Imma Solome was the wife of Rabbi Eliezer and sister of Rabban Gamaliel. There was a certain philosopher (or Christian judge) in the neighborhood, who had the reputation of never taking a bribe. They wished to have a laugh at him. So she brought him a golden candle-stick, came before him, and said: "I wish to have a portion of the property of my father." The philosopher said: "divide it." Gamaliel said unto him: "It is written in the law: where there is a son, a daughter does not inherit." The philosopher said: From the day you were removed from your land, the law of Moses was taken away and the Gospel given, and in it is written: "The son and daughter shall inherit

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alike." Next day Gamaliel brought to him a Libyan ass. The philosopher said to him: I have looked further on in the Gospel and there it is written: I, Gospel, came not to take away from the law of Moses, but to add to it, and it is written in it: "where there is a son, a daughter shall not inherit." Imma said to him: let thy light shine like the candle-stick. Gamaliel said: The ass has come and knocked down the candle-stick.—*Talmud Shabbath*, fol. 116, col. 1. 2. We have here no doubt some saying taken from one of the recensions of the Gospels current at the time, and it may be that it was the Gospel of Matthew which existed in Hebrew. The point which concerns us is: was the passage "the son and the daughter shall inherit alike" in the Gospel or not? If it was, the Gospel was none other, as already stated, than that of the Hebrew Matthew, whose existence is testified by Papias, Iræneus, Pantænus, Origen, Eusebius, Cyril of Jerusalem, Epiphanius and Jerome, and from which writers like Clement of Rome, Barnabas, *et al.* quoted. If it was not that Gospel, the probability is that this passage belonged to those sayings of Jesus which were current in the early church.

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122. This, too, is one of Christ's precepts, namely that one should work for the need of the body and take care of nothing except of virtue.—*Catena in Matth.* I, p. 214, ex Theodoro Monacho (in Fabricius; *Codex Apocr. Nov. Test.* III, p. 522).

123. As also the Lord said in the Gospel: when one gives up every thing for My name's sake, he will inherit eternal life at My second coming.—*Agathangelus* (ed. de Lagarde, p. 34, 81).

124. Near Golgotha there is also another place which is called the middle of the world, where the Lord put His finger saying: "This is the middle of the world."—*Philippi descriptio terrae sanctae* (c. 1289) ed. W. Neumann (in der Oesterreich. Vierteljahrsschrift für Katholische Theologie, 1872, p. 37).

125. For the Lord Christ has said (to Peter): "verily thine eye shall never be closed in eternity for the light of this world."—*Les moines Égyptiens* par E. Améteineau. *Vie de Schnudi*, Paris, 1889, p. 312 (L. E. Iselin, *Eine bisher unbekannte Version des ersten Theils der Apostellehre* in *Texte und Untersuchungen* XIII, 1, p. 25ff. —Schnudi was an Egyptian monk (5th cent.),

whose Arabic address is a somewhat enlarged reproduction of the *Didaché*. Comp. Harnack, art. *Apostellehre* in Herzog 3d ed. (1896), p. 724.

126. "Men must give an account of every good word which they shall not speak."—Cod. C. of the Palestinian-Syriac Lectionary in Matt. 12, 36. Comp. A. S. Lewis, *In the Shadow of Sinai*, 1898, pp. 256-261.

127. "They who are with Me have not understood Me."—Quoted by Harnack from the *Acta Petri Vercell.* 10 or the third Oxyrhynchus Logion.

MOHAMMEDAN SAYINGS

“ Jesus, the Son of Mary, said, ‘ He who longs to be rich is like a man who drinks seawater; the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes.’ ”—Quoted by Hofmann, Schaff, Farrar.

“ Jesus once said, ‘ The world is like a deceitful¹ woman, who, when asked how many husbands she had had, answered, so many that she could not count them.’ And Jesus said, ‘ When they died, did they leave you behind?’ ‘ On the contrary,’ said she, ‘ I murdered and got rid of them.’ ‘ Then,’ said Jesus, ‘ It is strange that the rest had so little wisdom, that when they saw how you treated the others they still burned with such love for you, and did not take warning from their predecessors.’ ”—Quoted by Hofmann and Farrar.

¹ This is Farrar’s translation. Hofmann reads: *abgelebt*, i. e., worn out by age, decayed.

