



**Bust believed to be of  
Flavius Josephus**

# **THE LIFE AND WORKS OF FLAVIUS JOSEPHUS**

**THE LEARNED AND AUTHENTIC JEWISH HISTORIAN  
AND CELEBRATED WARRIOR**

**TRANSLATED BY  
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## **THE ANTIQUITIES OF THE JEWS**

**BOOK XVIII  
CONTAINING THE INTERVAL OF THIRTY-TWO YEARS.  
FROM THE BANISHMENT OF ARCHELUS  
TO THE DEPARTURE FROM BABYLON**

### **CHAPTER 1**

**HOW CYRENIUS WAS SENT BY CAESAR TO MAKE A TAXATION  
OF SYRIA AND JUDEA; AND HOW COPONIUS WAS SENT TO BE  
PROCURATOR OF JUDEA; CONCERNING JUDAS OF GALILEE AND  
CONCERNING THE SECTS THAT WERE AMONG THE JEWS.**

1. Now Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts,

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was of great dignity, came at this time into Syria, with a few others, being sent by Caesar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasion of Joazar, who was the son of Beethus, and high priest; so they, being over-persuaded by Joazar's words, gave an account of their estates, without any dispute about it. Yet was there one Judas, a Gaulonite, <sup>1</sup> of a city whose name was Gamala, who, taking with him Sadduc, a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty; as if they could procure them happiness and security for what they possessed, and an assured enjoyment of a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity. They also said that God would not otherwise be assisting to them, than upon their joining with one another in such councils as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another, and we lost our friends which used to alleviate our pains; there were also very great robberies and murder of our principal men. This was done in pretense indeed for the public welfare, but in reality for the hopes of gain to themselves; whence arose seditions, and from them murders of men, which sometimes fell on those of their own people, (by the madness of these men towards one another, while their desire was that none of the adverse party might be left,) and sometimes on their enemies; a famine also coming upon us, reduced us to the last degree of despair, as did also the taking and demolishing of cities; nay, the sedition at last

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increased so high, that the very temple of God was burnt down by their enemies' fire. Such were the consequences of this, that the customs of our fathers were altered, and such a change was made, as added a mighty weight toward bringing all to destruction, which these men occasioned by their thus conspiring together; for Judas and Sadduc, who excited a fourth philosophic sect among us, and had a great many followers therein, filled our civil government with tumults at present, and laid the foundations of our future miseries, by this system of philosophy, which we were before unacquainted withal, concerning which I will discourse a little, and this the rather because the infection which spread thence among the younger sort, who were zealous for it, brought the public to destruction.

2. The Jews had for a great while had three sects of philosophy peculiar to themselves; the sect of the Essens, and the sect of the Sadducees, and the third sort of opinions was that of those called Pharisees; of which sects, although I have already spoken in the second book of the Jewish War, yet will I a little touch upon them now.

3. Now, for the Pharisees, they live meanly, and despise delicacies in diet; and they follow the conduct of reason; and what that prescribes to them as good for them they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in any thing which they have introduced; and when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal rigor in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines they are able greatly to persuade the body of the people; and whatsoever they do about Divine worship, prayers, and sacrifices, they perform them according to their direction;

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insomuch that the cities give great attestations to them on account of their entire virtuous conduct, both in the actions of their lives and their discourses also.

4. But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of any thing besides what the law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent: but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

5. The doctrine of the Essens is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue, and this in righteousness; and indeed to such a degree, that as it hath never appeared among any other men, neither Greeks nor barbarians, no, not for a little time, so hath it endured a long while among them. This is demonstrated by that institution of theirs, which will not suffer any thing to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister one to another. They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and

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their food ready for them. They none of them differ from others of the Essens in their way of living, but do the most resemble those Dacae who are called Polistae [dwellers in cities].

6. But of the fourth sect of Jewish philosophy, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord. And since this immovable resolution of theirs is well known to a great many, I shall speak no further about that matter; nor am I afraid that any thing I have said of them should be disbelieved, but rather fear, that what I have said is beneath the resolution they show when they undergo pain. And it was in Gessius Florus's time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans. And these are the sects of Jewish philosophy.

### CHAPTER 2

NOW HEROD AND PHILIP BUILT SEVERAL CITIES IN HONOR OF CAESAR. CONCERNING THE SUCCESSION OF PRIESTS AND PROCURATORS; AS ALSO WHAT BEFELL PHRAATES AND THE PARTHIANS.

1. WHEN Cyrenius had now disposed of Archelaus's money, and when the taxings were come to a conclusion, which were made in the thirty-seventh year of Caesar's victory over Antony at Actium, he deprived Joazar of the high priesthood, which dignity had been conferred on him by the multitude, and he appointed Ananus, the son of Seth, to be high priest; while Herod and Philip had each of them received their own tetrarchy, and settled the affairs thereof. Herod also built a wall about Sepphoris, (which is the security of all Galilee,) and made it the metropolis of the country. He also built a wall round Betharamphtha, which was itself a city also, and called it Julias, from the

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name of the emperor's wife. When Philip also had built Paneas, a city at the fountains of Jordan, he named it Caesarea. He also advanced the village Bethsaida, situate at the lake of Gennesareth, unto the dignity of a city, both by the number of inhabitants it contained, and its other grandeur, and called it by the name of Julias, the same name with Caesar's daughter.

2. As Coponius, who we told you was sent along with Cyrenius, was exercising his office of procurator, and governing Judea, the following accidents happened. As the Jews were celebrating the feast of unleavened bread, which we call the Passover, it was customary for the priests to open the temple-gates just after midnight. When, therefore, those gates were first opened, some of the Samaritans came privately into Jerusalem, and threw about dead men's bodies, in the cloisters; on which account the Jews afterward excluded them out of the temple, which they had not used to do at such festivals; and on other accounts also they watched the temple more carefully than they had formerly done. A little after which accident Coponius returned to Rome, and Marcus Ambivius came to be his successor in that government; under whom Salome, the sister of king Herod, died, and left to Julia, [Caesar's wife,] Jamnia, all its toparchy, and Phasaelis in the plain, and Arehelais, where is a great plantation of palm trees, and their fruit is excellent in its kind. After him came Annus Rufus, under whom died Caesar, the second emperor of the Romans, the duration of whose reign was fifty-seven years, besides six months and two days (of which time Antonius ruled together with him fourteen years; but the duration of his life was seventy-seven years); upon whose death Tiberius Nero, his wife Julia's son, succeeded. He was now the third emperor; and he sent Valerius Gratus to be procurator of Judea, and to succeed Annus Rufus. This man deprived Ananus of the high priesthood, and appointed Ismael, the son of Phabi, to be high priest. He also deprived him in a little time, and ordained Eleazar, the son of Ananus, who had been high priest before, to be high priest; which office, when he had held for a year, Gratus deprived him of it, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When

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Gratus had done those things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor.

3. And now Herod the tetrarch, who was in great favor with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the lake of Gennesareth. There are warm baths at a little distance from it, in a village named Emmaus. Strangers came and inhabited this city; a great number of the inhabitants were Galileans also; and many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants; some of them were persons of condition. He also admitted poor people, such as those that were collected from all parts, to dwell in it. Nay, some of them were not quite free-men, and these he was benefactor to, and made them free in great numbers; but obliged them not to forsake the city, by building them very good houses at his own expenses, and by giving them land also; for he was sensible, that to make this place a habitation was to transgress the Jewish ancient laws, because many sepulchers were to be here taken away, in order to make room for the city Tiberias  
5 whereas our laws pronounce that such inhabitants are unclean for seven days.

4. About this time died Phraates, king of the Parthians, by the treachery of Phraataces his son, upon the occasion following: When Phraates had had legitimate sons of his own, he had also an Italian maid-servant, whose name was Thermusa, who had been formerly sent to him by Julius Caesar, among other presents. He first made her his concubine; but he being a great admirer of her beauty, in process of time having a son by her, whose name was Phraataces, he made her his legitimate wife, and had a great respect for her. Now she was able to persuade him to do any thing that she said, and was earnest in procuring the government of Parthia for her son; but still she saw that her endeavors would not succeed, unless she could contrive how to remove Phraates's legitimate sons [out of the kingdom;] so she persuaded him to send those his sons as pledges of his fidelity to Rome; and they were sent to Rome accordingly, because it was not easy for

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him to contradict her commands. Now while Phraataces was alone brought up in order to succeed in the government, he thought it very tedious to expect that government by his father's donation [as his successor]; he therefore formed a treacherous design against his father, by his mother's assistance, with whom, as the report went, he had criminal conversation also. So he was hated for both these vices, while his subjects esteemed this [wicked] love of his mother to be no way inferior to his parricide; and he was by them, in a sedition, expelled out of the country before he grew too great, and died. But as the best sort of Parthians agreed together that it was impossible they should be governed without a king, while also it was their constant practice to choose one of the family of Arsaces, [nor did their law allow of any others; and they thought this kingdom had been sufficiently injured already by the marriage with an Italian concubine, and by her issue,] they sent ambassadors, and called Orodes [to take the crown]; for the multitude would not otherwise have borne them; and though he was accused of very great cruelty, and was of an untractable temper, and prone to wrath, yet still he was one of the family of Arsaces. However, they made a conspiracy against him, and slew him, and that, as some say, at a festival, and among their sacrifices; (for it is the universal custom there to carry their swords with them;) but, as the more general report is, they slew him when they had drawn him out a hunting. So they sent ambassadors to Rome, and desired they would send one of those that were there as pledges to be their king. Accordingly, Vonones was preferred before the rest, and sent to them (for he seemed capable of such great fortune, which two of the greatest kingdoms under the sun now offered him, his own and a foreign one). However, the barbarians soon changed their minds, they being naturally of a mutable disposition, upon the supposal that this man was not worthy to be their governor; for they could not think of obeying the commands of one that had been a slave, (for so they called those that had been hostages,) nor could they bear the ignominy of that name; and this was the more intolerable, because then the Parthians must have such a king set over them, not by right of war, but in time of peace. So they presently invited Artabanus, king of Media, to be their king, he being also of the race of Arsaces. Artabanus



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complied with the offer that was made him, and came to them with an army. So Vonones met him; and at first the multitude of the Parthians stood on this side, and he put his army in array; but Artabanus was beaten, and fled to the mountains of Media. Yet did he a little after gather a great army together, and fought with Vonones, and beat him; whereupon Vonones fled away on horseback, with a few of his attendants about him, to Seleucia [upon Tigris]. So when Artabanus had slain a great number, and this after he had gotten the victory by reason of the very great dismay the barbarians were in, he retired to Ctesiphon with a great number of his people; and so he now reigned over the Parthians. But Vonones fled away to Armenia; and as soon as he came thither, he had an inclination to have the government of the country given him, and sent ambassadors to Rome [for that purpose]. But because Tiberius refused it him, and because he wanted courage, and because the Parthian king threatened him, and sent ambassadors to him to denounce war against him if he proceeded, and because he had no way to take to regain any other kingdom, (for the people of authority among the Armenians about Niphates joined themselves to Artabanus,) he delivered up himself to Silanus, the president of Syria, who, out of regard to his education at Rome, kept him in Syria, while Artabanus gave Armenia to Orodes, one of his own sons.

5. At this time died Antiochus, the king of Commagene; whereupon the multitude contended with the nobility, and both sent ambassadors to [Rome]; for the men of power were desirous that their form of government might be changed into that of a [Roman] province; as were the multitude desirous to be under kings, as their fathers had been. So the senate made a decree that Germanicus should be sent to settle the affairs of the East, fortune hereby taking a proper opportunity for depriving him of his life; for when he had been in the East, and settled all affairs there, his life was taken away by the poison which Piso gave him, as hath been related elsewhere.

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#### CHAPTER 3

SEDITION OF THE JEWS AGAINST PONTIUS PILATE. CONCERNING CHRIST...

1. BUT now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night time; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them routed, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea.

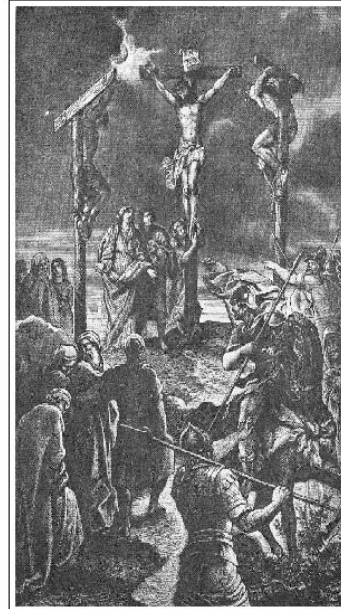
2. But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews were not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamor against him, and insisted that he should leave off that design. Some of

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them also used reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition.

3. 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.



Christ Condemned to the Cross

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#### CHAPTER 5

HEROD THE TETRARCH MAKES WAR WITH ARETAS, THE KING OF ARABIA, AND IS BEATEN BY HIM AS ALSO CONCERNING **THE DEATH OF JOHN THE BAPTIST**. HOW VITELLIUS WENT UP TO JERUSALEM; TOGETHER WITH SOME ACCOUNT OF AGRIPPA AND OF THE POSTERITY OF HEROD THE GREAT.

2. Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness. Now when [many] others came in crowds about him, for they were very greatly moved [or pleased] by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise a rebellion, (for they seemed ready to do any thing he should advise,) thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it would be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Macherus, the castle I before mentioned, and was there put to death. Now the Jews had an opinion that the destruction of this army was sent as a punishment upon Herod, and a mark of God's displeasure to him.

## Antiquities of the Jews by Josephus

### BOOK XX

#### CHAPTER 9

CONCERNING ALBINUS UNDER WHOSE PROCURATORSHIP JAMES WAS SLAIN...

1. AND now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; **so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned:** but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.

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### Annals of Tacitus

AD 109

## THE ANNALS

By

P. Cornelius Tacitus

Translated by Alfred John Church  
and William Jackson Brodribb

### ANNALS 15.44

Such indeed were the precautions of human wisdom. The next thing was to seek means of propitiating the gods, and recourse was had to the Sibylline books, by the direction of which prayers were offered to Vulcanus, Ceres, and Proserpina. Juno, too, was entreated by the matrons, first, in the Capitol, then on the nearest part of the coast, whence water was procured to sprinkle the fane and image of the goddess. And there were sacred banquets and nightly vigils celebrated by married women. But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. **Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus,** and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.

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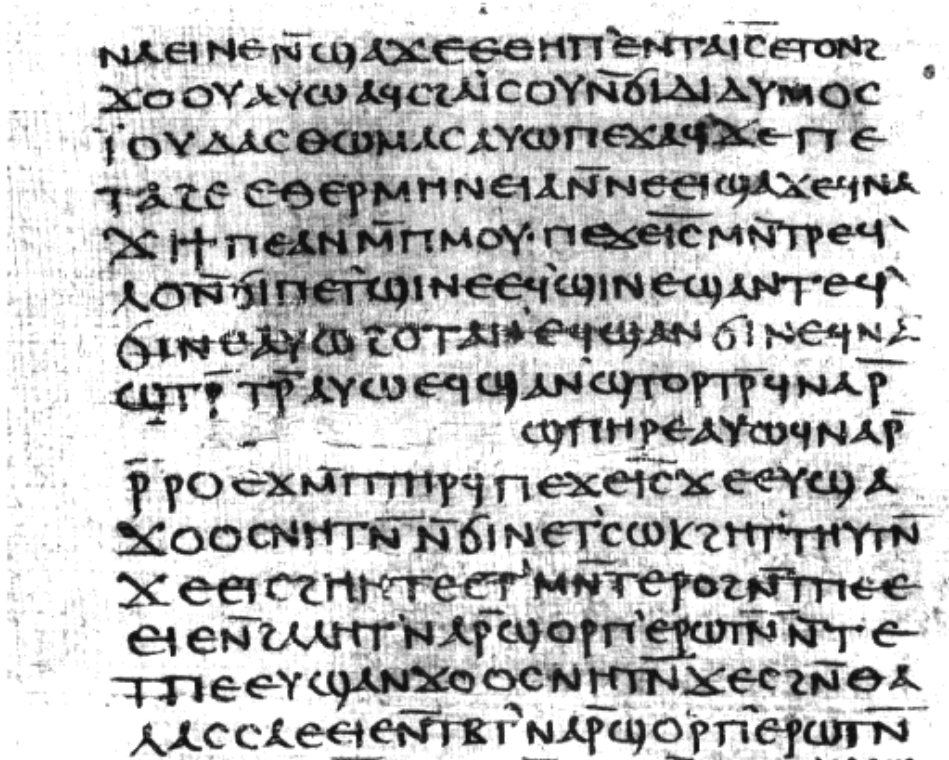
### Annals of Tacitus

Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.

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### Gospel of Thomas

#### THE BEGINNING OF A MANUSCRIPT OF THE GOSPEL OF THOMAS



#### Title

The phrase, *The Gospel of Thomas*, appears at the end of document which it names. The document actually begins with, “These are the hidden sayings that the living Jesus spoke,” which may represent an earlier version of its title.

#### Discovery

Egyptian farmer, Muham-mad Ali, and his companions found *The Gospel of Thomas* in December of 1945 as they dug for natural fertilizer near the small town of Nag Hammadi (about sixty miles south of Luxor). To the farmers’ surprise, their digging unearthed a sealed jar. Fearful of jinns, but hopeful of gold, they broke the jar open, and watched a glittering mist of papyrus crumbs waft up into the air. Within the broken jar remained 13 leather-bound codices, containing 52 Christian, Jewish and pagan documents, including *The Gospel of Thomas*.

#### Date and Provenance

Now known as the Nag Hammadi Library, the 52 documents are Coptic translations (mostly in the Sahidic dialect of Upper Egypt) from earlier Greek texts. Coptic is the language derived from ancient Egyptian to which Greek accretions have attached, and which is written in an alphabet derived from Greek. Scholars have thought that Coptic appeared around AD 300, and would thus date the Nag Hammadi Library to the fourth century or later, but recent scholarship claims the use of Coptic as early as the first century.

With regard to a date of origin for *The Gospel of Thomas* specifically, fragments of its un-



### Gospel of Thomas

derlying Greek version were discovered earlier in our century at Oxyrhynchus (modern El Bhnasa, 118 miles south of Cairo), and at least one of these Greek fragments dates to before AD 200. Based on internal evidence, Harvard scholar, Helmut Koester, dates the Greek or Aramaic archetype of *The Gospel of Thomas* to as early as the middle of the first century, and proposes Syria as its probable region of origin.

#### Authorship

*The Gospel of Thomas* attributes itself to “Judas Thomas the Twin.” The Syrian *Acts of Thomas*, section 39, reveals the belief among some early Christians that Thomas Didymos was the twin brother of Jesus! Apparently there was in Syria an identification of the apostle Thomas with Jude or Judas, the brother of Jesus mentioned in Mark 6.3. *The Gospel of Thomas* does not explicitly identify its author as the twin of Jesus, but it does combine the names Thomas Didymos and Judas, a combination not found in the canonical scriptures.

#### Content

The Nag Hammadi documents are believed to constitute a Gnostic library, probably hidden in antiquity to avoid its destruction by anti-Gnostic parties. This ancient library constitutes a great boon to Gnostic scholarship because until it came to light, our knowledge of the early Gnostics was derived almost exclusively from the writings of their orthodox enemies. Now we can study the Gnostic’s own writings.

Nevertheless, Gnosticism remains a difficult philosophy to define, for we possess no Gnostic canon as such, no officially authorized scriptures or theology. The Nag Hammadi documents, as well as other Gnostic sources, reveal a diversity of traditions rather than a unified belief system. We can define Gnosticism generally as: a religious philosophy propounding wisdom or knowledge (gnosis) as the means by which the human soul may be liberated from its captive state in the material world. Nevertheless, we must recognize this as a stereotype. It is precisely because of the syncretistic nature of early Gnosticism that Professor Meyer rightly cautions against classifying *The Gospel of Thomas* simplistically as Gnostic.

Still our generalized idea of Gnosticism finds loud echoes in *The Gospel of Thomas*. This document consists of 114 sayings, and the first one explains: “Whoever discovers the interpretation of these sayings will not taste death.” Thus, this gospel does not offer salvation through a sacrificial atonement by a divine substitute, but rather eternal life through personal enlightenment.

*The Gospel of Thomas* offers us much more than Gnostic ideas though. Of all the documents in the Nag Hammadi library, the Gospel of Thomas has created the most interest among scholars as a likely repository of *agrapha*, that is, authentic sayings of Jesus “unwritten” in the canonical gospels. The phenomenon of *agrapha* is well illustrated by Acts 20:35. The words of Jesus, “It is more blessed to give than to receive,” might have been lost if they had not been recorded here by Luke, for they appear in none of the canonical gospels. And then John 21:25 assures us, “there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.” Presumably some of those unrecorded works of Jesus were sermons and sayings. The Gospel of Thomas purports to preserve some of those otherwise unwritten sayings along with some of the recognizably canonical ones.

The biblical sayings of Jesus found in *The Gospel of Thomas* demonstrate a relationship between this document and the canonical gospels. Precisely what that relationship is will continue to puzzle scholars for years to come. Opinions will depend greatly upon one’s presuppositions.

### Gospel of Thomas

Believers in the preeminence and divine inspiration of the Bible will assume with the early church fathers that *The Gospel of Thomas* is a perversion incorporating plagiarized material and perhaps a few authenticagrapha. Liberal scholars, on the other hand, are already on record as believing that *The Gospel of Thomas* retains more original versions of the biblical sayings of Jesus, and thus precedes the gospels.

*The Gospel of Thomas* is thought provoking—that much is certain. While it contains some sayings that will delight all readers, others seem anti-feminist (114), or legalistic (027). As a whole, *The Gospel of Thomas* seems to negate the deity, if not the uniqueness, of Christ, and as already mentioned, says nothing of a substitutionary sacrifice for the forgiveness of sins.

#### Translation

The translation used in this application was made by Prof. Marvin W. Meyer of the Institute for Antiquity and Christianity, and was published in *The Gospel of Thomas: The Hidden Sayings of Jesus* (Harper-SanFrancisco, 1992). This translation is used by permission. Reproduction of any part of this translation, beyond that allowed by the fair-use clause of the copyright law, may only be made with the explicit permission of the author.

#### Formatting Changes Made to Prof. Meyer's Translation

The sayings in *The Gospel of Thomas* are numbered from 1 to 114. We have added place holders to the sayings numbers for sorting purposes. Numerals 1, 2, etc.; in Prof. Meyer's text have been converted to (001), (002), etc.; in the electronic text. When multiple paragraphs appear in the same saying, we have numbered them with a, b, c designations in this format: (022b), (022c), etc. Whereas Prof. Meyer indented the beginning of each paragraph, we have eliminated indentation and separated paragraphs by additional space. No alterations have been made to the text proper of Prof. Meyer's translation.

#### Conventions to Note When Reading The Gospel of Thomas

[ ] Square brackets indicate a lacuna or gap in the text.

< > Pointed brackets indicate a correction of a scribal omission or error.

{ } Braces indicate superfluous letters that presumably were added by a scribe.

( ) Parentheses indicate material that is not present in the text but is supplied by the translator for the sake of clarity of translation.

Prof. Meyer feels that the Coptic language warrants avoiding gender-specific language, and so he will often use the words:

- “one” vs. “he, him”
- “person” vs. “man, him”
- “children of humanity” vs. “the sons of men”

We have noted that Prof. Meyer's *The Gospel of Thomas* is not entirely consistent in translating the word μαθητής (Gk. spelling of Coptic word). He usually translates it with “followers” as in Saying 6, but uses “disciples” in Saying 72.

Gospel of Thomas



## The Gospel of Thomas

The Hidden Sayings of Jesus

Translation by Marvin Meyer,  
(HarperSanFrancisco, 1992).

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### Prologue

These are the hidden sayings that the Living Jesus spoke and Judas Thomas the Twin recorded.

(001) And He said, “Whoever discovers the interpretation of these sayings will not taste death.”

(002) Jesus said, “Let one who seeks not stop seeking until one finds. When one finds, one will be troubled. When one is troubled, one will marvel and will rule over all.”

(003) Jesus said, “If your leaders say to you, ‘Look, the kingdom is in heaven,’ then the birds of heaven will precede you. If they say to you, ‘It is in the sea,’ then the fish will precede you. Rather the kingdom is inside you and it is outside you.

(003b) “When you know yourselves, then you will be known, and you will understand that you are children of the living father. But if you do not know yourselves, then you dwell in poverty, and you are poverty.”

(004) Jesus said, “The person old in days will not hesitate to ask a little child seven days old about the place of life, and that person will live. For many of the first will be last and will become a single one.”

The word *hidden* could be translated “secret” or “obscure.”

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(005) Jesus said, “Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed.

(006) His followers asked Him and said to Him, “Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?”

(006b) Jesus said, “Do not lie, and do not what you hate, because all things are disclosed before Heaven. For there is nothing hidden that will not be revealed, and there is nothing covered that will remain undisclosed.”

(007) Jesus said, “Fortunate is the lion which the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion will become human.

(008) And He said, “Humankind is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea and with no difficulty chose the large fish. Whoever has ears to hear should hear.

(009) Jesus said, “Look, the sower went out, took a handful (of seeds), and scattered (them). Some fell on the road, and the birds came and pecked them up. Others fell on rock, and they did not take root in the soil and did not produce heads of grain. Others fell on thorns, and they choked the seeds and worms devoured them. And others fell on good soil, and it brought forth a good crop: It yielded sixty per measure and one hundred twenty per measure.”

(010) Jesus said, “I have thrown fire upon the world, and look, I am watching it until it blazes.”

(011) Jesus said, “This heaven will pass away, and the one above it will pass away.

(011b) “The dead are not alive, and the living will not die.

(011c) “During the days when you ate what is dead, you made it alive. When you are in the light, what will you do?

(011d) “On the day when you were one, you became two. But when you become two, what will you do?”

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(012) The followers said to Jesus, “We know that you are going to leave us. Who will be our leader?”

(012b) Jesus said to them, “No matter where you are, you are to go to James the Just, for whose sake heaven and earth came into being.”

(013) Jesus said to his followers, “Compare me to something and tell me what I am like.”

(013b) Simon Peter said to him, “You are like a just messenger.”

(013c) Matthew said to him, “You are like a wise philosopher.

(013d) Thomas said to him, “Teacher, my mouth is utterly unable to say what you are like.

(013e) Jesus said, “I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended.”

(013f) And he took him, and withdrew, and spoke three sayings to him.

(013g) When Thomas came to his friends, they asked him, “What did Jesus say to you?”

(013h) Thomas said to them, “If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and consume you.”

(014) Jesus said to them, “If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits.

(014b) “When you go into any region and walk through the countryside, when people receive you, eat what they serve you and heal the sick among them. For what goes into your mouth will not defile you; rather, it is what comes out of your mouth that will defile you.”

(015) Jesus said, “When you see one who was not born of woman, fall on your faces and worship. That is your father.”

(016) Jesus said, “Perhaps people think that I have come to impose peace upon the world. They do not know that I have come to impose conflicts upon the earth: fire, sword, war. For there will be five in a house: There will be three

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against two and two against three, father against son and son against father, and they will stand alone.”

(017) Jesus said, “I shall give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart.”

(018) The followers said to Jesus. “Tell us how our end will be.”

(018b) Jesus said, “Have you discovered the beginning then, so that you are seeking the end? For where the beginning is, the end will be. Fortunate is the one who stands at the beginning: That one will know the end and will not taste death.”

(019) Jesus said, “Fortunate is one who came into being before coming into being.

(019b) “If you become my followers and listen to my sayings, these stones will serve you.

(019c) “For there are five trees in paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death.”

(020) The followers said to Jesus, “Tell us what heaven’s kingdom is like.”

(020b) He said to them, “It is like a mustard seed. <It> is the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of heaven.”

(021) Mary said to Jesus, “What are your followers like?”

(021b) He said, “They are like little children living in a field that is not theirs. When the owners of the field come, they will say, ‘Give our field back to us.’ They take off their clothes in front of them in order to give it back to them, and to return their field to them.

(021c) “For this reason I say, if the owner of a house knows that a thief is coming, he will be on guard before the thief arrives and will not let the thief break into the house of his estate and steal his possessions. As for you, then, be on guard against the world. Arm yourselves with great strength, or the robbers might find a way to get to you, for the trouble you expect will come. Let there be among you a person who understands.

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(021d) “When the crop ripened, the person came quickly with sickle in hand and harvested it. Whoever has ears to hear should hear.”

(022) Jesus saw some babies nursing. He said to his followers, “These nursing babies are like those who enter the kingdom.”

(022b) They said to him, “Then shall we enter the kingdom as babies?”

(022c) Jesus said to them, “When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom].”

(023) Jesus said, “I shall choose you, one from a thousand, and two from ten thousand, and they will stand as a single one.”

(024) His followers said, “Show us the place where you are, for we must seek it.”

(024b) He said to them, “Whoever has ears should hear. There is a light within a person of light, and it shines on the whole world. If it does not shine, it is darkness.”

(025) Jesus said, “Love your brother like your soul, protect that person like the pupil of your eye.

(026) Jesus said, “You see the speck that is in your brother’s eye, but you do not see the beam that is in your own eye. When you take the beam out of your own eye, then you will see clearly to take the speck out of your brother’s eye.

(027) Jesus said, “If you do not fast from the world, you will not find the kingdom. If you do not observe the sabbath as a sabbath, you will not see the father.”

(028) Jesus said, “I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world

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empty, and they also seek to depart from the world empty. But now they are drunk. When they shake off their wine, then will they repent.”

(029) Jesus said, “If the flesh came into being because of spirit, it is a marvel, but if spirit came into being because of the body, it is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty.”

(030) Jesus said, “Where there are three deities, they are divine. Where there are two or one, I am with that one.”

(031) Jesus said, “A prophet is not acceptable in the prophet’s own town; a doctor does not heal those who know the doctor.”

(032) Jesus said, “A city built upon a high hill and fortified cannot fall, nor can it be hidden.”

(033) Jesus said, “What you will hear in your ear, in the other ear proclaim from your rooftops. For no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. Rather, one puts it on a stand so that all who come and go will see its light.”

(034) Jesus said, “If a blind person leads a blind person, both of them will fall into a hole.”

(035) Jesus said, “You cannot enter the house of the strong and take it by force without tying the person’s hands. Then you can loot the person’s house.”

(036) Jesus said, “Do not worry, from morning to evening and from evening to morning, about what you will wear.”

(037) His followers said, “When will you appear to us and when shall we see you?”

(037b) Jesus said, “When you strip without being ashamed and you take your clothes and put them under your feet like little children and trample them, then [you] will see the child of the living one and you will not be afraid.”

(038) Jesus said, “Often you have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me.”

(039) Jesus said, “The Pharisees and the scribes have



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taken the keys of knowledge and have hidden them. They have not entered, nor have they allowed those who want to enter to do so. As for you, be as shrewd as snakes and as innocent as doves.”

(040) Jesus said, “A grapevine has been planted away from the father. Since it is not strong, it will be pulled up by its roots and will perish.”

(041) Jesus said, “Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little that person has.”

(042) Jesus said, “Be passersby.”

(043) His followers said to him, “Who are you to say these things to us?”

(043b) “You do not know who I am from what I say to you. Rather, you have become like the Jewish people, for they love the tree but hate its fruit, or they love the fruit but hate the tree.”

(044) Jesus said, “Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven.”

(045) Jesus said, “Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit. A good person brings forth good from the storehouse; a bad person brings forth evil things from the corrupt storehouse in the heart and says evil things. For from the abundance of the heart this person brings forth evil things.”

(046) Jesus said, “From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that the person’s eyes should not be averted. But I have said that whoever among you becomes a child will know the kingdom and will become greater than John.”

(047) Jesus said, “A person cannot mount two horses or bend two bows. And a servant cannot serve two masters, or that servant will honor the one and offend the other. No person drinks aged wine and immediately desires to drink new wine. New wine is not poured into aged wineskins, or they might break, and aged wine is not poured into a

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new wineskin, or it might spoil. An old patch is not sewn onto a new garment, for there would be a tear.”

(048) Jesus said, “If two make peace with each other in a single house, they will say to the mountain, ‘Move from here,’ and it will move.”

(049) Jesus said, “Fortunate are those who are alone and chosen, for you will find the kingdom. For you have come from it, and you return there again.”

(050) Jesus said, “If they say to you, ‘Where have you come from?’ say to them, ‘We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.’ If they say to you, ‘Is it you?’, say, ‘We are its children, and we are the chosen of the living father.’ If they ask you, ‘What is the evidence of your father in you?’, say to them, ‘It is motion and rest.’”

(051) His followers said to him, “When will the rest for the dead take place, and when will the new world come?”

(051b) He said to them, “What you look for has come, but you do not know it.

(052) His followers said to him, “Twenty-four prophets have spoke in Israel, and they all spoke of you.”

(052b) He said to them, “You have disregarded the living one who is in your presence and have spoken of the dead.”

(053) His followers said to him, “Is circumcision useful or not?”

(053b) He said to them, “If it were useful, children’s fathers would produce them already circumcised from their mothers. Rather, the true circumcision in spirit has become valuable in every respect.”

(054) Jesus said, “Fortunate are the poor, for yours is heaven’s kingdom.”

(055) Jesus said, “Whoever does not hate father and mother cannot be a follower of me, and whoever does not hate brothers and sisters and bear the cross as I do will not be worthy of me.”

(056) Jesus said, “Whoever has come to know the world has discovered a carcass, and whoever has discovered a

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carcass, of that person the world is not worthy.”

(057) Jesus said, “The father’s kingdom is like a person who had [good] seed. His enemy came at night and sowed weeds among the good seed. The person did not let them pull up the weeds, but said to them, ‘No, or you might go to pull up the weeds and pull up the wheat along with them.’ For on the day of the harvest the weeds will be conspicuous and will be pulled up and burned.”

(058) Jesus said, “Fortunate is the person who has worked hard and has found life.”

(059) Jesus said, “Look to the living one as long as you live, or you might die and then try to see the living one, and you will be unable to see.”

(060) <He saw> a Samaritan carrying a lamb and going to Judea.

(060b) He said to his followers, “<...> that person <...> around the lamb.”

(060c) They said to him, “So that he may kill it and eat it.”

(060d) He said to them, “He will not eat it while it is alive, but only after he has killed it and it has become a carcass.”

(060e) They said, “Otherwise he cannot do it.”

(060f) He said to them, “So also with you, seek for yourselves a place of rest, or you might become a carcass and be eaten.”

(061) Jesus said, “Two will rest on a couch; one will die, one will live.”

(061b) Salome said, “Who are you, mister?” You have climbed onto my couch and eaten from my table as if you are from someone.”

(061c) Jesus said to her, “I am the one who come from what is whole. I was given from the things of my father.”

(061d) “I am your follower.”

(061e) “For this reason I say, if one is <whole>, one will be filled with light, but if one is divided, one will be filled with darkness.”

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(062) Jesus said, “I disclose my mysteries to those [who are worthy] of [my] mysteries. Do not let your left hand know what your right hand is doing.”

(063) Jesus said, “There was a rich person who had a great deal of money. He said, ‘I shall invest my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may lack nothing.’ These were the things he was thinking in his heart, but that very night he died. Whoever has ears should hear.”

(064) Jesus said, “A person was receiving guests. When he had prepared the dinner, he sent his servant to invite the guests.

(064b) “The servant went to the first, and said to that one, ‘My master invites you.’

(064c) “That person said, ‘Some merchants owe me money; they are coming to me tonight. I must go and give them instructions. Please excuse me from dinner.’

(064d) “The servant went to another and said to that one, ‘My master has invited you.’

(064e) “That person said to the servant, ‘I have bought a house and have been called away for a day. I shall have no time.’

(064f) “The servant went to another and said to that one, ‘My master invites you.’

(064g) “That person said to the servant, ‘My friend is to be married and I am to arrange the banquet. I shall not be able to come. Please excuse me from dinner.’

(064h) “The servant went to another and said to that one, ‘My master invites you.’

(064i) “That person said to the servant, ‘I have bought an estate and I am going to collect the rent. I shall not be able to come. Please excuse me.’

(064j) “The servant returned and said to his master, ‘The people whom you invited to dinner have asked to be excused.’

(064k) “The master said to his servant, ‘Go out on the streets and bring back whomever you find to have dinner.’

(064l) “Buyers and merchants [will] not enter the places of my father.”

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(065) He said, “A [...] person owned a vineyard and rented it to some farmers, so that they might work it and he might collect its produce from them. He sent his servant so that the farmers might give the servant the produce of the vineyard. They seized, beat, and almost killed his servant, and the servant returned and told his master. His master said, ‘Perhaps he did not know them.’ He sent another servant, and the farmers beat that one as well. Then the master sent his son and said, ‘Perhaps they will show my son some respect.’ Since the farmers knew that he was the heir to the vineyard, they seized him and killed him. Whoever has ears should hear.”

(066) Jesus said, “Show me the stone that the builders rejected: That is the cornerstone.”

(067) Jesus said, “One who knows all but is lacking in oneself is utterly lacking.”

(068) Jesus said, “Fortunate are you when you are hated and persecuted; and no place will be found, wherever you have been persecuted.”

(069) Jesus said, “Fortunate are those who have been persecuted in their hearts: They are the ones who have truly come to know the father. Fortunate are they who are hungry, that the stomach of the person in want may be filled.”

(070) Jesus said, “If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you.”

(071) Jesus said, “I shall destroy [this] house, and no one will be able to build it [...].”

(072) A [person said] to him, “Tell my brothers to divide by father’s possessions with me.”

(072b) He said to the person, “Mister, who made me a divider?”

(072c) He turned to his disciples and said the them, “I am not a divider, am I?”

(073) Jesus said, “The harvest is large but the workers are few. So beg the master to send out workers to the harvest.”

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(074) He said, “Master, there are many around the drinking trough, but there is nothing in the well.”

(075) Jesus said, “There are many standing at the door, but those who are alone will enter the wedding chamber.”

(076) Jesus said, “The father’s kingdom is like a merchant who had a supply of merchandise and then found a pearl. That merchant was prudent; he sold the merchandise and bought the single pearl for himself. So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to devour and no worm destroys.”

(077) Jesus said, “I am the light that is over all things. I am all: From me all has come forth, and to me all has reached. Split a piece of wood; I am there. Lift up the stone, and you will find me there.”

(078) Jesus said, “Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth.”

(079) A woman in the crowd said to him, “Fortunate are the womb that bore you and the breasts that fed you.”

(079b) He said to [her], “Fortunate are those who have heard the word of the father and have truly kept it. For there will be days when you will say, ‘Fortunate are the womb that has not conceived and the breasts that have not given milk.’”

(080) Jesus said, “Whoever has come to know the world has discovered the body, and whoever has discovered the body, of that person the world is not worthy.”

(081) Jesus said, “Let one who has become wealthy rule, and let one who has power renounce (it).”

(082) Jesus said, “Whoever is near me is near the fire, and whoever is far from me is far from the kingdom.”

(083) Jesus said, “Images are visible to people, but the light within them is hidden in the image of the father’s light. He will be disclosed, but his image is hidden by his light.”

(084) Jesus said, “When you see your likeness, you are happy. But when you see your images that came into being

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before you and that neither die nor become visible, how much will you bear!”

(085) Jesus said, “Adam came from great power and great wealth, but he was not worthy of you. For had he been worthy, [he would] not [have tasted] death.”

(086) Jesus said, “[Foxes have] their dens and birds have their nests, but the child of humankind has no place to lay his head and rest.”

(087) Jesus said, “How miserable is the body that depends on a body, and miserable is the soul that depends upon these two.”

(088) Jesus said, “The messengers and the prophets will come to you and give you what is yours. You, in turn, give them what you have, and say to yourselves, ‘When will they come and take what is theirs?’”

(089) Jesus said, “Why do you wash the outside of the cup? Do you not understand that the one who made the inside is also the one who made the outside?”

(090) Jesus said, “Come to me, for my yoke is easy and my mastery is gentle, and you will find rest for yourselves.”

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

(091b) He said to them, “You examine the face of heaven and earth, but you have not come to know the one who is in your presence, and you do not know how to examine this moment.”

(092) Jesus said, “Seek and you will find. In the past, however, I did not tell you the things about which you asked me then. Now I am willing to tell them, but you are not seeking them.”

(093) “Do not give what is holy to dogs, or they might throw them upon the manure pile. Do not throw pearls [to] swine, or they might...it [...]”

(094) Jesus [said], “One who seeks will find; for [one who knocks] it will be opened.”

(095) [Jesus said], “If you have money, do not lend it at interest. Rather, give [it] to someone from whom you will not get it back.”

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(096) Jesus [said], “The father’s kingdom is like [a] woman. She took a little yeast, [hid] it in dough, and made it into large loaves of bread. Whoever has ears should hear.”

(097) Jesus said, “The [father’s] kingdom is like a woman who was carrying a [jar] full of meal. While she was walking along [a] distant road, the handle of the jar broke and the meal spilled behind her [along] the road. She did not know it; she had not noticed a problem. When she reached her house, she put the jar down and discovered it was empty.”

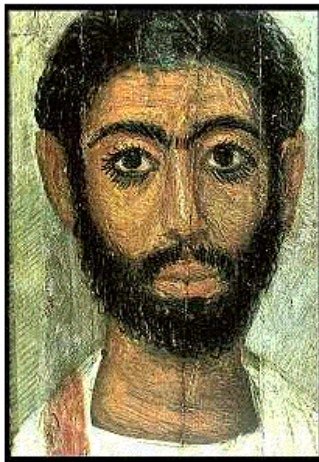
(098) Jesus said, “The father’s kingdom is like a person who wanted to put someone powerful to death. While at home he drew his sword and thrust it into the wall to find out whether his hand would go in. Then he killed the powerful one.”

(099) The followers said to him, “Your brothers and your mother are standing outside.”

(099b) He said to them, “Those here who do the will of my father are my brothers and my mother. They are the ones who will enter my father’s kingdom.”

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

(100b) He said to them, “Give Caesar the things that are Caesar’s, give God the things that are God’s, and give me what is mine.”



**A Roman Egyptian  
Man of the Times**

(101) “Whoever does not hate [father] and mother as I do cannot be a [follower] of me, and whoever does [not] love [father and] mother as I do cannot be a [follower of] me. For my mother [...], but my true [mother] gave me life.”

(102) Jesus said, “Damn the Pharisees, for they are like a dog sleeping in the cattle manger, for it does not eat or [let] the cattle eat.”

(103) Jesus said, “Fortunate is the person who knows where the robbers are going to enter, so that [he] may



## SHOUTING STONES: ANCIENT TEXTS

### Gospel of Thomas

arise, bring together his estate, and arm himself before they enter.”

(104) They said to Jesus, “Come, let us pray today and let us fast.”

(104b) Jesus said, “What sin have I committed, or how have I been undone? Rather, when the bridegroom leaves the wedding chamber, then let people fast and pray.”

(105) Jesus said, “Whoever knows the father and the mother will be called the child of a whore.”

(106) Jesus said, “When you make the two into one, you will become children of humanity, and when you say, ‘Mountain, move from here,’ it will move.”

(107) Jesus said, “The kingdom is like a shepherd who had a hundred sheep. One of them, the largest, went astray. He left the ninety-nine, and sought the one until he found it. After he had gone to this trouble, he said to the sheep, ‘I love you more than the ninety-nine.’”

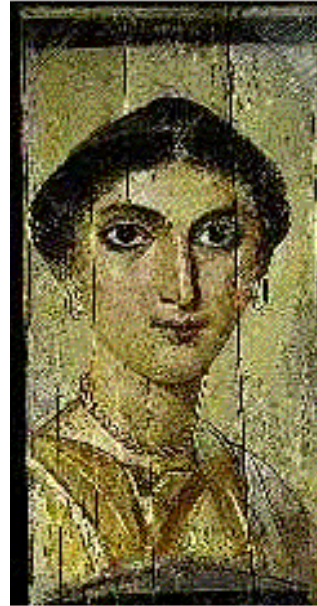
(108) Jesus said, “Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to that person.”

(109) Jesus said, “The kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died, he left it to his [son]. The son [did] not know (about it). He took over the field and sold it. The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.”

(110) Jesus said, “Let someone who has found the world and has become wealthy renounce the world.”

(111) Jesus said, “The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death.”

(111b) Does not Jesus say, “Whoever has found himself, of that person the world is not worthy.”



**A Roman Egyptian Woman of the Times**

## SHOUTING STONES: ANCIENT TEXTS

### Gospel of Thomas

(112) Jesus said, “Damn the flesh that depends on the soul. Damn the soul that depends on the flesh.”

(113) His followers said to him, “When will the kingdom come?”

(113b) “It will not come by watching for it. It will not be said, ‘Look, here it is,’ or ‘Look, there it is.’ Rather, the father’s kingdom is spread out upon the earth, and people do not see it.”

(114) Simon Peter said to them, “Mary should leave us, for females are not worthy of life.”

(114b) Jesus said, “Look, I shall guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter heaven’s kingdom.”

The Gospel According to Thomas

**Church History of Eusebius**

**THE CHURCH HISTORY  
OF EUSEBIUS**  
TRANSLATED  
WITH PROLEGOMENA AND NOTES  
BY  
THE REV. ARTHUR CUSHMAN  
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BOOK 01, Chapter 07

**THE ALLEGED DISCREPANCY IN THE GOSPELS  
IN REGARD TO THE GENEALOGY OF CHRIST.**

MATTHEW and Luke in their gospels have given us the genealogy of Christ differently, and many suppose that they are at variance with one another. Since as a consequence every believer, in ignorance of the truth, has been zealous to invent some explanation which shall harmonize the two passages, permit us to subjoin the account of the matter which has come down to us, and which is given by Africanus, who was mentioned by us just above, in his epistle to Aristides, where he discusses the harmony of the gospel genealogies. After refuting the opinions of others as forced and deceptive, he gives the account which he had received from tradition in these words: "For whereas the names of the generations were reckoned in Israel either according to nature or according to law; — according to nature by the succession of legitimate offspring, and according to law whenever another raised up a child to the name of a brother dying childless; for because a clear hope of resurrection was not yet given they had a representation of the future promise by a kind of mortal resurrection, in order that the name of the one deceased might be perpetuated; — whereas then some of those who are inserted in this genealogical table succeeded by natural descent, the son to the father, while others, though born of one father, were ascribed by name to another, mention was made of both of those who were progenitors in fact and of those who were so only in name. Thus neither of the gospels is in error, for one reckons by nature, the other by law. For the line of descent from Solomon and that from Nathan

### Church History of Eusebius

were so involved, the one with the other, by the raising up of children to the childless and by second marriages, that the same persons are justly considered to belong at one time to one, at another time to another; that is, at one time to the reputed fathers, at another to the actual fathers. So that both these accounts are strictly true and come down to Joseph with considerable intricacy indeed, yet quite accurately. But in order that what I have said may be made clear I shall explain the interchange of the generations. If we reckon the generations from David through Solomon, the third from the end is found to be Matthan, who begat Jacob the father of Joseph. But if, with Luke, we reckon them from Nathan the son of David, in like manner the third from the end is Melchi, whose son Eli was the father of Joseph. For Joseph was the son of Eli the son of Melchi. Joseph therefore being the object proposed to us, it must be shown how it is that each is recorded to be his father, both Jacob, who derived his descent from Solomon, and Eli, who derived his from Nathan; first how it is that these two, Jacob and Eli, were brothers, and then how it is that their fathers, Matthan and Melchi, although of different families, are declared to be grandfathers of Joseph. Matthan and Melchi having married in succession the same woman, begat children who were uterine brothers, for the law did not prohibit a widow, whether such by divorce or by the death of her husband, from marrying another. By Estha then (for this was the woman's name according to tradition) Matthan, a descendant of Solomon, first begat Jacob. And when Matthan was dead, Melchi, who traced his descent back to Nathan, being of the same tribe but of another family, married her as before said, and begat a son Eli. Thus we shall find the two, Jacob and Eli, although belonging to different families, yet brethren by the same mother. Of these the one, Jacob, when his brother Eli had died childless, took the latter's wife and begat by her a son to Joseph, his own son by nature and in accordance with reason. Wherefore also it is written: 'Jacob begat Joseph.' But according to law he was the son of Eli, for Jacob, being the brother of the latter, raised up seed to him. Hence the genealogy traced through him will not be rendered void, which the evangelist Matthew in his enumeration gives thus: 'Jacob begat Joseph.' But Luke, on the other hand, says: 'Who was the son, as was supposed' (for this he also adds), 'of Joseph, the son of Eli,

### Church History of Eusebius

the son of Melchi'; for he could not more clearly express the generation according to law. And the expression 'he begat' he has omitted in his genealogical table up to the end, tracing the genealogy back to Adam the son of God. This interpretation is neither incapable of proof nor is it an idle conjecture. For the relatives of our Lord according to the flesh, whether with the desire of boasting or simply wishing to state the fact, in either case truly, have banded down the following account: Some Idumean robbers, having attacked Ascalon, a city of Palestine, carried away from a temple of Apollo which stood near the walls, in addition to other booty, Antipater, son of a certain temple slave named Herod. And since the priest was not able to pay the ransom for his son, Antipater was brought up in the customs of the Idumeans, and afterward was befriended by Hyrcanus, the high priest of the Jews. And having, been sent by Hyrcanus on an embassy to Pompey, and having restored to him the kingdom which had been invaded by his brother Aristobulus, he had the good fortune to be named procurator of Palestine. But Antipater having been slain by those who were envious of his great good fortune was succeeded by his son Herod, who was afterward, by a decree of the senate, made King of the Jews under Antony and Augustus. His sons were Herod and the other tetrarchs. These accounts agree also with those of the Greeks. But as there had been kept in the archives up to that time the genealogies of the Hebrews as well as of those who traced their lineage back to proselytes, such as Achior the Ammonite and Ruth the Moabites, and to those who were mingled with the Israelites and came out of Egypt with them, Herod, inasmuch as the lineage of the Israelites contributed nothing to his advantage, and since he was goaded with the consciousness of his own ignoble extraction, burned all the genealogical records, thinking that he might appear of noble origin if no one else were able, from the public registers, to trace back his lineage to the patriarchs or proselytes and to those mingled with them, who were called Georae. A few of the careful, however, having obtained private records of their own, either by remembering the names or by getting them in some other way from the registers, pride themselves on preserving the memory of their noble extraction. Among these are those already mentioned, called *Desposyni*, on account of their connection with the family of the Savior.

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## SHOUTING STONES: ANCIENT TEXTS

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Coming from Nazara and Cochaba, villages of Judea, into other parts of the world, they drew the aforesaid genealogy from memory and from the book of daily records as faithfully as possible. Whether then the case stand thus or not no one could find a clearer explanation, according to my own opinion and that of every candid person. And let this suffice us, for, although we can urge no testimony in its support, we have nothing better or truer to offer. In any case the Gospel states the truth.” And at the end of the same epistle he adds these words: “Matthan, who was descended from Solomon, begat Jacob. And when Matthan was dead, Melchi, who was descended from Nathan begat Eli by the same woman. Eli and Jacob were thus uterine brothers. Eli having died childless, Jacob raised up seed to him, begetting Joseph, his own son by nature, but by law the son of Eli. Thus Joseph was the son of both.” Thus far Africanus. And the lineage of Joseph being thus traced, Mary also is virtually shown to be of the same tribe with him, since, according to the law of Moses, inter-marriages between different tribes were not permitted. For the command is to marry one of the same family and lineage, so that the inheritance may not pass from tribe to tribe. This may suffice here.

BOOK 03, Chapter 11

SYMEON RULES THE CHURCH OF JERUSALEM AFTER JAMES.

AFTER the martyrdom of James and the conquest of Jerusalem which immediately followed, it is said that those of the apostles and disciples of the Lord that were still living came together from all directions with those that were related to the Lord according to the flesh (for the majority of them also were still alive) to take counsel as to who was worthy to succeed James. They all with one consent pronounced Symeon, the son of Clopas, of whom the Gospel also makes mention; to be worthy of the episcopal throne of that parish. He was a cousin, as they say, of the Savior. For Hegesippus records that Clopas was a brother of Joseph.

Chapter 32

SYMEON, BISHOP OF JERUSALEM, SUFFERS MARTYRDOM.

IT is reported that after the age of Nero and Domitian,

### Church History of Eusebius

under the emperor whose times we are now recording, a persecution was stirred up against us in certain cities in consequence of a popular uprising. In this persecution we have understood that Symeon, the son of Clopas, who, as we have shown, was the second bishop of the church of Jerusalem, suffered martyrdom. Hegesippus, whose words we have already quoted in various places, is a witness to this fact also. Speaking of certain heretics he adds that Symeon was accused by them at this time; and since it was clear that he was a Christian, he was tortured in various ways for many days, and astonished even the judge himself and his attendants in the highest degree, and finally he suffered a death similar to that of our Lord. But there is nothing like hearing the historian himself, who writes as follows: "Certain of these heretics brought accusation against Symeon, the son of Clopas, on the ground that he was a descendant of David and a Christian; and thus he suffered martyrdom, at the age of one hundred and twenty years, while Trajan was emperor and Atticus governor." And the same writer says that his accusers also, when search was made for the descendants of David, were arrested as belonging to that family. And it might be reasonably assumed that Symeon was one of those that saw and heard the Lord, judging from the length of his life, and from the fact that the Gospel makes mention of Mary, the wife of Clopas, who was the father of Symeon, as has been already shown. The same historian says that there were also others, descended from one of the so-called brothers of the Savior, whose name was Judas, who, after they had born testimony before Domitian, as has been already recorded, in behalf of faith in Christ, lived until the same reign. He writes as follows: "They came, therefore, and took the lead of every church as witness and as relatives of the Lord. And profound peace being established in every church, they remained until the reign of the Emperor Trajan, and until the above-mentioned Symeon, son of Clopas, an uncle of the Lord, was informed against by the heretics, and was himself in like manner accused for the same cause before the governor Atticus. And after being tortured for many days he suffered martyrdom, and all, including even the proconsul, marveled that, at the age of one hundred and twenty years, he could endure so much. And orders were given that he should be crucified." In addition to these

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things the same man, while recounting the events of that period, records that the Church up to that time had remained a pure and uncorrupted virgin, since, if there were any that attempted to corrupt the sound norm of the preaching of salvation, they lay until then concealed in obscure darkness. But when the sacred college of apostles had suffered death in various forms, and the generation of those that had been deemed worthy to hear the inspired wisdom with their own ears had passed away, then the league of godless error took its rise as a result of the folly of heretical teachers, who, because none of the apostles was still living, attempted henceforth, with a bold face, to proclaim, in opposition to the preaching of the truth, the 'knowledge which is falsely so-called.'

#### CHAPTER 39.

#### THE WRITINGS OF PAPIAS.

THERE are extant five books of Papias, which bear the title Expositions of Oracles of the Lord. Irenaeus makes mention of these as the only works written by him, in the following words: "These things are attested by Papias, an ancient man who was a hearer of John and a companion of Polycarp, in his fourth book. For five books have been written by him." These are the words of Irenaeus. But Papias himself in the preface to his discourses by no means declares that he was himself a hearer and eye-witness of the holy apostles, but he shows by the words which he uses that he received the doctrines of the faith from those who were their friends. He says: "But I shall not hesitate also to put down for you along with my interpretation whatsoever things I have at any time learned carefully from the elders and carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that teach the truth; not in those that relate strange commandments, but in those that deliver the commandments given by the Lord to faith, and springing from the truth itself. If, then, any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders,— what Andrew or what Peter said, or what was said by Philip, or by Thomas or by James, or by John, or by Matthew or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. For I did not think that what was to be gotten from



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the books would profit me as much as what came from the living and abiding voice. It is worth while observing here that the name John is twice enumerated by him. The first one he mentions in connection with Peter and James and Matthew and the rest of the apostles, clearly meaning the evangelist; but the other John he mentions after an interval, and places him among others outside of the number of the apostles, putting Aristion before him, and he distinctly calls him a presbyter. This shows that the statement of those is true, who say that there were two persons in Asia that bore the same name, and that there were two tombs in Ephesus, each of which, even to the present day is called John's. It is important to notice this. For it is probable that it was the second, if one is not willing to admit that it was the first that saw the Revelation, which is ascribed by name to John. And Papias, of whom we are now speaking, confesses that he received the words of the apostles from those who followed them, but says that he was himself a hearer of Aristion and the presbyter John. At least he mentions them frequently by name, and gives their traditions in his writings. These things, we hope, have not been uselessly adduced by us.

But it is fitting to subjoin to the words of Papias which have been quoted, other passages from his works in which he relates some other wonderful events which he claims to have received from tradition. That Philip the apostle dwelt at Hierapolis with his daughters has been already stated. But it must be noted here that Papias, their contemporary, says that he heard a wonderful tale from the daughters of Philip. For he relates that in his time one rose from the dead. And he tells another wonderful story of Justus, surnamed Barsabbas: that he drank a deadly poison, and yet, by the grace of the Lord, suffered no harm. The Book of Acts records that the holy apostles after the ascension of the Savior, put forward this Justus, together with Matthias, and prayed that one might be chosen in place of the traitor Judas, to fill up their number. The account is as follows: "And they put forward two, Joseph, called Barsabbas, who was surnamed Justus, and Matthias; and they prayed and said." The same writer gives also other accounts which he says came to him through unwritten tradition, certain strange parables and teachings of the Savior, and some other more mythical things. To these belong his statement that there will be a period of

### Church History of Eusebius

some thousand years after the resurrection of the dead, and that the kingdom of Christ will be set up in material form on this very earth. I suppose he got these ideas through a misunderstanding of the apostolic accounts, not perceiving that the things said by them were spoken mystically in figures. For he appears to have been of very limited understanding, as one can see from his discourses. But it was due to him that so many of the Church Fathers after him adopted a like opinion, urging in their own support the antiquity of the man; as for instance Irenaeus and any one else that may have proclaimed similar views. Papias gives also in his own work other accounts of the words of the Lord on the authority of Aristion who was mentioned above, and traditions as handed down by the presbyter John; to which we refer those who are fond of learning. But now we must add to the words of his which we have already quoted the tradition which he gives in regard to Mark, the author of the Gospel. It is in the following words: "This also the presbyter said: Mark, having become the interpreter of Peter, wrote down accurately, though not indeed in order, whatsoever he remembered of the things done or said by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely." These things are related by Papias concerning Mark. But concerning Matthew he writes as follows: "So then Matthew wrote the oracles in the Hebrew language, and every one interpreted them as he was able." And the same writer uses testimonies from the first Epistle of John and from that of Peter likewise. And he relates another story of a woman, who was accused of many sins before the Lord, which is contained in the Gospel according to the Hebrews. These things we have thought it necessary to observe in addition to what has already been stated.

# **THE LIFE OF CONSTANTINE**

BY

**EUSEBIUS**

A REVISED TRANSLATION WITH  
PROLEGOMENA AND NOTES,

BY

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## **PROLEGOMENA: THE MYTHICAL CONSTANTINE**

### CHAPTER 4, § 6. VOYAGE OF HELENA.

A matter-of-fact account of things which are not so, given in Hakluyt's Voyages, (1810), P. 34, is worth giving in the words of the translator: "Helena Flavia Augusta, the heir and only daughter of Coelus, sometime the most excellent king of Britaine, by reason of her singular beautie, faith, religion, goodnesse, and godly Maiestie (according to the testimonie of Eusebius) was famous in all the world. Amongst all the women of her time there was none either in the liberall arts more learned, or in the instruments of musike more skilfull, or in the divers languages of nations more abundant than herselfe. She had a naturall quicknesse of wit, eloquence of speech, and a most notable grace in all her behavior. She was seene in the Hebrew, Greeke, and Latin tongues. Her father (as Virumnius reporteth) had no other childe,... had by her a sonne called Constantine the great, while hee remained in Britaine... peace was granted to the Christian churches by her good meanes. After the light and knowledge of the Gospel, she grew so skilfull in divinity that she wrote and composed divers bookes and certaine Greeke verses also, which (as Ponticus reporteth) are yet extant... went to Jerusalem... lived to the age of fourscore years, and then died at Rome the fifteenth day of August, in the yeere of oure redemption 337....Her body is to this day very carefully preserved at Venice."

### §7. THE FINDING OF THE CROSS.

It is said in a certain "tolerably authentic chronicle," according to Voragine, that Constantine sent his mother

## SHOUTING STONES: ANCIENT TEXTS

### Life of Constantine by Eusebius

Helena to Jerusalem to try to find the cross on which our Lord was crucified. When she arrived, she bade all the Jewish Rabbis of the whole land gather to meet her. Great was their fear. They suspected that she sought the wood of the cross, a secret which they had promised not to reveal even under torture, because it would mean the end of Jewish supremacy. When they met her, sure enough, she asked for the place of the crucifixion. When they would not tell, she ordered them all to be burned. Frightened, they delivered up Judas, their leader and instigator, saying that he could tell. She gave him his choice of telling or dying by starvation. At first he was obstinate, but six days of total abstinence from food brought him to terms, and on the seventh he promised. He was conducted to the place indicated, and in response to prayer, there was a sort of earthquake, and a perfume filled the air which converted Judas. There was a temple of Venus on the spot. This the queen had destroyed. Then Judas set to digging vigorously, and at the depth of twenty feet, found three crosses, which he brought to Helena. The true cross was tested by its causing a man to rise from the dead, or according to others, by healing a woman, or according to others, by finding the inscription of Pilate. After an exceedingly vigorous conversation between the devil and Judas, the latter was baptized and became Bishop Cyriacus. Then Helena set him hunting for the nails of the cross. He found them shining like gold and brought them to the queen, who departed, taking them and a portion of the wood of the cross. She brought the nails to Constantine, who put them on his bridle and helmet, or according to another account, two were used in this way, and one was thrown into the Adriatic Sea.

It is interesting to trace the melancholy consequences of this particular enterprise of Constantine's in the sad death of St. Cyriacus nee Judas. The Emperor Julian, the apostate, "invited" him to sacrifice to idols. When he refused, melted lead was poured into his mouth; then an iron bedstead was brought, on which he was stretched, while a fire was built underneath and the body of the martyr larded with salt and fat. The saint did not budge, and Julian had a deep well dug, which was filled with venomous serpents. But contact with the saint killed the

## SHOUTING STONES: ANCIENT TEXTS

### Life of Constantine by Eusebius

serpents, and a cauldron of boiling oil succeeded. Julian was so angry at the alacrity and cheerfulness of the saint's preparations for this bath, that he killed him with a blow of his sword. There is some consolation in the thought of this premature death, in the fact that, unless his claim that he was nephew to Stephen, the Proto-martyr, be disallowed, he had reached a ripe old age of two hundred and fifty years or thereabouts.

The literature on this legend is very great. The finding of the cross is mentioned as early as Cyril of Jerusalem (ab. 347-350), within twenty-five years of the visit of Helena recorded by Eusebius (V. C. 3. 26), and with great frequency afterwards. The failure of any mention by Eusebius seems, however, conclusive against any finding, or pretended finding, at the time of Helena's famous visit, though the contrary is acutely argued by Newman. The finding and use of the nails is often separated from the other, and is found in many of the sources on Constantine. But even those who believe in the miracle of the finding of the cross will hardly vouch for the story in the above form, which is substantially that of Voragine. Compare Sinker's article, Cross, Finding, in Smith and Cheetham, Dict. (1880), 503-506; Jameson, Hist. of Our Lord, (1872) 385-391; Newman, Essays an Miracles (Land. 1875) 287-326; and especially Voragine, whom see under Sources. Under the article Helena, in Smith & W. is a sub-article by Argles on the Invention of the Cross, which gives an admirable abstract of the sources in order.

These examples of the Stories which have gathered around the name of Constantine do not begin to exhaust the list. The interesting tales of the sword of Constantine presented to Athelstan (Reg. Malms. 1, 1879, p. 55, 468; Eul. Hist. 3, 1863, P. 12), his conversion through remorse, and the whole series of allusions and stories in mediaeval fiction and poetry must be passed here. If any one has the curiosity to follow them up, he will find the references in the articles of Heydenreich a good guide to literature. A few stories, like that of Constantine and Tiridates, one hesitates to class among the wholly fictitious (compare, under Sources, Agathangelos, Zenobius, and Faustus).

**Life of Constantine by Eusebius**

**THE LIFE  
OF THE  
BLESSED EMPEROR CONSTANTINE,  
BY  
EUSEBIUS PAMPHILUS.**

**BOOK 3**

**CHAPTER 25.**

**HOW HE ORDERED THE ERECTION OF A CHURCH AT JERUSALEM, IN THE HOLY PLACE OF OUR SAVIOR'S RESURRECTION.**

AFTER these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Savior's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Savior himself.

**CHAPTER 26.**

**THAT THE HOLY SEPULCHER HAD BEEN COVERED WITH RUBBISH AND WITH IDOLS BY THE UNGODLY.**

FOR it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure

## SHOUTING STONES: ANCIENT TEXTS

### Life of Constantine by Eusebius

the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulcher of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! they were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light. Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

## SHOUTING STONES: ANCIENT TEXTS

### Life of Constantine by Eusebius

#### CHAPTER 27.

HOW CONSTANTINE COMMANDED THE MATERIALS OF THE IDOL TEMPLE, AND THE SOIL ITSELF, TO BE REMOVED AT A DISTANCE.

NOR did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

#### CHAPTER 28.

DISCOVERY OF THE MOST HOLY SEPULCHER.

THIS also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Savior's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Savior clearer than any voice could give.

#### CHAPTER 29.

HOW HE WROTE CONCERNING THE ERECTION OF A CHURCH, BOTH TO THE GOVERNORS OF THE PROVINCES, AND TO THE BISHOP MACARIUS.

IMMEDIATELY after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Savior's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen,



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as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also despatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

### CHAPTER 30.

#### CONSTANTINE'S LETTER TO MACARIUS RESPECTING THE BUILDING OF THE CHURCH OF OUR SAVIOR.

“VICTOR CONSTANTIUS, MAXIMUS AUGUSTUS, to Macarius.

“Such is our Savior’s grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honor of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God’s judgment, but which now appears holier still, since it has brought to light a clear assurance

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of our Savior's passion.

#### CHAPTER 31.

THAT THE BUILDING SHOULD SURPASS ALL THE CHURCHES IN THE WORLD IN THE BEAUTY OF ITS WALLS, ITS COLUMNS, AND MARBLES.

“IT will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Praetorian Praefects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall forthwith be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

#### CHAPTER 32.

THAT HE INSTRUCTED THE GOVERNORS CONCERNING THE BEAUTIFYING OF THE ROOF; ALSO CONCERNING WORKMEN, AND MATERIALS.

“WITH respect to the ceiling of the church, I wish to know from you whether in your judgment it should be paneled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest, your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear

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to you to be the most beautiful form. God preserve you, beloved brother!”

#### CHAPTER 33.

HOW THE CHURCH OF OUR SAVIOR, THE NEW JERUSALEM PROPHESED OF IN SCRIPTURE, WAS BUILT.

THIS was the emperor’s letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Savior’s sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgment on its impious people. It was opposite this city that the emperor now began to rear a monument to the Savior’s victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records.

First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Savior’s person.

#### CHAPTER 34.

DESCRIPTION OF THE STRUCTURE OF THE HOLY SEPULCHER.

THIS monument, therefore, first of all, as the chief part of the whole, the emperor’s zealous magnificence beautified with rare columns, and profusely enriched with the most splendid decorations of every kind.

#### CHAPTER 35.

DESCRIPTION OF THE ATRIUM AND PORTICOS.

THE next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticos of great length.

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#### CHAPTER 36.

DESCRIPTION OF THE WALLS, ROOF, DECORATION, AND GILDING OF THE BODY OF THE CHURCH.

FOR at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

#### CHAPTER 37.

DESCRIPTION OF THE DOUBLE PORTICOS ON EITHER SIDE, AND OF THE THREE EASTERN GATES.

BESIDES this were two porticos on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticos, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

#### CHAPTER 38.

DESCRIPTION OF THE HEMISPHERE, THE TWELVE COLUMNS, AND THEIR BOWLS.

OPPOSITE these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Savior), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

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#### CHAPTER 39.

##### DESCRIPTION OF THE INNER COURT, THE ARCADES AND PORCHES.

IN the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticos on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

#### CHAPTER 40.

##### OF THE NUMBER OF HIS OFFERINGS.

THIS temple, then, the emperor erected as a conspicuous monument of the Savior's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials, — gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

#### CHAPTER 41.

##### OF THE ERECTION OF CHURCHES IN BETHLEHEM, AND ON THE MOUNT OF OLIVES.

IN the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honor to that which had been the scene of the first manifestation of our Savior's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternalized the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

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#### CHAPTER 42.

THAT THE EMPRESS HELENA, CONSTANTINE'S MOTHER, HAVING VISITED THIS LOCALITY FOR DEVOTIONAL PURPOSES, BUILT THESE CHURCHES.

FOR she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Savior's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

#### CHAPTER 43.

A FARTHER NOTICE OF THE CHURCHES AT BETHLEHEM.

FOR without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Savior's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews. Accordingly the pious empress honored with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Savior of mankind, erecting a sacred church and temple on the very summit of the mount. And indeed authentic history informs us that in this very cave the Savior imparted

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his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honor of God her Savior, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

### CHAPTER 44.

#### OF HELENA'S GENEROSITY AND BENEFICENT ACTS.

FOR on the occasion of a circuit which she made of the eastern provinces, in the splendor of imperial authority, she bestowed abundant proofs of her liberality as well on the inhabitants of the several cities collectively, as on individuals who approached her, at the same time that she scattered largesses among the soldiery with a liberal hand. But especially abundant were the gifts she bestowed on the naked and unprotected poor. To some she gave money, to others an ample supply of clothing: she liberated some from imprisonment, or from the bitter servitude of the mines; others she delivered from unjust oppression, and others again, she restored from exile.

### CHAPTER 45.

#### HELENA'S PIOUS CONDUCT IN THE CHURCHES.

WHILE, however, her character derived luster from such deeds as I have described, she was far from neglecting personal piety toward God. She might be seen continually frequenting his Church, while at the same time she adorned the houses of prayer with splendid offerings, not overlooking the churches of the smallest cities. In

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short, this admirable woman was to be seen, in simple and modest attire, mingling with the crowd of worshipers, and testifying her devotion to God by a uniform course of pious conduct.

#### CHAPTER 46.

##### HOW SHE MADE HER WILL, AND DIED AT THE AGE OF EIGHTY YEARS.

AND when at length at the close of a long life, she was called to inherit a happier lot, having arrived at the eightieth year of her age, and being very near the time of her departure, she prepared and executed her last will in favor of her only son, the emperor and sole monarch of the world, and her grandchildren, the Caesars his sons, to whom severally she bequeathed whatever property she possessed in any part of the world. Having thus made her will, this thrice blessed woman died in the presence of her illustrious son, who was in attendance at her side, caring for her and held her hands: so that, to those who rightly discerned the truth, the thrice blessed one seemed not to die, but to experience a real change and transition from an earthly to a heavenly existence, since her soul, remolded as it were into an incorruptible and angelic essence, was received up into her Savior's presence.

#### CHAPTER 47.

##### HOW CONSTANTINE BURIED HIS MOTHER, AND HOW HE HONORED HER DURING HER LIFE.

HER body, too, was honored with special tokens of respect, being escorted on its way to the imperial city by a vast train of guards, and there deposited in a royal tomb. Such were the last days of our emperor's mother, a person worthy of being had in perpetual remembrance, both for her own practical piety, and because she had given birth to so extraordinary and admirable an offspring. And well may his character be styled blessed, for his filial piety as well as on other grounds. He rendered her through his influence so devout a worshiper of God, (though she had not previously been such,) that she seemed to have been instructed from the first by the Savior of mankind: and besides this, he had honored her so fully with imperial dignities, that in every province, and in the very ranks of the soldiery, she was spoken of under the titles of Augusta and empress,



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and her likeness was impressed on golden coins. He had even granted her authority over the imperial treasures, to use and dispense them according to her own will and discretion in every case for this enviable distinction also she received at the hands of her son. Hence it is that among the qualities which shed a luster on his memory, we may rightly include that surpassing degree of filial affection whereby he rendered full obedience to the Divine precepts which enjoin due honor from children to their parents. In this manner, then, the emperor executed in Palestine the noble works I have above described: and indeed in every province he raised new churches on a far more imposing scale than those which had existed before his time.

THE PRINCIPAL WORKS  
OF  
**ST. JEROME**  
TRANSLATED BY  
THE HON. W. H. FREMANTLE, M.A.,  
Canon of Canterbury Cathedral and Fellow and Tutor  
of Balliol College, Oxford,  
WITH THE ASSISTANCE OF  
THE REV. G. LEWIS, M.A.,  
Of Balliol College, Oxford, Vicar of Dodderhill near Droitwick,  
AND  
THE REV. W. G. MARTLEY, M.A.,  
Of Balliol College, Oxford.

**LETTER 58  
TO PAULINUS**

In this his second letter to Paulinus of Nola Jerome dissuades him from making a pilgrimage to the Holy Places, and describes Jerusalem not as it ought to be but as it is. He then gives his friend counsels for his life similar to those which he has previously addressed to Nepotian, praises Paulinus for his Panegyric (now no longer extant) on the Emperor Theodosius. compares his style with those of the great writers of the Latin Church, and concludes with a commendation of his messenger, that Vigilantius who was soon to become the object of his bitterest contempt. **Written about the year 395 A.D.**

§ 3. In speaking thus I am not laying myself open to a charge of inconsistency or condemning the course which I have myself taken. It is not, I believe, for nothing that I, like Abraham, have left my home and people. But I do not presume to limit God's omnipotence or to restrict to a narrow strip of earth Him whom the heaven cannot contain. Each believer is judged not by his residence in this place or in that but according to the deserts of his faith. The true worshippers worship the Father neither at Jerusalem nor on mount Gerizim; for "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "Now the spirit bloweth where it listeth," and "the earth is the Lord's and the fullness thereof." When the fleece of Judaea was made dry although the whole world was wet with the dew of heaven, and when many came from the East and from the West and sat in Abraham's bosom: then God ceased to be known in Judah only and His name to be great in Israel alone; the sound of the apostles went out into all the earth and their words into the ends of the world. The Savior Himself speaking to His disciples in the temple said: "arise, let us go hence," and to the Jews: "your house is left unto you desolate." If heaven and earth must pass away, obviously all things that are earthly must pass away also. Therefore the spots which witnessed the

## SHOUTING STONES: ANCIENT TEXTS

### Letter 58 by Jerome

crucifixion and the resurrection profit those only who bear their several crosses, who day by day rise again with Christ, and who thus shew themselves worthy of an abode so holy. Those who say “the temple of the Lord, the temple of the Lord,” should give ear to the words of the apostle: “ye are the temple of the Lord,” and the Holy Ghost “dwelleth in you.” Access to the courts of heaven is as easy from Britain as it is from Jerusalem; for “the kingdom of God is within you.” Antony and the hosts of monks who are in Egypt, Mesopotamia, Pontus, Cappadocia, and Armenia, have never seen Jerusalem: and the door of Paradise is opened for them at a distance from it. The blessed Hilarion, though a native of and a dweller in Palestine, only set eyes on Jerusalem for a single day, not wishing on the one hand when he was so near to neglect the holy places, nor yet on the other to appear to confine God within local limits. **From the time of Hadrian to the reign of Constantine — a period of about one hundred and eighty years — the spot which had witnessed the resurrection was occupied by a figure of Jupiter; while on the rock where the cross had stood, a marble statue of Venus was set up by the heathen and became an object of worship. The original persecutors, indeed, supposed that by polluting our holy places they would deprive us of our faith in the passion and in the resurrection. Even my own Bethlehem, as it now is, that most venerable spot in the whole world of which the psalmist sings: “the truth hath sprung out of the earth,” was overshadowed by a grove of Tammuz, that is of Adonis; and in the very cave where the infant Christ had uttered His earliest cry lamentation was made for the paramour of Venus.**

THE  
**CATECHETICAL LECTURES**  
OF  
ST. CYRIL (c. AD 310-386)  
ARCHBISHOP OF JERUSALEM  
WITH A REVISED TRANSLATION, INTRODUCTION,  
NOTES, AND INDICES,  
BY  
EDWIN HAMILTON GIFFORD, D. D.  
FORMERLY ARCHDEACON OF LONDON,  
AND CANON OF S. PAUL'S.

“While the temple of Venus with its foundations was being cleared away, there might have been, and most probably was present, a Christian lad, native of Jerusalem, eleven years of age, watching the discovery...of the rock containing the sacred tomb. It was Cyril, afterwards Bishop of Jerusalem. One must not forget that he is the third eye-witness who speaks of these things; that though he was a boy at the time of the discovery, he lived in Jerusalem, and must have watched, step by step, the progress of the great Basilica; that he was ordained before the completion and dedication of the buildings, and that many, if not all, of his lectures were delivered in the Church of the Anastasis itself.”  
—Mr. Walter Besant, Honorary Secretary of the Palestine Exploration Fund, in an article on “The Holy Sepulcher” in the *Dictionary of Christian Antiquities*

**LECTURE 12**  
ON THE WORDS INCARNATE, AND MADE MAN  
ISAIAH 7:10-14

“And the Lord spoke again unto Ahaz, saying,  
Ask thee a sign, etc.”

and “Behold! a virgin shall conceive, and bear a son,  
and shall call His name Emmanuel”

§ 20. But now hear the place of the promise, as Micah says, *And thou, Bethlehem, house of Ephrathah, art thou little to be among the thousands of Judah? For out of thee shall come forth unto Me a ruler, to be governor in Israel: and His goings forth are from the beginning, from the days of eternity.* But assuredly as to the places, thou being an inhabitant of Jerusalem, knowest also beforehand what is written in the hundred and thirty-first psalm. *Lo! we heard of it at Ephrathah, we found it in the plains of the wood. For a few years ago the place was woody.* Again thou hast heard Habakkuk say to the Lord, *When the years draw nigh, thou shalt be made known, when the time is come, thou shalt be shewn.* And what is the sign, O Prophet, of the Lord's coming? And presently he saith, *In the midst of two lives shalt thou be known,* plainly saying this to the Lord, “Having come in the flesh thou livest and diest, and after rising from the dead thou livest again.” Further, from what part of the region round Jerusalem cometh He? From east, or west, or north, or south? Tell us exactly. And he makes answer most plainly and says, *God shall come from Teman* (now Teman is by interpretation ‘south’) *and the Holy One front Mount*

## SHOUTING STONES: ANCIENT TEXTS

### Lectures by Cyril

*Paran, shady, woody*: what the Psalmist spake in like words, *We found it in the plains of the wood*.

### LECTURE 13

ON THE WORDS, CRUCIFIED AND BURIED.

ISAIAH 53:1,7

“Who hath believed our report? And to whom is the arm of the Lord revealed?... He is brought as a lamb to the slaughter, etc.”

§ 39. From among the stars there will cry out upon thee, the darkened Sun; among the things upon earth, the Wine mingled with myrrh; among reeds, the Reed; among herbs, the Hyssop; among the things of the sea, the Sponge; among trees, the Wood of the Cross; — the soldiers, too, as I have said, who nailed Him, and cast lots for His vesture; the soldier who pierced His side with the spear; the women who then were present; the veil of the temple then rent asunder; the hall of Pilate, now laid waste by the power of Him who was then crucified; **this holy Golgotha, which stands high above us, and shews itself to this day, and displays even yet how because of Christ the rocks were then risen; the sepulcher nigh at hand where He was laid; and the stone which was laid on the door, which lies to this day by the tomb;** the Angels who were then present; the women who worshipped Him after His resurrection; Peter and John, who ran to the sepulcher; and Thomas, who thrust his hand into His side, and his fingers into the prints of the nails. For it was for our sakes that he so carefully handled Him; and what thou, who wert not there present, wouldest have sought, he being present, by God’s Providence, did seek.

THE  
ECCLESIASTICAL HISTORY  
OF  
**SOCRATES SCHOLASTICUS**

Revised, with Notes, by  
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IN THE THEOLOGICAL SEMINARY  
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**BOOK 1**

**CHAPTER 17**

THE EMPEROR'S MOTHER HELENA HAVING COME TO JERUSALEM, SEARCHES FOR AND FINDS THE CROSS OF CHRIST, AND BUILDS A CHURCH.

HELENA, the emperor's mother (from whose name having made Drepanum, once a village, a city, the emperor called it Helenopolis), being divinely directed by dreams went to Jerusalem. Finding that which was once Jerusalem, desolate 'as a Preserve for autumnal fruits,' according to the prophet, she sought carefully the sepulcher of Christ, from which he arose after his burial; and after much difficulty, by God's help she discovered it. What the cause of the difficulty was I will explain in a few words. Those who embraced the Christian faith, after the period of his passion, greatly venerated this tomb; but those who hated Christianity, having covered the spot with a mound of earth, erected on it a temple to Venus, and set up her image there, not caring for the memory of the place. This succeeded for a long time; and it became known to the emperor's mother. Accordingly she having caused the statue to be thrown down, the earth to be removed, and the ground entirely cleared, found three crosses in the sepulcher: one of these was that blessed cross on which Christ had hung, the other two were those on which the two thieves that were crucified with him had died. With these was also found the tablet of Pilate, on which he had inscribed in various characters, that the Christ who was

## SHOUTING STONES: ANCIENT TEXTS

### Ecclesiastical History by Scholasticus

crucified was king of the Jews. Since, however, it was doubtful which was the cross they were in search of, the emperor's mother was not a little distressed; but from this trouble the bishop of Jerusalem, Macarius, shortly relieved her. And he solved the doubt by faith, for he sought a sign from God and obtained it. The sign was this: a certain woman of the neighborhood, who had been long afflicted with disease, was now just at the point of death; the bishop therefore arranged it so that each of the crosses should be brought to the dying woman, believing that she would be healed on touching the precious cross. Nor was he disappointed in his expectation: for the two crosses having been applied which were not the Lord's, the woman still continued in a dying state; but when the third, which was the true cross, touched her, she was immediately healed, and recovered her former strength. In this manner then was the genuine cross discovered. The emperor's mother erected over the place of the sepulcher a magnificent church, and named it New Jerusalem, having built it facing that old and deserted city. There she left a portion of the cross, enclosed in a silver case, as a memorial to those who might wish to see it: the other part she sent to the emperor, who being persuaded that the city would be perfectly secure where that relic should be preserved, privately enclosed it in his own statue, which stands on a large column of porphyry in the forum called Constantine's at Constantinople. I have written this from report indeed; but almost all the inhabitants of Constantinople affirm that it is true. Moreover the nails with which Christ's hands were fastened to the cross (for his mother having found these also in the sepulcher had sent them) Constantine took and had made into bridle-bits and a helmet, which he used in his military expeditions. The emperor supplied all materials for the construction of the churches, and wrote to Macarius the bishop to expedite these edifices. When the emperor's mother had completed the New Jerusalem, she reared another church not at all inferior, over the cave at Bethlehem where Christ was born according to the flesh: nor did she stop here, but built a third on the mount of his Ascension. So devoutly was she affected in these matters, that she would pray in the company of women; and inviting the virgins enrolled in the register of the churches to a repast, serving them

## SHOUTING STONES: ANCIENT TEXTS

### **Ecclesiastical History by Scholasticus**

herself, she brought the dishes to table. She was also very munificent to the churches and to the poor; and having lived a life of piety, she died when about eighty years old. Her remains were conveyed to New Rome, the capital, and deposited in the imperial sepulchers.





# The Dead Sea Scrolls Excerpts

4Q246

Vision Regarding The “Son of God”

[...a spirit from God] rested upon him, he fell before the throne.

[...O ki]ng, wrath is coming to the world, and your years [shall be shortened...such] is your vision, and all of it is about to come unto the world. [...Amid great [signs], tribulation is coming upon the land. [...After much killing] and slaughter, a prince of nations [will arise...] the king of Assyria and Egypt [...] he will be ruler over the land [...] will be subject to him and all will obey [him].

[Also his son] will be called The Great, and be designated by his name. **He will be called the Son of God, they will call him the son of the Most High.** But like the meteors that you saw in your vision, so will be their kingdom. They will reign only a few years over the land, while people tramples people and nation tramples nation until the people of God arise; then all will have rest

## SHOUTING STONES: ANCIENT TEXTS

### Dead Sea Scrolls

from warfare. Their kingdom will be an eternal kingdom, and all their paths will be righteous. They will judge the land justly, and all nations will make peace. Warfare will cease from the land, and all the nations shall do obeisance to them. The great God will be their help, He Himself will fight for them, putting peoples into their power, overthrowing them all before them. God's rule will be an eternal rule and all the depths of [the earth are His].

(Emphasis added. Source: Wise (2).)

### 4Q285

#### The War of The Messiah

[...just as it is written in the book of] Isaiah the prophet, "And [the thickets of the forest] shall be cut down [with and ax, and Lebanon with its majestic trees w]ill fall. A shoot shall come out from the stump of Jesse [and a branch shall grow out of his roots."<sup>1</sup> This is the] Branch of David. Then [all forces of Belial] shall be judged, [and the king of the Kittim shall stand for judgment] and the Leader of the nation—the Bra[nch of David]—**will have him put to death.** [Then all Israel shall come out with timbrel]s and dancers, and the [High] Priest shall order [them to cleanse their bodies from the guilty blood of the c]orpse[s of] the Kittim....

(Emphasis added. Source: Wise (2).)

<sup>1</sup> Isaiah 10.34-11.01

## SHOUTING STONES: ANCIENT TEXTS

### Dead Sea Scrolls

#### 4Q394-399 (Final Section) A Sectarian Manifesto

“Now, we have written to you some of the works of the Law, those which we determined would be beneficial for you and your people, because we have seen [that] you possess insight and knowledge of the Law. Understand all these things and beseech Him to set your counsel straight and so keep you away from evil thoughts and the counsel of Belial. Then you shall rejoice at the end time when you find the essence of our words to be true. And it will be reckoned to you as righteousness, in that you have done what is right and good before Him, to your own benefit and to that of Israel.”

(Trans. by Abegg in Wise (2).)

Hebrew for “works of the law” is the source for the abbreviated designation of this document as *MMT*.

Cf. Genesis 15.6 (Romans 4.3) and John 6.29.

#### 4Q521 (Excerpts)

##### Messiah And Raising The Dead

[...For the hea]vens and the earth shall listen to **His Messiah** [and all w]hich is in them shall not turn away from the commandments of the holy ones. Strengthen yourselves, O you who seek the Lord, in His service.

Will you not find the Lord in this, all those who hope in their heart? For the Lord seeks the pious and calls the righteous by name. Over the humble His spirit hovers, and He renews the faithful in His strength. For He will honor the pious upon the th[ro]ne of His eternal kingdom, setting prisoners free, opening the eyes of the blind, raising up those who are bo[w]ed down]. And for [ev]er (?) shall hold fast [to] the [ho]peful and pious [...] [...] shall not be delayed [...] and the Lord shall do glorious things which have not been done, just as He said. For **He shall heal the critically wounded, He shall revive the dead, He shall send good news to the afflicted,** He shall [...the...], He shall lead the [...], and the hungry He shall enrich (?).

(Emphasis added. Source: Wise (2).)

### Dead Sea Scrolls

#### 4Q541

##### Words of Levi: Prophecy Of A Future Priest

...wounds upon w[ounds...] [...you will be found innocent in your] case, and you will not be guil[ty...] [...] the tracks of your wounds th[at...]

[...] his wisdom. And he shall make atonement for all those of his generation, and he shall be sent to all the children of his people. His command is like the command of Heaven, and his teaching is like the will of God. The Sun everlasting will shine and its fire will give warmth to all the ends of the earth. It will shine on darkness; then will darkness vanish from the earth, and mist from the land.

They will speak many words against him, and many [falsehood]s; they will concoct lies and speak all kinds of slander against him. His generation is evil and perverse.; [...] will be; his term of office will be marked by lies and violence [and] the people will go astray in his days and be confounded....

The hid[den mysteries] he shall reveal [...] [for the one] who does not understand he shall write [...] the Great Sea shall be quiet because of him [...] Then the books of wis[dom] shall be opened [...] his command; and like [...] his wisdom [...] his teaching [...]

(Source: Wise (2).)

The *Odes of Solomon* were probably composed around AD 100, in or near Edessa or Antioch-on-the-Orontes.

## EXCERPTS FROM THE ODES OF SOLOMON

From  
*The Old Testament Pseudepigrapha*  
Edited by James H. Charlesworth  
(Doubleday, New York, 1985)

### Ode 03: Adoption Through the Son

...

I am putting on [the love of the Lord].  
And his members are with him,  
and I am dependent on them; and he loves me.  
For I should not have known how to love the Lord,  
if he had not continuously loved me.  
Who is able to distinguish love,  
except him who is loved?  
I love the Beloved and my soul loves him,  
and where his rest is, there also am I.  
And I shall be no foreigner,  
because there is no jealousy\*\* with the Lord Most High  
and Merciful.  
I have been united (to him),\*  
because the lover has found the Beloved,  
because I love him that is the Son, I shall become a son.  
Indeed he who is joined to him who is immortal,  
truly will be immortal.  
And he who delights in the Life will become living.  
This is the Spirit of the Lord, which is not false,  
which teaches the sons of men to know his ways.  
Be wise and understanding and vigilant.  
Hallelujah.

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\* Union with the Messiah is a primary theme throughout the Odes.

\*\* Among the members?

The *Odes of Solomon* belong to a body of literature called the Pseudepigrapha, a collection of Jewish/Christian religious literature dating from c. 200 BC to AD 200. The Pseudepigrapha are a rich resource for insights into the beliefs and practices of earliest Christianity, but tend to be overlooked in Gospel studies, perhaps because of their suspicious-sounding name. *Pseudepigrapha* is a Greek word meaning 'false title/superscription.' The word is applied to this body of literature because many of the individual works bear spurious titles that claim, or seem to claim, authority from the past or from particular individuals of the past. It is important to note, however, that the erroneous titles did not necessarily originate from the authors of these works, and therefore need not cast doubt on the integrity of a given work. There is no definitive lists of the Pseudepigrapha, but the collection usually includes: the life of Adam and Eve (the Apocalypse of Moses); the Letter of Aristeas; 2 Baruch (Syriac); the Apocalypse of Elijah; 3 and 4 Maccabees; the Testament (Assumption) of Moses; and the Testament of the Twelve Patriarchs; among others.

## SHOUTING STONES: ANCIENT TEXTS

### Odes of Solomon

#### Ode 07.01-17: Witness of The Incarnation

As is the course of anger over wickedness,  
so is the course of joy over the Beloved;  
and brings in of its fruits unhindered.  
My joy is the Lord and my course is toward him,  
this way of mine is beautiful.

**For there is a Helper for me, the Lord.**

**He has generously shown himself to me in his simplicity,  
because kindness has diminished his grandeur.**

**He became like me, that I might receive him.**

**In form he was considered like me, that I might put  
him on.**

**And I trembled not when I saw him,  
because he was gracious to me.**

**Like my nature he became, that I might understand him.**

**And like my form, that I might not turn away from him.**

The Father of knowledge  
is the Word of knowledge.

He who created wisdom  
is wiser than his works.

And he who created me when yet I was not  
knew what I would do when I came into being.

On account of this he was gracious to me in his abundant grace,  
and allowed me to seek from him  
and to benefit from his sacrifice.

For he it is who is incorruptible,  
the perfection of the worlds and their Father.

He has allowed him to appear to them that are his own;  
in order that they may recognize him that made them,  
and not think that they came of themselves.

For toward knowledge he has set his way,  
he has spread it out and lengthened it  
and brought it to complete perfection.

And has set over it the traces of his light,  
and it proceeded from the beginning until the end.

For by him he was served,  
and he was pleased by the Son.

And because of his salvation he will possess everything.

And the Most High will be known by his holy ones:

To announce to those who have songs of the coming of the Lord,  
that they may go forth to meet him and may sing to him,  
with joy and with the harp of many tones.

This section set in bold type seems to say that the psalmist actually saw the Lord incarnate, but admittedly it could be only a poetic description of an internal, spiritual meeting of Messiah made possible by the incarnation. Be that as it may, this Ode joins the documents of the New Testament as one of the very earliest witnesses of belief in the Lord taking upon himself human form.

## SHOUTING STONES: ANCIENT TEXTS

### Odes of Solomon

#### **Ode 08.05: Resurrection of the Righteous One**

You who were despised, from henceforth be raised,  
for your Righteousness has been raised.

#### **Ode 13: The Lord Is Our Mirror**

Behold! The Lord is our mirror;  
open the eyes and see them in Him:  
and learn the manner of your face;  
And tell forth praise to His Spirit:  
and wipe off the filth from your face:  
and love his holiness, and clothe yourself therewith:  
And be without stain at all times before Him.  
Hallelujah.

#### **Ode 17.14-17: Messiah, Head of the Body**

And I sowed my fruits in hearts,  
and transformed them through myself.  
Then they received my blessing and lived,  
and they were gathered to me and were saved;  
Because they became my members,  
and I was their head.  
Glory to you, our Head, O Lord Messiah.  
Hallelujah.

#### **Ode 19: Trinity Brings About Virgin Birth**

A cup of milk was offered to me,  
and I drank it in the sweetness of the Lord's kindness.  
The Son is the cup,  
and the Father is he who was milked;  
and the Holy Spirit is she who milked him;  
Because his breasts were full,  
and it was undesirable that his milk  
should be released without purpose.  
The Holy Spirit opened her bosom,  
and mixed the milk of the two breasts of the Father.  
Then she gave the mixture to the generation  
without their knowing,  
and those who have received (it)  
are in the perfection of the right hand.  
The womb of the Virgin took (it)  
and she received conception and gave birth.  
So the Virgin became a mother with great mercies.

## SHOUTING STONES: ANCIENT TEXTS

### Odes of Solomon

And she labored and bore the Son but without pain,  
because it did not occur without purpose.  
And she did not seek a midwife,  
because he caused her to give life.  
She bore as a strong man with desire,  
and she bore according to the manifestation,  
and possessed with great power.  
And she loved with salvation,  
and guarded with kindness,  
and declared with greatness.  
Hallelujah.

#### **Ode 24. 01-03: The Dove Flutters Over Messiah**

The dove fluttered over the head of our Lord Messiah,  
because he was her Head  
And she sang over him,  
and her voice was heard.  
Then the inhabitants were afraid,  
and the foreigners were disturbed.

#### **Ode 27: Sign of the Cross**

I extended my hands  
and hallowed my Lord;  
For the expansion of my hands  
is his sign.  
And my extension  
is the upright cross.  
Hallelujah.

#### **Ode 28: Messiah Becomes Our Abomination And Triumphs Over Death**

As the wings of doves over their nestlings,  
and the mouths of their nestlings toward their mouths,  
so also are the wings of the Spirit over my heart.  
My heart continually refreshes itself and leaps for joy,  
like the babe who leaps for joy in his mother's womb.\*  
I trusted, consequently I was at rest;  
because trustful is he in whom I trusted.  
He has greatly blessed me,  
and my head is with him.  
And the dagger shall not divide me from him,  
nor the sword.

\* Here is an allusion  
to John the Baptist, cf.  
Luke 01.44.



## SHOUTING STONES: ANCIENT TEXTS

### Odes of Solomon

Because I am ready before destruction comes,  
and have been placed in his incorruptible arms.  
And immortal life embrace me,  
and kissed me.  
And from that (life) is the Spirit which is within me.  
And it cannot die because it is life.

Those who saw me were amazed,  
because I was persecuted.  
And they thought that I had been swallowed up,  
because I appeared to them as one of the lost.  
But my defamation  
became my salvation.  
And I became their abomination,  
because there was no jealousy in me.  
Because I continually did good to every man  
I was hated.  
And they surrounded me like mad dogs,  
those who in stupidity attack their masters.  
Because their mind is depraved,  
and their sense is perverted.  
But I was carrying water in my right hand,  
and their bitterness I endured by my sweetness.  
And I did not perish, because I was not their brother,  
nor was my birth like theirs.  
And they sought my death but were unsuccessful,  
because I was older than their memory;  
and in vain did they cast lots against me.  
And those who were after me  
sought in vain to destroy the memorial of him  
who was before them.  
Because the mind of the Most High cannot be  
prepossessed;  
and his heart is superior to all wisdom.  
Hallelujah.

## SHOUTING STONES: ANCIENT TEXTS

### Odes of Solomon

#### **Ode 41.11-15: The Humbled And Exalted Messiah**

And His word is with us in all our way.  
The Savior who gives life and does not reject  
ourselves.  
The Man who humbled himself,  
but was raised because of his own righteousness.  
The Son of the Most High appeared  
in the perfection of His Father.  
And Light dawned from the WORD  
that was before time in him.  
The Messiah in truth is one.  
And He was known before the foundation of the world,  
that he might give life to persons forever by the truth of  
his name.

## Sefer Toledoth Yeshu

Text from Goldstein, Jesus in the Jewish Tradition,  
pp. 148-154.

<http://ccat.sas.upenn.edu/~hummm/Topics/JewishJesus/toledoth.html>

In the year 3671[1] in the days of King Jannaeus, a great misfortune befell Israel, when there arose a certain disreputable man of the tribe of Judah, whose name was Joseph Pandera. He lived at Bethlehem, in Judah.

Near his house dwelt a widow and her lovely and chaste daughter named Miriam. Miriam was betrothed to Yohanan, of the royal house of David, a man learned in the Torah and God-fearing.

At the close of a certain Sabbath, Joseph Pandera, attractive and like a warrior in appearance, having gazed lustfully upon Miriam, knocked upon the door of her room and betrayed her by pretending that he was her betrothed husband, Yohanan. Even so, she was amazed at this improper conduct and submitted only against her will.

Thereafter, when Yohanan came to her, Miriam expressed astonishment at behavior so foreign to his character. It was thus that they both came to know the crime of Joseph Pandera and the terrible mistake on the part of Miriam. Whereupon Yohanan went to Rabban Shimeon ben Shetah and related to him the tragic seduction. Lacking witnesses required for the punishment of Joseph Pandera, and Miriam being with child, Yohanan left for Babylonia.[2]

Miriam gave birth to a son and named him Yehoshua, after her brother. This name later deteriorated to Yeshu. On the eighth day he was circumcised. When he was old enough the lad was taken by Miriam to the house of study to be instructed in the Jewish tradition.

One day Yeshu walked in front of the Sages with his head uncovered, showing shameful disrespect. At this, the discussion arose as to whether this behavior did not truly indicate that Yeshu was an illegitimate child and the

This is a derogatory version of the life of Jesus, growing out of the response of the Jewish community to Christianity. The tradition presented here is usually dated to approximately the 6th century AD. The text itself is closer to the 14th c. There is no scholarly consensus as to what extent the text might be a direct parody of a now lost gospel. H.J. Schonfield argued that it was so closely connected to the Gospel of the Hebrews that he attempted to reconstruct that lost work from the Toledoth. The one great value of this document is its tacit admission by the Jewish community of antiquity that the original tomb of Jesus was empty on the first day of the week after his burial!

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Notes marked [G] = Goldstein; [AH] = Alan Humm

[1] About 90, BC. [G]

[2] Some traditions say 'Egypt'. [AH]

### Toledoth Yeshu

son of a niddah[3]. Moreover, the story tells that while the rabbis were discussing the Tractate Nezikin, he gave his own impudent interpretation of the law and in an ensuing debate he held that Moses could not be the greatest of the prophets if he had to receive counsel from Jethro. This led to further inquiry as to the antecedents of Yeshu, and it was discovered through Rabban Shimeon ben Shetah that he was the illegitimate son of Joseph Pandera. Miriam admitted it.[4] After this became known, it was necessary for Yeshu to flee to Upper Galilee.

After King Jannaeus, his wife Helene[5] ruled over all Israel. In the Temple was to be found the Foundation Stone on which were engraven the letters of God's Ineffable Name. Whoever learned the secret of the Name and its use would be able to do whatever he wished. Therefore, the Sages took measures so that no one should gain this knowledge. Lions of brass were bound to two iron pillars at the gate of the place of burnt offerings. Should anyone enter and learn the Name, when he left the lions would roar at him and immediately the valuable secret would be forgotten.

Yeshu came and learned the letters of the Name; he wrote them upon the parchment which he placed in an open cut on his thigh and then drew the flesh over the parchment. As he left, the lions roared and he forgot the secret. But when he came to his house he reopened the cut in his flesh with a knife and lifted out the writing. Then he remembered and obtained the use of the letters.[6]

He gathered about himself three hundred and ten young men of Israel and accused those who spoke ill of

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[3] Sexual impurity (incest, adultery, prostitution, etc.). [AH]

[4] In one version of this admission, she confesses that not only is Yeshu the product of an illicit union, but she was ritually unclean from menstruation at the time as well (Sexual contact even with a woman's husband is not lawful during, or, in Rabbinic law, for some time after, menstruation). [AH]

[5] Salome Alexandra. [G]

[6] Consistent, apparently, with the general tenor of Jewish criticism of Jesus' miracles going at least as far back as Celsus (2nd c.) this tradition does not deny Jesus' ability

### Toledoth Yeshu

his birth of being people who desired greatness and power for themselves. Yeshu proclaimed, “I am the Messiah; and concerning me Isaiah prophesied and said, ‘Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.’” He quoted other messianic texts, insisting, “David my ancestor prophesied concerning me: ‘The Lord said to me, thou art my son, this day have I begotten thee.’”

The insurgents with him replied that if Yeshu was the Messiah he should give them a convincing sign. They therefore, brought to him a lame man, who had never walked. Yeshu spoke over the man the letters of the Ineffable Name, and the leper was healed. Thereupon, they worshipped him as the Messiah, Son of the Highest.

When word of these happenings came to Jerusalem, the Sanhedrin decided to bring about the capture of Yeshu. They sent messengers, Annanui and Ahaziah, who, pretending to be his disciples, said that they brought him an invitation from the leaders of Jerusalem to visit them. Yeshu consented on condition the members of the Sanhedrin receive him as a lord. He started out toward Jerusalem and, arriving at Knob, acquired an ass on which he rode into Jerusalem, as a fulfillment of the prophecy of Zechariah.

The Sages bound him and led him before Queen Helene, with the accusation: “This man is a sorcerer and entices everyone.” Yeshu replied, “The prophets long ago prophesied my coming: ‘And there shall come forth a rod out of the stem of Jesse,’ and I am he; but as for them, Scripture says ‘Blessed is the man that walketh not in the counsel of the ungodly.’”

Queen Helene asked the Sages: “What he says, is it in your Torah?” They replied: “It is in our Torah, but it is not applicable to him, for it is in Scripture: ‘And that prophet which shall presume to speak a word in my name, which I have not commanded him to speak or that shall

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to perform miracles, accusing him instead of practicing magic. This version even accepts the divine origin of the miracles, attributing them to his misuse of the divine name, with its inherent powers. In the Alphabet of Ben Sira, Lilith is accused of the same crime, using the power of the name to escape from the Garden of Eden. [AH]

## SHOUTING STONES: ANCIENT TEXTS

### Toledoth Yeshu

speak in the name of other gods, even that prophet shall die.' He has not fulfilled the signs and conditions of the Messiah."

Yeshu spoke up: "Madam, I am the Messiah and I revive the dead." A dead body was brought in; he pronounced the letters of the Ineffable Name and the corpse came to life. The Queen was greatly moved and said: "This is a true sign." She reprimanded the Sages and sent them humiliated from her presence. Yeshu's dissident followers increased and there was controversy in Israel.

Yeshu went to Upper Galilee. the Sages came before the Queen, complaining that Yeshu practiced sorcery and was leading everyone astray. Therefore she sent Annanui and Ahaziah to fetch him.

They found him in Upper Galilee, proclaiming himself the Son of God. When they tried to take him there was a struggle, but Yeshu said to the men of Upper Galilee: "Wage no battle." He would prove himself by the power which came to him from his Father in heaven. He spoke the Ineffable Name over the birds of clay and they flew into the air. He spoke the same letters over a millstone that had been placed upon the waters. He sat in it and it floated like a boat. When they saw this the people marveled. At the behest of Yeshu, the emissaries departed and reported these wonders to the Queen. She trembled with astonishment.

Then the Sages selected a man named Judah Iskarioto and brought him to the Sanctuary where he learned the letters of the Ineffable Name as Yeshu had done.

When Yeshu was summoned before the queen, this time there were present also the Sages and Judah Iskarioto. Yeshu said: "It is spoken of me, 'I will ascend into heaven.'" He lifted his arms like the wings of an eagle and he flew between heaven and earth, to the amazement of everyone.

The elders asked Iskarioto to do likewise. He did, and flew toward heaven. Iskarioto attempted to force Yeshu down to earth but neither one of the two could prevail against the other for both had the use of the Ineffable Name. However, Iskarioto defiled Yeshu, so that they both lost their power and fell down to the earth, and in their condition of defilement the letters of the Ineffable Name escaped from them. Because of this deed of Judah

## SHOUTING STONES: ANCIENT TEXTS

### Toledoth Yeshu

they weep on the eve of the birth of Yeshu.

Yeshu was seized. His head was covered with a garment and he was smitten with pomegranate staves; but he could do nothing, for he no longer had the Ineffable Name.

Yeshu was taken prisoner to the synagogue of Tiberias, and they bound him to a pillar. To allay his thirst they gave him vinegar to drink. On his head they set a crown of thorns. There was strife and wrangling between the elders and the unrestrained followers of Yeshu, as a result of which the followers escaped with Yeshu to the region of Antioch[7]; there Yeshu remained until the eve of the Passover.

[8] Yeshu then resolved to go the Temple to acquire again the secret of the Name. That year the Passover came on a Sabbath day. On the eve of the Passover, Yeshu, accompanied by his disciples, came to Jerusalem riding upon an ass. Many bowed down before him. He entered the Temple with his three hundred and ten followers. One of them, Judah Iskarioto [9] apprised the Sages that Yeshu was to be found in the Temple, that the disciples had taken a vow by the Ten Commandments not to reveal his identity but that he would point him out by bowing to him. So it was done and Yeshu was seized. Asked his name, he replied to the question by several times giving the names Mattai, Nakki, Buni, Netzer, each time with a verse quoted by him and a counter-verse by the Sages.

Yeshu was put to death on the sixth hour on the eve of the Passover and of the Sabbath. When they tried

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[7] Some traditions say 'Egypt'. [G]

[8] In a variation on the story, Judah is able to out-miracle Yeshu in the sign contest without defiling him. Yeshu is discredited and arrested, and, as in this story, his followers are able to break him free, but he still remembers the Ineffable Name. He escapes to Egypt in hopes of learning Egyptian magic as well (regarded as the best magic in the world). Judah comes to Egypt and infiltrates the disciples, posing as one himself. It is from this vantage point that he is able to cause Yeshu to forget the magical Name, resulting in the later's desire to return to Jerusalem and relearn it. Judah sends warning to the Sages, along with his plan to arrest him. [AH]

[9] Aramaic: Ga'isa. [G]

## SHOUTING STONES: ANCIENT TEXTS

### Toledoth Yeshu

to hang him on a tree it broke, for when he had possessed the power he had pronounced by the Ineffable Name that no tree should hold him. He had failed to pronounce the prohibition over the carob-stalk<sup>[10]</sup>, for it was a plant more than a tree, and on it he was hanged until the hour for afternoon prayer, for it is written in Scripture, “His body shall not remain all night upon the tree.” They buried him outside the city.

On the first day of the week his bold followers came to Queen Helene with the report that he who was slain was truly the Messiah and that he was not in his grave; he had ascended to heaven as he prophesied. Diligent search was made and he was not found in the grave where he had been buried. A gardener had taken him from the grave and had brought him into his garden and buried him in the sand over which the waters flowed into the garden.

Queen Helene demanded, on threat of a severe penalty, that the body of Yeshu be shown to her within a period of three days. There was a great distress. When the keeper of the garden saw Rabbi Tanhuma walking in the field and lamenting over the ultimatum of the Queen, the gardener related what he had done, in order that Yeshu’s followers should not steal the body and then claim that he had ascended into heaven. The Sages removed the body, tied it to the tail of a horse and transported it to the Queen, with the words, “This is Yeshu who is said to have ascended to heaven.” Realizing that Yeshu was a false prophet who enticed the people and led them astray, she mocked the followers but praised the Sages.

The disciples went out among the nations—three went to the mountains of Ararat, three to Armenia, three to Rome and three to the kingdoms by the sea, They deluded the people, but ultimately they were slain.

The erring followers amongst Israel said: “You have slain the Messiah of the Lord.” The Israelites answered: “You have believed in a false prophet.” There was endless strife and discord for thirty years.

The Sages desired to separate from Israel those who continued to claim Yeshu as the Messiah, and they

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[10] Or cabbage stalk. [AH]



## SHOUTING STONES: ANCIENT TEXTS

### Toledoth Yeshu

called upon a greatly learned man, Simeon Kepha, for help. Simeon went to Antioch, main city of the Nazarenes and proclaimed to them: “I am the disciple of Yeshu. He has sent me to show you the way. I will give you a sign as Yeshu has done.”

Simeon, having gained the secret of the Ineffable Name, healed a leper and a lame man by means of it and thus found acceptance as a true disciple. He told them that Yeshu was in heaven, at the right hand of his Father, in fulfillment of Psalm 110:1. He added that Yeshu desired that they separate themselves from the Jews and no longer follow their practices, as Isaiah had said, “Your new moons and your feasts my soul abhorreth.” They were now to observe the first day of the week instead of the seventh, the Resurrection instead of the Passover, the Ascension into Heaven instead of the Feast of Weeks, the finding of the Cross instead of the New Year, the Feast of the Circumcision instead of the Day of Atonement, the New Year instead of Chanukah; they were to be indifferent with regard to circumcision and the dietary laws. Also they were to follow the teaching of turning the right if smitten on the left and the meek acceptance of suffering. All these new ordinances which Simeon Kepha (or Paul, as he was known to the Nazarenes) taught them were really meant to separate these Nazarenes from the people of Israel and to bring the internal strife to an end.

# Justin Martyr's Dialogue With Trypho

## CHAPTER 108

THE RESURRECTION OF CHRIST DID NOT CONVERT  
THE JEWS. BUT THROUGH THE WHOLE WORLD THEY  
HAVE SENT MEN TO ACCUSE CHRIST

“And though all the men of your nation knew the incidents in the life of Jonah, and though Christ said amongst you that He would give the sign of Jonah, exhorting you to repent of your wicked deeds at least after He rose again from the dead, and to mourn before God as did the Ninevites, in order that your nation and city might not be taken and destroyed, as they have been destroyed; yet you not only have not repented, after you learned that He rose from the dead, but, as I said before you have sent chosen and ordained men throughout all the world to proclaim that a godless and lawless heresy had sprung from one Jesus, a Galilaeen deceiver, **whom we crucified, but his disciples stole him by night from the tomb, where he was laid when unfastened from the cross, and now deceive men by asserting that he has risen from the dead and ascended to heaven.**”

## An Ordinance of Caesar

An edict against grave robbery inscribed on a 15-by-24-inch marble slab sent from Nazareth to the Bibliothèque Nationale in Paris in 1878.

Sources: The Archaeology of the New Testament by E.M. Blaiklock; Maier (1);  
<http://www.witja.com/witja/facts/wpi1200d.htm>

Unfortunately, neither the date nor the specific site of this inscription's discovery has been established. The lettering style of the inscription implies that it was composed in the reign of either Tiberius or Claudius. Maier speculates that the inscription was prompted by Tiberius' reply to Pilate's report about Jesus. As Mark Carlin ([carlin.pad@sni.de](mailto:carlin.pad@sni.de)) asks: "Why would a Caesar have

Ordinance by Caesar: It is my pleasure that graves and tombs remain undisturbed in perpetuity for those who have made them for the cult of the ancestors, or children, or members of their house. If, however, any man lay information that another has either demolished them, or has in any way extracted the buried, or has maliciously transferred them to other places in order to wrong them, or has displaced the sealing stones, against such a one I order that a trial be instituted, as in respect of the gods, so in regard to the cult of mortals. For it is much more obligatory to honor the buried. Let it be absolutely forbidden for anyone to disturb them. In the case of contravention I desire that the offender be sentenced to capital punishment on charge of violation of sepulture.

any cause to take such a specific interest in this part of the Empire [i.e., Nazareth] and in a matter which, apparently, was not an issue of Roman state? Surely this would seem to be better resolved by local Government and not one to demand the intervention of the Emperor. However, if the implications of any such alleged activity [of grave robbery] had affected Rome that would make it more understandable." It is also possible that this edict of Caesar was in effect at the time of Christ's resurrection, but then we would expect the Jewish officials to have made every possible effort to convict the disciples and have them executed—if there was a case to be made for grave robbery. Whether the edict was made before or soon after the resurrection, the fact that the disciples and their message survived the widespread rumor of grave robbery implies that the accusation had no basis.

## SHOUTING STONES: ANCIENT TEXTS

5th century ivory book cover depicting Gospel scenes and the Evangelists in the four corners. [http://www.hartford-hwp.com/image\\_archive/amed/le-05/ivory05.gif](http://www.hartford-hwp.com/image_archive/amed/le-05/ivory05.gif)



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