

THE GOSPELS OF THOMAS

with the Acts of the Apostles in Asia

Thomas



According to manuscripts and fragments
Arabic • Geez • Coptic • Greek • Latin • Syriac • French
English, *Gospel of the Infancy of Jesus* | *Acts of the Apostles*
Acts | *Gospel* | *Apocalypse* | *of Thomas*

Full English Version

Filbluz
editions

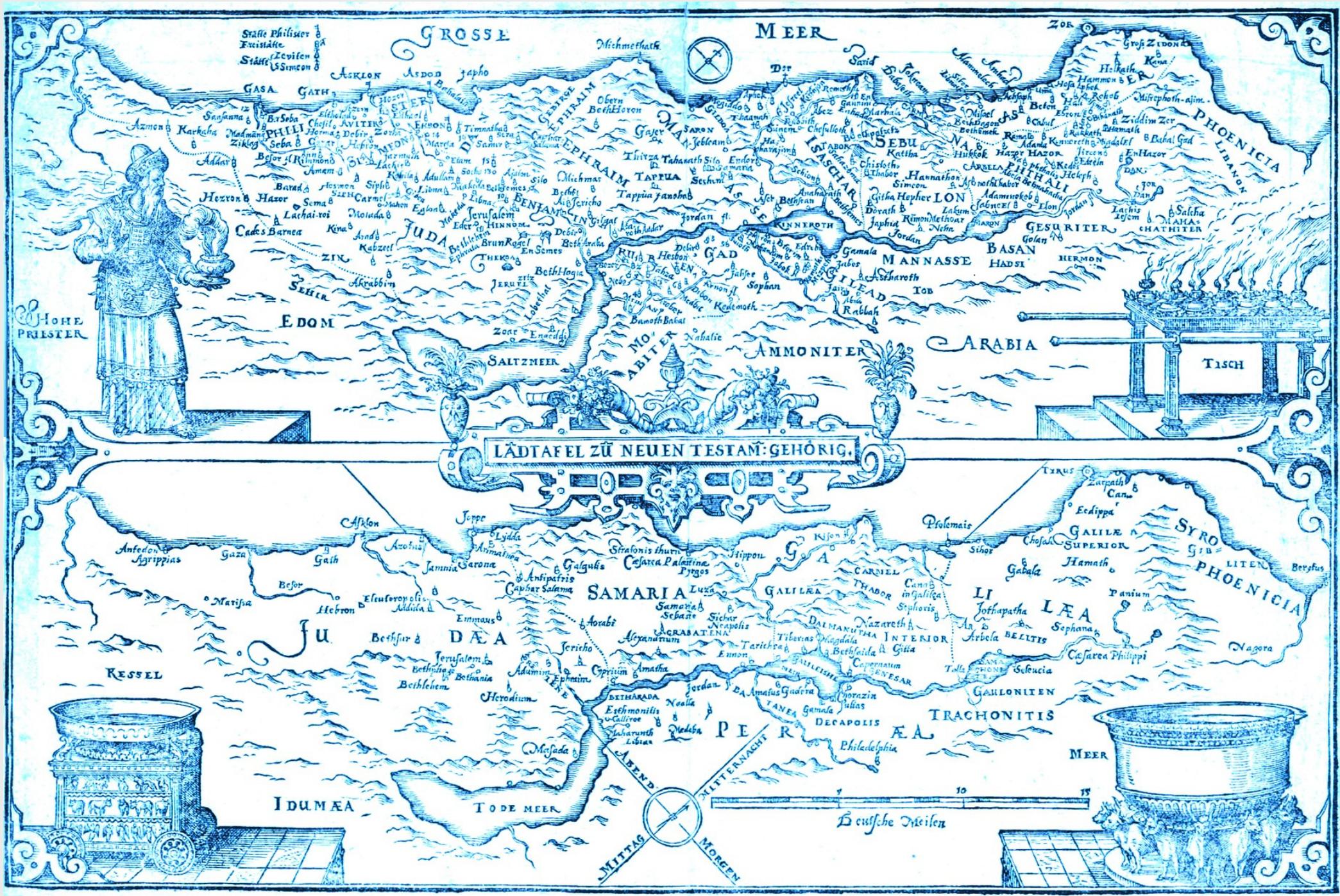
THE GOSPELS OF THOMAS

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LÄDTAFEL ZÜ NEUEN TESTAM: GEHÖRIG.

HOHE PRIESTER

TISCH

KESSEL

MEER

Deutsche Meilen

PREFACE¹

At length, meetings began to be held in the town, in various places, and this subject to be discussed in conversation as a matter of wonder; who this might be who had appeared, and what message he had brought from God to men? Until, about the same year, a certain man, standing in a most crowded place in the town, made proclamation to the people, saying:

— Hear me, citizens of Rome! The Son of God is now in the regions of Judah, promising eternal life to everyone who will hear him, but upon condition that he shall regulate his actions according to the will of him by whom he has been sent, even of God the Father. Wherefore turn from evil things to good, from things temporal to things eternal. Acknowledge that there is one God, ruler of heaven and earth, in whose righteous sight, you unrighteous inhabit his world. If you be converted and act according to his will, then coming to the world to come, and being made immortal, you shall enjoy his unspeakable blessings as rewards.

Now the man who spoke these things, named Joseph *Barnabi son of prophet* בן-נבִיָּיא, was from the eastern regions, a hebrew by nation; he said that himself was one of his talmidim *students*, that he was sent for this end that he should declare these things to those who would hear them. When I heard these things, I began to follow him with the rest of the multitude, to hear what he had to say. Truly I perceived that there was nothing of dialectic artifice in the man; he expounded with simplicity and without any craft of speech such things as he had heard from the Son of God, or seen. He did not confirm his assertions by the force of arguments, but produced many witnesses from the people who stood round about him, of the sayings and marvels that he related. Inasmuch as the people began to assent willingly to the things which were sincerely spoken and to embrace his simple discourse. Nevertheless, those who thought themselves learned or philosophic began to laugh at the man and to flout him, throwing out for him the grappling-hooks of syllogisms, like strong arms. Unimpressed regarding their subtleties as mere ravings, he did not even judge worthy of an answer, and boldly pursued the subject set before him. As he was speaking, some one proposed this question: Why a gnat, a small creature, has six feet and has got wings in addition, whereas an elephant, an immense animal, has no wings and only four feet? He paid no attention to the question, and when he was interrupted by unseasonable challenge, he only answered:

— We have it in charge to declare to you the words and the wondrous works of him who has sent us, and to confirm the Truth of what we speak, not by artfully devised arguments, but by witnesses produced from amongst yourselves. I recognise many standing in the midst of you whom I remember to have heard along with us the things which we have heard, and to have seen what we have seen. Be it in your option to receive or to spurn the tidings which we bring to you. We can not keep back what we know to be for your advantage, because, if we be silent, woe is to us; but to you, if you receive not what we speak, destruction. I could indeed answer your foolish challenges if you asked for the sake of learning the truth, as to the difference of a gnat and an elephant; but now it was absurd to speak of these creatures, when the very Creator and Framer of all things is unknown to you.

— Bar nabi

¹ *Journal of Barnabas at Rome - Ante-Nicene Fathers: translation of the Writings of the fathers down to A.D. 325, vol. III (p.79), Roberts Donaldson 1903 | Barnabas came into Italy and preached the gospel in Liguria; where he founded the famous church of Milan. Genuine Epistles of the Apostolical Fathers (p.273), Wake 1840*



Do not have other masters except me, I am your God יהוה?

Do not make any engraved image or resemblance of anything that is in heaven, in the earth, in the sea...

Do not say in vain the name of your God יהוה?

Keep the shabat holy

Respect your father and mother

Do not kill

Do not commit adultery

Do not steal

Do not lie

Do not covet

— יהוה?

Editor's note:

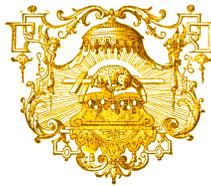
Names replaced by the original: Peter Cephas, Bartholomew Bartalmi, Matthew Mateh, Thaddeus Tadeh, Barnabas Barnabi, James Jacob, Lazarus Elazar, Zache Zecha, Zebedee Zabedi, Mariamne Mariam, Zebede Zabedi, Abgarus Abgare, Hanna Hanan, Betlehem Betlehem, Zion Tzion, Judaea Judah, hell - amente - tartarus gehenna priest(s) from the Temple of Jerusalem cohen (cohanim), satan evil.

Most proper nouns in lowercase: pharisee, jew, hebrew, apostle, etc.

Legend: *in italic variant* [in brackets] complement

GOSPEL OF THE INFANCY OF JESUS

Thomas



Full English Version

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I, Thomas the israelite wrote this about the infancy of the lord, that all the brethren from among the heathens, may know the miracles which Jesus did since his birth, in Bethlehem our country. This is how it began.

- Gospel of the Infancy of Jesus Christ | Hone 1872
Infancy of the lord | Walker 1870

JUDAH יהודה *Iehoudah*

In the 309 year of the era of Alexander, Augustus Cesar made an edict to enrol every man in their place of birth. Joseph arose to go to Jerusalem with his spouse Mary, and then he went to Bethlehem, his town of birth, to be enrolled along with his family.

At sunset, having come near a cave, Mary told him that she could not go further, for it was time to give birth. Joseph went in haste to look for a woman to be with her. He saw an old hebrew woman belonging to Jerusalem and said:

— Good woman! Come hitherto this cave, there is a woman near her time!

It was after sunset, the old woman and Joseph went to the cave. Both came in and behold it was filled with lights far more beautiful than the gleaming of lamps or candles, a Splendour brighter than the sun. The child was enwrapped in swaddling clothes, stalled in a place, sucking his mother's breast. Both were wondering at this light.

The hosts of heaven, while praising and celebrating the Most-High God, appeared to the shepherds gathered around a fire lighted to rejoice.¹ At the same time, the cave was like a Temple of the upper world filled with Voices, both from heaven and earth, glorifying and magnifying God, on account of the lord Christ's birth.

— You are not like the daughters of Eve: are you the mother of this child? The old woman asked.

— My son has no equal among children, as so his mother among women, Mary said.

— Mistress, I am affected with palsy for long time; I have come to receive a gift...

— Put your hands on the child... Mary said.

The old woman did so and was immediately cured.

— God of Israel! I thank you because my eyes saw the saviour's birth of the world, she said. From now on I will serve this child all my life.²

The time of circumcision being at hand, according to the law the child was to be circumcised on the 8th day,^{Ezekiel 44:9} they circumcised him in the cave. Ten days after, they took him to Jerusalem, and on the 14th day after his birth, they carried him into the Temple to set him before the Lord and offered sacrifices for him according to the commandment of

¹ Traditional celebration where shepherds gather twice a year and light a fire..

² *Emmerich*, vol.2 (p.63) - There was in Mary's house a woman already far advanced in years, who was the same poor widowed relative whom Anne had sent to Mary, to take the place of a servant to her in the crib cave. She was now so old that Mary rather served her than she Mary.

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the law of Moses: *Every male that opened the womb shall be called holy of God* Exodus 13:2, Numbers 18:16

While Mary carried him in her arms, the old Simeon saw Jesus shining like a pillar of light and rejoiced over him; the angels praised him, standing round Jesus in a circle like life guards standing by a king. Simeon went in haste to Mary, his hands stretched-out before him, he said to the lord Christ:

— My Lord! Now let your servant depart in peace according to your word... For mine eyes have seen your mercy you have prepared for the salvation of all peoples, the light to all nations and the glory to your people Israel.

Hanna, a prophetess, was also present; she came to thank God, and called Mary blessed.

When the lord Jesus was born at Bethlehem of Judah, it came to pass in the time of king Herod, the Three kings came³ from the east to Jerusalem, with gifts of gold, myrrh and frankincense. They presented their gifts and venerated him. Mary gave them one of the swaddling-bands, which they received with great marks of honour.

That angel again appeared in the form of that star which had guided them on their journey; and they went away and followed the guidance of its light, until they arrived in their own country. Their kings and chief men came, asking what they had seen and done, how they had gone and come back, what they had brought with them. They also showed that swaddling-cloth given by Mary. They celebrated a feast and lighted a fire which they worshipped as their custom, and threw that swaddling-cloth into it; the fire seized and enveloped it, but when the fire was gone, the swaddling-cloth was exactly as before, as if the fire did not burn or touch it. They began to kiss it, to put it on their heads and eyes, saying:

— This is no doubt true! Truly great that the fire was unable to burn, or destroy it!

They kept it with great honor and laid it up among their treasures.

When Herod saw the Three kings did not come back to him, he summoned the cohanim and the elders, saying:

— Show me where the messiah is to be born.

— In Bethlehem of Judah, they answered. Micah 5:2

Then he began to think of putting Jesus to death.

The Lord's angel appeared to Joseph in his sleep to say:

— Take the boy and his mother and go to Egypt.

EGYPT מִצְרַיִם *Mistrain*

He then rose at cockcrow to get started and he had gone little, yet thinking how to start his journey. When morning came, he was near a great town where an idol was, to which egyptian's idols idolatrous offered theirs gifts and vows. The priest who served and stand before this idol reported to the inhabitants of Egypt and its territories whatever evil was saying through the statue. The priest had a three year son plagued by several evils that made speeches and mistreated him; then he tore his clothes until naked and threw stones at people. There was a hostel in that town devoted to the idol. At the time Jesus, Joseph and Mary entered the town to go there, the citizens felt a great fear. Therefore all the chief men and idols priests came to question together that idol, saying:

— What is this agitation happening in our land?

— Indeed, it is God who is come here in secret, the statue answered. There is no other god worthy of divine worship beside God; this is indeed his Son. This land became aware of his presence and moved at his arrival with trembling and shaking: we are extremely scared of the greatness of his powers...

³ Text add. as Zoroaster predicted

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That idol fell down in that same hour, and all the inhabitants of Egypt and else ran together at its fall. All of a sudden, the spirits of uncleanness seized the priest's son; the boy ran to the hostel which all others have left, and came to Joseph and Mary. He put on his head one of Jesus cloths that Mary had spread over some wood to dry and healed at Jesus will. At once the evil fled out of his mouth in form of ravens and snakes. He began to praise God and thank the lord who had healed him. Seeing his health restored, his father said:

- What happened to you my son? By what means are you now healed?
- When the evil threw me on the ground, I ran to the hostel and found a woman with a boy, whose cloths were laid on the wood: I put one on my head and the evil fled away from me!
- It is possible that this boy is the Son of the living God, Creator of heaven and earth! For when he came to us, the idol broke and all the gods fell down, destroyed by the power of his presence, said the father rejoicing greatly.

Hearing the fall of that idol, Joseph and Mary said:

- Herod thought to put Jesus to death when we were in the land of Judah; he slew all the children of Bethlehem and its confines on that account.⁴ As soon as the egyptians would hear the fall of this idol, they will harm us.

They left and arrived to a place where thieves had stolen the goods and the clothes of several men that they tied up. On their arrival, the thieves heard spectacular sounds of drums like to a great king coming out of his town with his army and his chariots; the thieves were terrified and left all the stolen goods. The captives loosened their ties and recovered their goods. Before they leave, they saw Joseph and Mary coming and asked:

- At hearing the spectacular sounds come, the thieves fled and we escape safe! Where is that king?
- He is coming behind us, Joseph answered.

In another town, a woman was plagued by the accursed evil, once going out for water by night. Since then she was often tied up with chains and thongs because she could not stand being in a house or wearing clothes; even she broke them, and fled naked in waste sites or cemeteries, throwing stones at people; she has brought heavy damages to her friends.

Mary had pity on her, and instantly the evil fled away from her in the form of a youth, saying:

- Woe to me because of your son through you Mary!

The senses of the woman were restored and she was wholly healed from her torment. Seeing her nakedness, she felt ashamed and went to her friend's house to put on clothes. She reported to her father and her friends, the town's chief men, and they gave hospitality to Joseph and Mary with devoted honor. The following day, they left for their journey with the provisions they provided.

On the evening of that day, arrived in another town, a wedding was celebrating, whose bride was dumb, unable to speak by means of the enchanter's of the cursed evil.

At the sight of Mary carrying Jesus entered in town, she stretched her hands towards Jesus to draw him to her; she took him in her arms, holding him tight. And while she was kissing him, leaning over him, moving his body back and front, suddenly the knot of her tongue loosened and her ears opened. She began to praise God and gave thanks for her health restored. That night, the inhabitants of the town exulted with joy because God and his angels had come down to them.

They remained there three days, held in high esteem and greeted beautifully. Thereafter they left with provisions for their journey.

They came to spend the night in a very populated town where was once an exceptional woman; but while she went to bath in the river, the cursed evil had jumped on her and twisted itself around her belly, in the form of snake, and since then

⁴ *Emmerich* vol.1 (chap.21) - Soldiers were in three different places; in Bethlehem, in Gilgal and in Hebron. The inhabitants were in great consternation, because not able to understand why a garrison was placed in their towns. The soldiers remained about nine months in those places, and the murder of the little ones began when John was about two years old.

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it tormented her at night.

At the sight of the child Jesus and Mary, this woman was struck in her bosom, craving for him, and said to Mary:

— Mistress, give me this child that I may carry him and kiss him...

Jesus was brought to her and the evil fled at once; the woman never saw it again since that time. All who were present praised God Most-High. The woman granted them generous gifts. The following day, she took perfumed water for Jesus bath and kept the water. She poured it on a girl whose body was white with leprosy. The leprosy was cleansed as soon as this was done, and people of this town said to each other:

— No doubt, Joseph, Mary, and that boy are not human!

Being ready to leave, the girl who had suffered of leprosy asked to accompany them. They allowed her and she went with them.

They came to a town where was the famous castle of a prince with a dwelling to shelter strangers, where they went. The girl went to see the prince's wife and found her in tears. The girl inquired about her sorrow and the princess said sorrowfully:

— My affliction is such that I can not speak about it to anyone....

— I may have a remedy for you if you reveal it to me, the girl said.

— But hide this secret for you! She replied. I married the prince of this king who reigns over many cities. We have lived long together without having a child. At length, I was pregnant with a boy with leprosy, and the prince said with hatred: *Either kill him or give him to a nurse to be brought up in some place that we may never hear of him anymore; from now I have nothing to do with you and will see you no more.* I am overcome with pain on this account, knowing not what to do... Alas my son, alas my husband!

— Do not say so, said the girl. I found the cure of your disease! I also was a leper; I was cleansed by God through Jesus, Mary's son.

The woman inquired where was this God she was talking about.

— Even here with you, in the same house! She said.

— How is it possible! Where is he?

— With Joseph and Mary is a child called Jesus: it is him who cured my disease and my torment.

— How did he cure your leprosy, will you tell me?

— I got his water bath from his mother, I poured it on me and my leprosy was cleansed, the girl said.

The princess went to invite them and made them profit from her hospitality, she also prepared a gorgeous banquet for Joseph, with a huge assembly of the men of the town. The following day, she took scented water for Jesus bath. Thereafter, she poured this water on her son and the skin of her son was cleansed immediately from leprosy. She was thankful to God and sang praises, and said:

— Blessed be the mother who bore you Jesus, who cleanses those who share the water wherein your body was bathed!

Besides, she bestowed great gifts upon mistress Mary and sent her away with great respect.

As they came near another town, three women in tears were coming from a cemetery. Mary said to the girl who accompanied her:

— Ask them what calamity happened to them...

They made no answer to the girl but asked in their turn:

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- Whence are you, where are you going? The day is already past and night is coming fast.
- We are travellers seeking a shelter where to spend the night.
- Come with us, they said, to spend the night with us!

They were brought into a new house with fine decorations and furniture. It was now winter. The girl went to these women chamber and found them in tears, lamenting again; beside them was a mule covered of a golden cloth, with sesame before him. The women were kissing it and giving it food.

- My ladies, what is all this agitation for this mule? The girl said.
- This mule you see is our brother, born as we of the same mother... they said weeping. When our father died, he left us a good fortune and this single brother. We did our best to get him married, to prepare his nuptials after the manner of men. But some women moved by mutual jealousy bewitched him without our knowledge. And one night, just before daybreak, the door of our house being closed, we saw our brother turned into this mule as you see now. We are sorrowful, and without father to comfort us. There is no wise man, magician or enchanter in the world that we have omitted to send for but that has done us any good. Because our hearts are seized with sorrow, we go to weep at our father's grave with our mother and go back again.
- Do not weep, courage! Said the girl. The cure of your calamity is near you, yea, in your own house! When I was a leper, I saw that child named Jesus with that woman. I washed my body with his water bath and I was cured. I know he can cure your affliction! Bring mistress Mary in your house and tell her your secret, she will have pity on you...

The women went to Mary in haste and brought her in their chamber: they sat in tears before her, saying:

- Mistress Mary, have pity on your servants! No elder, no head of the family is left to us, no father or brother to dwell with us, only this mule who is our brother... Some women of witchcraft have made him such as you see. We beseech you, have pity on us...

There was such pain that Mary took the child Jesus to sit him on the mule and wept with the women. She said to Jesus the messiah:

- Alas my son! Heal this mule by your mighty power: let him be a man able of reason as he was before...

Upon these words, the appearance of the mule changed and became a young man, free from any defect. He revered Mary with his mother and his sisters, and lifted the boy above their heads, kissing him, saying:

- Saviour of the world, Jesus the messiah! Blessed are the eyes that take delight of seeing you!

Moreover, both the sisters said to their mother:

- Indeed, our brother turned human by the salutary help of the lord Jesus, and by the intercession of this girl who pointed the son of Mary to us! Since our brother is not yet married, it would be well to give him this girl as wife.

They obtained Mary's consent for the girl and prepared a splendid wedding. Their sorrow turned into joy, the beating of their breasts into dance, and they began to be happy and to sing, adorned in most gorgeous attire on account of their great joy, rejoicing and exulting. They recited songs and praises, and said:

- Jesus, son of David! You change sorrow into happiness! Lamentations into joy!

Joseph and Mary remained there ten days and were treated with great respect by these kind people. They shed tears at their departure, wishing them farewell, especially the girl.

After leaving this place, they came near a desert infested with thieves. So Joseph and Mary resolved to cross this region by night. As they were going, two thieves were standing in the way while their accomplices, in large numbers, were sleeping. The two thieves were Dumachus and Titus.⁵ Dumachus said to Titus:

⁵ *Dolorous passion, Emmerich* (chap. XI) - One thief was a regular miscreant who had corrupted the younger; they were commonly called Dismas and Gesmas. Both belonged to a band of robbers who infested the frontiers of Egypt.

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— I ask you to let these persons go freely, that our comrades do not see them.

As Titus refused, Dumachus said again:

— Take forty drachms from me as a pledge.

He gave him the belt he had at his waist to keep him silent. Seeing what the thief was doing by kindness, Mary said:

— May the Lord God sustain you by his right hand and grant you the remission of your sins...

The lord Jesus said to his mother:

— In thirty years the jews will crucify me at Jerusalem, and these two thieves will be on a cross next to me; Dumachus on my right hand and Titus on my left. After that day, Dumachus will go before me in Paradise.

— May God keep this from you my son! She said.

Thence they went on the way to a town of idols, and as they were nearby it turned into sand-hills. They passed near that sycamore, now called Matarea, where Jesus made spring a source of water where Mary washed his shirt. She sprinkled Jesus sweat from which the balsam was formed in this region.

They came down to Memphis and saw pharoh פֶרְעֹה. They remained three years in Egypt. The lord Jesus did in Egypt many miracles which are not recorded neither in the gospel of the infancy nor in the perfect Gospel. At the end of the three years, he came back out of Egypt and returned to Judah. Here was fulfilled the prophecy: *Out of Egypt have I called my son.* Hosea 11:1

JUDAH

Joseph was scare to enter into Judah hearing that Archelaus, a son of Herod, succeeded after his death. An angel of the Lord appeared to him, saying:

— Joseph! Go to the town of Nazareth and abide there.

On their way, towards Bethlehem, they saw children infested by many grievous diseases in their eyes, and were dying. A woman who had a sick son, nigh to death, brought him to Mary as she was bathing Jesus, saying:

— Lady Mary, look at my son tormented by a grievous disease...

— Take a little from Jesus bath water to wash your son, Mary said.

She took a little water and washed her son with it. His illness lowered, and after a little sleep, he woke up completely safe and sound. His mother rejoiced and brought him to Mary, who said to her:

— Thank God because he healed your son!

At the same place, her neighbor had a son tormented with the same disease, and now his eyes were almost blinded. She was weeping day and night until the mother of the cured child said to her:

— Take him to Mary as I did with mine when he was nigh to death. He recovered with the bath water of Jesus, her son.

Hearing this, the woman went to get some of this water. She washed her son with it, and instantly, his body and his eyes were made whole. She went with her son to tell her what happened and Mary said to thank God for the health restored to her son, and not to divulge it.

In that town were also two wives of a man, each one with a son sick with fever. Mary, the mother of Cleophas, took him to Jesus mother, bringing a beautiful mantle.

— Lady Mary, she said, accepts this mantle; only give me one small band...

Mary did so and the mother of Cleophas made it a shirt and put it on her son: this is how he cured of his disease. But soon

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after the death of her rival's son, hatred raised between them.

The house-work was done each week, and as it was the turn of Mary, Cleophas mother; she heated the oven to bake bread and went out to bring the dough she had kneaded, leaving her son beside the oven. Her rival grabbed Cleophas and threw him in the oven, hot with blazing fire. At the return of Mary, her son Cleophas was laughing, lying in the oven, cold as if no fire had ever been there. Troubled by what her rival intended to do, she went with him to Jesus mother to tell what had happened. Mary advised her, saying:

— Keep silence on this matter, and do not divulge it.

Later her rival went to the well to draw water while Cleophas was playing beside and no one around. She grabbed him and threw him into the well and left. Some men gone for water saw the boy sitting at the surface of the water of the well, and went down to take him out. They were seized with great admiration and praised God. His mother took him to Jesus mother and said weeping:

— Milady, my rival threw my son in the well! She will kill him one day...

— God will avenge on her, Mary said.

Another time her rival went to the well, her feet got entangled in the rope and she fell into the well. Some men came to draw her out, but her skull was fractured and her bones broken. She died of a painful death. Upon her came that saying: They have dug a deep well, but having thrown sand in it, they fell into the pit they prepared.

A woman had twin sons, both with disease one was dead and the other was at his last breath. She brought him to Mary and said in tears:

— Help me milady! I had two sons; one was recently buried, the other is near to death. See how I entreat God in prayer: Compassionate and merciful Lord, full of love! You gave me two sons; you have already taken one! Please leave to me this one...

Seeing her weeping with fervour, Mary had compassion on her and said:

— Put your son in Jesus bed and cover him with his clothes.

The boy, having his eyes closed, was near to death when she placed him in Jesus bed with Jesus clothes on him. When he smelled Jesus odour, he opened his eyes and called his mother loudly, asking for bread.

— Lady Mary, now I know that the power of God lives in you. Your son heals and shares his self-nature as soon as they touch his clothes, said his mother.

This healed boy is him who is called Bartalmi ⁶בַּרְתֹּמַי in the gospel.

A leprous woman went to Jesus mother and said:

— Milady, help me...

— What do you seek: is it gold or silver, or is it for your body to be cleansed from leprosy? Answered Mary.

— Who can grant me this? The woman asked.

— Wait a little until I have bathed Jesus and put him to bed.

The woman waited as Mary told her. Having put Jesus to bed, she gave to the woman the bath water where his body was bathed and said:

— Take this water to pour it on your body.

⁶ *Bartalmi*: Bartholomew was from the Talmai's family. | *Emmerich* vol.3 (p.246) - When Absalom was fleeing from David, he took abode in Gessur for a time, as his mother, Maacha, was the daughter of the king of the place, named Talmai. ² *Sammil* 3:2-3

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She did it and was cleansed. She gave praise and thanks to God, and stayed with her three days. Then she came to a town where a chief man was to marry the daughter of another chief man, but the marriage was cancelled because he saw leprosy between his bride's eyes, in form of a star. They were weeping, overwhelmed with sorrow, when that woman questioned them about their grief, but they did not answer. However, she urged them to trust her that she would tell them of a cure. So they showed the girl with the mark of leprosy between her eyes.

— I also suffered from the same disease... On my way to Bethlehem, I went in a cave where was a woman named Mary, whose son is named Jesus. Seeing my leprosy, she had pity on me and handed to me the bath water of her son. I washed my body with this water and it came out clean.

— Lady, will you show us to go to Mary? The woman said.

So they went to Mary with beautiful gifts and they showed her the mark of leprosy on the girl.

— May Jesus compassion come upon you... Mary said.

She handled them some water of Jesus bath and told the sad girl to wash in it. She was completely cured after she did it, and they praised God with much joy, and praised Jesus for what happened. They then returned to their town, the chief heard his bride was cured and fulfilled the marriage, giving thanks to God for the recovery of his bride.

There was a young woman plagued by evil. That cursed appeared to her repeatedly in the form of a huge snake pretending to swallow her, so it could suck her blood out until she left like a corpse. When it came near her, she cried out loud, her hands on her head:

— Woe, woe to me! Nobody is to free me from that cursed snake!

Her father, mother, and all who were by her lamented much; all the men were standing around her in a crowd, crying in grief, especially when she said to them:

— My brethren and friends, is there no one to free me from that murderer...

At the woman's voice, the chief's daughter who was cured of leprosy went up to the roof of her dwelling to see her: she was weeping, the hands on her head, the crowd standing round her, also in tears. She asked the husband *of the young woman* if her mother was alive, and he answered that both her parents were alive.

— Send for her mother to come to me!

And the chief's daughter said to her:

— Is it your daughter?

— Yes milady, she is my daughter... said the sorrowful mother.

— I was formerly a leper before Jesus and his mother Mary healed me, she said. If you wish your daughter to be healed: take her to Bethlehem and seek for Jesus mother. Believe in the healing of your daughter! Indeed, I believe you will come back in joy with your daughter healed.

In haste the woman led her daughter to go to the place, after the advice of the chief's daughter. She met with Mary and told her the evil's state that her daughter was undergoing; Mary gave her some water of Jesus bath, to pour on her daughter. Moreover, she gave her a swaddling-cloth of Jesus, saying:

— Take this cloth with you. Expose it when you see our enemy.

Then she saluted them. At their return to their city, at the time evil was to attack and appeared in the form of a huge snake to terrify the girl at its sight, her mother said:

— My beloved daughter, do not fear! Allow it to come near, and then show Jesus cloth that Mary gave us. Let us see what happen...

As evil approached, the young girl trembling with fear, placed Jesus cloth on her head, and covered her eyes with it. Flames of live coals came out from it and were cast on the snake. This great wonder happened once the snake saw Jesus cloth and fire came out when it was laid on her head and eyes.

INFANCY OF JESUS

— What have I done to you Jesus, son of Mary? Where shall I fly from you? It shouted loudly.

It turned its back on the girl and departed with great fear, and was never seen by her again. Now the girl is at rest and gives praise to our merciful God, along with all who were present at this wonder.

Another woman, also dwelling in that place, whose son named Judas was plagued by evil: when evil took over, it would bite all who came near him, and if no one was found nearby, it did make him bite his own hands and limb. At hearing the fame of Jesus, the son of Mary, the mother of this sad boy went to her.

Meanwhile, James and Joseph⁷ had taken the child Jesus to play with other children, and were sitting outside with Jesus. The boy Judas came to sit on his right, when suddenly evil took over him by same mean. As it was not able to bite Jesus, it hit the lord on the side. When he began to weep, evil came out of the boy at once in the form a mad dog. This boy is Judas Iscariot.

NAZARETH

⁷ When Jesus had completed seven years⁸ from his birth, on a certain day, as he was busy playing with clay with other boys of his age, at doing forms of animal: asses, oxen, birds, etc.; every boy boasting about his skill's work, Jesus said:

- I will order the forms I made to walk!
- Are you Son of the Creator!?' The boys asked.

Jesus ordered them to walk. Immediately they began to do it. And they stood still when he ordered to stop. He also did birds in form of sparrows which flew when he told them to fly; they stood still when he told them to stop; they ate and drank when he handed them food and drink. When the boys talked to their parents, their fathers said to them:

- Do not company with him again!
- Flee from this wizard!
- Avoid him! Do not play with him no more!

On a certain day, Jesus was running around, playing with boys, he passed by the shop of a dyer named Salem. When Jesus went into his shop, there were many pieces of cloth to dye; he threw them all into a tub full of indigo. When Salem came, seeing his work destroyed, he started to cry with a loud voice and reproached Jesus:

- Why have you done this, son of Mary? You have disgraced me before all my townsmen who wished the colour that suit for themselves, but you have come and destroyed it all!
- I will change the colour of each cloth into which you wish, Jesus answered.

And he took out the pieces of cloth from the tub, each one in the colour desired, until he took them all out. The jews saw this prodigy and praised God.

Joseph used to cross the whole town. He took with him Jesus when people sent for him because of his abilities to make doors, milk-buckets, beds, and chests. Jesus was with him wherever he was sent for. Often, as Joseph had to make anything a cubit or space longer or shorter, wider or narrower, Jesus stretched out his hand to it and it became as Joseph desired. It was not need for Joseph to fix anything by himself. On a certain day, the king of Jerusalem sent for him, saying:

⁷ *Litt. Joses*

⁸ *Emmerich vol.1* - Jesus, now seven years old, as he walked between Mary and Joseph on their journey back to Judea from Egypt, on a road in the desert, about two hours distance from John's cave (*the baptist*); the boy Jesus gazed in that direction, his soul turned to John; at the same time, an angel in the form of a boy appeared to tell John that the saviour was passing by *Judea*. | They passed by many cities, Ramses, and Gaza where they stopped for three months, there were many pagans in that town. Joseph did not want to return to Nazareth but to go to Bethlehem; he was undecided because Archelaus was now reigning over Judea, and he too was very cruel. An angel appeared and put an end to his doubts by telling him that he should return to Nazareth.

INFANCY OF JESUS

— I want a throne that would suit the place where I usually sit.

Joseph began the work immediately; he remained in the palace two years, working on that throne, until it was finished. He had it carried to the place and saw that two spaces were lacking on each side. The king was wroth at Joseph who spent the night without supper, nor tasting anything at all, in fear of the king. Jesus asked why he was so scared.

— The work done for two years is spoiled... Joseph said.

— Do not fear and do not lose heart, Jesus said. Hold one side of the throne as I will take the other to put it right.

Joseph did so. Each one sketched its side, and the throne was put right at the exact measure of the place. Those who saw this prodigy were astonished and praised God. The many woods of various kinds used for that throne were renowned at the time of Solomon, son of David.

A day while Jesus went along the road, seeing the boys playing together, he went towards them but the boys hid themselves from him. Jesus went at the door of a certain house; some women stood there and asked where the boys had gone. The women answered that there was no one there.

— Who are the ones you see in the furnace? He said.

— They are kids *young goats* of three years old... they replied.

— Kids! Get out of there to your shepherd! Jesus shouted.

The boys came out in the form of kids, and started to jump around him. The women were much astonished at their sight and seized with trembling, in haste they supplicated Jesus with veneration, saying:

— Lord Jesus, son of Mary, indeed you are the good shepherd of Israel!
Have mercy on your handmaidens who stand before you: we never doubt you come to heal, not to destroy...

Jesus answered that the children of Israel were among the nations like ethiopians *cushim*.^{Amos 9:7}

— You know all things, lord; nothing is hidden before you! Truly we beseech you, asking of you, of your love, to restore the former condition to the boys your servants... the women said.

— Boys! Come and play! The lord Jesus said.

— At once, the kids were changed into boys in front of the women.

In the month of adar, Jesus gathered the boys in the manner of the kings; they laid their clothes on the ground, for him to sit on, and put a crown of flowers on his head; and like chamber-servants, they stood by him on his right and his left as a king. And whoever passed by was dragged by force by the boys, saying:

— Come worship the king on your way, then go!

These things were going on, when some men came, carrying a wounded boy who went to seek wood in the mountain with those of his own age; he was bitten by a venomous snake when he reached out his hand to take the eggs of a partridge nest he found. He called his comrades for help and they came in haste and found him on the ground like dead. His relatives brought him back to town, and as they were passing by this place, where Jesus was sitting like a king with the boys around him like servants; hastily the boys went to meet him who had been bitten and his relatives, saying:

— Come greet the king!

They were unwilling to go on account of the sorrow they had, but the boys dragged them against their will, to come to their lord.⁹ Jesus asked them why they were carrying the boy and they answered that a snake had bitten him. Then he said to the boys:

⁹ *Jeremiah* 23:5 - Behold the days come, says the Lord יהוה, that I will raise unto David a righteous shoot פנח who will reign as king and will prosper by executing justice and righteousness in the land. | *Zechariah* 3:8 - Hear now, Joshua the high priest, you and thy fellows that sit before you: for they are men that are a sign, for behold, I will bring forth my servant the shoot פנח.

INFANCY OF JESUS

— Let us go kill the snake!

The parents of the boy asked to let go because of their son was in agony, but the boys said:

— Did you not hear what the king said: let us go kill the snake! Do you want to disobey him!?

Because they could not go back, they came to the nest with their lord Jesus.

— Is it the snake's place? Said Jesus to the boys.

They said it was. At the call of the lord, the snake came without delay to submit. Jesus said to it:

— Go suck all the poison you have put in this boy!

The snake crawled and sucked its poison out the boy, and then it burst asunder. The lord Jesus hit the boy with his hand, and he was healed; as he began to weep, Jesus said:

— Do not weep, you shall be my disciple.

This is Simon the canaite *of Cana* who is mentioned in the Gospel.

A day Joseph sent his son James to gather wood; Jesus went with him as a companion. They came to the place where was wood that James began to gather, when a venomous viper bit his band. He was screaming and crying when Jesus came and blew on the bite of the viper and he was healed at once.

A day while Jesus was playing with the boys on the *flat* roof of a house, one of them fell down and suddenly gave up the ghost. The boys fled in all directions, and only Jesus remained on the roof. The relatives of the boy came and said to Jesus:

— Is it you who pushed our son from the roof?

As he disclaimed this, they shouted:

— Our son is dead: here is the one who killed him!

— Do not give false witness about me, Jesus said. If you don't believe, let us ask the boy to bring light to the truth.

He went down and stood above the dead body, saying in a loud voice:

— Zeno Zeno! Who did you push from the roof?

— It was not you lord who pushed me but someone else, answered the boy.

Jesus told those present to testify about his words. All praised God for this miracle.

Another time, Mary had asked Jesus to bring water from the well. On his way back, the pitcher filled hit something and broke. Jesus laid his handkerchief, collected the water and carried it to his mother. She was astonished and hid in her heart all she saw.

Jesus was at a stream of water with the boys, making some pools; Jesus made twelve sparrows that he placed around his pool, three on each side. As it was on shabat, the son of Hanan the jew saw them doing so and said in indignation:

— How dare you do clay forms on shabat day!

He destroyed the pools in a hurry, by then Jesus clapped his hands above his sparrows and they flew chirping. The son of Hanan came to Jesus pool also and kicked it with his shoe and the water vanished.

— As that water vanished, so your life likewise shall vanish... Jesus said.

The boy dried up right away.

INFANCY OF JESUS

Jesus and Joseph were going back home in the evening, a boy rushed on him running, to the extent that he fell.

— As you knocked me down, so you shall fall unable to rise... Jesus said.

At the same hour the boy fell and gave up the ghost.

There was a certain man named Zacheus who was teaching boys in Jerusalem.

— Why don't you bring Jesus to learn the letters? He said to Joseph.

Joseph agreed to do so; and after he reported the matter to Mary, they took him to the master. He wrote the alphabet and asked him to say *aleph*. When he had said *aleph*, the master asked him to say *bet*. But Jesus said to him:

— First tell the meaning of *aleph*, and I will say *bet*.

As the master threatened to slap him, Jesus began to explain the meaning of *aleph* and *bet*, what forms of letters were straight, which ones were crooked; which ones with a round line of a spiral, which ones marked with points and those without; why one letter comes before another. He correlated and elucidated many other things the master had never heard of, nor read in any book. Moreover, Jesus said to the master:

— Listen to how I tell you.

He began to say *aleph, bet, gimel, dalet*, so on to *tau*, clearly and distinctly. Astonished, the master said:

— This boy was born before Noah!

And back to Joseph, he said:

— You have brought me a boy to be taught, but he is more learned than all the masters! This son of yours Mary has no need of instruction.

They had brought him to another master more learned. He asked Jesus:

— Say *aleph*.

When he had said *aleph*, the master told him to say *bet*. Jesus answered:

— First tell the meaning of *aleph*, and I will say *bet*.

Hereupon the master raised his hand and slapped him: at once his hand dried and he died. Joseph said to Mary:

— From this time we shall not let him go out of the house, since all who oppose him are dying fatally.

12⁷ They went to Jerusalem for the feast when he was twelve years old. At the feast's end, they went back home, but Jesus stayed in the Temple, among the elders, masters and learned men, of the sons of Israel. He set before them different questions about Sciences, and gave answers in turn. He asked:

— Whose son is the messiah?

— David! They answered.

— Wherefore then did he call him his lord, when he said by the Spirit: *The Lord said to my lord, sit at my right so that I put your enemies at your foot.* Psalms 110:1

— Have you read the Scriptures? The chief teacher said to him.

— Both the Scriptures and all things mentioned in the Scriptures, Jesus answered.

And he explained the books of the law, the precepts and statutes, and the hidden things contained in the books of the prophets; things no creature comes to understand.

INFANCY OF JESUS

— Up to now I have never heard, nor come to such knowledge! Who do you think this boy can be? That chief teacher said. There was a philosopher, a skilful astronomer, who asked Jesus if he had studied Astronomy. Jesus explained the number of the spheres and heavenly bodies; their natures of operations and opposition; their aspect triangular, square, and sextile; their course direct and retrograde; the twenty-fourths, and sixtieths of twenty-fourths; and other things out of reach of the mind.

There was among them a philosopher, very skilled in studies of Natural Sciences, who asked Jesus if he had studied Medicine: Jesus explained the Sciences of Physics, Metaphysics, Hyper physics, and Hypo physics; the powers, such as the humours and theirs effects; the number of the body's members and bones, its veins, its arteries and nerves; the effect of the heat, of dryness, of cold and moisture, what these give rise to; the function of the soul in the body, its perceptions and its powers; the function of the faculty of speech, the effect of anger, of desire, their conjunction, disjunction, and other things out of reach of any created intellect.

— From now on lord, I am your servant disciple! Said that philosopher who stood up to revere Jesus.

As they were talking to each other about this thing and others, Mary arrived with Joseph after three days looking for him. At his sight, sitting among the teachers, asking and answering questions, she said:

— My son, why did you treat us that way? Lo, I and your « father » looked for you in a great apprehension.

— Why are you looking for me? Do you not know that I must take care of my Father's house? Answered Jesus.

They did not understand the words he said. Those teachers asked Mary if he was her son, and they said:

— You are blessed to have borne such a son!

Mary kept all his words in her heart. Jesus returned to Nazareth with them and obeyed them in all things; Jesus grew up in wisdom, in stature and favour with God and men.

30^o From this day, he began to hide his knowledge to give attention to the law. When he completed his 30th year, at the Jordan, by his Voice sent from heaven, his Father publicly declared:

— He is my beloved Son in whom I am well pleased!

And the presence of the holy Spirit was in the form of a white dove.

Here ended the whole gospel of the infancy of Jesus according to what we have found in the original, with the help of the Most-High God, amen.

He is him whom we worship with supplications, who has given being and life into us, who sent his Son to assume a human body to redeem us, he that embrace us in eternal compassion to show us his mercy and his benevolence.

MIRACLES OF CHILD

- Miracles de Jésus [#9,10,11,12,13,27] tomes 12, 14 & 17 | Patrologie Orientalis 1919-1923

This story is about a man who owned many oxen. He was waiting for the messiah to come for the salvation of Israel and he loved to give alms. Deuteronomy 15:7

This man lived in the neighbourhood of Nazareth, where Jesus was with his mother. Some thieves, came from Jerusalem upper-town, stole his oxen. When he learned the robbery of his oxen, he praised the Lord, saying:

— Blessed be the Lord God who granted them to me! He has taken away what he gave me, as Job had said in trial. Job 1:21

Joseph said to Tetmena:

— I see you in sadness...

INFANCY OF JESUS

He told him about the robbery, and Joseph recommended:

— Let us go see Jesus, for he will say who stole your oxen.

He went with Joseph, and Jesus said to him even before hearing his story:

— Lo, Tetmena, your story came to me, how you praised God while in trial. Don't be sad no more! Come, I will show you the men who stole your oxen; they are behind mount Tabor תְּבוֹר.

Tetmena went with Joseph and Jesus to mount Tabor, at the rear; they arrived in front of the thieves who had no way out forwards or backwards. Jesus told them:

— Why did you transgress the law?

— We have sinned, forgive us... they said.

Jesus went with Joseph and Marie to the town of Tiberias for what they needed; arrived in town, Jesus left them and went to the port while some boats docked, whence a man came out screaming:

— That night my companions stole all the fish I caught, leaving me in poverty...

Those fishermen whom he said, *you stole me*, came out and seeing Jesus on the shore, they said, not knowing him:

— Let us accredit this young man to judge between you and us.

They agreed and went to meet Jesus.

— Young man! Behold this man is one of our companions. He caught more fish than us, but all the fish he caught were stolen and he said, *you stole me*. Judge as you know between him and us since we have accredited you.

— I will not judge between you, children of Israel. Moses gave you his law on account of the hardness of your hearts to this day. I will not judge by my own.

— We accredited your judgment as you wish to judge between us, we won't breach your word.

Jesus came; he stood in the midst of the boat of the fishermen and said:

— Stolen fish! I say to you, return to whose boat that caught you...

The fish jumped from the boat into the fisherman's boat that caught them. Due to the greatness of the surprise, the fisherman fainted and his companions were stunned.

While Jesus was walking on the road, he saw a thief with a stolen heifer from a town of Israel, and the heifer's owner who had stopped him. They were arguing, both saying, *this heifer is mine*. They saw Jesus go by, and both said:

— We see the light of Israel on the face of that young man: He comes from prophet lineage without a doubt! Let us ask him what to do with the heifer.

— I wish so, said the other.

So they came to Jesus, who was with Joseph and Marie. They entreated him to judge wisely between them and the heifer, since both have accredited him to do it. Jesus said:

— Bring the heifer to me.

They placed the heifer in front of him.

— Heifer! I order you to speak with the voice of the sons of man, and tell us who your master is.

— Blessed be the God of Israel, Creator of heaven and earth, saviour of the whole world!

Truly I tell you, I am the heifer of this old man who is named Kememour, son of Naser.

Yesterday at the 3rd hour of day, that young man stole me in a field situated in Caesarea, the heifer said loudly

INFANCY OF JESUS

- A sin was done in the tribe of Israel because of you, said Jesus to the thief.
- I am your servant, son of your maidservant, forgive-me... said the robber.

That man held Jesus to be the Son of the living God, and all the people of his house with him. He asked Jesus to be allowed as a disciple, and Jesus answered:

- He who serves the world can not be my disciple.

When Joseph left the town of Tiberias with Jesus, walking in front, he ascended to Jerusalem by the road of Galilee and saw a lion in ambush. He got scared and his face changed when he returned to Jesus, unable to think. Seeing the old Joseph turning back, Jesus knew his thought and said:

- What happened to you Joseph, what did hurt you?
- I saw a lion in ambush on the road; it would have devoured me if I did not turn back! I escaped in a wonderful way!
- Do you not know that I rule all lions and all animals... Have you read the prophecy of the prophet Daniel: *All the beasts of the forest, the animals of the field, and as well the oxen, are mine.* Daniel 2:38

Jesus hastened to take Joseph where was the lion, he came near to it and said:

- Lion! I say to you, come near Joseph and tell him who I am.

The lion bowed before Jesus and said in the language of men:

- By decree of the God of Israel, Creator of all creatures, even me: you are the king of kings.

Joseph heard the lion speak of the greatness of the Lord with amazement; he bowed down to Jesus feet, saying:

- Have mercy of me, Son of the Lord...
- Joseph, do not be amazed by this prodigy since you will see greater than this one!

And Jesus said to the lion:

- Go away in the desert, out of the way of walkers.

The lion ran to the desert at once. They went to mount Tabor to show him his power which he never saw before.

Jesus was with Joseph on the road to Nazareth with a large number of people of Nazareth who joined him, when a man of Naplouse came in tears, saying to him:

- Be merciful to me, lord...
- What happened to you?
- I have a field which I sowed in order to pay the taxes to a collector, a samaritan, but the water has flooded it. I am not a samaritan but an ordinary man, but since he is chasing me for his money. Poor as I am, I do not even have food for a day.
- Do you believe in the living Lord?
- I believe in the Lord who made all creatures, the almighty...
- Show me your flooded field.

Jesus went with the man to the field, it had become a pond. The field's owner was desperate and wept. He wished to go in his house when Jesus said:

- Believe, do not fear.

Jesus faced the water that was above the field, and said with disapproval:

INFANCY OF JESUS

— Water that stand above the field! I say to you, go back to where you were!

In front of everyone, a cloud shining like the sun floated on the water's surface; the water entered the cloud in the form of steam. The field has dried up, at once the seed showed a beautiful green, and became in ears.

— Can you reap the field?

— Yes lord, master of the whole world! He said bowing at Jesus feet. All obey at your command...

— Raise your head and see how your seeds have become.

He looked at his field full of white matured ears.

— Rub and eat, Jesus said.

The man glorified God; he rubbed some ears to eat, and asked Jesus if he could follow him. Jesus answered:

— Keep your faith safe, to avoid denying what you have seen.

The people who were there believed in Jesus. Come to town, among the people of Samaria, the field's owner told people what happened and they believed too. Many believed. He became disciple of Jesus by his free will; by preaching and proclaiming these marvels, many among the people of Samaria and Israel had faith because of him.

There were so much lions in Ascalon's land that people could not pass by their doors after sunset; so the inhabitants of Ascalon went to Jesus, saying:

— Master, we know that the Lord sent you to save the children of Israel: be merciful to us who are unworthy, and chase the lions that devastate our country. We know they will listen to your order.

— I will be merciful because of your petition. Go back in your territory where the lions gather and say to them: Lions! Go away from that territory without spoiling anything.

The inhabitants of Ascalon returned to their territory with a disciple named Nathanael, from Cana of Galilee, and went where the lions were gathered, saying to them what Jesus had said. When he spoke to them, an innumerable number of lions came near him; he stretched his hand as if to reprehend, saying:

— Leave this territory and do not come back, as ordered Jesus the saviour of the world: he will not to refuse your food.

The lions inclined their heads together, bowing to Nathanael, who was among Jesus disciples, and they walked away from that territory. And the faith of the inhabitants of Ascalon got stronger.

MIRACLES OF MAN

- Miracles de Jésus [#30,17,23,16,18,19,20,21,22,24,14,29] tomes 14 & 17 | Patrologie Orientalis 1919-1923

John baptised in the river of Jordan the children of Israel and whoever came to him.

He said to his disciples:

— While I was in my mother womb,¹⁰ the Lord God said to me:

— Purify men in the Jordan!

When you will see the water go and fro, and become hot: know that the Lamb of God has come.¹¹ *Exodus 12*

¹⁰ *Emmerich* vol.1 (p.409) - John received from on High a revelation concerning the baptism.

¹¹ *Exodus* 12:5-14 - In the 10th day of this month, they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house. Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep or from the goats: you shall keep it up until the 14th day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. They shall strike it blood on the two side and upper door posts of the houses. They shall eat it in haste with your loins girded, your shoes on, and your staff in hand, it is the passover of *אֲנִי יְהוָה הוּא לִיהִנֵּה*: I am יהוה. The blood shall be to you for a token on the houses where you are, and this day shall be unto you for a memorial; and you shall keep it a feast to the Lord throughout your generations; you shall keep it a feast by an ordinance for ever.

INFANCY OF JESUS

It is he whom the prophets have prophesied he will come in the world to wipe away his beloved's sins. He will come to me to be bathed.¹² *Exodus 20:3*

One day while John was baptizing people, he saw the Jordan go and fro, and the water became as hot as it was heated with iron; he pulled back his hand out of the water, saying:

— Behold, the Lamb of the Lord who wipes away the world's sins is come! *Isaiah 43:25*
He was born after me,¹³ but he is before me, all things was come by him, as for me who am unworthy even to bow down to undo his feet laces.

Be merciful to your servant, son of your maidservant... instruct him of your mysteries, o lord, for you are the Son of the living eternal Lord!

Jesus said to his disciples:

— Know that the heavenly Kingdom is near. Search for the narrow way [one guide], dismiss the large way: for many are called but few elected [few do it].

When he finished teaching his disciples about the judgment, Jesus said:

— Let us go to the Jordan to hear the herald who preaches my advent.
Let us go to the lamp of the desert to see the brilliant Star.

Today the Holy will be in the waters of the earth; the Jordan will stand behind at my sight, the water will see me and flee, as prophesied by the prophecy. Today evil's power will be abolished; I will break all evils and abolish their powers in the waters.

Today the Almighty Spirit will be seen, the secret Trinity¹⁴ will be revealed.

Today my kingship will be manifested at the hearing of my Father's Voice.

Today you will know who I am and where I come from at the opening of the sky gates.

Today the First will be found in rear and the last in front.

Today the Sun will shine so that the world receives its light; today is the day of the Lord, as the prophet said. *Malachi 4:1*

Today the light will come to those who wait in darkness; I will deliver my fellows who wait in sheol and heal entirely their afflicted hearts; I will renew my creatures: make our father Adam new, and remove the sin of Eve, the mother of mankind.

Today the son of the sterile will see me and his heart will rejoice; truly I say to you, no one from the woman's womb is greater than John the-baptist who works the same as Eliah אֵלִיָּהּ the prophet.

Today heaven and earth will shine, the bitterness of water will become sweet and the thirsty will drink sweet water.

Today the Jordan will exult with all the rivers, the mountains and hills will leap like lambs, and all nations will rejoice and applaud.

He finished to instruct his disciples and they went to Bethany, between Jerusalem and the Jordan, and spent the night at Elazar. They arrived at Jordan river in the morning.

— Here is the Lamb of the Lord who removes the sins of the world!
Here is the Son of the Lord who comes for our salvation! John said aloud at Jesus sight.
Here is the one and only of the Lord without sin for eternity, the king of glory about who Zechariah prophesied. *Zech. 6:12*

And Jesus told John the-baptist:

— Today you must witness that my power fulfils the law. Stand-up, the time is arrived; purify me.

— Wherefore did you come to be purified by your servant: it should be you who purify me... John answered.

¹² *Exode 29:1-4* - You shall hallow them to minister unto me in the priesthood office [...]: you shall wash them with water.

¹³ *Emmerich vol.1 (p.205)* - Mary remained with Elizabeth 3 months until after the birth of John [Mary was 3 months pregnant at John's birth]. She returned to Nazareth before John's circumcision; Joseph went to meet her halfway on the journey and for the first time noticed that she was pregnant.

¹⁴ *Emmerich vol.1 (p.328)* - Jesus spoke of mysteries: there are three that give testimony: the water, the Spirit, the blood [of covenant]; these three are one.

INFANCY OF JESUS

- John! You must rejoice over my purification by you. Do not fear. Put your hand on my head and I will purify myself. As for you, put your hand on my head, as for me, I will purify myself.
John! Do not question my order since I was born to fulfil the law and the prophets' prophecies about me.

And Jesus went to the Jordan, but the Jordan withdrew twenty meters in arrear, and its water became as hot as coals.

- Truly I say to you; I saw the Jordan flee before Jesus with my own eyes, said the apostle John.

Jesus rebuked the river:

- Do not flee: stay in place during my purification.

Hence the water returned at its stead; the word of the prophet David was fulfilled: *The waters got scared at your sight.* Moreover he said: *Wherefore did you flee o sea, and o Jordan did you turn backward?* ^{Psalms 77:16, 114:3}

David's prophecy is about the sea that runs away in front of Jesus, the king who comes to judge wisely the world. Seeing the Jordan flees by withdrawing in arrear, and returning at its stead on the order of Jesus, John started to tremble greatly, and said *to God* bowing down:

- Lord God, be merciful to your servant, son of your maidservant...
You are the Creator and us your creatures; you are the Force of heaven and us your feeble terrestrials!
You are the Lord and us your servants; you are the King and us, your subordinated...
You are the Lord's Son; him the man's son...
Do not force him to put his hand on his head: it must not be the lord to humble before your servant.
- Do as I said: all must be done so.

He took off his clothes and went in the Jordan; Jesus stood in the midst of the billows where many people came to be purified by John.

- Do as I said, he told John.

John put a trembling hand on Jesus head. He saw the sky open, and the Spirit come to settle on Jesus head, in form of a dove, and he heard the Voice of the Father who said:

- He is my Son, in whom I am pleased; my Son for whom I created the entire heaven and earth.
He is my Son, begotten before the Time of days; my Son forever attached and united to me.
He is my Son, trustful as me!

The disciples heard these heavenly words and their faith grew stronger. This was heard by John the-baptist, his disciples and all who were there; since they held Jesus as a holy man. John started to witness openly, saying:

- I saw the Spirit came from the sky and rested on Jesus head!
I heard the Voice of the Father came to witness to his Son!

When Jesus fulfilled¹⁵ the purification in the Jordan, numerous angels came down from heaven to lift him out of the Jordan, carrying him on their wings, and they worshipped him all together. Jesus left the Jordan with his disciples until they arrived in Jerusalem. Thence he sent his disciples to the lands of Amon and Moab to call people to faith, in Jesus the messiah.

As evil saw and heard what happened at the Jordan, how John testified of Jesus as being the Lord's Son. Knowing that it would seek him, Jesus went into the desert after his disciples left. Jesus saw it and went to the top of the mountain,¹⁶ evil went to the top of this mountain and began to tempt him with some speech. Jesus remained forty days and forty nights

¹⁵ Numbers 4:3 - From 30 years old and upward even until 50 years old, all enter into the host, to do the work in the tabernacle of the congregation.

¹⁶ Conflict of Adam and Eve (chap.29), Malan 1882 - When the merciful God saw that evil wished to kill Adam with his manifold devices, that Adam was meek and without guile, God spake unto evil in a loud voice and cursed him; he and his hosts fled and Adam and Eve remained standing on the top of the mountain whence they saw below the wide world, high above which they were. They both wept before God and begged for forgiveness.

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without food.¹⁷ Jesus glory was showed to evil and it fled; thereafter the angels came to serve Jesus.

Thence Jesus went to Galilee to achieve the word of the prophet that says: *To the people of Galil גליל who dwell in the darkness, a great light has raised on them.*^{Isaiah 9:2} Passing through the town of Magdala, Jesus saw Simon and Andrew, sons of Jonas, fishing on the shore of the lake. He called Simon and said:

- Simon, come with me to fish men.¹⁸
- Truly you are the messiah, Son of the living Lord! Indeed, you are the saviour of our father Adam! Indeed, you are the saviour of the world!
- You are blessed Simon son of Jonas for my Father in heaven has revealed that secret to you, not blood and flesh.

Simon looked at the sky at this moment and saw the entrance of the heavenly Gates; he heard a Voice from heaven, saying:

- Listen and obey to his word, and honor him only.¹⁹

Simon fell on his face.

- Do not be surprised Simon, son of Jonas; henceforth you will see greater things once become my elected prince of my disciples. Know Simon that no one can be my disciple nor inherit of the heavenly Kingdom, if he does not purify by the water and the Spirit.

John baptised the brother Simon and Andrew in the Jordan among the children of Israel there. At the moment they were going into the water, a troop of angels came from heaven by their wings and went to meet them for the purification and they saw the Lord's glory. Coming out of Jordan, the rock merge with the sole of the feet of Simon and became attached like shoes. Jesus said to him:

- Know that you Simon will be named Cephas *pit אֶפְרַיִם* [*Caiphas אֶפְרַיִם*]; I will build on you my Church whose gehenna could not destroy the gates. I will give you the keys of the heavenly Kingdom: he whom you will forgive the sins on earth will be forgiven in heaven; he whom you will bind on earth will be bound in heaven. Know Simon that you will become the shepherd of my sheep at my stead; I will give you power in heaven and on earth as my own image.

While Jesus was passing through the area of Cesarea of Philippi with his disciples, near a melon seedlings field, a man was crying and was beating his chest and face.

- What do you have, what happened? Jesus said.
- I laboured and suffered from illness and poverty to plant these melons, which are now a loss for me...
- What is the reason for this loss?
- The righteous Adonai God of Israel knows: the worms have ravaged them and have left only three melons! I have nothing else to repay my debt...
- Remove the three melons with their roots.

The man did so, Jesus took the melons and blessed them.

- Take these melons to plant them in a different field and place them apart.

When the man did so, at once the three melons flourished and their ramifications spread on the ground. They bore more

¹⁷ *Book of Adam*, transl. Mahé 2012 [scoonian] - I will do penitence for 40 days, and you, do penitence for 34 days. Leave me these 6 days, since were you not created upon the 6th day, when God completed the creation of all creatures. Now, you arise and go to the river Tigris and put a stone under your feet, stay in the water, and clothe yourself up to your neck. While you pray, let no sound come from your mouth, for we are not worthy to open our mouths, for our lips are impure because we transgressed the commandments concerning the food of Paradise which God had forbidden us. Rather, be silent, only do penitence in the water for 34 days with all your heart and I will do the same in the Jordan river, until God hearkens and gives us food. | *Deuteronomus*.9:9 - When I, Moses was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

¹⁸ *Text add.* Simon was surprised, for Jesus had called him by his name without knowing him. (Note: As per Emmerich, Jesus knew Simon and Andrew before the call.)

¹⁹ *Emmerich* vol.1 (p.355) - They questioned Jesus: What call had he? What mission? Was he merely Joseph and Mary's son? Jesus answered evasively that he who had sent him and to whom he belonged, would make all that known at his baptism.

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fruits than the previous years; he harvested more melons than anyone in Israel this year. He paid his debt and settled his house, and brought to Jesus 4000 drachms of gold remaining from the sale of melons, saying:

- Here are 4000 drachms of gold remaining after having paid my debt: what should I do?
- Go and give alms to the poor and the afflicted.

After a while, he came back to Jesus, saying:

- Lo, I have distributed the gold to the poor and the afflicted, I kept nothing for myself.
- You did well: now come and follow me.

He followed Jesus among his disciples, and through his preaching, many converted and got baptised; moreover, he called the people of Ascalon to the faith.

When Jesus went through Samaria to visit the tomb of the patriarchs, on this way he saw a woman who was drawing water near the well. He said:

- Give me to drink the water you draw.
- How would I give a jew to drink since I am a samaritan!? Samaritans do not speak or deal with jews.
- If you knew who I am, you would ask me to give the living Water to drink.
- I ask you to give me the living Water to drink, that I should not have to draw from this deep well no more.
- Call your husband.
- I have no husband.
- You said well. The man with you at this point is not your husband. And before him, four men have dwelled with you because of your great avidity; you settled down with this fifth whom you feed and not him. This is a sign to you.
- I see you are a prophet since you say secrets things...
- Truly, I know everything you did. Before this man, the names of the four men you dwelled with are Selton, Jokan, Levi, Helot; and this fifth's name is Rafsai.
- Do you know my husbands; why do you say their names?
- I know you myself before Salak your father and Lahmya your mother begot you.
- I do not know what to say because you reveal me secrets things, said the woman.
We say: No one knows your secrets except the messiah we expect.

We say: When he himself will come into the world, he will teach those who follow him because he knows all.

- Woman! He who speaks with you is the messiah that the people expect, Jesus said.
- For us, people of Samaria, we say that when our lord messiah will come on behalf of the Lord, we will worship him in this area; as for the jews, they will worship and serve him in the earthly Jerusalem.
- Truly, I say to you woman, days will come when men will not worship the Lord either on this mountain or in the earthly Jerusalem; but they will worship him in the heavenly Jerusalem, for the Lord is Spirit.

When the woman named Bersinya heard the word of Jesus, she went in town to say to others:

- Come with me! I will show you a man who knows the secrets. He himself told me secrets that I hide from people.

Many people came out from town to see Jesus. They listened to his word and believed in him. Therefore they said to the woman:

- We believe in him, not by your own word, but we saw him and now we are sure that he is the messiah, saviour of the

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world, the only one Son of the Lord! It is he who appeared to Jacob over the ladder, and to the prophet Moshe over the mountain. He also appeared to Nebukadnetsar over the walls of Jerusalem when he handed it to him because of his people's sins.

The number of those who believed in him that day was 20 500 men with their wives. Many of them followed Jesus but he did not allow them to follow him, and urged them to go back to their homes. There were men, among the elders of Samaria, who went to the land of Israel to preach his name, and they called to faith the people, without instruction from Jesus. Countless people believed from the land of Samaria to the borders of Israel, in Jerusalem to the borders of Tanos, Madyan, and Tadmer.

Passing by Jerusalem, a deaf blind from his mother's womb, hearing Jesus passing by, started to shout as best he could.

- Who knows what this deaf blind wants to grant him according to his word, Cephas said.
- He is shouting towards me:
 - Author of all creatures who have formed eyes, tongue, and ears! Succour in their torments!
 - Open my eyes that I see your glory.
 - Open my ears that I hear your glory.
 - Open my tongue's bond that I praise your holiness.

Know Cephas that I have not formed this man deaf, mute, and blind,²⁰ as you see him: my power must be shown on this child of Israel.

I undo the bond of your tongue: speak to tell who I am to Cephas and his brother Andrew.

His tongue was instantly freed and he said:

- You are the messiah, unique Son of the living Lord, whom the nations await for their salvation!
- You are whom the prophets have prophesied, the author of Adam our father!
- You have assumed human flesh to grant your favours because you love us!
- Be in my favour, son of David! Grant light to mine eyes as you have freed my tongue...

He asked him to come near. Jesus put a hand on his eyes and on his ears and he started to see and hear. Since he proclaims Jesus name and through him many who believed went to get baptised in the Jordan by the hand of John the-baptist.²¹

Passing by the town of Naim, Jesus and his disciples Simon, Andrew, John and Jacob, saw a coffin carrying the son of a widow named Barsa, Jevael's daughter her father, son of prophet. This woman had no other child but him, named Jonas, Salem's son, Melkyl's son, Rehum's brother, Salatiel's son, brother's son of Jonah יוֹנָה the prophet. Jesus came to those who carried the corpse and said:

- Put the coffin down. The dead who is on your shoulders belong to the sons of prophets: my power must be shown on him in this town.

And Jesus came near the dead, saying:

- Wake-up Jonah son of Salem, since I made the sinner's death useless.^{Ezekiel 18:20}

The dead woke up immediately; he sat in his coffin and opened his mouth, saying:

- I believe in you, Jesus Son of the living Lord! Saviour of the world who resurrected me to announce your name among the nations.

He came out of the coffin and did not return to his home. But he followed Jesus and became one with his disciple. Jesus called him to say:

²⁰ *Sefer of Jesus* (chap.85) - All that God has created is good and perfect.

²¹ *Emmerich* vol.1 (p.364) - Jesus gave an instruction about John, the baptism, and the coming of the messiah. His hearers questioned him very simply as to whom they should follow, him or John, and they desired to know who was the greater. Jesus answered: The greatest is he who serves as the least and last of all. He, who for the love of God humbles himself as the least, is the greatest. He exhorted them also to go to the baptism, spoke of the difficulties to be encountered in following him.

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— Jonas! I am he who sent your father to prophecy my advent in this world. You too now, go preach my coming to men: declare the truth of your father's prophecy about me. In my name, know that you will do great signs and wonders, and many people will inherit the heavenly Kingdom by your preaching.

Tell them that I will withdraw myself from the **Prophecy** of Israel's children;
I will withdraw from their **Priesthood** to give it to those who believe in me; ^{Hosea 4:6}
moreover I will withdraw from the **Kingship** until my 2nd coming in the world at the judgment of the living and the dead.

Jesus went to Jerusalem for the feast of tabernacles *Sukot* סוכות; he saw a man crying and greatly lamenting for his brother, dead the same day, and was supplicating the Lord with tears:

— Lord! Send us the one you sent for our salvation, so that we do not die in our sin...
God of Israel! Be in favour of my brother, this israelite who died in his sin...

— Do you believe in the one who will come? Jesus said.

— We are waiting for the coming of God's messiah, the saviour of Israel, for our salvation: I believe in him if he has come.

— I am the messiah, the salvation of the world. ^{Isaiah 61:11}
I am the son of man whom Daniel the prophet saw in the clouds of heaven. ^{Daniel 7:13}
I am the Son of the Ancient of days who delivered Jerusalem to Nebuchadnezzar, his enemy's hand. ^{Jeremiah 27:6}
If I myself restore life to your brother, will you believe that I am saviour of the world, the messiah *anointed* מָשִׁיחַ?

— I will believe that you are the messiah saviour of Adam, and his descent...

— Come, let us go to your house.

When they arrived at this man's house, many sheep were coming out the sheepfold to graze; seeing Jesus, they said in the language of men:

— Joy in your coming, Son of the Lord, son of David in the flesh!

There was an ox whose master wanted to slay; it went to meet Jesus as soon as it saw him and shouted:

— Be in my favour, son of David, you that intelligence and reason do not reach. Be in my favour, save me!

— Be safe! Become an animal that will never be slain! You will witness against this evil perverse generation.

Since the ox left to the plain, its master saw it no more. Then Jesus said to these sheep:

— You too sheep, I free you from bondage since you have witnessed my glory.²² Nobody will enslave you no more until my 2nd coming. Multiply and be numerous, fill the plain of your offspring, become witnesses against this evil generation.

Jesus came in the house of the man named Baglesman who wept for his dead brother. Jesus said:

— Israelite! Rise from your death...

He rises as fast as waking up from a sleep and stood on his feet; he honoured Jesus, saying:

— You are the messiah, unique Son of the living Lord!

He followed Jesus and did not part from him. The jews and samaritans who had seen these three prodigies the same day were astonished.

Jesus had come in Jerusalem, being in the Temple with his disciples, the cohanim came to tell him:

— Good rabbi! We know you are sent from the Lord; no one can do the prodigies you have done yourself!
But tell us by which authority do you act, who is your father, who is your mother, what prophet do you belong to?

²² *Witness my glory*: i.e. at the sight of Jesus, right away the animal knew his glory and praised (revered) him.

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If indeed you have a prophetic origin, it is relevant that you perform miracles.

— The prodigies you saw me doing, I do them by the authority of my Father in heaven.

As the jews intended to take stones to throw it, Jesus said:

— For which actions or prodigies do you want to throw stones at me? Know that I am the hope of the nations. ^{Isaiah 11:10}
From now on, I will send my disciples to the foreign nations to call them to faith: any of them who will received my words for the glory of my Father and the Spirit, will become for me a nation in your stead, for centuries to centuries.

Jesus was passing by Jerusalem, the town of David, with Simon and Andrew, Jacob and John, when he saw an old man crying:

— O Lord, give-me to pay my debt...

— What happened to you, what is your debt?

— What use would it be to tell you...

— Zecha! Do not hide your matter to me; it is me who makes rich! ^{Samuel 2:7, Proverbs 8:18}
He who seek me will never be poor. I do exist for eternity! ^{Proverbs 8:17, Psalms 90:2}

Hearing his name, the old man hurried to speak with respect:

— Be in my favour lord, free me from my debt! I took on me a debt that must be repaid with the olives of my trees, but this year all my olive trees of my field are dried.

— How many dried trees do you have among your olive trees?

— There are 140 trees and all are dried.

— Bring me a branch.

Jesus took the branch Zecha had brought and blessed it.

— Plant this branch in the middle of your field; your richness will come from it, Jesus said. Know that this branch will become an olive tree of three palms that will never dry. It will be in esteem of all peoples: they will search for it from the end of the earth to be blessed by it and will become matter of joy and festivity for them. He who will take a leaf of this branch to put in his house, my blessing will be with the people of that house: they will not fear evils; whosoever dares to enter in the house wherein this branch is, trembling fear will seize him until he comes out of this house.

The old Zecha took the very branch from Jesus hand and plant it in the middle of his field. It budded at once and produced its leaves. The old man was greatly astonished; he came back to Jesus and bowed before him, saying:

— You are the messiah Son of the Lord, the salvation of the world!

He went to the people of his house and told them the prodigious miracle which Jesus had done, and all the people of his house including the jewish ones believed. When Zecha went back to his field, the branch of olive tree had sprouted and bore its fruits: this very day, they carried 40 man's loads, and filled 13 presses; after 27 days, yet they ate the remaining. The fruits of this branch are the origin of the richness of Zecha. After Zecha had extracted the oil of the olives coming from that branch, he went to Jesus and said:

— I give thanks to my Lord God for all that you have given me! I give thanks to you for all the benefactions you have done to me!

Jesus went from Jerusalem to Betlehem **בֵּית לֶחֶם** because he intended to visit the tomb of the children murdered by Herod. On the way, he saw several cohanim chiefs and scribes. He said to them:

— Where do you go, children of Israel?

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— We are going to Betlehem.

— Do you not want to go to the tomb of Rachel?

And therefore they went with him. When they arrived at the tomb of Rachel, mother of Joseph and Benjamin, he said:

— Would you believe in me now if I call Rachel and raise her myself to come out of the tomb?

— Now we know you are raving! Do as you please that we may see if you have been sent on behalf of the Lord, and we may believe that you are the salvation of Israel.

— Race of wicked vipers! Who *else* will teach you to escape the wrath to come!?

Listen to me in order to act correctly, to produce worthy fruit of repentance by now: you would have right to seek for a sign if you do so. Know that your prophets and all peoples will become witnesses of your raving.

I will raise Sarah myself, Abraham's wife, Rebecca and Rachel, from the tomb.

Jesus stepped away from them and said aloud:

— Sarah, Rebecca, and Rachel! I said to you, rise from the dead to come out of the tomb, and come here to me...

There was a sudden earthquake, a loudly sound was heard, and Sarah, Rebecca, and Rachel, came out of the tomb; they bowed to Jesus, their faces shining like the sun.

— Company of jews, children of error, lift your eyes to see these women.

Lifting the eyes, but unable to hold the holiness and brightness of their faces, Sarah, Abraham's wife, came forward saying:

— Children of my son Jacob! Wherefore do you dispute with he who has power over life and death!?

Wherefore do you dispute with he who has power to raise me, Sarah, Rebecca, and Rachel, from the dead!?

He is him who entered in the tent of your father Abraham when we were in the desert; he has foretold the birth of my son Isaac; he has saved my son Isaac from the knife and redeemed him with a sheep that was not begotten.

In this form he sat at the table and ate with the father Abraham, and blessed us;

in this form he promised that Abraham will be father;

in this form he went to Sodom and Gomorrah after he left Abraham;

in this form he appeared to Jacob; in this form he appeared to Moses on Mount Sinai and ordered him to go to Egypt to deliver the children of Israel from the oppressor.

In this form he will save Adam and his sons from eternal death of sin, as the prophets prophesied.

In this form he formed heaven and earth; in this form he is the author of all miracles!

Children of Israel! Believe in this form, the most beautiful beauty of the sons of men, as David the prophet prophesied in the psalms.⁴⁵²

— Children of Israel! Sons of sin, with a hard heart like stone! Know that the dead believe in me! Do you believe now?

From now on, peoples from **foreign nations will believe in me** in your stead, Jesus said, so to fulfil the prophecy of the prophet David: *A people shall be created to praise the Lord.* ^{Psalms 102:18}

Jesus said to Sarah, Rebecca, and Rachel: Return to your places in peace!

Straightway they went back to their tomb.

Jesus was going through Galilee with many jews and his disciples, he told them:

— The Kingdom of heaven is at hand: receive it for yourselves!

— Who is he to forgive sins,²³ except the God of Israel!? Said the jews between them. Is he not the son of Mary? His father, is he not the craftsman Joseph? His brothers are they not our brothers?

²³ *Emmerich*, vol.2 (p.216) - The pharisees present wondered very much that Jesus should undertake to forgive sin, and called him to account for it. But Jesus silenced them by his answer, that it was easier for him to forgive sins than to heal; for to him that sincerely repents, sin is forgiven and he will not lightly sin again; but the sick who are cured in body often remain sick in soul, and make use of their body to relapse into sin.

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— Company of jews! Yes I am the son of Mary, and my brothers are your brothers. As for Joseph, he is not my Father but my friend.

He looked and saw a goat which was grazing on a hill, and said to her:

— Goat! I say to you, come here to tell these people who I am, whence I am, and where I go in the world.

The goat came to bow at Jesus feet, and it opened the mouth, saying in the human language:

— Blessed be God of Israel, Creator of heaven and earth! You are the word that speaks through the prophets.

People were astonished, about 7400 men in number, without the women and the kids; they were chocked and believed in Jesus. The lord said to the goat:

— Go to your place to graze and be free! Henceforth nobody will enslave you.

Jesus went to Jerusalem and entered in the Temple with a lot of people, jews and scribes. The jews started talking to each other with amazement about the structure of the Temple, its majesty and robustness. They said to Jesus:

— Master, do you see the glorious splendour of the ornaments of this Temple?

— It is beautiful as you say! But as you want to destroy it, I will rebuild it myself on the 3rd day.²⁴

— Because of these words people consider you as a fool, said the jews.

— If you consider my words foolish, are you going to despise the prodigies I will do?

— We despise your word because you speak about what is forbidden, such as oneself making god. For the prodigy, we will see if you make one... they said.

— Do not believe in me if I do not act like my Father.

Looking at the Temple, Jesus saw the image of vision of Iezekiel **יְחִזְקִאל**: a wheel carrying four animals; with a human's face, a lion's face, an ox's face, and an eagle's face. He said to them:

— What is this image? ^{Ezekiel 1:5}

— This is the image of vision of the prophet Iezekiel, they said.

— Is this image made of different figures?

— Yes, we know that, they said.

— If I myself order to the images of these animals to become spirits, would you not believe that I am the son of man who has power over all He has done, and without Him there is no power?

— We know now that your spirit is raving by lack of reason, son of Joseph! said the jews.

— If I do not do as I said, make these images live, you will know that I am Joseph's son, the carpenter, as you say.

— Do so that we may see! If you do that, they said, we will believe that you are the Lord's Son, the messiah come to save the entire world, who the nations await.

Jesus faced these images, saying:

— Antic images! I say to you: get a spirit and a flesh.

Come down from your place to the ground here like us, go to the tombs where are Abraham, Isaac, Jacob, to the children of the fathers since the prime days, and all of these who are buried with them; said to them:

— The Son of the eternal Lord Creator command you to come to the Temple, and with you, one of your sons who knew my secret and the time of my coming in the world, and tell your sons the jews who I am, where I come from,

²⁴ 3rd day - *Genesis* 42:18 Joseph's brothers trial period; ^{31:22} period between Laban and Jacob's escape; ^{22:4} journey of walk before Isaac's sacrifice; ^{1:13} Earth produces fruits. | *Exodus* 19:11-16 before Israel meet with God. | *Leviticus* 7:17-18 Meat prohibited on the 3rd day.

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and where I go.

Suddenly, great darkness came on the ground of Jerusalem, with violent lightnings in a storm wind, and an earthquake; all people of Jerusalem fell on the ground, first head. As the darkness went away, people saw these images becoming animals. It started to move, coming down on the ground; the man's face, the lion's face, the ox's face, and the eagle's face, ran swiftly to the tombs of the fathers, Abraham, Isaac, Jacob, and the twelve sons of the fathers; as for the eagle, it went to the tomb of the prophet Moses.

They told them to come in the Temple as Jesus commanded; they arrived as fast as a blink of an eye. Those of the children of Israel saw Abraham with white hair, Isaac appeared with the same appearance as before his death, Jacob with the mark the angel of the Lord made when he met him at Aram, in the desert of Haran; they also saw Moses with a shining face and recognized the stuttering of his mouth. Abraham began to speak saying:

— Assembly of jews! I am your father, here my two sons Isaac and Jacob; here also the prophet Moses who is greater than my sons. We have come here together with the fathers you see with us, by the power of this man whose godhead you deny. My children, listen to him, even obey to his word.

Moses began to tell them:

— My brothers, children of Israel! I am Moses who brought your fathers out of Egypt by a mighty hand, and by a stretched out arm. Through me the egyptians were smitten by ten plagues, through me the Red Sea was split and your fathers went through, but pharoh and his troupes went to drown. These prodigies made through me were done by the power of this man who stands in your midst!

Moses stretched out his hands to Jesus, saying:

— It is he who spoke to me from the bush.
He who brought you down the manna in the desert.
He who brought you the water from the hard rock.
He who brought light in the darkness by the column of fire while you were going.
He who told me His name on the top of the mountain, saying: *Ahyab acher ahyab* אֱהְיֶה אֲשֶׁר אֶהְיֶה, that is Adonai sabaot *Lord of hosts*, that mean, He who existed, will exist.
He from whom I myself prophesied the coming when I said to you: The Lord will raise up among your brothers a prophet like me. He who brought me into the cave at the top of the mountain.
He who formed by his hands formerly our father Adam and made him at his own image, his own resemblance.
He comes now into the world to save²⁵ Adam from the sin's penalty of ungodliness.
Children of Israel! Listen to him and obey him! Any soul among people who do not want to listen to it will perish.

The face of Jesus face was lightened and his light became tense like the sun. At his sight, the children of Israel fall on their face like corpse; Jesus made them rise and strengthened their hearts:

— Now will you contend that Jesus is not the Son of God, even on the testimony of these fathers towards me...

They were unable to say a word; some of them began to believe in him. Jesus said:

— Do not boast yourselves by your father Abraham! I have power to sprout children for Abraham out of these stones.²⁶

The patriarchs Abraham, Isaac, Jacob, with Moses, and all the fathers who came out from their tombs, called men to the faith in the messiah Jesus: they made known his name in Jerusalem during three days. The jews did not believe in them, neither did they reckon them as their fathers; they threw stones at them, saying:

— Sorcerers of the company of Jesus! The sorcerers Janes and Janbres made greater prodigies in Egypt than this son of carpenter!

— If indeed I am sorcerer, said Jesus, are these pure fathers sorcerers too?
Truly I say to you, I will bring judges out of you, who will be against you the Day of Judgment at the resurrection, when I will come in my glory and in the glory of the hosts of my pure angels.

²⁵ See *Conflict of Adam and Eve* 1-3, Malan 1882

²⁶ *These stones*: Temple's ones

INFANCY OF JESUS

Hearing that, again they threw stones at Jesus, but a cloud brought him to the Jordan River. The fathers came to him, saying:

— Now we have seen your glory, what do you command us, lord?

— Return where you were raised in peace.

They thanked the Lord while returning to their place. The images of the four animals came in flesh where Jesus was and worshipped him as well. He also said:

— Return to your place in the Temple as before.

The following day, Jesus went on Mount of Olives with his disciples John and Jacob, sons of Zabedi יֶבְדֵי, who exclaimed at the sight of the Temple:

— How beautiful!

— Truly I say to you, any stone will be found of this Temple! Peoples will come from East and West to sit at the table²⁷ *shulban* שֻׁלְבָן with Abraham, Isaac, and Jacob; but the sons of this kingdom will be chased and rejected; a great affliction will fall on them while the heathens will rejoice.

You too my disciples, behold the days to come on you: whoever wounds you, even kills you, will think to do you good even till your death. Because all the peoples will hate you, you will be handed over to kings to be judged, and be killed because of my name.

Even so, when in front of kings who judge: do not think what to say, for the Spirit in you will say the word by your mouth in your stead to confront people for you. In those days,²⁸ the brother will hand the brother over to death, the father his children, the children too will rise against them to kill them.

He who persists with patience, this one will be saved.

Be patient therefore, like the prophets who were persecuted before you.

How blessed will you be when people have offended you, persecuted you, and said lies, because of my name.

You must rejoice, knowing that your reward will be great in heaven.

Blessed are you, sons of the Lord's Kingdom! Blessed are you, heirs of Delights!

Blessed, because the kings who judge the earth will honor you!

Blessed, because any power of the earth will be dismissed and only your power will remain.

— Who will judge the faithful who turn in your faith by our intervention? Said the disciples.

— I myself will judge the faithful; since I let them fed on my flesh, I will judge. I will not give their judgment to another since they fed on my flesh and drank my blood with faith. For whosoever eats my flesh [*Truth*] and drinks my blood [*of the Covenant*] with purity of faith, I will be him and he will be me: I will raise him at the last day for eternal life; he will not approach the torture for I will make him endless heir of eternal life.

Know that the Father will not judge anyone, for he gave all judgment to his Son, who will forgive who he will to forgive, and will condemn who he will to condemn.

Know that the days come when whosoever listens to the word of the Son of God will live forever:

he who did good shall inherit the eternal Delights, but he who did evil will not inherit;

as for those who believed, their place will be in the Kingdom of heaven!

— When the Day of Judgment will come? The disciples asked.

— As for the Day of Judgment, nobody knows the day, nor its hour, but my Father in heaven.



²⁷ Table prepared by God. *Psalms* 23

²⁸ Those days refer to end of the priesthood in the Temple of Jerusalem which began at the crucifixion.

INFANCY OF JESUS

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ACTS OF THE APOSTLES IN ASIA

Cephas, Thade, Mateh, Philip, Andrew, Bartalmal
Barnabi, Jacob the-just, Jacob, John, Thomas



Full English Version

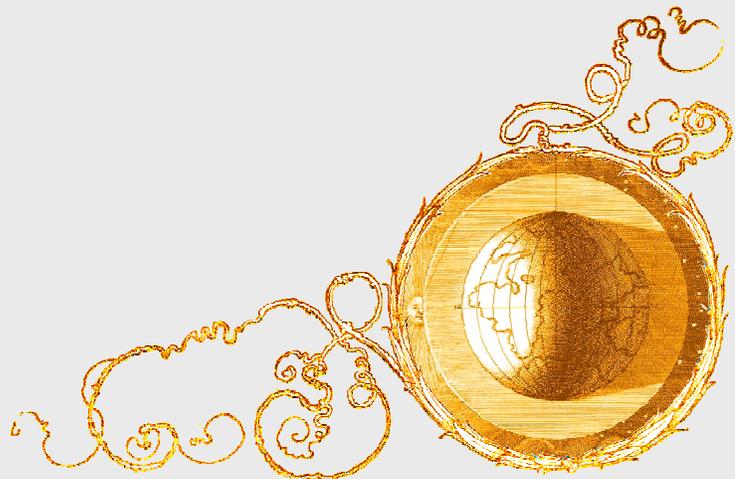
Filbluz
editions



Asia accurate in imperia, regna, status & populus divisa, ad usum Ludovici XV Galliarum Regis | Carte d'Asie, sur ce que les arabes nous ont laissé de plus exact des pays orientaux sur un grand nombre de routiers de terre et de mer, et de cartes manuscrites détaillées, le tout assujetti aux observations de l'académie royale des sciences et à RRPP Jésuites et autres mathématiciens, et 1^{er} géographe | Delisle, Amsterdam 1742

*Jesus went to the Temple on the shabat and penetrated into the court containing the teacher's chair, where priests and levites were sitting around, from which a discourse on the passover festival was being delivered. Access to that part of the Temple was not permitted to all but Jesus entered in quality of prophet. His presence threw the assembly into consternation: he started objections to which not one could answer, he told them that the time for the passover lamb to become a reality was approaching then the **Temple and its services would come to an end**. When they questioned how he knew that, he answered:*

— My Father





JESUS was raised from the dead by his Father, he appeared to his chosen disciples, saying:
 — Peace of my father to you!
 What he gave me, I have not hidden it from you.

Assemble to divide the world in twelve portions: each one a portion.

Do not fear *al tira*, I am with you *ki iteba anoki* י אֵל-תִּירָא, כִּי אִתְּךָ-אָנֹכִי. Genesis 26:24

Be patient with them until you straight them from error to faith in my name.

I know all the sufferings that will befall you and the persecution from the world.

Remember the sufferings which befell on me and everything that was done to me for the sake of mankind...

THE HEAVENLY CALL

When Jesus came walking by the sea of Tiberias *Galilee*, I Evodius and my kinsman Alexander were on board the boat, with Peter and Andrew his brother, mending our nets, going about the lake to catch fish. The boat and the nets were Peter, and we also were under him as workmen, and Rufus also was together with us for the mending of the nets.¹ Jesus came walking by the sea of Tiberias and called Peter and Andrew his brother: *Come, follow me*. The name of Peter was Simon before the lord called him to the heavenly calling, and became Cephas. When Peter and Andrew heard the gentle voice of the lord saying to them, *follow me*, they did not stay at all but bade farewell to everything and to the boat, and came to the shore and followed him.

Rufus, Alexander, and me also Evodius the least of all, we no longer departed any more to our fathers, but we also went and followed the apostles, and we were ministering to him in all things that he might command us. Those whom he called with Peter were 12 in number, whom he called apostles *messengers malakim* מַלְאָכִים. We also were 72. Through this great matter, therefore we remained hidden and were not able to go out for a while for fear of the jews, lest they should put us to death, until our lord Jesus Christ came to us and showed us the way wherein we should go. Mary the mother of Jesus was with us in the house, and the women also that followed her from Jerusalem, even Salome and Joanna, and all the rest of the virgins who went with her.

[*she was working many cures from among the people like those of her beloved son but she would not allow the apostles to write them because she was fleeing from the vain glory of men. Now the apostles were following her always, being taught the preaching of the gospel by her. She had drawn many virgins to her, ruling over them and making them eager for the struggle of virginity, saying: *It was virginity that drew the lord to me; he came and dwelt in my womb 9 months*. She was leading them in the straight way until she went up to her beloved son.] Peter sanctified an altar in the house in which we were, even as the lord taught us before he suffered; and again after he rose from the dead, he taught us again.

Coptic Apocryphal Gospel (p.50) [† p.29], Robinson 1896



¹ *Emmerich*, vol.2 - Peter owned a large ship, and on it were his servants, but he was at the time in a small one which he was steering himself. John and James in company with their father owned a large ship and several small ones. Andrew's little boat was near those of Zebedee, but he himself was at the Jordan. When the disciples remarked their friends on the lake, they wanted to go down to call them, but Jesus would not allow it. I heard the disciples asking: How can those men down there still go around fishing after seeing what you have done and hearing your teaching? Jesus answered: I have not yet called them. They carry on a large business, especially Peter, upon which many depend for subsistence. I have told them to continue it, and in the meantime hold themselves in readiness for my call. Until then I have many things to do, I have also to go to Jerusalem for the passover.

ACTS OF THE APOSTLES IN ASIA

CEPHAS אֶפְרָיִם ⴰ TADEH תַּדֵּה IN SYRIA

— Acts of Judas Thaddeus | Malan 1871

Jesus went to the lake, which was about a quarter of an hour distant from Matthew's dwelling, Peter and Andrew were about to go to the depths to let down their nets. Jesus called to them: Come and follow me; I will make you fishers of men! They abandoned their work, hove to their boat, and came on shore. Jesus went on a little farther up the shore to the ship of Zebedee, who with his sons James and John was mending his nets on the ship. Jesus called the two sons to come to him. They obeyed immediately and came to land, while Zebedee remained on the ship with his servants. Jesus sent Peter and Andrew, James and John, into the mountains where the heathens were encamped

with the order to baptize all that desired it; he himself had prepared them for it during the two preceding days. Jesus went in another direction with Saturnin and the other disciples: all were to meet again that evening at Matthew's. **Cephas**, Andrew, James, and John went to the pagan encampment, and there Andrew baptized. Water was brought from the brook in a large basin. The aspirants knelt in a circle, their hands crossed upon their breasts. Among them stood boys from three to six years. Peter held the basin, and Andrew, scooping the water up with his hand three different times, sprinkled the heads of aspirants the three at a time and repeated the words of baptism. [...] The

other disciples went around outside the circle laying their hands on the newly baptized. These latter then with-drew and their places were immediately filled by others. The ceremony being discontinued at intervals, the disciples recounted the parables they had learned from their master, or spoke of Jesus, his doctrine and his miracles, and explained points of which the heathens were still ignorant regarding the law and the promises of God. Peter was particularly animated in his delivery and accompanied his words with many gestures. John and James likewise spoke very beautifully. Jesus meantime was teaching in another valley and Saturnin was baptizing with him. Emmerich vol. 3 61

By the disciples, Jesus had procured provisions for the poor. Toward the end of the discourse, he alluded again to the one talent that, as children of the handmaid, they had received and buried, and he inveighed severely against the pharisees for their hatred toward them, asking why they had not long ago led these people back to the truth. His words vexed the pharisees and they began to retort. They reproached Jesus for allowing his disciples so much liberty,

especially on the score of fasting, washing, purifications, the shabat, the shunning of publicans and the different sects. It was not in this way, they said, the children of the prophets and the scribes used to live. Jesus replied in the words of the commandment of fraternal love: love God above all things and your neighbor as yourself. That is the first commandment; and he told the disciples that they should learn to practice it, instead of covering up its abuse

by means of exterior practices. Jesus spoke somewhat figuratively; consequently, Philip and **Thaddeus** said to him: Master, they have not understood you. Then Jesus explained himself quite significantly. He commiserated the poor, ignorant, sinful people whom the pharisees with all their outward observance of the law had allowed to go to destruction; he ended by boldly declaring that they who acted so should have no part in his Kingdom. Emmerich vol. 2

And it came to pass, when the apostles were gathered on the mount of olives and cast lots to part the world among themselves, in order to preach in it the gospel of our lord Jesus Christ, the lot fell to Tadeh to preach in Syria. Then Tadeh said to Cephas:

- Brother, come with me to that country.
- Wait, I will bring you there in peace, Cephas said.

But as they said these words, our lord stood in the midst of them in the figure of a youth of a beautiful countenance. And he said to Cephas:

- Peace to you, commander of the Church. Peace to you Tadeh. Do not fear, for I will be with you until your martyrdom will be fulfilled.
- Lord, be with us in every place in which we shall preach, they said.

Then our lord gave them his peace and went up from them in heaven in great glory. Then they went away in peace.

They came near the town, and Tadeh said to Cephas:

- I should like to know what we shall meet in this town...
- I know not, but I see an old man going to plough his field, Cephas said. Let us go to him and say: If you have bread, give us some to eat. And if he says: I will give you some. Then I will know that we shall meet with good here. But if he says: I have none. We shall be greatly tried in this town.

And when they drew near to him, Cephas said:

- Peace to you old man! If you have any bread, give us some to eat.
- I have none here, but tarry here with these oxen until I bring you whereof you may eat here, the old man answered.
- If you bring us some to eat, we will tarry here with these oxen. Are they yours? Said Cephas to him.
- No, but they are borrowed.
- Does this field belong to you?
- Yes, it is mine.

ACTS OF CEPHAS & TADEH

— Go in peace and come back to us, said Cephas to him.

But as he went, Cephas said to Tadeh:

— It is a shame for us to stand here doing nothing with these oxen while the old man has gone to do us a service.

Then Cephas at once did gird his loins and take the plough, and called to the oxen to plough. But Tadeh said:

— Brother, what then is this duty you take in hand? You are the elder, raised to a high station and honour rests on your arms. You may not undertake such work as this while I stand by you who are greater than I.

Then Tadeh took from Cephas the plough and began ploughing. And Cephas took the basket that were full of wheat and blessed them, saying:

— O lord Jesus Christ, let your blessing come down upon me and upon this field...

— The blessing of God be upon this field... said Tadeh.

And during the time that the man was gone to fetch for the apostles, they did thirty furrows. And the seed sprang up at that moment and the ear was formed full of corn. So when that man return to his field and saw what the apostles had done, he said to them:

— Who are you sirs? Tell me where you are from, for I will follow you whithersoever you go.

And he fell at the apostles' feet and said to them:

— Truly, you are gods that are come down from heaven upon earth!

But Cephas raised him and said:

— Stand up man, we are servants of Jesus Christ, and apostles of the King who has granted us the power and authority, and the grace of spiritual knowledge to teach it to men, and to proclaim it to mankind that they may repent of their sins and inherit eternal life.

Love God *alone* with all your heart, all your soul, and all your mind.

— Yes I will, said the man.

— Neither kills a living soul, nor commits adultery, nor yet swear falsely. Do not to men what you hate for yourself. You will inherit eternal life if you do what I have commanded you.

— Albeit I have done this for you, what more can I do in return for the good that you have done me? For you have made my field to bring forth in no time. I will leave these oxen and follow you whithersoever you go.

— It behoves you no to do so, but take these oxen and return them to their owner; let your wife know that we are here that she may prepare us in your house something to eat. Because we wish to come into this town and we intend to remain in it until our lord Jesus Christ calls us hence, Cephas said.

Then that man took in his hand an ear from the field which the apostle had sown and came into the town with the oxen.

And when he came within the gate, the men looked at the ear that was in his hand and said to him:

— Where then have you found this green ear? For now is only ploughing time.

But he said not a word to them. And it came to pass, as he drove the oxen before him, that he returned them to the owner and then went home to do his best to treat the apostles worthily. Meanwhile the fame of all this reached the ears of the elders of the town who then sent to him and asked:

— Whence have you got that green ear. The king has told us tidings thereof. If you will not tell us we will put you to a cruel death.

— I am not afraid of it since I have found life. But if you wish to hear a faithful witness, then hear what I am going to tell you, the man said to them. Two men passed by me while I was ploughing and said to me: Have you bread for us to eat? I replied: No I have not got any by me at present, but tarry here by these oxen while I go and bring you

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whereof you may eat. Then I went home and took for them some bread and went back to my field. I found it sown and grown up, and all in, the green ear full of corn. I gathered this ear from it. The two men are outside the town.

- Go and bring them to us, said the elders.
- Bear with me a little because I have prepared something to eat in my house for them and that they may rest. If you like to come, you may see them.

And when he had said this, he went back to his house. Meanwhile evil filled their heart with evil thoughts and they wept and said:

- Woe to us, woe to us! For these two men are of the twelve enchanters about whom we have heard it said that they walk about everywhere and deceive men through their enchantments. What will we do? We will assuredly not let them come into our town!
- If they be enchanters let us go to them and put them to death some of the men present said.
- Not so, others said. Let us not say that we will kill them for we have heard that their king Jesus does for them all that they require of him – lest he send down upon us fire from heaven and pour forth upon us and destroy us. No! We can not put them to death. But we have heard concerning them that they hate adulterers. Let us then take a harlot and strip her of her clothing and put her outside the town. When they wish to come into the town, they will look at her and they will then go away and not come again.

So they fetched a harlot and stripped her of her clothing, and placed her by the gate of the town.

When the apostles came in at the gate and saw this naked woman, who gave them to understand of what sort she was. Tadeh said to Cephas:

- O brother, look at this woman how evil has led her astray that she should tempt God and his servants.
- You have power and authority; command her as you will... said Cephas.

Then Tadeh prayed and said:

- O lord Jesus Christ, I pray you to send Michael the archangel to take up this woman by her hair and to suspend her in the air until we are come into this town. And to come down when we wish to come out.

At that moment then, the woman was suspended by her hair in the eyes of all the elders who could see no one holding her, while she cried with a loud voice:

- O God, judge for me the elders who have done me this wrong. For if I had continued in my sin in my own house until the apostles of the lord came to deliver all sinners from their sins, they would also have delivered me from my own sins. Now then, you youths whom I had led astray through my wiles: repent and ask of the apostles of our lord on my behalf to teach me what to do...

Although that woman continued to speak in this wise, no one of the men of the town believed because evil had hardened their hearts. Then Cephas said to Tadeh:

- Arise and let us pray and ask the lord to help us because evil has hardened the hearts of the people.

They arose together and prayed, saying:

- O God, Lord almighty who have commanded your children to call upon you in the time of distress, and say you would hear them. ^{Psalm 91:15} Hear us o Lord and have pity on us in this place...

As the apostles were praying, Michael came down to them and drove away the evil spirits of dirtiness that had dominion over the spirits of the men of the town.

Therefore, both Cephas and Tadeh went into the town and preached in the name of our lord Jesus Christ. All the inhabitants of the town believed. Neither was there left one man who did not believe. The woman also, who was still suspended in the air, was brought down. After that the apostles set over them bishops and priests and baptized them all in the name of the Father, of the Son, and of the holy Spirit. They made the woman who had been taken up in the air the

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servant of the Church.

They healed the sick, opened the eyes of the blind. They made the dumb to speak and the deaf to hear, and the lame to walk. They cast out evils and raised the dead, until all the inhabitants of the town had believed and had been confirmed in the knowledge of God.

Then evil was wroth and returned to his own self. It entered into the heart of a youth who was rich and fond of money, and set him at the apostles, against them. He came and worshipped them and said:

- You chosen servants of God! What do you want me I do for you in order that I might live?
- Love your Lord God alone with all your heart, all your mind, and all your soul. Do not kill, do not steal, do not commit adultery, and do not swear falsely; and what you will not that men do unto you, do not do to other men, Cephas said to him.
- If I do all that shall I be able to work miracles like you? Said the youth.¹
- Tell us what your work is, and your skill as a man, said Cephas.
- I am not a workman, I possessed much wealth: tell me what will you to do me?
- Renounce your possessions and distribute them among the poor of the town, the apostles answered him.

As soon as that youth heard these words from the apostles, he was very angry and rushed upon Tadeh. He took him by the throat and said:

- Do you counsel me to part from all my possessions?
The lord said concerning riches that a camel may go through the eye of a needle much easier than a rich enter into the Kingdom of heaven.

Then that rich man was yet more angry with the holy apostle and held him tight by the throat and would have killed him had it not been for the strength from the lord that strengthened him not to take his eyes away from him, Tadeh fell by reason of the anguish. Then Cephas said to the youth:

- Why do you choke thus the apostle of Christ? For which single righteous word has he spoken to you? I wish you would come to renounce your riches but renounce them you will not, nor yet give up one of your goods. And if you say that this word is not true, it will be so as regard to a camel and the eye of a needle.

At the same moment, a man and a camel happened to pass by them². They stopped them and both Cephas and Tadeh looked for a needle at the shop of a merchant of needles. Cephas said to him to do his best to help the apostles, to look for a needle with a wide eye:

- God bless you my son and have accepted you. Look for a needle with a very strait eye that the glory of God and his greatness may be made manifest in this town.

And this man did as he was told and found a needle with a very strait eye; the apostles spread their hands and prayed:

- O lord Jesus Christ who are able to do everything. We pray you to receive our supplication that you would reveal your power so that the whole may know that all your words are right and true. Yea our lord, hearken to our prayer, to the request of us, your servants. Behold you see what your apostles have done: may it please you lord, that this camel come through the eye of this needle, that your name be glorified.

Then Cephas stuck the needle in the ground and said to the man who held the camel:

- In the name of our lord Jesus Christ of Nazareth, you and your camel go through the eye of this needle...

And at that moment, the man with his camel went through the eye of the needle. Cephas said to him:

¹ *The youth*: named Onesiphorus *Acts of Peter and Andrew* (p.458) - *Apocryphal New Testament*, James 1924

² He was a merchant in the town who had been converted by Philip.

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— Go through it a second time that these people may be certain of it and glorify the name of God to know there is nothing impossible to him.

When the people saw such a miracle, they lifted up their voices and said:

— There is no God except the Lord God of these two apostles Cephas and Tadeh!!

✠³ Onesiphorus said:

— You are a great sorcerer but I will not believe unless I may send for a needle and a camel. And he said secretly to a servant: Bring a camel and a needle, and find a defiled woman and some swine's flesh, and bring them too.

Cephas heard it by the Spirit and said:

— O slow to believe, bring your camel, and needle, and woman, and flesh.

When they were brought, Cephas stuck the needle in the ground; the woman was on the camel with the flesh. He commanded it as before. The camel went through and back again. Convinced, Onesiphorus cried out, and said:

— I have lands, vineyards, 27 litres of gold and 50 of silver, and many slaves: I will give my goods to the poor and free my slaves if I may do a wonder like you!

— If you believe, you shall, Cephas said.

Yet he was afraid he might not be able, because he was not baptized; but a Voice came:

— *Let him do what he will.*

Onesiphorus stood before the needle and camel and commanded it to go through: it went as far as the neck and stopped. So he asked why.

— Because you are not yet baptized.

He was contented. The apostles went to his house and baptized 1000 souls that night. Next day the woman that was hung in the air said:

— Alas! I am not worthy to believe like others. I will give all my goods to the poor and my house for a monastery for virgins.



Cephas heard it and went out to her, and at his word she was let down unhurt, and gave him for the poor four litres of gold and much raiment, and her house for a monastery for virgins. ✠

The rich young man believed. He rent his garments and smote his face, saying:

— Woe to me, woe to me, for all the evil I have done to this righteous man!

While saying this, he fell on his face to the ground at the apostles' feet, and asked them, weeping, to take all his wealth and distribute it among the poor and those who were in need that God might forgive him.

They did for him as he wished and they taught him, instructing him the precepts of the rule of faith. They baptized in the

³ ✠ Extract ✠ Acts of Peter and Andrew (p.458) - Apocryphal New Testament, James 1924

ACTS OF CEPHAS & TADEH

name of the Father, of the Son, and of the holy Spirit all the inhabitants of the town with that young man also.

They gave them the holies Mysteries of the body of our lord and his precious blood. Then they built for them a church and set over them bishops and priests. And they wrote the gospel and all the precepts thereof.

When the apostles depart thence, the people accompanied them in peace. After the work of their faith in our lord Jesus Christ was accomplished, Tadeh entered into rest.⁴

May his favour and his mercy be on you forever and ever. Amen.

May the lord Jesus Christ, the saviour of the world, inscribe, through s. Tadeh, without fail, their name on the golden pillar that shall stand for ever, and keep them in body and soul from the impure lusts of the world, together with me and other transgressors, forever.

TADEH IN EDESSA

- Acts of Thaddaeus | Walker 1870

Thaddaeus was a hebrew by race, of the city of Edessa, the metropolis of Osroene in the interior of the armenosyrians, accomplished and most learned in the divine writings. He came to Jerusalem to worship, in the days of John the baptist and heard his preaching and seen his angelic life, he was baptized and his name was called Tadeh.

And having seen the appearing of Jesus, his teaching and his wonderful works, he followed him and became his disciple. Jesus chose him as one of the twelve; the tenth apostle, according to the evangelists Match and Mark.

In those times, there was a governor of the city of Edessa, by name Abgare, and there having gone abroad the fame of Jesus, of the wonders he did, and of his teaching, Abgare was astonished and desired to see Jesus but could not leave his city and government. About the days of the Passion crucifixion and the plots of the jews, Abgare was seized by an incurable disease and sent a letter to Jesus by Ananias the swift runner, to the following effect:

« To Jesus called the messiah, from Abgare the governor of the country of the edessenes, an unworthy slave. The multitude of the wonders done by you have been heard by me, that you heal the blind, the lame, the paralytic, and cures all the demoniacs; on this account, I entreat your goodness to come even to us, and escape from the plotting of the wicked jews, who set in motion against you through their envy. My city is small but large enough for both. »

Abgare enjoined Ananias to take accurate account of Jesus, of what appearance he was, his stature, his hair, a word on everything. Ananias, having gone to give the letter, was carefully looking at Jesus, but unable to fix him in his mind. Knowing the hearts, Jesus asked to wash himself and a towel was given him. And when he has washed himself and wiped his face with it, his image imprinted itself on the linen. He gave it to Ananias, saying:

— Give this to him who sent you and take this message:

« Peace to you and your city! Because of this I have come: to suffer for the World and to rise again, to raise the forefathers. After I will be taken up to the heavens, I shall send to you my disciple Tadeh who shall enlighten you and guide you in all the Truth; both you and your city. »

Having received the message, Ananias fell down to revere the likeness; Abgare was cured of his disease even before Tadeh came.

And after the crucifixion, the resurrection, and the ascension to heavens, Tadeh went to Abgare and found him in health; he gave him an account of the messianic incarnation of Jesus, and he baptized him with all his house.

Moreover, the apostle instructed great multitudes, both hebrews, greeks, syrians, and armenians; and baptized them as Jesus instructed it. He anointed them of the holy Perfume and Offering of the undefiled sacred Mysteries of Christ, and taught

⁴ Text add. on the 2nd of hamble July.

ACTS OF CEPHAS & TADEH

them how to observe and keep the Law of Moses. He instructed them thoroughly of the all things that the apostles said in Jerusalem. Afterwards, they reunited together for Pesah, year after year, and again the holy Spirit was imparted to them through him.

Tadeh, along with Abgare, destroyed the temples of idols and built churches. He ordained those of his disciples to the services of the Church, passing on the rule of the psalmody *psalms songs* and the holy liturgy *prayers during worship*.

He then left and went to the town of Amis, great metropolis of the mesa-chaldeans⁵ and syrians, in Mesopotamia-Syria, beside the river Tigris. On a shabat day, he went at the synagogue with his disciples and after the reading of the law [*as part of the worship*], the high cohen said to Tadeh and his disciples:

— Whence are you, men, why are you here?

— We are the disciples of Jesus the messiah, witnesses of the wonderful things he taught and he did, Tadeh said.

You have probably heard what took place in Jerusalem: how the cohanim chief handed him with hatred over to Pilate the procurator of Judea. Pilate wished to let him go since he had examined him and found no guilt, but they enraged, crying out:

— If let go, you are enemy of Cesar, because he proclaims himself king.

Being afraid, Pilate washed his hands in front of the multitude, saying:

— I am innocent of the blood of this man.

— May his blood be upon us and our children! Answered the cohanim chief.

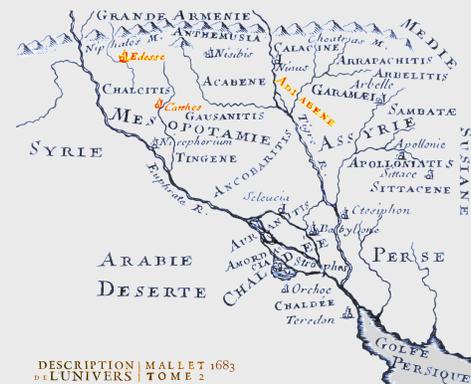
When Pilate had sent him back to them, the soldiers spit on him, afflicted him with mockeries, they crucified him and secured the tomb with guards. On the 3rd day before dawn, the burial-cloth was left in the tomb, he was raised from the dead *by God*. His mother and other devoted women saw him first, then my fellow disciples Cephas and John, and all the twelve together; he ate and drank with us many days!

Now he sent us to call for repentance of the sins and forgiveness in his name to all nations. And those to whom the kingdom of heaven is preached and will be baptized, will be resurrected incorruptible at the end of this age. Moreover, he gave us power over demons, over every disease, every difficulty, and over the death.

Having heard this, the multitudes brought together their sick and their possessed with evils. Tadeh and his disciples came to lay his hand upon each one of them and healed them all by the name of Jesus Christ; even before Tadeh came near the possessed *harassed* with evils, the spirits of uncleanness went out and they were healed. The following days, people were running from place to place to recount what was done by the apostle, and many believed and were baptized, confessing their sins, at hearing his teaching.

He remained with them during five years. He built a church and appointed those of his disciples as bishop, as presbyters and deacons. He prayed for them before he went away, going around the cities of Syria, teaching, and healing the sick.

He brought many cities and many countries to salvation to Jesus Christ since he preached to teach and heal, along with the disciples. He went by sea to Berytus, a town of Phoenicia, and he taught and enlightened many there. He fell asleep on the 21st August. The disciples met together and buried him with great honour; and many sick people were healed and gave glory to God. Amen.



⁵ Mesha or Messa: Moses said (*Gen.10:20*) of the sons of Shem, that the children of Joktan inhabited the country from Mesah, as you go unto Sephar, a mountain of the east. *Calmet's Great Dictionary of the Holy Bible* (MER-MES), Etheridge 1813|The country between Euphrates and Tigris was formerly called Mesa (for Meshan), now unknown. *Descriptive Geography and Brief Historical Sketch of Palestine* (p.471), Schwarz 1850.

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HELENA OF ADIABENE

- Conversion of Helena, queen of Adiabene - Antiquities of the jews of Flavius Joseph | Whiston 1824

Helena, queen of Adiabene, and her son Izates, changed their course of life and embraced the jewish customs, and this on the occasion following.

Monobazus, king of Adiabene, who had also the name of Bazeus, fell in love with his sister Helena and took her to be his wife,⁶ and begat her with child. He was in bed and laid his hand upon his wife's belly and fell asleep: he heard a Voice who bid him take off his hand, not to hurt the infant who will be safely born by God's providence and have a happy end.

He awaked immediately and told the story to his wife. He called his son Izates who was born after his elder brother Monobazus, by Helena too, as he had others sons by other wives besides. He openly placed all his affection on his son Izates. His other brethren hated him more and more and were under great affliction that their father should prefer Izates before them. Therefore he sent Izates with many presents to Abbennerig, king of Charan Spasinu, and committed his son's preservation to him. Abbennerig gladly received the young man and married him to his own daughter named Samacha. He also bestowed to him a country from which large revenues he received.

When Monobazus was grown old, he sent for his son and bestowed on him the country called Carrae⁷ before he died. It was a soil that bared plenty of ammonium. There also remains of that ark where is related that Noah escaped the deluge, and still shown as such. Izates abode in that country until his father's death; the queen Helena sent for all the great men and governors of the kingdom, and those who had armies committed to their command. When they were come, she spoke to them, saying:

— I believe you are not uninformed that my husband was desirous Izates should succeed him in the government, and thought him worthy to do so. However, I wait your determination; for happy is he who receives a kingdom, not from a single person only, but from the willing suffrages of a great many.

They first of all paid their homage to the queen as their custom was, and confirmed the king's determination, and would submit to it. But they were desirous to slay his brethren and kinsmen, so that the government might come securely to Izates.

Helena replied to this, that she returned them her thanks and their kindness to herself and to Izates; but desired to defer the execution of this slaughter of Izates brethren till he should be here and give his approbation. They exhorted her at least to keep them in bonds till he should come, and set up some one whom she could put the greatest trust in, as a governor of the kingdom in the mean time.

So queen Helena complied with this counsel of theirs and set up Monobazus, the eldest son, to be king, and put the diadem upon his head with his father's ring and its signet, and an ornament called sampser; and he exhorted him to administer the affairs of the kingdom till his brother should come. Izates came suddenly, upon his hearing that his father was dead, and succeeded his brother Monobazus, who resigned up the government to him.

When Izates had taken the kingship and came to Adiabene, he was displeased at seeing his brethren and other kinsmen in bondage. Since it was hazardous to let them have their liberty, he sent them away with their children as hostages; some to Claudius Cesar in Rome, the others to Artabanus, king of Parthia.

Now during the time Izates abode at Charan Spasinu, a certain jewish merchant whose name was Ananias, *Tadeh's disciple*, was speaking among the women who belong to the king, and taught them to worship God according to the jewish laws. By their means, he became known to Izates and convinced him to embrace that religion. He accompanied Izates when he was sent for his father to come to Adiabene; and about the same time, it happened that Helena was instructed by a certain other jew who went over to them. When Izates perceived that his mother was highly pleased with the jewish customs, he made haste to embrace them entirely.

⁶ According to God's rules in the time of Adam until Abraham (nowadays forbidden by civil laws), it was legitimate to marry his own sister, as far as she is not born on the same day. Nevertheless, Cain married his twin sister without Adam's consent - who wished to marry her with Abel instead; thence the propagation of incestuous relation among the Cainites.

⁷ Carrhae, *Fr.* Carrhes: Haran or Charran from the Scriptures, in Mesopotamia. Source: perseus.tufts.edu

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His mother understood that he was about to be circumcised and she attempted to hinder from doing it, saying that this thing would bring him into dangers, as he was king, his subjects should not understand that he would be fond of rites that were strange and foreign to them, and would never bear to be ruled over by a jew. And she persuaded him to forbear.

When Izates related to the apostle what she said, Ananias complied with Izates mother. Ananias said to him before he went away, that he was afraid lest such an act be once become public to all, he would himself be in danger for having been the king's instructor; he said that he might worship God without circumcised even though he did resolve to follow the jewish laws entirely. He added that God would forgive him though he did not perform the operation while it was omitted out of necessity and for fear of his subjects.

At that time the king gave in with these persuasions. Afterwards, as he had not quite left off with this, there came a certain other jew named Elazar, skilful in teaching and very esteemed in Galilee his country, who convinced him not to delay. He had entered the palace to salute him, and found him reading the law of Moses, so he said to the king:

— Do consider, o king, that you unjustly breaking the principal of these laws; you ought not only to read them, but chiefly to practice what they enjoin you. If you have not yet read the law about circumcison, and do not know how great impiety you are guilty of neglecting it, read it now. How long will you continue uncircumcised? You will insult God himself by omitting to be circumcised.

When he heard this, the king delayed no more. He retired to another room and sent for a surgeon; and he did what he was told to do. Then he sent for his mother and Ananias his tutor, and informed them that he had done the thing. They were struck with fear, lest the thing should be discovered and censured, and the king should hazard the loss of his kingdom.

But God himself hindered what they feared to take effect and preserved both Izates and his sons. When they fell into many dangers, he procured their deliverance where it seemed to be impossible.⁸ He demonstrated thereby that the fruit of piety does not perish as to those who have regard to him and fix their faith upon him only. We shall relate these events hereafter.

As to Helena, the king's mother, when she saw that the affairs of Izates kingdom were in peace by means of God's providence on him, and her son was a happy man admired among all men, even foreigners; she had in mind to go to the town of Jerusalem to worship at that Temple of God, very famous among all men, to offer her thank-offerings.

She desired her son to give her leave to go there. After he gladly consented to what she desired, he made great preparation for her mission and gave her a great deal of money. When she went up to the town of Jerusalem, her son accompanied her on her journey a great way.

Now her coming was of great benefit to the people of Jerusalem. The famine oppressed them at that time, and many people died for lack of what was needed, besides to obtain food. Queen Helena sent some of her servants to Alexandria with money to buy large quantities of corn; and others to Cyprus to bring back a cargo of dried figs.

Soon on their return with provisions, she distributed food to those who were in need: of this beneficence that she has bestowed on our entire nation, she has left an excellent memorial behind her. Thereafter, Izates her son, informed of this famine, sent large sums of money to the principal men in Jerusalem.



⁸ When several of Izates' relatives openly acknowledged their conversion to judaism, some of the nobles of Adiabene secretly induced Abia, king of Arabia, to declare war against him. Izates defeated his enemy, who committed suicide in despair. The nobles then conspired with Volageses, king of Parthia, but at the last prevented from carrying out his plans; and Izates continued to reign undisturbed for 24 years. Source: jewishencyclopedia.com/articles/8358-izates

ACTS OF THE APOSTLES IN ASIA

CEPHAS אֶפְרָיִם PHILIP פִּלִּי IN ASSAKIA

— Acts of Philip | Malan 1871

Jesus talked of his teaching mission about to begin and of his intention to choose his disciples. Andrew mentioned to him many of his own acquaintances whom he recommended as suitable for the work, among others Peter, Philip, and Nathanael. Then Jesus spoke of baptizing here at the Jordan, and commissioned some of them to do so. | Andrew walked together with Jonathan and Philip who had not yet met Jesus. Andrew spoke enthusiastically to them on all he had seen of Jesus, that indeed he was the messiah. If they

desired to follow him, he added, there was no need of their presenting to him a formal petition; all they had to do was to regard him attentively, and he, seeing their earnest wish, would give them a hint, a word, to join his followers. | After the close of the shabat, Jesus went with his disciples into a little vale near the synagogue where trees were in front, as well as in the vale, which seemed intended for a promenade. The sons of Mary Cleophas, of Zebedee, and some others of the disciples were with him. Philip was

backward and humble, hung behind, not certain as to whether he should or should not follow. Jesus was going on before, turned his head and addressed to Philip, saying: Follow me! At these words Philip went on joyously with the others twelve. | Since Jesus injunction to follow him, Philip had been as joyous and unrestrained as before he had been timid. | Philip be-longed to Bethsaida, well educated and engaged in writing. Emmerich, vol. 1

It came to pass when the apostles were assembled on the Mount of Olives, talking among them of the glory of God, the lord appeared to them and said:

— Peace to you my beloved ones!

Why remain you here and do you not go into the world to preach the gospel of my Kingdom?

Now, cast lots among you, divide the world into twelve parts for you to preach in them.

Saying this, he gave them his peace and went up into heaven with great glory. When they cast lots, the lot fell on Philip to go to the town of Assakia.¹ He delayed not and said to Cephas:

— Behold, Jesus has commanded you to go with each one of us to his lot. I wish you would come with me to my country.

— Well, Cephas said.

When they were both set to begin together, our lord again appeared to them and said:

— Peace to you my chosen disciples!

Go to preach to every creature so that they might be saved from evil's hand.

Truly I say to you, you will have to toil and struggle with this world until it passes from darkness into light.

Truly I say to you, great will be your reward in heaven when entering into your rest, forgetting all your sorrows.

As he spoke these things, he gave them his peace and went up into heaven with glory, and their hearts were comforted.

They went on their way, and as they drew near the town, a man with a spirit of uncleanness met them and began to scream:

— I will not let you come into the town, apostles of Christ!

Cephas rebuked him knowing he was possessed by an evil, and evil came out of him. The man lived. He followed the apostles until they came to the town that was on the top of a very high block. Cephas stood by the town's gates and prayed:

— My lord Jesus Christ, I ask you that this gate and this high block be lowered to the ground until my hands reach it.

He laid hold on the gate, and at once, the gate, the block and all that were on it came down, and they appeared at the level of the ground. Cephas spoke to the man whose the spirit of uncleanness was cast out, and commanded him to go at the top of the block to utter woes against the inhabitants of the town. Once the man on the block, Cephas said to the block:

— In the name of our lord, stand on high as before...

And the man began to shout with a loud voice to those who were in the town:

— Come on turn to the apostle of our lord Jesus Christ that he may bless you!

¹ Also, Phrygia. See Assakia, *Der Brief des Petrus an Philippos* p.171, Bethge 1997

ACTS OF CEPHAS & PHILIP

As soon as he had said this, there was an earthquake. A great trembling fell upon all. The men of the town fled, entering into caves and holes, they went to the islands as the lightning drove them, and they died, as many men and women from the uproar and earthquake.

Many people had come to him and gathered together, looking at the apostles in prayer, having their hands spread. So they prayed weeping, they fell and revered them, saying:

- O servants of God! We beg you to pray for us!
Tell us what you desire, what sacrifice you wish we offer you and we will do it. But pray and intercede towards us that this terrifying consternation be removed from us...

The apostles prayed the lord for them. The earthquake ceased and the lightning disappeared. That man also ceased to speak, and both the gate with the block and all those who were on it returned where they were and remained there. When that man came down, the people assembled saw that the tumult has ceased once he was silent and said of him, *he is God*, and they shouted:

- Are you God himself or not, that we may know who you are?
- I am not God but a man like you, through whose mouth the Spirit of God spoke the command of the holy apostles, he said. Come to Cephas and Philip, and hearken to all that they will tell you, and give you to know that you may be saved.

They arose to come to the apostles to say:

- Whence are you?
- Which gods do you serve? Philip said.
- We serve a statue of gold, they answered.
- Go and bring it to me, said Philip.

They did as Philip commanded them, but the priests cried:

- Destroy not the gods of the town that deliver you at any time when war arises against you, they will help you if you will cry to them!
- We prefer to hearken to the voice of the disciples than to the voice of these, your gods formed of men's hands, which neither hear, nor see, nor smell, nor walk! Said the men of the town.

The priests came to the apostles, saying:

- You deceive men by your enchantments, saying that God is a man, born of Mary a virgin, whom Pilate put to death. Was there ever a god that was smitten or that died? On the other hand, the gold and the silver we fashion and call gods suffer not.

Philip was endowed with the power of the holy Spirit came upon him, he was strengthened in his might and entreated God, saying:

- O God! Send fire from heaven to devour these priests that lead astray the people, so that they believe in your name...

Suddenly the fire came down to consume them but people wept over them, so Philip said:

- Why do you weep and lament? Because they said that if a war arises against you, your gods will deliver you?

Cephas took an image of gold and commanded it to speak out loud, and it said:

- You disciples of Jesus! Be not angry at me. I will ask you to have pity on me that is among sinful men: for those men made me of things of the soil by their crafts and have place me in a temple that they should see me, and they did sacrifice animals to me, mingle their blood with wine, and deceive people. They imagined that I eat and drink, but I eat not, drink not, and converse with no one, but the power that dwells in you is the same that enable me to speak, to reprove this people because of their evil works.

ACTS OF CEPHAS & PHILIP

After it spoke to them, it kept silent. The priests beg the apostles to get them out of the fire and they would do all the apostles will commanded them to do. Philip said:

— If you forsake your gods, then say: *We believe in the lord Jesus Christ, and in his name we say to this cloud of fire to rise away from us.*

They went on crying and said:

— We believe in God the Father, in his word Jesus Christ, and in the holy Spirit...

At once the fire rose up, it became like a sea of water white as milk and agreeable. They all marvelled at it.

The people assembled prayed the apostles to teach them the precepts of the right faith. Philip commanded them to build a church in the very place where they believed, and they agreed to all he said. He commanded them to bring him some straw to set the foundation of the church: they dug the foundation and he founded it.

When they had done all he commanded them to do, he went to the town's gates and stepped on the block, saying:

— In the name of our lord, I command you to remove from this place as far as to the church called by the name of God...

At the same hour, the gates fell and the block went down as far as the place was being built, without any noise, nor dust. The king said to the assembly:

— There is no God but the God of Cephas and Philip the apostles of God!

— Behold, said Philip, I have not delayed to found for you a church and house of God. Now I wish that you gather maidens to carry water, and elderly men with young men among all the men of the town, and let everyone do what he can for the house of God.

No one among all those gathered there refused to do as he told them.

The apostles dwelt with Karou the judge of the town, they were rejoicing over the many people gathered who turned to the faith. Our lord appeared to them in the form of a man bright with light and said:

— Behold, I have seen the faith of the inhabitants of this town. Why do you remain here?

Go teach the word of life to all who ask for me.

I am with you!

Having said this, our lord went up to heaven and the faces of Cephas and of Philip shone of the glory of the lord who had appeared to them.

When they returned to the assembly and the people saw their faces shining, they fell upon the ground. The apostles blessed them. They made them rise and taught them to confirm them in the right truth of our lord. They commanded them not to return to their former sins. The number of those that received the blessing of the apostles was increasing. They wondered much at the glory of God that rested on them, on their faces.

Among the assembly there was a man plagued by an evil who began to scream:

— I beg you disciples of Christ, do not to torment me and I will come out of him!

Cephas and Philip commanded that evil to come out of the man and not return forever. The man healed fell at the feet of the apostle in reverence.

They gathered all the people at the sea shore and baptized them in the water in the name of the Father, and of the Son, and of the holy Spirit.

— Your sins are forgiven to you with these which you committed unwittingly! The apostles said. Now set yourselves at doing good works that you may be meet for the good Kingdom of heaven wherein abide forever.

— We give thanks to you Lord, God of Cephas and Philip, to have had pity and compassion on us! And for the church the apostles have consecrated, and for the joy of the people gathered in it!

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Cephas spoke to them of the law and the Prophet, and Philip explained it to them through the Spirit of our lord. ^{Luke 24:45}
The congregation rejoiced at knowing the faith and at being meet to receive the holy mysteries.

The apostles made a prayer to consecrate the holy mysteries and gave to the congregation the body of our lord and of his precious blood. They received in truth and the apostles gave them peace, and abode with them six days to teach them the commandments of God until they believed. They also set over them bishops, presbyters and deacons.

Then they departed from the people while they were wondering at the powers wrought in the name of our lord Jesus Christ. Glory and honour to our Lord God, now and henceforth forever and ever! Amen.

Forgive me my brethren if I have either added or omitted anything.

PHILIP MARIAM ^{Exodus 15:20} מַרְיָם

- Acts of Philip | James 1924

It came to pass when the saviour divided the apostles for each one to go forth according to his lot; it fell to Philip to go to the country of the greeks. He thought it hard and wept. Seeing it, his sister Mariam - it was she who made ready the bread and salt at the breaking of bread, while Martha served to the multitudes and laboured much; she went to Jesus and said:

— Lord, do you see not how my brother is vexed?

— I know, he said. Go with him, you chosen among women, and encourage him, for I know that he is a rash man, and if we let him go alone he will bring many retributions on men. Lo, I will send Bartolmai and John to endure hardships in the same town, because there is much wickedness of them that dwell there who worship the viper, mother of snakes.

Change your woman's aspect and go with Philip.

And he said to Philip:

— Why are you fearful? I am always with you!

Therefore they all set out to the land of Ophiani. When they arrived to the wilderness of snakes, Lo, a great leopard came out of a wood; it ran on the hill and cast itself at their feet, saying with a human voice:

— I revere you, servants of the divine Greatness, apostles of the only begotten Son of God: command me to speak perfectly...

— Speak in the name of Jesus Christ, Philip said.

The leopard received a perfect speech and said:

— Hear me Philip, groomsman of the divine word! Last night I passed through the flocks of goats and seized a kid *sheep* next to the mount of the she-snake, mother of snakes, and I went into the wood to eat. After I had wounded it, it took a human voice and wept like a little child, saying: — O leopard, take off your fierce heart, the beast part of your nature and put on mildness, for the apostles of the divine Greatness are about to pass through this desert to accomplish with perfection the promise of the glory of the only-begotten Son of God.

I was perplexed at these words of the kid, but my heart changed gradually, my fierceness turned to mildness, and I did not eat it. As I listened to its words, I lifted up my eyes and saw you coming; I knew that you were the servants of the good God, so I left the kid and came to revere you. Now I beg you to free me from my beast nature to go with you everywhere.

— Where is the kid? Philip said.

— It is cast down under the opposite oak, it said.

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— Let us go see, and heal who is smitten and heal who smite, Philip said to Bartolmai.

At Philip's request, the leopard guided them where the kid laid. The apostles said:

— Now we know of a truth that there is none that surpass your compassion, Jesus, lover of man! You do avert us and convince us by these creatures to believe the more and earnestly fulfil our trust. Now therefore, lord Jesus Christ, come to grant life and secure the footing to these creatures.

That their nature be forsaken - the beast to become humble, eating no more flesh, and the cattle no more cattle's food; that a human's heart be given to them that they may follow us wherever we go for your glory, eating what we eat, and speaking after the manner of mankind to glorify your name.

In that hour the leopard and the kid rose and said, lifting up their forefeet:

— We glorify and bless you who has remembered us in this desert, who has visited us to change our wild beast nature into humbleness, who granted us the divine word, having put in us a tongue, and sense, to speak and praise your name for the greatness of your glory!

And they fell and revered Philip, Bartolmai, and Mariam. And they all set out together praising God.

When Philip came out of Galilee, a widow was carrying her only son to burial. Philip asked her about her pain:

— I have spent in vain much money on the gods¹ and I consulted a diviner to no purpose, she said.

— Mother, you have suffered nothing strange, for so do the evil by deceiving men, the apostle said. Quiet your pain, for I will raise your son in the name of Jesus.

— It seems it will have been better for me not to marry and to eat nothing else but bread and water.

— You are right. Chastity is especially dear to God.

— I believe in Jesus whom you preach.

After he had *prayed to* raise her son, he sat and said:

— Whence is this light? How come an angel came and opened the prison of judgement where I was shut up? In there I saw much torments the tongue of man can not describe.

All were baptized. And the youth followed the apostle.

When he entered into the town of Athens called Hellas, where 300 philosophers gathered, saying:

— Let us go see his wisdom, for they say of the wise men of Asia that their wisdom is great.

They supposed Philip to be a philosopher who travelled only in a cloak and an undergarment. They came together to look in their books Philip he would get the better of them, and said:

— Let us hear if you have anything new to tell us! We need nothing else but only to hear some new thing.

— I am glad to hear that you desire something new, for my lord's teaching is new. Then you must remove the old as the lord said: You can not put new wine into old bottles.

— Who is your lord?

— Jesus Christ.

— This is a new name to us. Give us three days to look for it, the philosophers said.

They consulted and said:

¹ *Litt.* ares, apollo, hermes, artemis, zeus, athena, the sun and moon

ACTS OF PHILIP & MARIAM

— Perhaps it will be best to send for the high cohen of the jews to discuss it with him.

So they wrote: « The philosophers of Greece to Ananias the great high cohen of the jews at Jerusalem. » and stated the case. On reading the letter, Ananias rent his clothes and said:

— Is that deceiver in Athens also?

Then evil entered into him. He consulted with the doctors *of law* and pharisees who said:

— Arm yourself, go and take 500 men, destroy Philip at all costs!

He came with great pomp in the high-priestly garments and went to Philip's lodging with the philosophers. Philip came out and Ananias said:

— I know you, sorcerer and wizard! At Jerusalem, your master the deceiver called you son of thunder! Did not Judea *Judah* suffice you that you must come here to deceive?

— May the veil of unbelief be taken from you to learn who the deceiver is: you or I, said Philip.

— Jesus who « destroyed » the law and « allowed » *unclean* meats was crucified. The disciples « stole » his body to do many wonders were cast out of Jerusalem, and now go all about the world deceiving every one, like this Philip, Ananias said. But I will take him to Jerusalem to the king Archelaus who seek him to kill him.

The people were not moved.

— I will appeal to my God, Philip said.

Ananias ran into him to smite him. He became blinded, together with his 500 men, and his hand withered. Some were cursing while others prayed Philip for help. Philip prayed:

— Weak nature and bitter sea! Come Jesus holy light, who do not overlook us when we cry to you...

Ananias said to Philip:

— Do not think to turn us away from our fathers' traditions, from God of the manna in the wilderness, and from Moses, to follow Jesus the Nazarene!

— I will ask my God to manifest himself to you and to these, said Philip, if perchance you will to believe. If not, a wonder shall befall you...

He prayed God to send his Son. The heaven opened and Jesus appeared in glory, his face seven times brighter than the sun and his raiment whiter than snow. All the idols of Athens fell, the evils in them fled crying out.

— Do you hear the evils? Do you believe in him who is here? Philip said.

— I have no God except him that gave the manna in the wilderness, Ananias said.

When Jesus went up into heaven, there was a great earthquake. The people fled to the apostle, crying for mercy.

There is no envy in us. The grace of Christ shall restore your sight: but let first the high cohen see, said Philip.

— Philip, once son of thunder, now of gentleness! Whatsoever you ask my Father he will do for you, said a Voice from heaven.

People were afraid at the Voice. Philip made Ananias see, saying:

— In the name of Christ...

— How great is the magic of Jesus! This Philip in a moment has blinded me, in another moment restored my sight! I can not be convinced by witchcraft... Ananias said.

The 500 asked Philip to give back their sight that they may slay the unbelieving Ananias.

— Render not evil for evil, Philip said. There a great sign shall be shown onto you Ananias!

ACTS OF PHILIP & MARIAM

- I know you are a sorcerer disciple of Jesus: you can not bewitch me, answered Ananias.
- Jesus, come quickly... said Philip.

The earth opened and swallowed Ananias down to the knees. He cried:

- I will not believe in this realm of magic even though hooks from below are pulling down my legs since the earth clave at Philip's threat in hebrew. I know his witchcraft since Jerusalem!
- earth, said Philip, take him down to the middle.

At once he sank further.

- I will not believe even though one foot is frozen and the other hot! He said.

The people wanted to stone him, but Philip checked on them:

- I will bring him up if he repents! But he will be swallowed in the deep if not. Here is for your salvation...

Philip spread out his hand in the air over the 500: their eyes were opened, and they praised God. Then the apostle said:

- Ananias! You will be saved like these if now confess with a pure heart that Jesus is lord.

But he laughed at him. Seeing him obstinate, Philip said:

- Earth, open and swallow him to the neck.

One of the first men of the town came to say to Philip:

- An evil has attacked my son saying: *As you have let a stranger come to the town to destroys our idols, what else can I do but kill your only son?* It has suffocated him. Help me for I also believe...
- Bring me your son, said the apostle.

He ran calling out his son and bade the servants to bring him, he was twenty-three years old. Seeing him, Philip grieved and said to Ananias:

- This is through your folly... Will you believe if he rises?
- I will not believe since you will raise him by your magic I know, said Ananias.
- Go down into the abyss in the sight of all... Philip said with wrath. Numbers 16:32

He was swallowed up, and the robe of the high-priesthood flew away from him; no man knows where it is from that day. Philip drove away the evil and raised the lad: people were shouting out loud they believed in God. The 500 were baptized.

Philip stayed two years at Athens: he founded a church and ordained a bishop and a presbyter before he departed to preach in Parthia.

When Philip came to Parthia, he met the apostle Cephas with the disciples in a town and said:

- I pray you to strengthen me that I may go preach like you.

They prayed for him. John who was there and said to Philip:

- Andrew is gone to Achaia and Thrace, Thomas to India and the wicked flesh-eaters, and Match to the savage troglodytes. Do not be slack: Jesus is with you!

And they let him go. He came to the sea, in the borders of Candaci, and having found a ship going to Azotus, he agreed with the sailors for four staters.²

² *Staters*: ancien greek coin.

ACTS OF PHILIP & MARIAM

While sailing, a great wind came and they began to throw out the tackle, and saying farewell to each other with lament. Philip consoled them, saying that not even the ship will be lost. He went up on the prow and said:

— Sea, sea, by me his servant Jesus Christ bid you: still your wrath.

And it was so calmed. The sailors thanked and beg him to become servants of Jesus: Philip instructed them to forsake the cares of this life and they believed. When they landed, Philip baptized them all.

There was great agitation in Azotus because of the miracles wrought by Philip: many who came were healed, and the evils were cast out, screaming against him. People said different things about him; some said he was right, others, he was a wizard, and preached chastity, separating husbands from wives.

When evening came, all dispersed, and Philip sought for a lodging. He went to one of the warehouses of Nicocleides, a record keeper and friend of the king, where many strangers lodged. While he stood in a corner and prayed for blessing and healing on the house, Charitine the daughter of Nicocleides heard him and wept all night; she had a sore disease in her eye. In the morning, she went to her father.

— I can no longer bear the mockeries of my companions about my eye, she said.

— What can I do? He said. Have I not called in the king's physician Leucius, and the queen's eunuch Elides, and Solgia her attendant?

— I know it. But there is a strange physician come here last night, call him!

He went to the warehouses and found Philip:

— Are you the physician come lately?

— Jesus is my physician: I will come with you, said Philip.

They found the daughter in tears. After supportive words, she fell at his feet and said:

— I sprinkle my chamber with pure water and lay my linen garments under your feet: help me! I know you can. Father, let us bring him in that he may see my disease

Philip comforted and instructed them. He asked her to rise, to put her right hand on her face, and say:

— In the name of Jesus Christ, let my eye be healed...

And it was so. Both believed and were baptized with a number of servants. Charitine put on male attire and followed Philip.

Philip had in mind to go to Nicatera, a town of Greece. Many disciples accompanied him; he taught continually. When he arrived, there was great agitation and people were saying:

— What shall we do? For his teaching will prevail: he separates husbands from wives!
Let us cast him out before he begins to preach and our wives are deceived.

There were jews too who spoke against him. Ireus, a chief among them, was a righteous man and wealthy, he desired to prevent their counsel quietly, and said:

— Do not use force! Let us test his teaching.

He went to Philip and greeted him. Philip, seeing there was no guile in him, promised him salvation for having stood up for him. At knowing this, Ireus was surprised. Philip exhorted him to faith and constancy.

— Lodge at my house, Ireus said.

— First cleanse it, Philip answered.

— How?

— Do no wrong. Separate from your wife.

ACTS OF PHILIP & MARIAM

When he went home, his wife said:

- I hear you prevented the counsel of the jews on a strange sorcerer.
- Would we be worthy to have him lodged here? Ireus said.
- I will not have him here, he separates husbands from wives. I will take my dowry and servants and go to my parents' home! Four years have I been your wife and never contradicted you, she replied.
- Have patience: you also will believe... Ireus said mildly.
- Rise, eat, drink, and be merry: but you can not deceive me.
- Put away this folly! How can I eat while the man of God is hungry? He is a man of God, of mildness and grace.
- Is his God like those in the temple of this town, of fixed gold?
- No, said Ireus, but almighty in heaven! The gods of this town are made by ungodly men.
- Bring him, she said, that I may see God in him.

He went to meet Philip. The apostle told him what had happened and Ireus was amazed at his knowledge. He asked him not to publish his wife's reproach. The companions of Philip urged him to accept the refuge provided. Ireus was glad. Philip consented to come and followed Ireus.

The rulers and people saw this and determined not to allow it. Arrived at his gate, Ireus shouted to the porter to open. Philip entered, saying:

- Peace to this house!

His wife was in her chamber and Ireus went to ask her to come, to take off her festive robes. She was angry and said:

- No one of the house has ever seen my face, how shall I show it to a stranger?

He went out and set fine gilt chairs for Philip and the others. He said:

- Take them away!
- Do not grieve me, Ireus said.
- I grieve no one but I have no use for gold that pass away, Philip said.
- Can I be saved, my former sins trouble me... Ireus said.
- Yes, Jesus is able to save you... What about your wife who just now said to you: Depart from me.

Surprised, Ireus went to his wife and said:

- Come to see a man who tells me what happened between you and me.

She was scornful. She said:

- What is to become of our children if we have to give up all our worldly wealth?

Her daughter Artemela, who was listening, said: *If my father and mother are to enter a new life, may I not share it?* She was very beautiful. Nerkela her mother told her to take off her gold-woven dress and rise. Ireus said to Nerkela:

- Let us go out and see the apostles Philip!

The women had changed their attire for a sober one and they all went out. Seeing Philip shining of a great light, they got scare; so he returned to his former likeness. Nerkela asked his pardon and welcome him. They professed their belief and were instructed and baptized.

The heathens and the jews were displeased at Ireus conversion, and sent seven men to his house. A handmaid announced them and he came out smiling, asking their errand.

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— The whole town wish to see you, they said.

He followed them to the assembly, surprised at his modest garb. Onesimus asked him to explain about Philip the sorcerer. Ireus said:

— Why am I examined thus? Do not trouble Philip.

— Away with him, they said.

Ireus went home to meet with Philip, who said:

— Are you afraid?

— No, he said.

People now came with staves and were shouting:

— Give us the deceiver!

Philip came forth. They took him to the assembly, to scourge him. They said to bind him hand and foot. Ireus ran up the steps and cried:

— You will not!

They would not hear, and Ireus pulled Philip away from them. Philip said:

— If I choose, I can blind you.

A chief of the jews, Aristarchus, son of Plegenes, was rather angry because of the people and caught Philip by the beard, saying:

— Do not be in a hurry to blind us! I know you could, but let us discuss! I am powerful: if I let the people, they will stone you.

— Your hand, your ears, and your right eye will suffer for insulting God and threatening me.

His eye became hollow as missing, his ears pained him, his right hand hanged useless.

He cried out for mercy. They all said, *Heal our chief!* Philip told Ireus to go mark him with the cross and heal him in Jesus name. When this miracle was done, he asked pardon and indulgence. He willed to discuss the matter. People said:

— We will judge from it.

Smiling, Philip bade him speak first.

— Do you receive the prophets or no? Said he.

— There is need of the prophets because of your unbelief, said Philip.

— It is written: Who will declare your might, o God?

☞ *No man can know your glory, your glory that has filled the earth.*

☞ *The Lord is judge of the quick and the dead.*

☞ *God is like a consuming fire that burn up his enemies on every side.*

☞ *Only God made all these things.*

How then do you say that Mary bore Jesus, and that he is the power and wisdom of God, and he was with him when he made the world? I do not deny what the first Scripture says: *Let us make man*, said Aristarchus.

Smiling, Philip said:

— Hearken all! Isaiah said: Behold my servant whom I have chosen.

☞ *of the cross: He was led as a sheep to the slaughter.*

☞ *again: I gave my back to the scourge.*

☞ *another: I spread out my hands to a disobedient people.*

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☞ *I was found of them who sought me not.*

☞ David said: *You are my son.*

☞ of his resurrection and of Judas: *Lord, they are many who rise against me.* Psalms 3:2

☞ again David: *I foresaw the Lord always before me.* But David is dead.

Take also of the twelve prophets: *Say to the daughter of Tzion יְרוּשָׁלַיִם.* Zechariah 9:9

☞ *Out of Egypt have I called my son.*

— This Jesus, said Aristarchus, is called messiah in Isaiah^{48:16}: Thus says the Lord to my lord messiah.

— You are arguing for messiah⁴... said the jews.

The people and rulers acclaimed Philip, and said he should be received.

A bier was brought with a dead, only son of a rich man, with ten slaves who were to be burnt with the corpse. People said:

— Here is a great contest for the christians! If their God might raise him we will believe, and we will burn our idols.

Philip said to the parents:

— What will you do if I raise him?

— What you will!

The slaves made signs to him to remember them: there was this evil law of burning slaves and sometimes even men's wives. Philip said:

— Give me these slaves.

— Yes, and any more that you will.

— Come o jew, he said to Aristarchus. Raise him.

He touched his face, and spat much on him, and pulled his hand in vain, and he retired in confusion.

— Raise my son, the father Nereus said, and I will fight the jews.

— If you not promise not to hurt them, I will not raise him, Philip said.

— As you will...

Philip went to the bier, and prayed. The breath entered in the lad Theophilus and he opened his eyes and looked at Philip. Philip said again:

— Young man, in the name of Jesus Christ who was crucified under Pontius Pilate: arise.

He leapt up from the bier. All cried.

— One is the God of Philip!!

All believed, and the slaves were made free.

Philip taught, baptized, destroyed idols, ordained, gave the law and the riddles *prophecies*.

The apostle Philip blessed Nerkela and Artemela. Ireus and Nereus consulted about building a church; they agreed to build it on Nereus land. Only the jews were discontented, and decided to withdraw.

Philip came to the new building and addressed the people; he made Ireus bishop and prayed over him.

He announced them he had to depart; all wept, and he consoled them. They had loaded camels with provisions and accompanied him twenty stadia; he dismissed them and would only take five loaves. They all saluted him thrice, falling on their faces, praying for blessing, and watched him out of sight before they returned to the town.

ACTS OF PHILIP & MARIAM

In the days of Trajan, after the martyrdom of Simon, son of Cleophas, bishop of Jerusalem, successor to James, the apostle Philip was preaching through all the cities of Lydia and Asia. He came to the town Ophioryme, which is called Hierapolis of Asia, and was received by Stachys a believer. The men of the place worshipped the snake and had images of it, called Hierapolis Ophioryme. Philip was with Bartalmai, his sister Mariam and their disciples among the seventy.

They assembled at Stachys' house, and Mariam sat, listening to Philip discourse; on the snares of the snake that has no shape in the Creation and is recognized and shunned by beasts and birds. And when all matter was wrought and spread out throughout the scheme of heaven, the works of God entreated God that they might see his glory; but when they saw it, their desire became gall and bitterness, and the earth became the storehouse of that which went astray; as a result, the superfluity of the Creation was gathered together and became like an egg and the snake was born.

Many were converted and Nicanora the proconsul's wife believed; she had been sick, particularly in her eyes, and was healed. Now she came on a silver litter. Mariam said:

- O milady, daughter of the Father, who was given as a pledge to the snake, Christ is come to you!
- I heard of your preaching and was healed, Nicanora said. I am a Hebrew, speak to me in my father's tongue.

They prayed for her. When her tyrant husband came and said:

- How is this? Who has healed you?
- Depart from me or lead a chaste and sober life, she said.

He dragged her by the hair, threatening to kill her. The apostles were arrested and scourged, and dragged to the temple to be shut in it with the leopard and the kid. The priests and people came to demand vengeance on the sorcerers. The proconsul was afraid of his wife since he had been almost blinded by a bright light when through the window he looked at her while praying.

They stripped the apostles to search for charms. They pierced Philip's ankles and thighs, and hung him head downward and Bartalmai by the hair, naked. They smiled on each other as not being tormented. On being stripped, Mariam became like an ark of glass, full of light and fire, everyone ran away. Philip and Bartalmai talked in hebrew, and Philip said:

- Shall we call down fire from heaven?

Now John arrived and asked what was happening. The people told him and he was taken to the place, Philip said to Bartalmai in hebrew:

- Here is John the son of Barega *Barek*.
- The mystery of him who was hanged between heaven and earth be with you! John said.

John addressed the people, warning them against the snake. The people said:

- We took you for a fellow citizen but you are in league with these men. The priests are going to squeeze out your blood and mix it with wine to give to the viper.

They came to take John but their hands paralysed. John said to Philip:

- Let us not render evil for evil.
- I will endure it no longer, Philip said.

The three others dissuaded him, but he said:

- Let the deep open and swallow these men, yea, Sabaoth.

It opened, and the whole place was swallowed; about 7000 men, except where the apostles were. Stachys and his house, Nicanora and 50 others and 100 virgins remained safe. Their voices came up crying for mercy, saying:

- Lo, the cross enlightens us!

ACTS OF PHILIP & MARIAM

A Voice was heard:

— I will have mercy upon you within my cross of light.

Jesus appeared and rebuked Philip, who defended himself. And the Lord said:

— Since you have been wrathful and unforgiving; indeed you shall die in glory and be taken by angels to Paradise, but you shall remain outside it forty days in fear of the flaming word; then I will send Michael and he shall let you in. Bartalmai will go to Lycaonia and be crucified there, and Mariam's body will be laid up in the river Jordan. I will bring back those who have been swallowed up.

He drew a cross in the air, reaching down into the abyss, and it was filled with light, and the cross was like a ladder. Jesus called the people and they all came up, except the proconsul and the viper. Seeing the apostles, they mourned and repented. Philip, still hanging, spoke to them to tell them about his offence. Some ran to take him down but he refused and spoke to them:

— Be not grieved that I hang thus, for I bear the shape of the first man who was brought upon earth head down-wards, and again by the tree of the cross made alive from the death of his transgression; now I do fulfil the precept. For the lord said to me: — Unless you make that which is beneath to be above, and the left to be right and the right left, you shall not enter into my Kingdom. Be like me in this. For all the world is turned the wrong way, and every soul in it.

Build a church in the place where I die and let the leopard and kid be there - let Nicanora look after them till they die and bury them at the church gate. Let your peace be in the house of Stachys.

And he exhorted them to purity:

— Our brother Cephas avoided every place where a woman was. Further, an offence was given to him by reason of his own daughter. he prayed the lord and she had a palsy of the side that she might not be led astray.

Bury me not in linen like the lord, but in papyrus, and pray for me forty days. A vine will grow where my blood is dropping: use its wine for the cup to partake it on the 3rd day.

Further, he spoke to them of the incarnation.

He bade them to loosen Bartalmai and told him and Mariam of their destiny. Afterwards, he prayed the lord to receive him and to protect him against all enemies.

— Cloth me of your glorious robe, that your seal of light shines until I have passed through all the rulers of the world and the evil snake that have opposed us. Let not their dark air cover me so that I may pass through the waters of fire and the abyss.

Then he died. They buried him as he commanded, and a heavenly Voice said he had received the crown. After three days a vine grew up and they made an offering daily for forty days.

They built the church and made Stachys bishop. The entire town believed. At the end of forty days the saviour appeared in the form of Philip and told Bartalmai and Mariam that he had entered Paradise, and he bade them go to their ways. Bartalmai went to Lycaonia and Mariam to Jordan; Stachys and the brethren abode where they were.



ACTS OF THE APOSTLES IN ASIA

ANDREW Leviticus 22:21 נָדָר Numbers 13:27 BARTALMAI תְּלַמִּי IN AZRIANOS

- Acts of Andrew and Bartholomew | Malan 1871

A glance of Jesus touched Nephtali, known as Bartholomew. | Jesus had often seen Bartholomew before, had given him an interior call to His service and had even spoken of him to the disciples. Simon and Thaddeus were his cousins. Philip also was related to him and, like Thaddeus, was already among the disciples. Jesus had called all these to follow Him when, upon his last visit to Capharnaum at Peter's fishery on the lake, He had spoken of their soon being summoned to do so. | Andrew spoke enthusiastically of the lord, Bartholomew listened with delight and reverence, and Andrew, whose joy it was to add intelligent men

to the number of the disciples, went forward to Jesus and spoke to him of Bartholomew who was desirous of following him. Just at this moment, Bartholomew passed. Andrew pointed him out to Jesus who glancing toward **Bartholomew** said to Andrew: I know him, he will follow me. I see good in him, I will call him in time. Bartholomew dwelt in Debbaseth not far from Ptolomais, he was a writer. Soon after he met Thomas to whom in turn he spoke of Jesus and whom he inclined in his favour. | Debbaseth, where Bartholomew resided, could be seen from the road when first starting from Naim to Megiddo, but on a nearer approach the

heights of the latter place concealed it from view. It was situated about an hour and a half to the west on the Cison, at the entrance of the valley of Zebulon. | When Absalom was fleeing from David, he took up his abode in Geshur for a time, as his mother Maacha was the daughter of the king of the place, who was named Talmi. The apostle Bartholomew who had accompanied Jesus, was a descendant of that same royal house. His father had for a long time made use of the baths of Bethulia, on which account he had removed to Cana and settled in the valley of Zebulon. It was owing to this that Bartholomew had become an inhabitant of that part of the country. Emmerich, vol. 2, 3

It came to pass after the resurrection of our lord to be king over heaven and earth, he appeared to Bartalmai in the country of the heathens of Mactran, the town of Azrianos, and said to him:

— Peace to you Bartalmai! The glory will be with you in every place where you will go. Do not fear, for he who reaps is worthy of his reward and he gathers to everlasting life.

You are the faithful reapers who reap the fields of God: you will leave this world to receive your reward. Arise Bartalmai, go to the cities of the enemy to preach them the gospel and the place of salvation that they forsake their evil works and servicing their gods, and repent, so they may inherit everlasting life. Behold, I will tell you beforehand what will come upon you in that town.

As soon as you will come to it, they will burn your body with fire as much as three times; they will crucify you several times and saw your body asunder with a saw; they will cast you to the beasts of the fields to be eaten; they will tie your feet and throw you into the sea. Hold fast and do not fear, but be strong that you may overcome that which is not in your power to do. Endure and bear in mind what the people of the jews did to me, the wicked deed they did to crucify me, but I did not reward them. Because God is merciful, I forgive all the sins of them who turn to me and I accept their repentance.

Behold, I will send Andrew to you, who will bring you to that town, and many virtues and miracles will be wrought by you, and many people will believe through you.

When our lord had finished speaking with Bartalmai, he gave him his peace and went up into heaven in glory and Bartalmai went where our lord had commanded him to go.

The lord appeared to Andrew in the middle of the night at the place where he happened to be and he commanded him to go to the town of Azrianos to meet with Bartalmai when he arrived there and go together to the town of Barthos. The lord said:

— In that town, preach the gospel which I gave you that they may forsake their evil works at serving their gods and repent so that they may inherit eternal life. Therefore, hasten not but lengthen your spirit and be long suffering.

Bear in mind that I am your master and your lord. You know all the suffering which came upon me from the jews which I did not reward them for what they did to me; but I forbore and was long-suffering to them that they may be saved from their sins. Now beloved disciple, do not fear, neither let your spirit be cast down, but rather have patience until they turn from their errors though your long endurance towards them.

Behold, I will send you a man of a terrible appearance, whose countenance is like that of a lion: they will believe your words for fear of him. He will follow you and will be a disciple to you in all your preaching. And when the men of Bathos will have believed, then take that man with you to the town of Elwa *Al-Wah*,¹ whose

¹ Al-Wäh: *Coptic Apocrypha - life of s. Bartholomew* (p.231) Budge 1913 [ms Oriental 660, FoL4a, Ethiopic Spnaxarium, Brit. Mus.] - God commanded one of the man-eating Dog-Faces to put himself into submission to the Apostles and to obey them in everything which they commanded him; and they took him with them to that country (Al-Wäh).

ACTS OF ANDREW & BARTALMAI

inhabitants also will believe through him any signs and miracles that will be wrought by you.

Our lord went up to heaven in glory after comforting them. On the morrow, Andrew arose with his two disciples Rufus and Alexander, and came out of the town where they were to go to the town of Azrianos to Bartalmal, that they all should go to the town of Barthos and Mekos to preach therein the glad tidings of the gospel according to our lord's commandment.

When they came to the sea-shore, they found no ship in which to sail. Andrew was troubled and grieved, and they abode on the shore until the third day, then Andrew said to his two disciples:

— Arise my disciples, let us hold up our hands and pray to God to make our way plain, for I know that he will not forsake us.

They arose and they all offered prayer together in the hebrew tongue. When their prayers ended, under a tree on the sea-shore, slumber came upon them and they slept. Then God commanded and a large fish coming out of the sea opened its mouth and swallowed up Andrew and his two disciples, unawares, while they slept. And they continued in the belly of the fish for three days and on the third night the fish landed them by God good pleasure and threw them up on the shore of the town of Azrianos² which was distant forty days journey from the place where they had been waiting.

Andrew and his two disciples awoke on the shore of the town of Azrianos, not knowing anything of what had happened to them. Andrew said:

— Brethren, how long shall we abide without finding a ship to take us to Azrianos? My spirit is grieved, saying into me, *is it you o lord who did appear to me to command me to go to the town of Azrianos...* Now let us return to the town until God be pleased to show us the country to which we are to go and bring us a ship.

— Be it as you will, said one disciple.

While Andrew was still speaking, behold, the disciple Rufus saw a ship coming seawards and he told it to Andrew, and they were glad. They arose and went to meet the ship. The captain had made it fast to come into port, and he said to them:

— Dear men, where do you go?

Our lord Jesus Christ had prepared for them a spiritual ship with seamen and a captain. Before he came to land, Andrew went to meet the captain of the ship and said:

— Peace of Jesus to you, dear captain.

— Peace of God to you, beloved brother, answered our lord who had the appearance of a captain of the ship.

— To which town are you going? Andrew said.

— To the town of Barthos by God's good pleasure, answered our lord.

— O dear man, have you maybe lost the way on the sea!?

— That town is Azrianos, not Barthos! This is the third day since I was there, wherein I went to fetch the value of my wares. If you inquire for the town of Azrianos, it is forty days and forty night journeys from where I come from, for I have been there many times, said the captain who was our lord.

— Whence are you, sir? Andrew said.

— Of Bethlehem of Judah, our lord answered.

— Are there not yet three days we were in that town to preach there! We rose to go eastward and looked for a ship to take us across to the town of Azrianos. Behold, you have deceived our heart by telling us that this town is Azrianos, Andrew said.

As they were repeating speech among them, they saw men coming from the town of Macedonia who were sent to go to Azrianos to Bartalmal, and to fetch him to come with them in order to cast out an evil that took possession of the wife of

² *Text add.* Above a town to which led a road eastward that might be reached on the fourth day.

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the judge of Macedonia. They looked upon our lord who was on the opposite shore and Jesus said to them:

- Do you know the name of that town which we point at?
- That town is Azrianos, they said.
- For what purpose do you come there? Jesus said.
- The judge of the town has sent us to Bartalmai to come with us in Macedonia to cast out an evil that took possession of the judge's wife.

Andrew marvelled, saying to himself: *Are these men telling the truth...*

They who were sent remained a few days until they brought Bartalmai with them. When they came to the ship, seeing Jesus sitting in it, thinking to sail to Macedonia, Bartalmai said to him:

- Peace of God to you, sir! We pray you to take us to Macedonia.
- We also wish to go to the town of Barthos, he said. Go to those men sit under the tree, whose belong the ship, they will take you.

Bartalmai went to that three as Jesus commanded and saw Andrew and the two disciples. Andrew saluted Bartalmai and said:

- Whence are you come? Where is that town Azrianos?

That is the town of Azrianos that fell to my lot to preach, said Bartalmai.

- What praise, what thanksgivings my tongue shall render to the merciful lord who has done me this great kindness! Said Andrew wondering greatly. He has brought me together with you that I should go to the town of Barthos and Mekos to preach the glad tidings of the holy gospel.

While Andrew was talking with Bartalmai, the captain of the ship came to them. Andrew said to him:

- Sir, do you know for sure that this is the town of Azrianos?
- How many days since you came from the country of Syria? The captain said to him.
- As you live, your servants did not dwell in that country! Behold, you see us come here today, said Andrew.
- O man, who do you serve and in whom do you believe? The captain said.
- We are servants of the great God and of Jesus, Andrew said.
- Right then, your God is truly the Lord. For what reason are you come here and do you inquire after that town? The captain said.
- He whom I seek, behold I have found him before looking for him, before going to the town, Andrew said.
- Because of him who delivered you and brought you to the town of Azrianos, he will also bring you to the town of Barthos and Mekos, our lord answered.

The two apostles were glad when they heard these words.

- We wish to go to the town of Barthos and Mekos, they said.
- Of a truth, a great grace has come upon me to be thought worthy that the disciples of Christ should sail with me in my ship! We shall be safe if your God bring me to your cities! But if you have a desire to do aught in that town, hasten you to do it, and I will prepare my ship for you until you return to me, said the captain.
- We desire you to start at once if you will to take us to Macedonia, for we have the desire to accomplish our first object and to go to those cities, said Bartalmai.
- For what purpose do you go there? The captain said.

The men from Macedonia answered:

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- The wife of the judge of the town had gathered the poorest and lowest of the town, and while she was giving alms, a spirit of uncleanness seized her, and she began to throw stones at those who were in the house. Then the judge put her into a safe place and sent us to this town that Bartalmalmai come and cast the evil out of the judge's wife.

The captain of the ship said to Andrew:

- Who forsakes all that he has in the world to follow the lord and become his disciple will cast out evils like you.
- Right, said Andrew, for a man who forsakes this world, and all that he has in it, to take his cross and follows the lord, will say to that mountain: *Arise*; and it will rise.
- I also forsake this world and all that is in it; now I carry my cross and I follow the good God. Now could I also be able to cast out an evil out of the wife of the judge of Macedonia? The captain of the ship said.
- Take me to the town of Barthos then sell this ship and give the price to the poor, widows and orphans, then come and be with us in every place where we shall go and do the same things we shall do. At present you can do note of them until the Spirit of a disciple come down upon you, Andrew said.

The captain of the ship who was Jesus answered and said to them:

- Since you tell me that the Spirit of Christ will yet come upon me: arise and let us ask in the name of Jesus that his Spirit may grant his whole power to every one of us, and that the Spirit of a disciple may come upon every one whose prayer is heard of God. For I see that the grace of God come upon such inasmuch as every one who love the name of Jesus his Spirit is in him to do all that he wishes to do.

Then both the disciples and Andrew stood up, spreading his hands and prayed:

- Sea which God created first of all things! I command you now to bear me and all them that are with me to such a place to Macedonia.

At that moment a fill of sea water came to the place where the apostles were, sat in the boat, and the ship brought them over to Macedonia.

The master of the ship, who was Jesus, Bartalmalmai, the disciples, and the people with them, said to Andrew:

- You are a true servant of the good God.

The messengers from Macedonia bowed to Andrew, saying:

- There is no God but your God!

Then Bartalmalmai arose and prayed:

- By your power o my lord and my God, send your angels to the house of the judge of Macedonia to cast the evil out of his wife and heal her before we come into the town...

At that same moment, Michael came from heaven and entered the house to take the judge, his wife, and the men of his house, and brought them to the sea where the apostles were. When evil saw our lord Jesus, the man captain of the ship, he willed to shout loud and make him know as Jesus to the people, but Jesus commanded it not to speak, rebuking it to come out of the woman. Bartalmalmai said to Andrew:

- My brother, the woman possessed is come, arise and heal her. Lay your hand upon my head and bless me, and I also will do what you have commanded me.
- Jesus, sweet name, in who every blessing is centred, will bless us altogether, said Andrew.

Bartalmalmai drew near the women, he said to the spirit of uncleanness who dwelt with her:

- Spirit of uncleanness! I tell you in the name of God almighty whose I am the apostle: come out of this woman to go into the deep, until God give judgement on you and your father satan, and do not come again into her forever.

As Bartalmalmai said this, the spirit of uncleanness came out and went into the depths of gehenna. That woman, her husband and all the people of her house, revered the apostles, saying:

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— There is no God but the living God and his Son Jesus!

The apostles blessed her. That woman whose name was Lydia said:

— My lords, if I have found grace with you, come to my town and rest in the house of your servants!

— If we abide in this town, we will come to your house, Andrew said.

— As the Lord lives! You who did this deed, in his name of him who has done me this grace, to deliver me through your hands; I will not part from you until you come into the town with me, she said.

Then she sent her servants to prepare her house.

The man who was Jesus said to Andrew and Bartalmai:

— Since your God is the Lord true God beside whom there is no one else, I ask you to teach me that I may also work wonders in the name of your God and be his disciple. By your name Jesus, hear me, Andrew, Bartalmai, and their disciples: bring us to the place where they wish to come.

At that very moment they both received brilliant rings of light and arrived at the town of Barthos. Jesus went before them, without knowing it was Jesus, and they stood on a large tower of the town where people were gathered. It was the festival of their gods and the multitude assembled, ate and drank, and was merry on this day. The people at the upper rows of the theatre saw the apostles and wondered much; they were waiting for Acalabius the judge of the town, not coming.

Andrew said to the man who was Jesus:

— Tell me who you are, who you serve, and what is your faith to have wrought wonders this one.

Our lord smiled and said to Andrew:

— Wherefore your hearts are so heavy? Lift up your eyes and know me.

Our lord appeared to them into the form they knew him formerly. And he said to them:

— Be strong my holy apostle. I will be with you wherever you go. I have commanded the large fish to swallow you while you were asleep unawares, and I brought you to the town of Azrianos. I am he who made you reach the town of Barthos.

Have patience and be long-suffering my holy apostles, for I have much people in this town who will not believe at once but only through the signs and miracles that will be done by you.

And our lord gave them his peace and went up to heaven. Then the apostles went to the upper part of the theatre while the whole people looked at them, saying:

— Who has sent these messengers?

— The gods of the town wish that these work a miracle, said others.

But there were priests, disapproving to do so, were angry and would not let them go in the town; meanwhile they hastened to speak to the king concerning them. While people were talking together at looking to the apostles, the judge Acalabius came on horseback with all his guard, and sat on his throne. The people shout to him and he was angry with them, thinking within himself that there would be a tumult in the temple. They said to the judge:

— Lift up your eye and look at the gods that they wish to take out of the town: it behoves to you to inquire this thing lest the priests think less of their gods, and our enemies will overcome us if they are taken out of the town.

The judge commanded the priests to be brought and commanded them to bring the gods. The priests took the gods, at that moment the priests decked themselves in their best, and brought them in the theatre blowing the trumpets before them and placed them on their stands. People raised their voices and praised seeing the statues on their festival day. Seeing the multitude of all the people in the theatre, the apostles came down from thence and the people seized them to bring them to the judge. The judge inquired about them and said:

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— Whence are you?

— We are disciples of the lord who is named Jesus Christ, said Andrew.

— That band of twelve that go to all countries to make separation between men and their wives! Away from us lest they deceive us and separate us from our wives and our children!

Wait for me, said the judge to people, be not trouble until I advise what to do.

Your God is mighty, he said to the apostles, and do what he will. I wish he would work signs and wonders among my men until the truth of your words be proved.

Andrew came where the gods were placed and commanded the people who knew him to keep silence. When they did so, he said out loud:

— You gods, to whom this people's thoughts are turned! Tell them a word if you are gods; if not, say: We are not gods, but the work of men's hands by which men deceived by us.

[*Silence*]. Then Andrew said in anger:

— By the power of Jesus Christ, Son of the living God, the King of kings: go up to the top of the theatre until I bid you to go down into gehenna...

Suddenly the statues went up to the top of the theatre while all the people looked. Then Andrew said to the people:

— If they be gods, they must be able to hear what their priests say to them - they that brought them to place them on theirs stands.

The people wondered greatly seeing this marvel wrought by the apostles. The judge said to the priests:

— Call my gods to go back to sit on their thrones!

The liar priests shouted much to their gods to come down but they could not prevail.

But the evil that dwelt in the statues spoke through their mouths and said:

— Men of the town! If you seize not these men to burn their bodies with fire, we will go out of the town. Why do you hearken to the words of wicked men who deceive the world and have driven us away from you? The town is destroyed if you hearken to what they say.

Hearing these words said by evils, people became wroth and took stones; they stoned the apostles and bound them with chains of irons, and placed them on a pile of wood to burn them in front of their statues; but an angel of the Lord came to deliver them out of their hands and loosened their chains.

The evils spoke a second time, saying:

— To bind them is not enough: cast them into a furnace of fire and burn them.

The people did as the evils bade them, but an angel of the Lord came and delivered them from the flame of fire.

The people kept on crying, being agitated and in great fear. Meanwhile the apostles brought out by the angel were placed in the midst of people, who did not see them, and began to laugh at the evils and the statues in which they dwelt.

The judge said to the people:

— What shall I do to these men? Behold, three times have you cast them into the fire and it devoured them not, nor even hurt them. And now, lose not sight of them lest we find not what to do to them according to our will.

— We stand in the midst of you whether you overcome us or we overcome you by the power of our God, Andrew said.

— Put aside the religion of our gods, said the judge.

The officers of the guard with the soldiers of the judge took the apostles to bring them in the assembly: all the people stoned them at once. Andrew was angered in his mind and would have cursed the town and all that dwelt therein because of their little faith, and to make them go into gehenna. Then the judge commanded the people to keep silence and said to

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the apostles:

- What is this evil work of your to deceive men? I will burn you and cast your bodies to the wild beasts to get you devoured.
- For what reason do you treat us so? Said Andrew.
- Because when you came to our town, our gods saw you and left it, the judge said.
- Your gods are not gods as you think but the work of men hands. There is no God but the living God, said Andrew.
- If you do not put these men to death, we will burn you and all the men of your house in the fire, said the people.

The judge saw that the people and the great men of the town were agitated, continuing to raise their voices. He said to them:

- What do you want me to do to them?
- Cover them in a brazen caldron until their flesh melt and we shall throw them in the sea!

After that the judge commanded to take the holy apostles and to bind them on a wheel with cords; they brought a big saw but when they seized the saw to saw them, their hands withered and they screamed:

- Woe to us, total weakness has come upon us!
- What do you want me to do with them! I can not prevail against them. However, the judge command to bring the wheel where the apostles were bind to drag them in the streets of the town, then to cast them in the sea with the wheel.

When the men of the judge attempted to hold the cords, their flesh melted until their hands split from their arms and fell on the ground. A great tribulation rised in that town and the judge said again:

- What do you want me to do with these men! Lo, you have seen what I have done to them and I can not hurt them!
- Arise, you and us all together to request them to depart from the town, the assembly said.

And the judge and all the people of the assembly went to the apostles and said:

- Blessed brethren! Consider the sum of money you wish to receive from us that you may leave our town and our gods to return to us. Our whole town will perish if you hearken not us...
- We do not trouble ourselves with gold or silver.

The people were angry and drove them out of the town, and stoned them with stones.

They remained lying there as if dead. Our lord Jesus Christ appeared to them and said:

- Arise my holy apostles! Do not fear, but endure patiently. This day, there has been great agitation in the town because of you; go in the wilderness. I will be with you, do not fear. I will send to you my man with a dog's face of a terrible countenance, to take him with you to the town.

After instructing them, our lord went up into heaven with glory, and then Andrew and Bartalmai went to the wilderness where was no house, no inhabitant. They sat a little, slumbered and fell asleep.

An angel of the Lord took the apostles to carry them to the town full of inhabitants, and laid them under a rock and went away. When they awoke from their sleep, they were greatly amazed and gave praise to God. While they were talking together, behold a man with dog's face *gatsa-keleb* came from the town was seeking something to eat since morning to evening but found nothing whatever. An angel of God appeared to him and said:

- Gatsa-keleb man, behold, you will find two men with two disciples under a rock: come to them with no hurt, for they are servants of God, lest their God be wroth against you.
- Who are you? Said the man with dog's face trembling. I do not know you, neither do I know the good God, but tell me of him...

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— He is the God who in truth created heaven and earth, who spread darkness over the earth and your head also, who tread the snake³ under foot; he created the sun, the moon, and the stars. He created the sea, the rivers and all that is within; he also created the beasts of the field, the cattle, the plants, and all creeping things. He has the power to take away the breath for them all, said the angel.

— I would like to see a sign to believe in all I have heard of you, said the gatsa-keleb.

The fire came from heaven at once and surrounded the gatsa-keleb without consuming him. Only he stood in the midst of the fire, and as he could not come out, he cried with a loud voice saying:

— God have mercy on me, you who I do not know! Save me from this fire and I will believe in you!

— If God deliver you from this fire, will you follow the apostles wherever they go and hearken to them in everything they command you? The angel said.

— My appearance is not like that of man, so it is not like that of the apostles, and I do not know their language. If I go with them, where shall I find food? For if I find no food and no more to eat, I will fall upon them to devour them. Behold, I have told you my ways lest I hurt them and their God be angry at me...

— God will give you the nature and habits of men, and will take from you that of brutes, said the angel.

The angel stretched his hands and drew the gatsa-keleb out of the fire and put on him the mark of the cross, calling upon him the name of the Father, of the Son, and of the holy Spirit. The nature of the beast came out; he became as meek as a lamb. The angel said to him:

— Go the rock there, you will find four men sit in the shade of a rock, follow them but never do them any hurt: God send you to work wonders in every place where you will come.

When the angel left, the man gatsa-keleb arose very glad and rejoicing for the righteous faith and went at once where were the apostles.

His appearance was most dreadful: he was four cubits high, his face like that of a large dog, his eyes like fire, his teeth of his toes were like hooks, the nails of his fingers like lion's claws, his hair and beard came down to his arms like a lion's mane; altogether he was terrible and frightful. The apostles were talking, aggrieved because of the little faith of the men of that town, the gatsa-keleb man came. Alexander, the disciple of Andrew, saw him come to them and became like a corpse, frighten at his sight. The apostles themselves though that a spirit of uncleanness had appeared to them and signed⁴ in the name of God. Andrew feared greatly at his sight and fled together with Bartalmal, leaving in fright the disciples Rufus and Alexander who were like corpses when the monster came to them.

He took them by the hand and said:

— Do not fear my brethren in the Spirit...

God drove away fear from their hearts and sent upon them the strength of the holy Spirit; they were no longer afraid of his appearance. He bowed before them and asked them to call the apostles that he might tell what God has commanded him. They went for Andrew and Bartalmal and told them that God had sent that man with a dog's face to them. The apostles came to him but could not look at him because of his so horrible appearance. He revered them and said:

— Do not fear for your God has sent me to you that I may go with you to every place where you please to go, and that I may hearken you in whatever you may command me to do.

The apostles wondered and Andrew said to him:

— Blessed be God, my son. I know that you will be to us even as you say. Tell us your name.

— My name is Vice, said the dog's face man.

— Truly your name is a hidden mystery. From this day, your name will be Christian.

³ *Litt.* dragon

⁴ Belonging to the *Shemai* שֵׁמַי (forehead, lips, heart), see *Deuteronomy* 6:4

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As he said that, they arose and prayed, and departed from that country. The angel guided them in the way. On the third day, they arrived at the town of Barthos and sat outside the town. Under a form of an honourable rich man, evil disguised itself and went to the judge of the town, having gathered the elders, and said:

— Behold, the men who you stoned are come outside the town and wish to come in. The moment the gods would know it, they will at once depart from our town, and the people, at hearing that they left, will rise against us and put us and our sons in prison.

The judge commanded to shut the gates of the town and set guard at each one of them. While the apostles prepared to come into the town, gatsa-keleb said to them:

— Cover my face before you come into the town, lest the inhabitants see me and flee from me. After they covered his face, Andrew prayed:

— O Lord, hear my prayer and my request.

He drew near to the gates of the town and said:

— In the name of God who break asunder the bars of iron: so be it that the gates of the town open at once.

The gates of the town fell and the apostles went in with the gatsa-keleb. The guardsmen at the gates hastened to the judge to tell him all that happened. The people of the town were greatly agitated when they heard this. They all hastened to fetch their weapons, spears, and shields, every man as he was able, and they went out and sought after the apostles among people, having brought with them wild beasts with sharp teeth, seven lions of three cubits and lioness brought that day, hoping they would devour the apostles.

The servants of the judge seized Andrew so that he may be thrown to the lions. When the gatsa-keleb saw the lions, he said to Andrew:

— Servant of God, will you command me to uncover my mouth and face?

— Do all that God has commanded you! Andrew said to him.

— I pray you o God, the monster said, who has brought me back from my gross nature to the knowledge of you, who has given me power to preserve a better nature and has made me fit to follow your apostles. I pray you that my former nature may return to me, that all the people may see me. Strengthen me with your power until they know you to be the only God and that beside you there is none else.

At that instant his former nature returned and he was very wroth against them; his heart was filled with anger. He showed his face and looked at the people with great indignation, He rushed on the whole people and began to kill them, breaking and tearing them asunder, and devoured their flesh. When the inhabitants of the town saw this, they were greatly afraid of him and were agitated.

They fled and tried to get out of the town to escape from the great affliction and anguish which had come upon them. At that moment died 603 men of the great men of the town. Those who escaped searching for a place to hide, went out of the town but God sent fire from heaven and not one of them could flee. All the people of the town, with the judge and the elders came back to the apostles, trembling in fear and weeping bitterly, saying:

— We know and we believe that there is no other God, either in heaven or in earth than your God and the lord Jesus Christ. We beg you to pray for us and to deliver us from this death which surrounds us on all sides, this two-fold affliction, the fire and the monster with dog's face.

The apostles prayed for them to the lord Jesus Christ that he would cause the fire to go from them. Bartalmai said to the judge:

— Gather to us the whole people of the town, both men and women, to bring me all the gods they have in their houses, that they may know they are no gods but work of men hands of stones without spirit.

Then the apostles prayed and trampled them under foot saying:

— Live forever o God who did command the ground to open its mouth and it swallowed Dathan and buried Abiram with all their kindred levites. As in that day, may the ground open its mouth and swallow those gods to send them into

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gehenna...

It took place at once at the sight of the people. The judge and all the people, men and women, shouted out loud:

— There is only one God and his son Jesus Christ!

They requested the apostles to teach them the doctrine of God. The apostles said:

— Let us come to the theatre that you shall receive the perfect faith.

The judge and the people beg the apostles, saying:

— Sirs, pray for us, for we can not go there in fear of the man with the dog's face, lest he devour us.

— Do not fear, they said, follow us that you may see a great wonder in this town.

The people followed the apostles to the theatre. The apostles laid their hands upon gatsa-keleb in the name of our lord and said:

— Let your brutish nature depart from you and return to the nature of man: it is enough my son; behold, you have fulfilled your errand in creating fear among these people.

At that instant the human nature returned to him and he became as meek as a lamb and came to bow before the apostles. All the people seeing this wonder took in their hands branches of olive and did obedience to the apostles, saying:

— Let your blessing rest upon us by baptizing us.

— In patience you will possess your souls,⁵ the apostles answered. Behold the grace of God has come upon you.

There was in the theatre a statue of Magnetos. Andrew took it and trod it under foot on the ground. A sweet water sprang up and flowed from the statue. The apostles stood in the midst of the water and baptized the people in the name of the Father, and of the Son, and of the holy Spirit. Then the gatsa-keleb man asked Andrew:

— Father, let your mercy come down on these people who have died that they may live and be baptized like their brethren, and rejoice when they become acquainted with the name of our God, that he is the Lord Almighty, that his grace is life to those who are dead.

Andrew arose and prayed to God, and a Voice from heaven called the gatsa-keleb, saying:

— Beloved Christian⁶ who have received the grace of raising the dead to life! Since these died from fear of you, let them come to life through your hands.

At once God commanded and the Spirit of life returned into them. They arose forthwith and were baptized with the rest of the inhabitants of the town.

The apostles wrought many others miracles there: they opened the eyes of the blind, made the lame to run, the deaf to hear, and the dumb to speak, they cast out evils, until no sickness remained in the country after they healed all those who were sick in the name of our lord Jesus Christ.

Then they build a church and set over them bishops, presbyters and deacons, and all the other ministers of the church. They taught them the holy gospel and all the rites and ceremonies of the church. They instituted the holy mysteries and established for them a sacred service: they delivered to the Church the holy sacrifices and mysteries because they were meet for the holy mysteries of the body of Christ and of his precious blood.⁷ They were confirmed in the right faith in the name of our lord Jesus Christ. There was a great joy in that town.

⁵ *Gospel of Barnabas* 18, Ragg 1907 - If God endures the world with patience, wherefore will you lay it to heart? In your patience you shall possess your soul. Behold God, who causes the sun to come upon the good and evil, and likewise the rain. So ought you do good to all, for it is written in the Law. *Lentilian* 19:2

⁶ *Emmerich* vol.4 (p.470) - The young servant that had come with Thomas looked quite unlike any of those present: he had small eyes, high cheekbones, forehead and nose remarkably flat, and his complexion was brownish. He was already baptized. He was perfectly innocent, and obeyed orders simply; he did all that he was told, remained standing or sitting wherever they told him to do so, turned his eyes in any direction indicated to see whatever was pointed out to him, and smiled upon everyone. When Thomas wept, he wept also. He always remained with Thomas, and I saw him dragging immense stones when Thomas was building a chapel.

⁷ *Gospel of Thomas* # 29 - if the Spirit came into being because of the body; that is a marvel of marvels.
idem # 101 - For my mother is the truth that gave me life.

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Then the apostles departed from among them, blessing and praising God, to whom be all glory and thanksgiving, the given of life, now and henceforth, forever and without end, amen.

My brethren, if I have added or retrenched aught, or come short in anything, forgive me for there is no man without fault. May God have mercy in the kingdom of heaven on him who wrote this book and on him who caused it to be written.



ACTS OF THE APOSTLES IN ASIA

ANDREW אַנְדְּרֵי ^{Evodus 42} מַטֵּה AT THE ANTHROPOPHAGI

- Acts of Andrew and Matthew | James 1924

Andrew was a native of Bethsaida, a town of Galilee, situated at the N-E extremity of that large body of water, known as sea of Galilee (or of Tiberias, or lake of Gennesareth). He was the son of a fisherman named Jona, whose trade he followed, and the brother of Simon Peter. Andrew was the first who came to Christ, and followed him before any of the other apostles; it was he who brought his brother Simon to Christ; it was he who said: We have found the messiah! Andrew had been trained under the discipline of John the-baptist, who had been sent as the forerunner of the promised saviour, to prepare the way before him by the preaching of repentance, and give notice of his approach. Standing with another of John's disciples on the banks of the Jordan, while John was baptizing, his attention was drawn by his master to Jesus as he walked by; he received a distinct assurance from the-baptist, that this was the promised redeemer whose coming he had been commissioned to announce: Behold, said he, the lamb of God! After some time however, it is plain that both Andrew and his brother Simon Peter returned to their own home by the sea of Galilee, and to the exercise of their own

occupation, in which they were engaged; when, after the lapse of about a (1) year, they were called by our lord from their employment of fishers, to become, as he emphatically told them, fishers of men. Andrew becomes a regular follower of our blessed lord, separated from his worldly business and relations, and permanently attached to his divine master family and service. From thus becoming a follower of Christ, the next step in Andrew's history is that of his being called to the office and honour of the apostolate; for soon afterwards we find him mentioned by the three first evangelists, as one of the twelve whom our lord chose, named apostles and ordained, that they should be with him, and that he might send them forth to preach, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. However, upon the return of the eleven to Jerusalem, after our lord's ascension, we find him named with the rest, who assembled together; and all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. Together with the other apostles, he continued

then for some years, preaching the gospel in Judea; until the time came for them to go forth, and spread the knowledge of the messiah to the uttermost part of the earth. Upon the dispersion of the apostles, the lot of Andrew appears to have been cast in countries to the north of Judea. Based on the evidence which we possess, his zeal for propagating the gospel led him through Cappadocia, Galatia, and Bithynia, and along the inhospitable shores of the Euxine sea, to the barbarous regions of Scythia; that thence he returned through Paphlagonia to Byzantium, where by Nicephorus, a patriarch of Constantinople, he is asserted to have instructed the inhabitants in the Christian faith, to have founded a church for divine worship, and to have ordained Stachys; from Byzantium he passed through Thrace, Macedonia, Thessaly, and Greece, and preached every where as he went, the lord working with him and confirming the word with signs following. Until at Patrae, a town of Achaia, at length he fell, victim to the rage of Aegeas the proconsul, who was indignant at the success of the apostle in converting the inhabitants, unable to bring them back to the worship of their idols. Andrew (p.2) Biographical Notices of the apostles, Evangelists, Mart 1828

At that time all the apostles were gathered together and divided the countries among themselves, casting lots. It fell to Match¹ to go to the town of the anthropophagi *cannibals*; the men of that town ate no bread nor drank water but ate the flesh and drank the blood of men. They took every stranger who landed there, put out his eyes, and gave him a drugged drink that takes away his understanding.

Match was so treated when he arrived there but the drink had no effect on him. He remained praying for help in the prison, light came and a Voice:

— My beloved Match, receive sight.

And he saw. The Voice continued:

— I will not forsake you. Abide twenty-seven days and I will send Andrew to deliver you, and all the others.

The saviour went up into heaven and Match remained singing praises.

The executioners came to take victims. When they came to look at the ticket on his hand, he kept his eyes closed. They said: *Three days more and we will slay him.*

For every victim had a ticket tied on his hand to show the date when his thirty days would be fulfilled. When twenty-seven days had passed, the lord appeared to Andrew in the country where he was teaching and said:

— In three days Match is to be slain by the man-eaters: go and deliver him.

How is it possible for me to get there in time?

— Early tomorrow, go to the shore and you will find a ship.

He left him and Andrew and his disciples went and found a little boat and three men; the captain was the lord and the other two were angels. Andrew asked where they were going.

— To the land of the man-eaters, he answered.

— I too would go there.

¹ *Litt.* Matthias [but rather Matthew, as in *Andreas and the Fates of the Apostles*, anglo-saxon saints legends, Cynewulf 1904].

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- Every man avoids that place, why will you go?
- I have a work to do. Take us if you can.
- Come on board, he said.
- I must tell you we have neither money nor victuals, Andrew said.
- How do you travel then?
- Our master forbade us to take money and victuals. Tell us if you will do us this kindness, if not we will look for another ship.
- If these are your orders: welcome on board! I truly desire to have disciples of Jesus on my ship.

So they embarked. Jesus ordered three loaves to be brought and Andrew summoned his disciples to partake, but they could not answer him for they were disturbed by the sea. Andrew explained it to the captain who offered to set them ashore but they refused to leave Andrew.

- We are going to set sail. Tell your disciples some of the wonders your master did to encourage them, Jesus said.

As they did, Jesus steered. Andrew told the disciples about the stilling of the storm, praying in himself that they might sleep, and they fell asleep. Andrew said to the captain who was Jesus:

- Tell me your art? Sixteen years did I sail the sea, this is the 17th, and I never saw such steering: the ship is as if on land!
- I too have often sailed the sea and been in danger, but because you are a disciple of Jesus, the sea knows you and is still, Jesus said.

Andrew praised God that he had met such a man.

- Tell me why the jews did not believe in your master, Jesus said.

Andrew enumerated the miracles, and said.

- Yet the jews did not believe.
- Perhaps he did not do these signs before the high cohanim?
- Yes he did, both openly and privately: they would not believe!
- What were the signs he did in secret?
- O man with the spirit of questioning, why do you tempt me thus?
- I do not tempt you, my soul rejoices to hear His wonderful works!
- I will tell you then.

Once when we, the twelve, went with our lord to a heathen temple that he might show us the ignorance of the evil, the high cohanim saw us and said:

- Why do you follow this man who says he is the Son of God; has God a son? Is he not Joseph and Mary's son, and his brothers are Jacob and Simon?

Our hearts were weakened and Jesus perceived it. He took us apart in the wilderness to strengthen our faith, and did mighty signs. And we said to the priests:

- Come see and you shall be convinced.

The cohanim came to the heathen temple, thirty men of the people and four cohanim were with us *outside*. Jesus showed us the heavenly shapes that we might learn if it was real or not. Seeing two carved sphinxes on the right and left of the temple, Jesus turned to us and said:

- Behold a heavenly shape: these are like the cherubim and seraphim in heaven.

And he said to the sphinx on the right:

- You, semblance made by craftsmen of what is in heaven: come down to convince these cohanim if I am Son of

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God or man.

It came down and spoke, saying:

— O foolish sons of Israel! This is God's Son who formed man. Do not say that I am but a stone image, for better are the temples than your synagogues since our priests purify themselves seven days from women and approach not the temple while you come straight from defilement.² The temples will abolish your synagogues and will become churches of the only-begotten Son of God.

— It speaks by magic! Said the cohanim. You heard it say that this man spoke with Abraham: how possible...

— Go to the cave of Mamre, Jesus said to the sphinx: call Abraham and bid him to rise with Isaac and Jacob, to come to the temple of the jebusites to convict the cohanim.

It went to call and the twelve patriarchs rose and came out.

— To which of us was you sent?

— Not you, but the three patriarchs: go back in peace!

They went back and the three patriarchs came and convicted the cohanim. Then Jesus bade them to return and sent back the sphinx to its stead. But the cohanim did not believe, even though he did many other wonders.

Seeing they were near land, Jesus ceased speaking to Andrew. He leaned his head on one of the angels and Andrew fell asleep. Jesus bade the angels to take the men and lay them outside the town of the man-eaters and return. And all departed to heaven.

Andrew awoke and looked about him, he realized what had happened and roused his disciples. They told him their dream:

— Eagles came and bore us to Paradise and we saw: the lord on his throne, angels, the three patriarchs, David singing, and you the twelve apostles, and by you twelve angels whom the lord bade to obey you in everything.

Andrew rejoiced, and he prayed the lord to show himself. Jesus appeared in the shape of a beautiful young child and Andrew asked for forgiveness for his boldness on the ship. Jesus reassured him and told him what trials awaited him in the town, and encouraged him to endure them. Then he departed.

They entered the town, unseen, and went to the prison: at his prayer, seven guards fell dead and the doors opened at the sign of the cross. He found Mateh and they greeted each other. Andrew looked at the victims: they were eating grass naked. He smote his breast and reproached the evil:

— How long do you war with men! You did cause Adam to be cast out of Paradise; you did cause his bread on the table to turn into stones; again you did enter in the angels' mind and cause them to be defiled with women who begot their savage giant sons which devoured the men on earth, so that God sent the flood...

They both prayed and laid their hands on the prisoners to restore their sight first, then their sense. There were 270 men and 49 women. Andrew bade them to go out of the town and to remain under a fig-tree and await him. Andrew commanded a cloud to take Mateh, the disciples, and brethren to the mount where Cephas was teaching, and remained there.

Then Andrew went out and walked in the town, he sat down by a pillar of brazen, with a statue on it, to see what would happen. When the executioners came back, they found the prison empty and the guards dead, and reported to the rulers who said:

— Go and fetch the seven dead men for us to eat today. And to-morrow, assemble the old men and we will cast lots for seven, to eat one a day, until we can fit out ships to send and collect people to eat!

They fetched the seven corpses. There was a furnace in the midst of the town and a great tub for the blood: they put the men on the tub.

— Andrew, take care of that! A Voice said.

Therefore Andrew prayed: the hands of the men turned into stone, their swords fell.

² *Leviticus* 15:18 enforce one (1) day to purify.

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— There are wizards in the town! Shouted the rulers. Go and gather the old men for we are hungry.

They brought 215 of them, and lots were cast for seven:

— Take my young son: kill him instead of me, said one of these.

They asked leave of the rulers and it was granted.

— I have a daughter: take her too and spare me! An old man said.

The children were brought to the tub, they beg for their lives but there was no pity. Andrew prayed, and again the swords fell from theirs hands. There was much agitation. The evil came disguised as an old man and said:

— Woe to you: you will all die of hunger! Go look now for a stranger named Andrew who is the cause of your trouble.

Andrew looked at the evil but it could not see him.

— Evil! My lord will humble you to the abyss, said Andrew.

— I hear your voice and recognize it, but I do not see where you stand, it said.

— Are you blind?

— Look for the man who speaks to me, for it is he! Said the evil to the men.

They shut the gates and looked everywhere but they could not find him. The lord appeared and said to Andrew:

— Show yourself to them.

— I am Andrew whom you seek, he said then.

They ran and seized him. They were debating how to kill him:

— If we cut off his head it will not pain him enough: let us put a rope round his neck and drag him through the streets each day until he dies, we will divide his body and eat it.

They did so. His flesh was torn and his blood flowed, and they cast him into prison with his hands bound behind him. So they did the next day. Because he wept and cried to the Lord, the evil told the people to smite his mouth that he might not speak. They bound his hands behind him and left him in the prison.

The evil that Andrew had driven out from the neighbourhood's places, took seven other evils,³ and came to Andrew saying:

— Now we will kill you like your master who Herod slew. Kill him now my children, it said.

Seeing the seal on his forehead, they were afraid and said:

— Kill him for we can not.

— If we can not kill him, let us mock him, one of them said.

They stood before him and mocked him, of his helplessness, and he wept. A voice that was the evil's voice disguised said:

— Why weep?

— Because of our lord says: *Have patience with them*. Otherwise I would have shown you. If the lord grants me a visit in this town, I will chastise you as you deserve, Andrew said.

³ *Matthew 12:43* - When the spirit of uncleanness is gone out of a man, it walks through dry places seeking rest, and finds none. Then it says, I will return in my house whence I came out. When it is come, it finds it empty, swept, and garnished. Then it goes to bring with itself seven other spirits more wicked than itself, and they enter in to dwell there, and the last state of that man is worse than the first. Even so it will be to this wicked generation also.

1- the spirit of uncleanness needs a dry place to stay, *i.e. without water for purification*.

2- it is constantly in motion.

3- it says 'my house', pretending that what it occupies belong to it.

4- it occupies a place, empty of *good thoughts*, swept *not thoroughly cleaned*, and garnished *having a vanity or vainglory*.

4- it starts small (it could become legion).

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They fled. The next day, people dragged him again, and he cried out to the lord:

— Where are your words: *a hair of your heads shall not perish...* Lo, my flesh is torn from me.

— My words shall not pass away. Look behind you, said a Voice in hebrew.

He saw large trees bearing fruit grow where his flesh and blood have fallen.

They took him back to prison saying: *He will surely die tomorrow.* The lord came and took his hand, and he rose up whole. In the prison was a pillar and a statue on it, Andrew went there, spread his hands seven times and said:

— Let this statue pour water like flood. Do not say, *I am but a stone*, for you are clean [*without evil spirit*]. God made us of earth, and the tables on which God gave the law to his people were of stone.

At once the statue poured water out of its mouth as a channel, but it was bitter and corroded men's flesh. In the morning, all the people began to flee; this water killed their cattle and their children. So Andrew said:

— Let Michael walls the town with fire.

A cloud of fire came to surround the town so they could not escape, and that water came up to their necks and consumed their flesh; they cried and lamented much. When their spirit was crushed, then he told the alabaster statue to cease. Andrew went out of the prison and the water parted in front of him. The people prayed for mercy. The old man who had given out his children came beseeching, but Andrew said:

— I wonder at you. You and the forty executioners will be swallowed to see the places of torment and of peace.

He went as far as the great tub and prayed: the earth opened and swallowed that water and the old man with the executioners. All feared greatly. He consoled them, bidding them to bring all that had been killed by the water, but there were too many. So he prayed and *the lord* revived them.

Afterwards he baptized them and gave them the precepts of the lord. He also drew a plan of the church. When they begged him to stay with them a little more, he refused saying: *I have to go to my disciples first.* He set forth and they lamented much.

Jesus appeared in the form of a beautiful child and reproved him for leaving them. He told him to stay seven days before he should go with his disciples to the country of the barbarians; then he had to return to bring back the men out of the abyss.

Therefore he turned back and they all rejoiced greatly.



ACTS OF THE APOSTLES IN ASIA

MATEH מַטֵּה IN KAHANAT

– Acts of Matthew | Malan 1871

Many publicans had come to John. He had baptized them and spoken to them upon the state of their conscience. Among them was the publican Levi, later called Matthew, son of Alpheus by his first marriage, for he was a widower when he married Mary Cleophas. Since his reception of John's baptism, he had carried on his business in an altogether blameless manner. The other publicans also were honest in their dealings and very liberal men who gave large alms to the poor. | Between the valley of Gerasa and Bethsaida Julias, a road ran from the shore to the houses of the publicans. Jesus with the disciples continued along the shore to the right, thus passing Matthew's residence. Servants and publicans were out in front of the custom house busied with all kinds of merchandise. When Matthew from the top of a little eminence beheld Jesus and

the disciples coming toward him, he became confused and withdrew into his private office. But Jesus continued to approach and called him from the opposite side of the road. Matthew came hurrying out, prostrated with his face on the ground before Jesus, protesting that he did not esteem himself worthy that Jesus should speak with him. But Jesus said: **Matthew**, arise and follow Me! Then Matthew arose, saying that he would instantly and joyfully abandon all things and follow Him. He accompanied Jesus back to where the disciples were standing, who saluted him and extended to him their hands. Thaddeus, Simon, and James the Less were particularly rejoiced at his coming; they and Matthew were brothers by the father: their father Alpheus, before his marriage with their mother Mary Cleophas, was a widower with one son, Matthew. Matthew hurried back to

his house which stood in a corner of the mountains, about a quarter of an hour from the lake. Matthew at once procured a substitute in his business, an excellent man belonging to Peter's barque, who was to discharge his duties until further arrangements could be made. Matthew was a married man with four children. He joyfully imparted to his wife the good fortune that had fallen to him as well. Matthew was almost as old as Peter. He was a man of heavy, bony frame with black hair and beard. Since his acquaintance with Jesus on the way to Sidon, he had received John's baptism and regulated his whole life most conscientiously. His wife was a very virtuous person and since Matthew's vocation they had lived in perfect continence. He was to teach in his own home, and quietly put up with the contempt of his former associates. Emmerich, vol. 3

It came to pass when Cephas and Andrew came from Syria that they confirmed the people in the truth and taught them the faith. As they were walking on the road, they met Mateh and they all joined together in a spiritual greeting. Then Mateh said:

- Whence do you come now?
- From the country of Syria, they replied.
- I also come from the country of Delight,¹ said Mateh.

They told one to another of the trouble they had met. Mateh said to them:

- In the town in which I was, the seat of the lord is in the Church and he teaches them his commandments. Would he dwell at all times with the people and converse with them? When I cam into their town, I preached to them and brought them glad tidings in his name; but they said to me:
 - — We also know this name! Tarry here until the morrow that you may see he who has taught it to us.On the morrow, our lord came, sitting upon a brilliant cloud. When I saw him I rejoiced in my spirit and cried:
 - Give glory to the king of glory.We abode three days to bless the Church. At the end of the third day, he blessed us and went up into heaven in great glory. Then I asked them:
 - Whence were you worthy of this great honour that our lord should converse with you? And they said to me:
 - Have you not heard the good news respecting the 9 ½ orders whom God brought to the earth? About mid-day, Gabriel the angel of God came to us, and with him also 144,000 children who had been slain and had not defiled their garments in the world. As they said: — *Hallelu Sab* הַלְלֵנוּ-יְהוָה! Psalms 104:35 We praised with them. We want neither gold nor silver in our land, neither do we eat flesh or drink wine, but we feed with honey and drink of the dew. The water we drink is not from springs but from the leaves of trees growing in gardens. We do not wear garments made by man hand. A lying word is never heard in our land. Our first-born sons were presented to the Lord as an offering to serve in his holy Temple all the days of their life for 3 years. The youth do not speak before the elder. The son never dies before his father. No man marries two wives. We do not look on our wives with lust of sin. Our women dwell with us, they neither corrupt us, nor we them. When the wind blows, we smell through it the smell of gardens. In our land, there is neither summer nor winter, neither cold nor hoar frost, but a breath of life.When I heard this of them, I wished to dwell among them and my ears grew weary of hearing their voice.

Cephas and Andrew blessed God for having revealed to theirs sight the place where they were to go.²

¹ *Litt.* Prokumonos

ACTS OF MATEH

The lord Jesus Christ appeared in the midst of them and said to them:

- My peace is with you my holy disciples, whom my Father chose from among the whole race of mankind! Be strong and believe. I will be with you at all times, neither shall I be far from you in every place wherein you shall be.

The apostles worshipped him to the ground:

- We bless your name o lord! Command and tell us which way we should go.
- You are commanded to go to the town of Rome, he said to Cephas, Andrew to the country of Asia, Mateh to the town of Kahanat.
- I know not Kahanat, I never was in that town, said Mateh to the lord.
- Go, you still of little faith! This road will bring you to another road, take one of them and it will bring you to that country, said the lord.

As he was saying this, a cloud carried Cephas and Andrew and brought each of them to the places in which the lord had commanded them to preach. Then Mateh went a little way and prayed:

- O Father of our lord, who conversed with Abraham, who accomplished the birth of Isaac, who bore witness to Jacob, who gave grace to Joseph and the law of Moses, and did keep your people forty days in the wilderness, overshadowing them by day with a cloud, and giving them light by night in a pillar of fire.

You who did destroy their enemies and brought them out of the Red sea into a land of inheritance you did swear to their fathers Abraham, Isaac, and Jacob: be you my guide on the way...

In that same hour a cloud came to bear Mateh and brought him to the town of Kahanat.³

When he saw the town, he rejoiced and wished to go into it. There appeared before him a youth shepherd of sheep and he said:

- O youth, to which place does this road lead?
- It is a road in which you can not walk in these dirty garments, said the youth, for they are not like the garments of the men of our town, for your garments are dirty. So if you will to enter the town, take off your garment and put on the garment of Kahanat. Then shave your hair and your beard; gird your loins and take a palm branch. Make your shoes of palm leaves for your feet. Your dress will then be like the dress of the men of Kahanat and you may go into the town.

Mateh was grieved in his heart at hearing this, and went back to the way where he had come. When Mateh went back, that youth who was our lord followed him a little, then stretched his hand to lay hold on him and make him turn back, saying:

- To which place do you go?
- How come you to know me? Who told you my name? Said Mateh.
- I know you Mateh, I am your lord Jesus! Return and go to the town. Do as I have commanded you, do not let your heart be troubled. But if you do not as I tell you, you can not enter the town.

Mateh did as the lord commanded him and he set off with the lord who brought him to the gates of the town and said:

- Be strong and endure Mateh, for upon you great plagues shall come from the king of the town: he will cast you in prison and after that he will burn you in fire. Hold fast and do not fear: the king will be converted and believe in me with all the people who dwell in that town. The fire that will kindle in order to burn you will blaze up and consume their idol Apollon. Endure patiently and call upon my name for I will hear you, I will be

² *Conflict of Adam and Eve* 2-11, Malan 1871 - Because of their own purity they were name children of God, and they were with God instead of the hosts of angels who fell; for they continued in praises to God and in singing psalms unto him in their cave, the Cave of Treasures. Seth and his children did not like earthly work but gave themselves to heavenly things.

³ Khanate, khaganate: which belong to a khan/ khagan.

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with you at all times and I will never be far from you since there is no one of your brother apostles in any place in which you will be.

Having said this to Mateh our lord went up into heaven with glory.

Mateh rose up and came into the town. He inquired, saying of the inhabitants:

- Where is the temple?
- From which country are you? They said.
- I am a tradesman⁴ came from Egypt, he said.
- Wherefore are you come and what seek you?
- I am come that I may see the teaching of your god.
- Our god does not teach us, neither do we ever hear a voice from him; even when the men who serve it take the offerings from us to bring offerings, we know not what they say to it.
- Are you not the priests of the temple? He said.
- No, we are not of the great men of Kahanat, they answered.
- Are not your gods four in order?
- The greatest is Apollon.
- Apollon loves the rich and hates the poor, it is a balance with a false weight, Mateh said. I should like to speak with your god to ask it: Wherefore now do you love the rich and hate the poor! They all are servants you must love alike.

When the men heard this, they said among themselves:

- We will go to bring Mateh to the temple, and then we will speak to the priest and say: Behold a man who is come from Egypt, come and speak to him.

Mateh saluted him with a spiritual greeting when he saw him, and longed to save him. As soon as Mateh saluted him, the grace of God came upon Armis the priest.

- Whence are you my lord, and which country do you come from? Mateh said.
- I am a priest of God, of a good tribe, he answered.

Mateh rejoiced because the grace was come upon Armis.

- I wish to know how you found the road that brought you to this town, he said to the apostle.
- My God brought me here, Mateh said.
- Where is he?
- He took me by the hand and brought me to the gates of the town.
- I also wish you would show me your God!
- If you believe in him to keep his commandments and believe all that I tell you, then you will know for yourself that he is True and then my God will converse with you; but he does not manifest to men that are defiled and impure, he reveals himself only to the pure.
- Where is your God?
- My God is in my country, the apostle answered.
- Where is your country?

⁴ *Emmerich* vol. 2 - Before his call, Matthew worked as a customs officer with all kinds of merchandise and tradesmen.

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- My country is holy all the ways and it is all light, there is no shadow of death, thereof no one ever dies.
My God lightens all those who dwell there, for whom there is no death.
My country is full of sweet perfumes, with adorned thrones and many mansions wherein the righteous enter.
In my country all are righteous and no one there loves sin, all are free, there is no bondman.
My God gives riches to the poor, because he is merciful and long suffering.
In my country all have abundance, no one lacks anything.
In my country all are in harmony together, there is no wickedness.
In my country all are humble; there is neither transgression nor violence.
In my country there are only voices of joy and gladness, no sorrow.

When Armis heard these words from Mateh, he said:

- I would like to go to your country!
- My God and my country, both will to see you if you received the truth⁵ and the holy mysteries.

Evening had come and Armis said to Mateh:

- Wait for me until I go light the lamp of Apollon before we go for supper.
- Do you light a lamp to your god!? Said Mateh.
- Not only its lamp but I wash it and adorn it until it looks well, then I carry it from place to place, Armis said.
- My God gives me light as to all those who follow him does he surely give light.
He puts garments of light on all those who fear him.
- I will go to your town with you!
- It is not need to wish to go to my town, since I call upon my God and he comes near to lighten me with his light.
- I should indeed like to see this wonder, Armis said.

Mateh raise his eyes to heaven and said:

- I pray you my Lord and my God, King of kings of the entire world!
Garment of the saints, grace of the righteous, light of the blind;
whose lamp never fade, whose light no shadow approach; whose axe cut down every tree that bear no good fruit,
whose fire consume all gods formed from men hands.
Tree of life, giver of joy to the children of men.
God of the lord Jesus Christ: make your mercy to light upon me, heard my request, send your light upon me...

When Mateh's prayer ended, a great light arose suddenly and the ground trembled; an agitation arose in the town by reason of this great light. The statue of Apollon fell on its face while Armis was looking at, and brake in pieces with all that was in the temple – nothing remained unbroken, all was into shivers. Mateh raised Armis, saying:

- Behold your gods that can not save themselves, much less can they save others!

Armis came where its broken god was and trod him under foot, saying:

- You that can not save yourself, how then can you save others!

Then Armis said to Mateh:

- Good is that name which you have called upon, Jesus the king of heaven and earth.
- Come out thence and leave this villain that is fallen on its face.

⁵ For my mother is the Truth that gave me life. *Gospel of Thomas*, #101 [Nag Hammadi Codex II] transl. Patterson Meyer - *Complete Gospels: Annotated Scholars*, Miller 1994

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When they came out, Armis said to Match:

- Come to eat bread to my abode.
- What is there for us to eat? Will you ask Apollon to prepare something for your meal? Match said.
- It did not while it was in its glory. How could it stand again on its feet to do so now being broken in pieces!?
- My God is able to give us food to eat!
- I ask you... And by reason of the light that has come down upon me, I trust you in all that you say to me. Today also I would like to see what he will send us to eat.
- I will bring you what you have asked of me.

Match spread his hands and prayed:

- O Lord, God of sinners who will that they turn to repent and cause soul and body to dwell together.
Word who came from heaven to the children of Israel in the wilderness with manna, who gives life and joy to soul and body that feed on.
Exalted word above all, leader who guides the spirits and causes them to come upon us in the name of my lord Jesus Christ who has appointed me for this mission: send upon me forever your blessing...

At once a brilliant table came down before them. Match said to Armis:

- You must not eat of this bread until you have been baptized to partake of the holy mysteries.
- Hasten to prepare me to receive them.

Match spoke to him of the word of life and told him what to know about the truth. He baptized him and gave him the holy bread, and Armis rejoiced greatly. Then they went to the people and Match taught them the doctrine and baptised them.

On the morrow, the king came into the temple and found the doors shut.

He commanded the priest Armis to be brought to him. As he stood between the king and the guards, the king said:

- How is it that you have shut the doors of the temple and destroyed the place for the great god Apollon?
- If Apollon could not save itself, how could it save others! Armis said to the king,
- Who did say to you that it can not save itself? Said the king.
- Truly no one can save, but Jesus the Son of God, saviour of our souls - who raises the dead, who is the glory of the righteous, who wipes off any curse and all enemy's wicked works, and who casts evil under his feet.
- Whence do you know the name of Jesus? Said the king.
- I heard it from Match his disciple who instructed me in the knowledge of him who cause his light to shine upon me and all of them who dwell in my house, said Armis.

Hearing this, the king was wroth and commanded that Match and Armis to be bind by the feet with cords.

They were dragged through the town until all their limbs were torn and the blood flowed – their flesh was on the way while they have been beaten with rods. And the king commanded to cast them in prison. [...⁶]

When he entered into the temple, finding everything broken in pieces, he trembled and rent his garments, crying out loud with all those who were with him. He commanded that Match and Armis to be burnt in the fire.

There was a great earthquake at the same hour. All the idols shake from their niches and all the people cried out loud:

- There is only the God of Jesus, Son of the everlasting God!

The whole town was divided in two parts: a part for Jesus, another for Apollon. Some said:

⁶ Missing part in prison.

ACTS OF MATEH

— Bring out the sorcerers that we burn them in the fire!

And the people who believed in Jesus said:

— We will not give them up to you!

The king commanded them to bring much wood and light a fire to burn Mateh and Armis alive. The people for the lord brought tools of husbandry to deliver Mateh and Armis, saying:

— It is not right, we will not let you burn the servants of God!

— Why do you deny Apollon? The king said to them.

— It can not save himself, how can it save others! Behold, now all the idols in their niches are all broken, they answered.

The king commanded to burn the disciples in the fire, to leave them in it for one hour. As the men for Christ and the others for Apollon were greatly agitated, Mateh cried with a loud voice:

— O brethren, do not fight with these men lest you kindle the anger of God against you...

A messenger came from the king's house to announce that his only son was dead. The king hastened to return to his palace. Then all the people who believed in Christ arose for the apostle, in number forty-four souls whom Mateh taught and gave the commandments. He said to them:

— You will see a new miracle so that your faithfulness will be complete.

Mateh went to the king's palace and said to him:

— I see your heart broken at the death of your son. Call Apollon that it will bring your son back to life...

— Which of the gods has power over the dead? Said the king.

— My God, and Jesus Christ the Son of God, will raise your son to life if you believe in him, said the apostle.

— If I see this miracle of the God of your Jesus Christ, that he raises my son to life, I will no more worship Apollon, said the king, swearing with great oath.

When Mateh heard this from the mouth of the king, he was strengthened with the strength of the holy Spirit and prayed:

— I will praise you at all times without end, o my lord, who dwells in your house on high, above all dignities! We praise you for you did not hide yourself: you died for sinners to make us partakers of you with truth. I give thanks to you who alone raise the dead and pray you, Father almighty of our lord Jesus Christ: send your power on high to break the sting of death and crush its power; throw down the keepers of the gehenna's gate, break the head of the snake. Send your high hand, o my lord, to rise this youth that the king and all the men of the town may believe...

Then Mateh went to the place where the youth lay, he took him by the hand and said:

— Young man, rise in the name of Jesus Christ the living...

He arose immediately and embraced the feet of Mateh, saying:

— I pray you servant of the lord, baptize me and service to me the holy mysteries! If not send me back to the grave.

When the king saw this miracle wrought by the hands of Mateh, he arose and believed. He commanded all the men of the town to be baptized by the hands of the apostle Mateh.

There was a great joy in that town.

The king burned Apollon in the fire which was kindled to consume Mateh. The fire did not cease until Apollon was reduced in ashes. The inhabitants believed in our lord Jesus through Mateh.

Jesus Christ appeared to them, saying to Mateh:

— Be strong and of good courage. Remember the words which I spoke to you. Be not alarmed but have patience

ACTS OF MATEH

without fear, because I have in this town chosen souls who will believe in me through you.

— Even so lord, said Match.

He said also to Match and Armis:

— Baptize the people to cleanse them.

After our lord had ended commanding them, he went up into heaven with great glory while they all looked at him.

The men of the town and the king pulled down the temple of Apollon and built a church. Match consecrated it and set Armis bishop thereof together with many presbyters and deacons. He gave them the gospel and continued with them until their faith was strengthened.

The day he went out of the town, he turned his face towards them and said:

— The peace and grace of God be with you forever and ever.

May God have mercy in the Kingdom of heaven on him who wrote this, who caused it to be written on the reader on the translator thereof, and on those who hear it read; and may the evangelist Match write their names to all eternity. Amen and amen, so be it.

MATEH IN MYMA

- Martyrdom of Matthew | James 1924

The holy Match remained alone on the mount, praying barefoot, ^{Exodus 3:5} in the robe of apostle. Jesus appeared to him in the form of one of the children that were singing in Paradise. [...] and Match said:

— I marvel to see how you came here so fast! I know you were in Paradise singing with the others children slain in Bethlehem. Tell me, where is that evil Herod?

— Because he killed 3000 children, he dwells in gehenna, where unquenchable fire, unending gehenna, boiling mire, and worm that do not sleep are prepared for him.

Now take my Staff and go to Myma,⁷ the town of the man-eaters. Plant it at the gate of the church which you and Andrew founded. It will become a fruit-tree from which a spring will rise at its foot. When the man-eaters will eat of the fruit-tree and wash in the spring, they will change and learn to know me; they will be ashamed of the nakedness of their bodies and they will use fire to cook their food.

At the town gate he was met by Phulbana, the king's wife, his son Phulbanos and Erba his wife; each possessed by devils. The devils cried out, threatening Match to arouse the king against him: he cast them out.

Plato the bishop heard, and came out to meet him with the Church. Match preached to the people and planted the Staff, and the people became humanized. He baptized the queen and the rest. At dawn the Staff was become a tree.

At first, Phulbanus the king was pleased with all this, but since they refused to leave Match, he plotted to burn him. Match had a vision of the Consolator and averted people of his death. The devil, which he had cast out, disguised itself as a soldier and went to the king to advise him to seize Match. Thus he sent four soldiers but they could only hear two men talking [Match and Plato], then ten, guided by the sight of a child with a torch.

The devil described the difficulty of seizing Match to the king, and what the king could do. The king said:

— Take him yourself!

— I can not, for he has destroyed our race.

⁷ From Cesron to Sinope, whence Andrew freed Mathew from prison, Sinope at that time was called Myrmidon, and the men who lived there eat each other. *Sepulchre of Christ a topographical inquiry* (chap. iv, p. 8) [Text & Literal transl. of Latin ms. in Bibliothèque Impériales, Paris, catalogue, Pars tertia, tom.4, n° IV, 1708], M^cGrigor 1885

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- Who are you? Said the king.
- The evil that was in your wife.

The king adjured him to depart without harming any one, and he vanished as smoke. The king remained quiet that day, but next day he took two soldiers and went to the Church to fetch the apostle. When Mateh came out with Plato, the king could not see him. Mateh opened his eyes and the king treacherously led him to the palace.

They pinned him hand and foot to the earth and covered him with papyrus soaked in dolphin oil, and poured on him brimstone, asphalt, and pitch, and piled tow and wood: but the fire turned to dew. All the people praised God.

Loads of charcoal from the royal baths were brought and the twelve idols of gold and silver were set round the fire. Mateh looked to heaven and shouted:

- Adonai Eloi Sabaoth! *God Lord of Hosts* אֱלֹהֵי צְבָאוֹת יְיָ!⁸

The fire blazed.

- Now where is your magic! Said the king.

All the fire flew towards the idols to melt them, of a weight of 1000 talents of gold. The king lamented that gods of stone and clay were superior *to gold that melt*. The fire burnt up many soldiers. It took the form of a sphinx and chased the king to the palace, curling round, so that he could not go in, nor turn back to Mateh, for help. Mateh rebuked the fire, he prayed, and gave up the ghost; his body and robes were intact.

The king had him brought in state to the palace: *on the way* sometimes he was seen on the bier, sometimes following or preceding it; and laying his hand on Plato's head. Many sick were healed.

When they reached the palace, Mateh was seen to rise from the bier and ascend to heaven led by a beautiful child and twelve men with crowns; and we saw the child crown him.

The king, having a coffin made of iron which he sealed with lead, at midnight put it secretly on a ship and sank it into the sea. The brethren were watching at the palace's gate all night. At dawn a Voice came:

- Plato! Take the gospel and the psalter *psalms of David*, go to the east of the palace to sing *Hallelu Sab*.
Read the gospel and offer the bread and the vine by pressing three clusters in the cup, and give the holy sharing *communion* with me as the lord Jesus showed us the offering that is above on the 3rd day after he resurrected.

So it was done: then the cantor went up on a great stone and sang:

- *Precious in the sight of the Lord [...] I slept and rose up again. Shall not the sleeper awake!?*
- *Now I will arise, said the lord! Hallelu Sab!* They answered.

They read the gospel and made the offering. It was about the 6th hour, Plato looked over the sea and lo, seven stadia away, Mateh was standing on the sea between two men in bright raiment with the beautiful child before them. And they said:

- *Amen! Hallelu Sab!* אֲמֵן-יְיָ.

The sea looked like a crystal stone. Before the child, a cross came out of the deep, the coffin of Mateh at the lower end of it. And in an instant it was on the land where they were. The king, who viewed all from a window, came down and fell at their feet; he confessed his sin and his belief. He gave them the palace for a sanctuary, as for the coffin, he laid it on his golden couch in the great hall.

⁸ Text add. mar mari mar mounth | mar [who is abode *omar* אֲמַר] mari [Iah has promised *amaria* אֲמַרְיָה], mar [who is abode *omar* אֲמַר], mounth (?)

ACTS OF MATEH

Plato baptized him and gave him the holy sharing. The apostle appeared and said:

— Your name will be no more Bulphamnus but Mateh; your son Bulphandrus also Mateh; your wife Ziphagia, Sophia, and his wife Orba, Synesis.

He ordained the king to be as priest, his wife to be as priest, his son to be as deacon, and his son's wife to be as deacon.

The king destroyed his idols and issued a decree to establish the new faith.

Mateh bade them to offer the offering daily for forty-nine days, and to do it again each year.

He said to Plato that he should join him in three years, then be succeeded by the king, and he by his son.

Then he departed to heaven with two angels. And a Voice came and promised peace and safety to the town.⁹



⁹ *Text add.* his day is the 14th of Gorpiaeus; al. November16; *Latin*, October11.

ACTS OF THE APOSTLES IN ASIA

ANDREW Genesis 27 נָדָר אֵז PAUL קוֹל

- Actes d'André et de Paul | Jacques 1970

The sailor fastened, looking at Andrew and the crowd gathered around him. Paul had said to him to bring his cloak to the shore to give it to Andrew. The sailor's mother, seeing her son coming to the shore, went to greet him.¹ Andrew approached the sailor and said to him:

- Where is the man who was on board with you?
- He jumped overboard in the water, the sailor replied, saying that he was going to inspect the abyss, these places where the lord had gone, in order to see how he had formed them. This is what he told me to tell you: *I beg you not to forget me and leave me, lest the subterranean creatures of the abyss seize me.*

Andrew then took the cloak from the sailor, saying:

- Go home. I will be involved with the jews a while longer, then I will go to the place where he was.

The sailor gave his belongings to others, giving glory to God and went home. Andrew went to the gate of the town, a large crowd following him with countless numbers of jews. A man called out:

- Apostle of God, pity on my abandoned being... I have no father no mother but a single son of twelve years soon: one day, he lay down and fell sick, without eating or drinking – his funeral is prepared as if he were already dead!
Apostle of God, pity on my misery! Take the trouble to come to my house to touch him, for he will recover... I have heard about the miracles you performed before you came to the town, I have seen you casting out demons.
- We will go in the town, and Jesus will heal you and your son! Andrew said to the man.

They were walking towards the town when the jews stopped them, saying:

- We will not let you come in the town because of Jesus, that name you preach! If you wish to perform minor healings, do them outside during two days then go! But we will not let you in to deceive these people with this false teaching of Jesus!
- There is no error in our doctrine: you only deceive yourselves. We will not come if you do not to let us enter the town, but if the will of the lord is to let us in, he will let us in whether you like it or not! Andrew said.

After saying this, he turned to go away.

- Apostle, have mercy on my misery!! Said the father of the young man, weeping.
- Go into the town. Your son is dead. Do not take him for burial before tomorrow, at daylight we will come to raise him for you: for it is a work of the Lord, Andrew said to him. We will return later to you and your town.

He said this and left the crowds returning to the town. They found the boy dead as the Apostle had said. They wept for him as per custom of their town. Andrew had gone to the sea and said to the sailor:

- Tell me where Paul threw himself into the water.

They boarded the boat and went until they reached *the place*, the sailor said:

- This is here.

Andrew filled a cup with sweet water and prayed over it:

- Jesus my lord, who separated light from darkness, who separated the earth until dry land appeared: I pour in your name this cup of sweet water, so that the salt water sea recedes and the dry emerges, and that the earth opens to the abyss for Paul to come out.

¹ Text add. The cloak touched her eyes and she was able to see; they gave glory to God for what had happened.

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After he said this, he poured the cup of sweet water in the sea and said:

— Bitter salt water, recede before the sweet.

At his words, the dry land appeared, the abyss separated. Paul leapt out the water with a fragment of wood in his hand. He went to Andrew and greeted him.

— Where have you come from, where have you been? Andrew said.

— Forgive me brother, I went to inspect the places of abyss where the lord went: I saw what kind of places they were, Paul said.

— You have been exceedingly bold, said Andrew. We, senior apostles, who walked with the lord until he was resurrected, instructing us in everything, making us master all the powers – indeed none of us dared to do what you have done.

— I have managed to do it, said Paul, forgive me brother.

Listen what happened. When I went to the abyss, I saw a dwelling place of all souls, and then I had beheld Judas the apostle walking with our lord in a punishment of great severity, I said to him:

— What are you doing in this *place of punishment*, why the lord did not bring you out with the souls he brought out?

— Woe is me and double woe for what I did to my lord! He said. I sinned against him, I betrayed him for perishable money of the jews, while I knew he was my lord, and the lord of the entire earth. I went back to give my money to the high cohen. Then I asked for forgiveness:

— Will you abandon me for a single thing I did when I sold you? Do not abandon me... Will you look at me as I go to my destruction? Remember my lord, I heard you talking to the apostle Cephas when he asked you:

If my brother sins against me, how often should I forgive him: up to 7 times?

You told him: *Not just 7 times but up to 700.*

I sinned against you once... Will you look at me as I go my destruction? Do not my lord...

Who is the man who will watch his son going down to the depth and not help him? Even I who dared to betray you, will you look at me as I go down to my destruction? Do not my lord...

Then he sent me to the desert, and said to me:

— Do not fear anyone but God. If you see the evil come, do not fear, it or other, except God!

I went to the desert to fast, so that God may forgive me. But the chief of destruction came; he lifted its head above me, with its mouth open, ready to swallow me. I was afraid and worshipped it, saying: *You are my lord*, and it withdrew from me. I wept as if there is no forgiveness for me.

While I was considering that if the lord were here, I would call upon him; straightway I was taken to the court to be judged.

And while I was saying, *I will bang myself*, I reached the gehenna before the lord came there to a certain place to take the souls: he emptied gehenna except my soul. The gatekeepers of gehenna wept to the evil:

— What else do you but boasting that you are king and no one else? Now we know that you are not king! There is someone else whose lordship is over you, and he took them all away from you!

— My powers! Do you think there is someone stronger than us!? The evil said to its powers. He has come here but he was not able to take another soul (Judas).

Then Jesus called Michael who had accompanied him to gehenna, and said:

— Take out the soul of Judas so the evil can not reproach me.

Michael came to bring me out, and afterwards Michael shouted: *Shame on you feeble foe!*

— Now return the soul to gehenna, the lord said to Michael.

— Will you leave me in this punishment? Judas said weeping.

I knew you were coming to gehenna to take these souls, and you would take mine as well;

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that is why I removed my soul from my body...

- What have you done, prostrating yourself to worship evil? Jesus said.
- It came on me like a snake, its mouth opened ready to devour me: I was afraid and I worshipped it, Judas said.
- Wretch! When it came to you, if you had called upon the Lord for help, you would have been saved. But now you have done otherwise, a thing hateful to God, besides committed suicide. For this, you will remain in gehenna until the Judgement's day, when the Lord will judge you, since I am for that day, Jesus said.

When I heard this from Judas, I, Paul, was extremely grieved about the troubles he was into.

Listen what I tell you. In gehenna, I saw deserted streets where there was no one. All the doors were destroyed by the lord, who broke them into pieces. Do you see this piece of wood in my hand I brought with me, brother Andrew? It is part of the gate of gehenna the lord has destroyed.

By the side of gehenna, I also saw other hug places. I asked what they were, and I was told these places are for the souls of Abraham, Isaac, Jacob, and the prophets.

I heard a multitude crying aloud as if they wept from other places, I did not see them. I asked what they were, and I was told these were the places that the lord did not visit when he descended to gehenna; that means, the places of weeping and gnashing of teeth, inhabited by murderers, magicians, and infanticides.

When he had said this, the boat decked at the shore. Andrew said:

- Enough... Let the boat be attached at the place where you found it. Let us hasten to the town, for there is a great quarrel ahead of us and the name of the lord will be glorified in this town, for the jews are prepared to quarrel with us.

Once the boat attached to the shore, Andrew stood with Paul and Apollonius the sailor to made their way to the gate of the town; they were to go in together even if the jews reinforced the gate to prevent the apostles from entering the town. Andrew made his way and called out to the town:

- Open up to us so that we can visit the one who has died, as we told his father we would raise him from the dead for him.
- Andrew, are you determined to shed our blood in this town of your origin? Go lead the goyim *nations* אֲבוֹתָנוּ into error and stay with them, the jews replied. As for this town, we will not allow you to consume it, lest you lead the wise men astray.

When they had said this, Andrew saw a bird called struthio ostrich, digging a hole at the foot of a wall; Andrew said to it:

- Noble bird! I say come into the town to the house where the boy is lying dead; a crowd is gathered around it. Tell them: *Come open the town's gate to Andrew and Paul, the servants of God, who can not enter to raise the dead.*

The bird went and came in the middle of the crowd to say the words Andrew had said. When the crowd heard this bird, they stood up in haste and picked up some stones. While they were going, they met the governor walking to the tribunal, who asked what was the matter.

- At the town's gate, there are people who perform miracles in the name of Jesus; the blinds see, the lames walk, and evils are casted out. They are come for us to raise a dead boy, but the jews block the gate to prevent them from going in. We are going to stone them or kill them in order to let the men in, they said.
- I will bring them in. There will be no war! The governor said to the crowd.

The people and the governor, with his staff, went to the gate and saw the jews standing at the town's gate.

- Why are you blocking the gate, prohibiting people into the town? He said to them.
- Long live the king, governor! They said. We are not blocking it by malice but because of the two sorcerers who want to enter to subvert the law! In every town they enter they subvert the hearts of people with their sorcery, this is why we do not let them come in! If they say to be disciples of a living God, why has their God not opened the gate for them?

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The governor called out to them and said:

- If you have a living God, open it for yourselves!
- What do you want us to do for the king to open the gate? Andrew said to Paul.

Filled with the holy Spirit, Paul said to Andrew:

- Elder, order me to perform in the power that is come upon me.
- Do what you have to do, Andrew said.

Paul took the piece of wood he got in his hand, which he brought from gehenna, and struck the gate with it, saying:

- By the power of Jesus Christ my lord who is caused the gates of gehenna to become small: may you cause this gate to be destroyed for the jews to know there is nothing you can not do...

Having said this, he struck the gate three times. The gate came down, swallowed by the earth, and the place where it had gone could not be found. The crowd came out, bowed at the apostles' feet, begging them to come into the town.

[*Two folios missing*] We gather that the jews had practised some fraud about a dead or supposedly dead man, having tied up his face with grave clothes so that he could not breathe. After the apostles bade the dead to rise: as nothing happened, the apostles said that the only thing is to order the dead to be loosed. Apocryphal New Testament (p.473), James 1924

The man did not hear them even after a long time, and he said nothing when they moved him. The son of the high cohen jumped to say:

- If he rises, let him give his property to us who gave it to him.
- What does he owe you? Tell the truth otherwise you will die, said the governor.
- Do not harass the boy about this, but order them to release his winding-sheet and you will know everything! Paul and Andrew said to the governor.

The governor ordered his soldiers [...]. The jews were brought to the bed to remove the winding-sheet, but they sought to escape. Andrew said to the governor:

- May the jews be restrained! And now, you will know who is deceiving the hearts of the people!

The soldiers restrained the jews until they undid the entire bandages. And when the body was revealed, they saw the man to find his breath on the vessel which covered his face.

- See how bad their machinations... Andrew said.

They picked up the dead man, saying:

- Arise from 'dying' before your time! Tell the governor everything that happened.

He arose and bowed at the apostles' feet, saying: *Forgive my stupidity!* And he told them everything that happened.

- Who is now leading people astray: we or you!? Andrew said to the jews.

The jews, 2700 in total, bowed before the apostles and said:

- [...] They killed him in their stupidity, thinking he would not rise! In fact, he rose from the dead and revives all who believe in him. We beg you to baptize us in the name of the Father, the Son and the Holy Spirit that we may not die in ignorance.

The apostles baptized them and celebrated the holy offering of Christ. They departed from them with blessing to our lord God. Holy life Giver, of same essence² of the Spirit forever, amen.



² *Litt.* consubstantial

ACTS OF THE APOSTLES IN ASIA

BARNABI בְּנֵיכֶם MARK מָרְכָב IN CHYPRE

- Acts of Barnabas | Walker 1870

Joseph **Barnabas** was born in Cyprus, he studied the law with Paul under Gamaliel's tuition in Jerusalem. He accompanied Jesus to Cyprus and later with Paul: he also did part of the way with Thaddeus when he went to Persia. Barnabas was the first to preach the Gospel in Milan. He was stoned in Cyprus by the Jews and thrown on a stake but his body was not consumed and his disciples gave him burial. He had on his chest a part of Matthew's Gospel. Barnabas has also written something. | Barnabas, James, and Azor were baptizing by three of the basins. Before the ceremony, from a flat, leathern vessel which they had brought with them from Judea, Jesus poured a little Jordan's water taken from his own place of baptism into the basins, then blessed the mixed water. | Toward evening they arrived at the mining village, one half hour from

Chytrus. All the entrances to the place and the house of the overseer were, on account of the feast, adorned with green arches and garlands of flowers. They led Jesus and his disciples into the house, washed their feet, and presented refreshments to the lord, who then went with them to the place for teaching upon the rock. Jesus seated himself, and the crowd reclined around him. He spoke of the happiness attendant upon poverty and labour, and told them how much happier they were than the opulent jews of Salamis; that they had fewer temptations to offend God, before whom the virtuous alone are rich. He said also that he had come in order to prove that he did not despise them, and that he loved them. He taught until night in parables on the Provisions of all kinds, pieces of stuff for clothing, food and grain were conveyed hither from

Chytrus; and on the next day came the father and brother of Barnabas, several distinguished citizens and proprietors of the mines, along with some rabbis from the same place. When the gifts already enumerated had been safely deposited in the public square of the place, where the people were assembled and seated in rows, these visitors entered also. Now began the distribution of gifts: great bowls of grain; large loaves of bread, about two feet square: honey, fruit, pieces of leathern clothing, covers and all kinds of furniture and utensils. The women received pieces of thick stuff like carpet, about one and a half yards square. Jesus and the disciples were present at the distribution, after which Jesus taught about the labourers in the vineyard and the good samaritan, the blessing of poverty and thanksgiving for the same, daily bread and the Our Father's prayer. Emmerich, tome 6, 5

Since the presence of our saviour Jesus Christ came, the unwearied, benevolent, mighty shepherd, teacher and physician, I, John *Mark*, saw the holy, ineffable unspotted mystery of the christians who have been sealed, and hold the hope with holiness. Since then I have served him with zeal, and deemed necessary to give an account of the mysteries I have heard and seen.

I accompany the holy apostles Paul and Bar*Nabi*. I was formerly a servant of Cyrillus, high priest of Jupiter, now having received the gift of the holy Spirit, through Bar*Nabi*, Paul and Silas, worthy of the calling, who baptized me in Iconium. After I was baptized then I saw a certain man, standing clothed in white raiment, who said to me:

— Be of good courage John, for assuredly your name shall be changed to Mark, and your glory will be proclaimed in all the world. The darkness in you have passed away from you, and it has been given you understanding to know the secrets of God.

When I saw the vision, I became greatly terrified and went to Bar*Nabi*'s feet to relate him the mysteries I had seen and heard from that man. Paul was not here when I disclosed the mysteries. Bar*Nabi* said to me:

— Tell no one the miracle you have seen. For me also this night, the lord stood to say:
— Be of good courage, for as you have given your life for my name, even to death and banishment from your nation, also you will be made perfect. Moreover, for the servant who is with you, also take him with you for he has certain mysteries. Now then my child, keep for yourself the things you have seen and heard: a time will come for you to reveal them.

Being instructed in these things by him, I remained many days in Iconium at a pious holy man's house who received us, whose house also Paul had sanctified. Thence we went to Seleucia and stayed there three days. Then we sailed to Cyprus, and sailing from Cyprus, we landed in Perga of Pamphylia.

Then I stayed there about two months, wishing to sail to the regions of the West. Because the holy Spirit did not allow me, I turned back and sought again for the apostles; and having learned that they were in Antioch, I went to them. In Antioch, I found Paul in bed from the toil of the journey. At seeing me he was exceedingly grieved on account of having delayed in Pamphylia. Bar*Nabi* came, encouraging him, and tasted bread, he took a bit of it.

They preached the word of the lord and enlightened many of the jews and greeks. Only I attended to them, being afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. Therefore I repented to Paul, my knees on the ground, but he would not bear it. Then I remained for three shabat in entreaty, praying on my knees, unable to prevail over him about me. For his grievance against me was strong on account of my keeping several parchments¹ in Pamphylia.

¹ During his stay in Pamphylia, Mark may have written down on parchment God mysteries he had received, which he could not reveal to Paul.

ACTS OF BARNABI & MARK

It came to pass they finished teaching in Antioch, on the first of the week they took counsel together to preach to places of the east and after to go to Cyprus, to oversee all the Churches where they had spoken the word of God. Bar^Nabi entreated Paul to go to Cyprus first and oversee his own in his village; Lucius entreated him to oversee Cyrene, his town.

A vision was seen while Paul was sleeping that he should hasten to Jerusalem because the brethren expected him there. Bar^Nabi again urged they should go to Cyprus and pass the winter there, then go to Jerusalem for the feast. A contention arose between them because Bar^Nabi urged me also to accompany them on account of me being their servant from the beginning, and on account of me having served them in all Cyprus until they came to Perga of Pamphylia, whereat I have remained many days.

— It is impossible for him to go with us! Paul shouted at Bar^Nabi.

Those who were there with us urged me also to accompany them because there was a vow upon me to follow them to the end. So Paul said to Bar^Nabi:

— If you take with you John, also named Mark, go another road for he shall not come with us!

— The grace of God does not desert him who has once served the gospel and journeyed with us. If therefore this be agreeable to you brother Paul, I will take him and go... said Bar^Nabi back to himself.

— Go in the grace of Christ, and we in the power of the Spirit, he said.

Bending their knees therefore, they prayed to God; Paul wept, groaning aloud, and in like manner also Bar^Nabi, saying to one another:

— It would have been good for us at first as at last also to work in common among men. But since it has seemed good to you, so Paul, pray for me that my labour may be made perfect to commendation: for you know how I have served you also, by the grace of Christ that has been given to you. As for me, I go to Cyprus and hasten to be made perfect, for I know that I will see no more your face, Paul.

Falling, his feet on the ground, he wept long. Paul said to him:

— The lord who stood by me this night also said:

— Do not force Bar^Nabi not to go to Cyprus, for it has been prepared there for him to enlighten many. You also by the grace that has been given to you: go to Jerusalem to worship in the holy place, for there it will be shown you where your martyrdom has been prepared.

We saluted one another, Bar^Nabi took me to himself.

We came to Laodicea and sought to cross to Cyprus; we found a ship going to Cyprus and we embarked. When we had set sail, the wind was found to be contrary, therefore we came to Corasium. We went to the shore where there was a fountain and rested there, not showing ourselves so that nobody knows that Bar^Nabi and Paul had parted. We sailed from Corasium to the regions of Isauria, and thence we came to an island called Pityusa.

Because a storm came on, we remained there three days at a pious man named Euphemus who received us: Bar^Nabi instructed him of the faith in many things, also with all his house.

Thence we sailed passed over Aconesiae and came to the town of Anamur. Once we were there, we found two greeks men coming towards us asking whence and who we were. Bar^Nabi said to them:

— If you wish to know whence and who we are, throw away the clothes you have and I will put on you raiment that never soil, neither nothing nasty is found, altogether splendid.

— What is that cloth you are going to give us? They asked, astonished at the saying.

— If you confess your sins and submit to Jesus Christ, you will receive forever this incorruptible raiment, Bar^Nabi said.

Being seized in the heart by the holy Spirit, they fell at his feet entreating, saying:

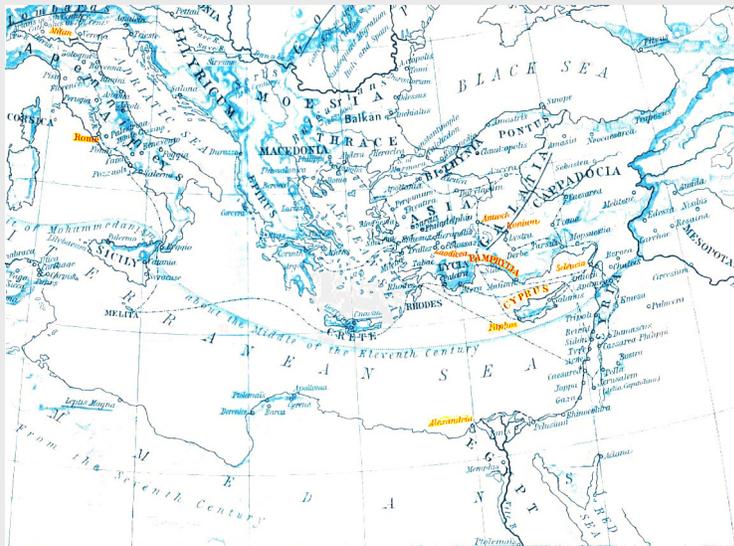
ACTS OF BARNABI & MARK

— We beseech you, father, to give us that cloth for we believe in the true living God whom you proclaim!

BarNabi led them to the fountain and he baptized them in the name of Father, and Son, and holy Spirit, and since, they knew they were clothed with power and with holiness. BarNabi took one robe from me to put on one, and he put his own robe on the other. *As becoming disciples* they brought him money which BarNabi distributed straightway to the poor, the sailors also benefited from many things. We came down to the shore and BarNabi instructed them about the word of God. One who was named Stephan wished to accompany us. BarNabi did not permit him² and he blessed them. We saluted them and we went on board the ship.

Having gone across, we sailed to Cyprus by night to the place called Kormakiti, where we found Timon and Ariston, the temple's servants, at whose house we were also received. Timon was afflicted by much fever. We laid our hands upon him, calling upon the name of the lord Jesus; his fever was straightway removed. BarNabi had received documents *scrolls* from Match, a book of the voice *words* of God and a narrative of miracles and doctrines; this, BarNabi laid upon the sick in each place where we came in and it immediately made a cure of their sufferings.

When we came to Lapitos, an idol-frenzy *festival* being celebrated in the theatre, they did not allow us to go into the town; we rested a little at the gate, Timon came with us after he rose up from his disease. We went forth from Lapitos, travelling through the mountains, and came to the town of Lambadistis, whence Timon was a native, in addition of whom, having found that Heracleius was there also, we were received by him; he was from the town of Tamasos, come to visit his relations.



Looking at him, BarNabi recognised him for having met him before at Kition with Paul. At baptism, the holy Spirit was given to him, and his name changed to Heracleides; BarNabi ordained him bishop over Cyprus, and steadfastly confirmed the Church in Tamasos.

We left him in the house of his brethren who dwelt there and crossed the mountain called Chionodes *Olympus*; we came to Paleopathos and found there Rhodon, a temple servant. He believed and accompanied us.

We met a jew by name Barjesus coming from Paphos who recognised BarNabi as having been with Paul; he did not wish us to go into Paphos.

We turned away and came to Kourion, where it happened that an abominable running contest was performing along the road, near the town: in that place a multitude of men and women ran naked, greatly deceived into error. BarNabi stood and rebuked them, and at once the western part *of the wall* fell: many were wounded, many also died; the rest fled to the temple of Apollo which was close at hand, in a town called sacred.

² Knowing his martyrdom (persecution) was at hand.

ACTS OF BARNABI & MARK

When we came near the temple, a multitude of jews gathered by Barjesus were there, standing outside the town, hindering us to go in the town. We spent the evening near the town, and rested under a tree. The following day, we came to a village where Aristoclianus dwelt, whose leprosy had been cleansed in Antioch, He was sealed as bishop by Paul and BarNabi, and sent to his village in Cyprus because many greeks men were there. He received us in the cave in the mountain by him and we remained there one day.

When we arrived in Amathus, there was a multitude of greeks people in the temple in the mountain and low women and men pouring libations. Barjesus was there, ahead of us, having gained moreover jews who hindered us to enter into the town. A widow, eighty years old woman, who did not worship idols, being outside the town, came to us and brought us into her house one hour, *until the jews scattered*. Then we came out and shook the dust off our feet over against that temple and their libations and against the abomination which took place.

We went out thence to go through desert places, accompanied by Timon, until we arrived in Kition. There was a very loud uproar in the hippodrome. Knowing what it was, and since no one received us after we rested one hour at the gate near the aqueduct, we all shook the dust off our feet and we came forth out of the town.

Having set sail in a ship from Kition, we came to Salamis, landing in the so-called islands, there was a place full of idols where took place the high assemblies of the whole nation festivals and their libations. Again we found Heracleides. We instructed him to proclaim the gospel of Jesus there, to found Churches and minister to them.

When we came in Salamis, we went to the synagogue near a place called Biblia. We entered in and BarNabi unrolled the gospel he received from Match, his fellow-labourer, and began to teach the jews. After many jews were instructed, Barjesus arrived two days later with a multitude of jews enraged.

They seized BarNabi in order to hand him over to Hypatius the governor of Salamis. They had BarNabi bound when they heard that Eusebius a kinsman of Nero and pious jebusite, had come to Cyprus, so they kept BarNabi. By night, after they attached a rope around his neck, they dragged BarNabi from the synagogue to the hippodrome. Being out of the town, they stood round him and burned him with fire so that his bones become dust.

That night, they cast his dust corpse in a cloth, secured with lead, with the intent to throw it into the sea. But I found an opportunity in the night *to take him back*, and Timon, Rhodon, and I carried him to a certain place where the jebusites previously dwelt, and having caves; we found a secret place in it and put him down there with the documents rolls he had received from Match. It was the 4th hour of the night, the second of the week.

We were hiding in that place while the jews made a lot of search for us, having almost fund us. They pursued us as far as the village of Ledrians. We also found a cave near the village where we took refuge, and thus escaped. We hid there for three days until the jews had gone. We came forth and left the place by night and we came to the village of Limnes taking with us Ariston and Rhodon. Arrived to the shore, we found an egyptian ship and embarked in it until we landed at Alexandria,³ *Egypt*.

I remained there, teaching the word of the lord Jesus to the brethren who came, enlightening them, preaching what I had been taught by the apostles of Christ who had baptized me in the name of the Father, and Son, and holy Spirit, who changed my name to Mark in the water of baptism - by which I hope to bring many to the glory of God through his grace.

To him is due honour and everlasting glory, amen. The journeyings and martyrdom of the holy apostle BarNabi have been fulfilled with God.



³ Prof. Ignazio Guidi, Arabist of Rome, wrote: The texts in greek, coptic, arabic, ethiopic (geez), as the apocryphal Acts of the Apostles, now forms a whole which comprehends: the Apostles and the Evangelists, separately with their preaching and martyrdom. We have a special group of apocryphal acts belonging exclusively to the Alexandrian patriarchate in its own three languages, coptic, arabic, and ethiopic, a group whose coptic texts, being the most ancient, are incomparably the most important and most deserving of being generally known. *Acta Apostolorum* (p.xii), Smith Lewis 1904; *Gli Atti apocriji degli Apostoli* (p.14)

ACTS OF THE APOSTLES IN ASIA

Genesis 25:26

JACOB יַעֲקֹב THE-JUST IN JERUSALEM

- Jacques, Simon et Jude, frères | Abdias 1564
Acts of James the just | Malan 1871

The appellation of the just, never found in the New Testament, but by which he seems to have been called in his lifetime and afterwards, speaks for itself. It was evidently a title of honour, indicative of the eminent holiness and integrity of his life. After the resurrection he was honoured by a special appearance of our lord that took place between that to the five hundred brethren on the mountain of Galilee, and that to all the apostles, after their return to Jerusalem. That James the-less was the person, to whom this appearance was vouchsafed. James together with the rest of the eleven, was a witness of our lord's ascension, and a partaker in the promised effusion of the holy Ghost. After which events, but at what distance of time is uncertain, he was chosen Bishop of the Church in Jerusalem: a station of eminence, to which he was elevated in preference even to Peter and the two sons of Zebedee, who had been peculiarly honoured by our lord on earth. The cause of his elevation has been supposed to be his relationship to our blessed lord, probably not without regard to the excellent qualities which distinguished his character and conduct. He was appointed by the apostles, especially by the three main apostles, Peter and

the two sons of Zebedee, with the consent and the approbation of all, as acting under the influence of divine inspiration. Eusebius and Epiphanius mention, that he wore a plate of gold upon his forehead, as a mark of his episcopacy, with the name of God in all probability inscribed upon it, in imitation of the jewish high priests. Paul speaks of James, Cephas, and John, (assigning the precedence to James) as pillars, who gave to him and Barnabas the right hand of fellowship. It appears that he was regarded with high respect by the jewish believers. His conduct indeed gives evidence of an excellent character, and of an admirable combination of zeal and discretion, of a love of truth and condescension to weak brethren: this eminent virtue had acquired for him the appellations, not only of the just, but of the defence of the people; and that he was in such esteem for his sanctity, that it was no uncommon thing for the people to crowd about him, and strive to touch the fringe of his garment. Hegesippus, christian writer of the 2nd century, relates that his death had an tumultuous effect. The tumult began at the Temple, where the scribes and pharisees and other jews entered into discourse with James. He, standing

upon some eminence, a battlement or pinnacle, openly declared that Jesus was the expected messiah, that his doctrine contained full instruction how men may be saved and obtain eternal life. At which some leading men among the jews were much offended. They then laid hold of him, and perhaps dragged him out of the Temple. His death, as is generally agreed among learned men, happened about the time of the Passover in the year 62; when Festus being dead, and Albinus not yet arrived, the province of Judea was left without a governor: and the unbelieving jews, thus found themselves at liberty to gratify their licentious and turbulent disposition. James is called the less, as being perhaps younger in age, to the other James, son of Zebedee. He was the son of Alpheus or Cleophas. The cause of his being called the lord's brother is not ascertained. Mark informs us, the name of the mother of James the less was Mary; that, as John says, Mary, the wife of Cleophas, and of course the mother of James, was sister to Mary the mother of Jesus; and that in consequence James, who is called the brother, was in fact cousin-german to our lord. James the less (p.270) Biographical Notices of the apostles, Evangelists, Mart 1828

Simeon of Cana, Jude Tadeh, and Jacob called the brother of the lord, were three brothers, born in the town of Cana in Galilee, sons of Alpheh and Mary, daughter of Cleophas. These 3 sons were admitted by Jesus Christ, and since exalted to the greatness of apostles.

Jacob the youngest was the dearest of Jesus Christ. He loved his master with such as when Jesus was crucified, he did not taste meat until he saw him resurrected: this was foretold to his brothers and him too, as he remembered, from Jesus Christ while living on earth. He appeared to him first, as to Mary Magdalene and Cephas; in fear he had to fast longer, he offered him to eat a ray of honey in order to confirm the faith of his disciple.

After Jesus Christ went up to heaven, he is him who remained in Jerusalem with Cephas and John, to announce the word of our lord to the jews, since he had a public responsibility in the Temple of Solomon, he could do it easily.

Fourteen years after the crucifixion of our lord, Paul, Barnabi and Tite, who journeyed together, came to meet with Jacob the-just¹, Cephas, and John. The day after Pesah, the apostles gathered in Jerusalem for a 2nd time² in the presence of people, presided by Jacob *the-just*, each one talk about what they did, each in his district *lot*.

The lord Jesus said to Jacob *the-just*:

— You will be bishop in Jerusalem. For there the glad tiding will be heard, and there you shall finish your good fight and therein shall be your sepulchre. You shall arise when your martyrdom shall be fulfilled there.

The apostles were filled with knowledge by the power of the holy Spirit, and prayed on the mount of olives. Cephas said to the apostles:

¹ *Litt.* the-major

² *Emmerich* vol.3 - When the apostles and disciples alone were standing around Jesus, he touched upon many things that would take place after his return to the Father. To Peter he said that he would have much to suffer but he should not fear; he should stand firm at the head of the Community which would increase wonderfully. For three (3) years he should remain in Jerusalem with John and James the less with the faithful. Then he spoke of the youth who was to be first to shed his blood for him, without named Stephen, and the conversion of his persecutor. Here too, he omitted to giving Paul's name. They could not fully comprehend his last words. He predicted the persecutions that would arise against Lazarus and the holy women and told the apostles to which place they should retire during the first six (6) months after his death: ≡ Peter, ≡ John, and ≡ James the-just were to remain in Jerusalem; ≡ Zacheus was to go to the region of Galaad; ≡ Philip and ≡ Bartholomew to Geshur, on the confines of Syria. The four other apostles did not remain together, they worked in different parts of the country: ≡ Andrew and ≡ Zacheus went in Galaad, was at no great distance from Pella. ≡ James the-great *major* and one of the disciples were sent to the pagan regions north of Capharnaum. ≡ Thomas and ≡ Matthew were dispatched to Ephesus in order to prepare the country where Jesus mother and many of those that believed in him were to dwell. ≡ Thaddeus and ≡ Simon were to go first to Samaria. All preferred cities entirely pagan. Jesus told them that they would all meet twice in Jerusalem before going to preach the Gospel in distant pagan lands. Three (3) years after the crucifixion, all the apostles met in Jerusalem. | Sixth (6) year after that event, the apostles were again assembled in Jerusalem. It was when they drew up the Creed, made rules, relinquished all that they possessed, distributed it to the poor, and divided the Church into dioceses, after which they separated and went into far-off heathen countries.

ACTS OF JACOB THE-JUST

— Let us go with our brother Jacob to establish him as our bishop.

They stood and spread their hands, and prayed:

— Good God almighty who has powers over all the Creation! Hear us, for you are not far from us in all things we call upon you! Give strength to brother Jacob to comfort, gather, and establish people in your truth.

After they had greeted one another, Jacob went to Jerusalem. He preached in the name of our lord, and many believe through his preaching on behalf of Jesus. Certain men of the jews wished to kill him because of his preaching, but they found no way because of those who had believed through him. Knowing they were taking counsel against him, he went around the town and met an old man. He said to him:

— I wish you would give me lodging.

— Tarry until tonight, the old man said.

The apostle departed and went to the house of the old man where he found a man lying on a bed who had an evil. When he saw Jacob, he shouted:

— What is there between you and us, apostle of Christ? Are you come here to destroy?

— You spirit of uncleanness! Be quiet and come out of this man... said the apostle.

An evil went out in a shape of fire. When the old man saw this miracle, he fell at the apostle's feet, saying:

— I am not worthy you should come in my house...

The apostle praised Jesus Christ, saying:

— I thank you master to have made my way to prosper!

Then he told the old man that he was an apostle of Jesus Christ and the old man welcomed him in his house. All the people of his house gathered with the apostle and he instructed and taught them the faith. He baptised them and made them partakers of the holy mysteries. When the people of the surrounding heard this, they brought to him all the sick of any sickness and he *the lord* healed them all. He gave them the gospel and set over them presbyters and deacons *for the service to the lord*, and made this old man bishop. Then he returned in the parts around Jerusalem, the holy Town. The believers heard of the arrival of Jacob the-just in Jerusalem and came to him.

Jacob had returned to Jerusalem to preach the name of Jesus Christ to them. Many people in that town believed because signs and miracles were done with him: our lord thought him worthy being bishop of Jerusalem to make manifest the healing of many sick people.

The judge of the town was seeking by all means to be cured: he had no child and at times evil made him to rave, because of his many sins. He inquired about Jacob. His prayed God to give her a child and she kept doing much good so that she might conceive; and every day, she sent an offering to the holy Church without her husband knowing – because of his great greed. All her days she grieved much being childless, and her sorrow increased for her wish have not been grant by God, who has planned otherwise the good he would do to her.

The preaching of Jacob and his faith having reached that town, she rose joyfully and with true faith came to him to be blessed. He wondered greatly and said: *This is indeed great, knowing he is a bad man but still, he commanded her to come to the apostle.*

When she arrived, she bowed at the apostle's feet, saying:

— Holy man,³ I ask you to hearken to my words. I live with my husband for twenty years without children: I grieved deeply...

— Do you believe that our lord Jesus Christ is able to give you a child? Said the apostle.

³ *Litt.* father

ACTS OF JACOB THE-JUST

- I believe! She said with her whole heart.
- Since you believed, it shall be done according to your faith.

And he gave her his blessing to abide with her. She returned home praising God. The lord heard her request and gave her what she had desired, and she conceived and gave birth to a son whom she called Jacob after the apostle. Therefore she brought her son with many presents to see the apostle, saying:

- Servant of God, behold the lord has given me this child in response to my prayers after your blessing. Now I ask you to bless him.

The apostle took up the child and blessed him and her also. And she went back home in peace. This visit reached the ears of her husband Aumanius, and he was very wroth.⁴ He gathered with all the great men of the town and said:

- Why do you stand idle? This bishop has ruined the town and led astray every body. He intends to bring all the people of the country under his doctrine and knowledge.
- What shall we do to him? They said.
- Take him if you like when he will come to the feast, some said. As for us, we will wait for him in the Temple.

At the time of Pesah, Caiphaz, high cohen, sent to ask them to come so as to prove that Jesus is the messiah of the eternal God, or if he is not. On the appointed day, the apostles went to the Temple and began to bear witness about Jesus Christ, and straightened many things that the jews were doing wrongfully, in front of all the people. The people listened to them from the stairs of the Temple. The apostles affirmed:

- to the cohanim: There is only one God beside Jesus Christ;
- to the sadducees: concerning the resurrection of the dead;
- to the samaritans: concerning the dedication of Jerusalem;
- to the scribes and pharisees: concerning the Kingdom of God;
- to all the people: concerning him as the messiah for eternity.

In the end, before they were to go preach the knowledge of God the Father to the heathens, they forewarned them to reconcile with God and accept his Son - showing thereby they could not be saved without the holy Spirit's grace - and be baptised under the spell of the Trinity, then receive the holy offering from our lord Jesus Christ, whose alone, the teaching must be accepted in order to acquire eternal salvation.

And in a length of seven days when they had persuaded the high cohen and the people to get baptised without delay, as they were set to go to baptism, it happened that a man, a hater, with few people entered in the Temple and began to shout, saying:

- What are you doing men of Israel! How can you be abused so easily? How long will you remain stunned to listen to these wretch men seduced by a sorcerer?

After he spoke, seeing that people ceased not to listen to Jacob who was preaching, he began to distress people and excited seditions such as they could not hear what the apostle was saying: he agitated the audience by shouting, turning away what had been started so well with great toil. He rebuked the cohanim, struggling with insults and reproaches to some, then to others, and motivated fury in each and everyone to kill the apostles, saying:

- What do you? Why stop lazy cowards! Why not fill your hands of all these men to tear them in pieces?

At saying this, he took a burning coal from the Altar and started the first murder. At seeing him do, promptly the others were seized with spirits of same fury. We heard screams from all sides of those who were hit and those who hit, as much as them.

Blood was flowing everywhere, one fled below, the other beyond, and yet this hater is he who lifted his hand on Jacob and thrown him down from the top to the bottom of the stairs. And thinking he were dead, left him there.

⁴ The apostle may have instructed her about continence.

ACTS OF JACOB THE-JUST

In this conflict, the apostle was so wound that he limped upon the foot.^{Genesis 32:25} It is indeed manifest that he is him whom our lord called to the ministry of apostle.

After that Paul was sent to the emperor by Festus⁵, governor of the province, regard a trial he was called to undergo. The jews, knowing that the snares they had set up had been discovered, wanted to take revenge on Jacob, brother of our lord.

Therefore, they proceeded by this mean. They brought him into the midst of the people, in want to make him renounce in Jesus Christ's faith in front of everyone. But he spoke otherwise, talking freely and frankly, much more than expected in presence of all the people, and with great sureness, saying:

— Our saviour and lord Jesus Christ is truly the Son of God.

They could not undergo such loose testimony from such a man, since he was esteemed by all as a very righteous man, based on the merits of his glorious life in continence, and deliberated to make him die and found means to gain other accomplices to comply with their wickedness, as easily as in the case of the governor's death. Festus was dead and everybody knows that the province was without ruler.

Clement and others have written on the death of Jacob, yet Hegesippe over all, most surely and certainly, was one of the first among the successors of the apostles, in the 5th book of his commentaries, used these words:

« Jacob, who was called the brother of our lord and surnamed the-just by all, took from the apostles the responsibility and duty of the Church, since the crucifixion of the lord till now. Several were called Jacob, but this one was sanctified from his mother's womb. He never drank vine, nor mixed drink, he did not eat animal's flesh in any time; no iron touched his head, nor anointing oil, and he never used *public* bath or hot bath. He alone was permitted to enter the secret place of the Temple, called Sanctuary. He did not wear cloth of wool but only linen. He entered alone in the Temple, and, sit on his knees, prayed to God to obtain forgiveness for the people: so much in prayer, being on his knees at the time, his knees hardened like those of camels, and he never ceased praying. Wherefore, for this incredible continence and admirable spirit of equity, he was called Just and Oblia,⁶ which mean the descent and justice of people, as the prophets prophesied about him. »

Among the people, some of them were followers of one of the seven heresies,⁷ *belief contrary to Christ doctrine*, of whom we spoke previously, asked what the door of God was. To whom he said, this is the saviour. Thenceforth, a portion of those who were present acquired faith, but those who followed these heresies had no faith, neither in the resurrection of Jesus Christ, nor in his coming to reward each of us according to his works. All those who acquired faith have believed by means of Jacob, among whom a number of great lords.

A great agitation arose between the jews who said: *It does not take much for everyone to believe Jesus to be the messiah*. They went to Jacob and said:

— We beg you to send back these people who make a mistake at thinking Jesus is the messiah! On the day of Pesah, we beg you to show them indeed. Otherwise, as for us and the people, we agree about you, and declare that you are a righteous *tzadig* צדיק who do no exception based on personality. We will do whatever you wish if you remove from these men their position on Jesus. Therefore, go up to the high galleries of the Temple, for everyone to see and hear you from there on Pesah's days, for many people shall come, not only jews but also heathen people.

⁵ Procurator Porcius Festus | *Antiquities of the Jews*, Book XX, chap.IX, *Flavius Josephus*, Whiston 1824 (vol.IV) - Now Caesar, upon hearing of 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 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 an 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. Festus was now dead, and Albinus was put upon the road; so he assembled the Sanhedrin of judges and brought before them the brother of Jesus, who was called Christ, whose name was James, and some other. 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 Sanhedrin 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 account king Agrippa took the high-priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high-priest.

⁶ Justus and Oblia, also found in *Commentaries upon the Acts of the Apostles* (chap.15), Calvin 1844

⁷ Sept heresies or antichrist sects, of which are the Sadducees, Pharisees, Hasmonian, etc.

ACTS OF JACOB THE-JUST

The scribes and pharisees led him to the height of the Temple and asked him out loud:

- Very righteous man to who to give honour and reverence! Because the people make a mistake concerning Jesus who was crucified: tell us about the door of the Lord?

Jacob, speaking as loud as he can, answered them:

- Why do you question me about the son of man? It is him who sits at the right of the Almighty Power and shall come on the clouds of heaven!

At Jacob's answer and testimony, many began to glorify God with joy, willingly to hear more speech about Christ, and said:

- Hosanna הוֹשִׁיעָה נָא son of David!

The scribes and pharisees said to one another:

- We were wrong to let him talk and bear witness to Jesus. Let us go up to throw him down so that he might be an example to intimidate the others and they will stop to believe...

And all a sudden they started to shout together:

- The-just has failed!

They went up and thrown him down. He was not dead yet, so they said:

- Let us stone him!

So was fulfilled the Scripture in Isaiah that say: *Cause the holy one of Israel to cease from before us.*⁸ *They will eat according to their deeds.*^{Isaiah 50:11, 59:18} They took some stones of the Temple to throw on him. He kneeled, and started to pray:

- I beg you Lord God: forgive them this offense for they do not understand what they are doing...

They kept throwing stones at him while in prayer. One of the cohanim from the house of the Rechabites, whom Jeremiah^{35:1-11} talk about, shouted:

- What do you do!? Cease, I beg you! This righteous man is praying God for your sake!

One of the group, a fuller by profession, having in hand the staff used to full cloth, broke it on the head of the apostle. This is how the martyrdom of Jacob the-just happened.

he was buried at the same place, near the Temple, after he has witness for the truth to the jews and the heathens about Jesus, as being the messiah, Son of the living God, whose dominion stand forever.

Jacob the-just was an apostle, a bishop, and a martyr who died in the name of our lord. After his death arose a great wrath upon all the jews and all who dwelt in Jerusalem, and that was multiplied on those who have sought to kill the apostle Jacob the-just: the king Asbianos besieged them and let them into captivity; and every day added to their wretchedness and ignominy because of their wicked deeds towards our lord Jesus Christ and his saints.

May the new name be with us and with all holy christians whom he has called, and may we find forgiveness and mercy at the awful day when Jesus Christ will come to judge the living and the dead.

To God be honour and glory henceforth and forever, amen.



⁸ *Litt.* wherefore have we keep the just if there is not profit for us.

ACTS OF THE APOSTLES IN ASIA

Genesis 25:26

JACOB יַעֲקֹב, SON OF ZEBEDEE, IN JERUSALEM

- Martyrdom of James | Smith Lewis 1904

During the time of our lord's abode on this earth, Peter, and James and John the two sons of Zebedee, were the most eminent and considerable of the disciples. They were the most favoured, and were admitted by our lord to some special measure of confidence and freedom. James was the elder brother of John. The lord was on his way from Galilee to Jerusalem, for the purpose of attending one of the stated jewish feasts; namely, that of tabernacles, or of the dedication of the temple. The land of Canaan or Palestine was in our saviour's time divided into three principal provinces. On the north, and at the greatest distance from Jerusalem, was Galilee, inhabited formerly by the tribes of Zebulun and Naphthali, and containing the celebrated cities of Nazareth, Bethsaida, Cana, and Capernaum; mount Tabor; and the lake of Gennesareth or Tiberias or sea of Galilee. This was the principal seat of our lord's residence, and the chief scene of his miracles. The southern division was Judea, the inheritance of the two tribes of Judah and Benjamin; and containing within it Bethlehem, where our lord was born, its metropolis Jerusalem, where he suffered, and Mount of Olives hard by Jerusalem, whence he ascended into heaven. Hither he was accustomed to come upon occasion of the great feasts of the jewish people. Between Galilee and Judea lay Samaria, so called from the town of Samaria formerly the capital of the kingdom of the ten tribes; anciently inhabited by the tribes of Ephraim and Manasseh, and in our saviour's time by a mixed people, consisting partly of such jewish families as remained in the land, when the ten tribes were carried captive into Assyria by Shalmaneser, or of such as after wards returned thither; and partly of those idolatrous people who were transplant-ed thither by the assyrian king. Between these samaritans and the jews there existed on the score of religion an inveterate and deep-rooted animosity; which showed itself judgment was particularly in

the rival temple, built by the samaritans on mount Gerizim for the centre of the true religion, and the place for the proper worship of God, as opposed to the Temple of Jerusalem; and in the solemn feasts observed by the samaritans, in rivalry of those of the jews. On his journeys from Galilee to Jerusalem, it was necessary, as appears from the foregoing geographical sketch of the provinces, for our lord to pass through the country of Samaria; and the purpose of his journeys being to attend the festivals celebrated in the Temple of Jerusalem, his thus intimated concerning the preference due to the jewish place and modes of worship. It was in the course of one of these journeys that our lord was passing through the country of Samaria, and sent messengers before him; and they went and entered into a village of the samaritans to make ready for him. His purpose of going to Jerusalem appears for the reasons already mentioned to have been regarded as an affront by the samaritans, who inhospitably refused to receive and entertain him. If as reported by an early writer quoted by Jerome, James preached to the dispersed jews, the persons intended must be jewish converts dispersed in Judea after the martyrdom of Stephen. For in all probability his ministry was confined to Judea; nor is there any reason to suppose, rather the accounts in the Acts of the apostles contradict the supposition, that any one of the apostles left Judea before the death of James. The Spanish writers indeed have generally contended that our apostle planted the gospel in that country; and some writers have alleged that from Spain he passed into Britain and Ireland. His ardent and active temper, intimated probably by the honourable name of boanerges or sound of thunder [galat קליות, same root as voice, kale קול] conferred on him and his brother by their lord [maybe after they asked the lord for the thunder to come down]. Possibly too, James had with a freedom not a little offensive spoken of the

calamities coming upon the jewish people, if they did not repent and believe in Jesus as the Christ; as also John the-baptist had declared in his preaching, and Stephen in his. He became an object for the malice of Herod Agrippa, grandson of Herod the-great, the murderer of the infants at Bethlehem. This prince, having been made king of Judea by the Emperor Claudius, and being desirous of ingratiating himself with his new subjects, to whom the christians were particularly obnoxious, stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword. Eusebius related on the authority of Clement of Alexandria; that, as the apostle was led forth to the place of martyrdom, the soldier or officer who had guarded him to the tribunal, or rather his accuser, as Suidas expressly assures us, having been convinced by the wonderful courage and constancy of James during his trial, repented of his conduct, came and fell down at the apostle's feet, and heartily entreated his forgiveness. The holy man raised him up, embraced and kissed him, and said: Peace, my son, peace to you, and the pardon of your faults. Whereupon, in presence of the assembled people, the penitent publicly professed his belief in Christ, and so was beheaded together with the apostle. There exists a story concerning the wonderful translation of James body into Spain in a ship without oars, without a pilot or any to steer or conduct the voyage, which was performed only by the reliance of the sailors James disciples on the merits of the apostle whose remains they carried with them; and concerning the final settlement of the body in a place, which is supposed to derive its name from the event in the appellation of, first, Ad Jacobum Apostolum; thence, in after times, Giacomo Postolo; and thence again, in the modified form of Compostella. James the major (p.384) Biographical Notices of the apostles, Evangelists, Mart 1828

Jacob son of Zebedee, one of the disciples of Jesus the messiah, went out to preach the truth of the gospel of Jesus to the twelve tribes scattered, it happened that under the dominion of Herod. They paid him service in different ways, and the wealth that came from these sources was so great that his kingdom has grown likewise his authority; and all the tribes were not worshipping the one God, but each tribe had an idol as a god, and were misled into a false teaching.

The lord inspired his apostle with the knowledge of all languages; not only these of man, but the languages of the birds, of the beasts, of the creeping things, and of the wild beasts. And when they chattered in their own language, the apostle knew what they were saying by the holy Spirit.

Jacob preached among them and commanded them put an end to their deeds, abominable to God, and believe in the only God who gives life to all creatures, and in whose hand all the spirits stand, and be judged, both the living and the dead. As soon as he said to them:

— Give not all your goods to earthly kings, but some to the poor for the salvation of your souls.

The fear of God anchored firmly in their hearts and the holy Spirit came to dwell with them. They believed in what Jacob said and their faith was strengthened in Jesus Christ.

The news spread across all their borders that they had renounced all they had worshipped and ended the wicked deeds they did. They approached the Lord with a sincere mind and accepted the word that Jacob preached. The apostle taught them much, because of the quickness with which they committed to his preaching and abandoned the false doctrine in which they were in error.

They were glad and rejoiced when Jacob baptised them in the name of the Trinity; and seeing the Splendour of their faith,

ACTS OF JACOB

he hastened to edify the Lord with churches in all their frontiers. He commanded them the precepts of the gospels and the laws of religion. They received it with joy, and so they might always be joyful and triumphant in the Paradise of the eternal Lord. The apostle said to them:

- Harken, you blessed children, who have returned from sins to the knowledge of the truth! Whom the lord has chosen and made meet to be partakers of his pure body. Behold, the truth of God which he has entrusted to us, he has commanded us to convey to the nations. Behold, the lord has made you meet, every tribe, so that you may be in him, so your fruits, your vineyards, your fields, and your sheep may be the lord's.

The multitude consented and they said:

- We believe in God with all our hearts, the eldest of us to the youngest.

Every tribe offered all they possessed to the Church.

Herod and Nero the emperor had heard about Jacob the disciple, that he scorned their royalty and reviled their gods *idols*. And when Herod heard all about their faith, about their offerings and their churches, he wondered greatly.

By then, a wicked man told him about a disciple of Jesus who came to teach them not to give to the kings of the earth, nor tribute to the emperor Nero, nor Herod the governor; but to the lord Jesus, king of heaven and of the earth.

Herod commanded them to bring Jacob the disciple of Jesus to him and he said to him:

- What nation are you, in whom do you believe? Your deeds are worthy of death!
- I believe in Jesus Christ, the lord of the nazarenes, Son of the living God, Lord of all that is in the heaven and upon the earth: all the spirits are in his hand. You Herod and the emperor Nero, yours spirits are in his hand: he has authority over your kingship!
- I can not suffer you to return me another answer! He said with a fierce wrath against Jacob.

Herod rose fast and struck the holy disciple on his shoulders with a sword. At the same hour, the saint gave up the ghost.¹

May his prayer preserve us, amen.

Praises to God, now and forever.



¹ Acts 12:1 - Now about that time Herod the king stretched forth his hands to vex certain of the Church; he killed James the brother of John with the sword. He proceeded further to take Peter also. | *Text add.* He died on the 27th day of pharmouthi/ 7 miyazya (Igeez), Budge p.308

ACTS OF THE APOSTLES IN ASIA

JOHN יוֹנָה IN ASIA

- Travels of John son of Zebede | Smith Lewis 1904

The father of John was Zebedee, a fisherman upon the sea of Galilee; probably of the town of Bethsaida, the residence of Andrew, Peter and Philip. His mother was Salome, mentioned by Mark as one of the devout women, who ministered to the saviour in Galilee, waited upon him in his journey thence to Jerusalem, stood by the cross at his crucifixion, prepared spices to anoint his dead body, and, on coming with that intent to the sepulchre, saw there a vision of angels, who gave them the first joyful news that he was risen. The instructions which John had received from the-baptist, and his own interview and conversation with Jesus, would have prepared him for the ready obedience, with which he, as well as Andrew, received the injunction of the lord, and together with his brother left the ship and their father, to follow him. We find John recorded

in the Acts as one of the chief speakers and actors in the propagation and defence of the gospel; while the zeal of James appears to have been the cause why he was slain at an early period by the sword of Herod. In Asia, John industriously applied him self to the propagation of christianity, preaching the gospel in places where it had not previously taken root, and confirming it in those where it had been already planted. Of the former class probably were Smyrna, Pergamus, Thyateira, Sardis, and Philadelphia; five of the seven churches to whom he addressed himself in the revelation: of the latter class Laodicea might probably be one, and another certainly was Ephesus. That he also travelled and preached in Parthia, has been said. After a lapse of several years, a persecution against the christians, begun by order of the emperor Domitian, fell

upon John, who at his command was sent by the proconsul of Asia to Rome, where he is reported to have been cast into a caldron of boiling oil near the Latin gate, and to have been delivered from it without any injury. The death of Domitian, and the indulgence of Nerva towards the christians whom he restored to their homes, caused the return of John to Ephesus, after about a year's absence, where he continued for the remainder of his life. He wrote the gospel giving most plain and frequent assurances, that Jesus is not only a prophet and a messenger of God, but the Christ, the Son of God; and asserting expressly and clearly at the beginning the deity of Christ. He died at Ephesus, early in the reign of the emperor Trajan, 68 years after the lord's passion, being probably about 100 years of age. John (p.81), Biographical Notices of the apostles, Ment 1828

It came to pass, after the ascension of Jesus the messiah to heaven, the disciples gathered together at Gethsemane.

— You know brethren, said Cephas, when the lord commanded us and ordered us to teach the faith to the nations and to baptize¹ them in the name of the Father, the Son, and the holy Spirit; after he had the holy Spirit sent upon us, we have not enquired about what our master commanded us and our sorrow is the more from the departure of his mother from this world, who is the mother of us all, and the mother of all believers.

Come now, my beloved brethren. Let us transmit the commandments which our master in the grace of the Trinity commanded us to all the nations! Remember the saying which he spoke:

— I send you forth as lambs among wolves. Be wise as snake ⁵ [tribe of Dan *judge*²], gentle as dove ³ [holy Spirit].

If they have persecuted me, they will persecute you also.

If bitterness from the worldly assails you, they would have offended you on behalf of him who dwells with you.

— We are careful about this matter, James, the brother of the lord, said.

— If your lot is to abide in the town, do not leave, Cephas said.

The lot of John was to go to preach in Asia; this grieved him, and he bowed three times and worshipped, and the disciples worshipped with him. Cephas took him apart and said:

— We look at you at any times as a father to imitate your patience; you have never acted that way and it disturbed our hearts.

— My brother³ Cephas, I have sinned in this hour! For this reason, great afflictions must befall on me in the Sea. Beloved brother, pray for me that God forgive me.

The company of the disciples arose in that hour and asked James to pray for them. Then they embraced each other and gave to each *apostle*, ones of the seventy-two lesser disciples. And my lot fell to follow my master John.

We left Jerusalem to reach Joppe and we stayed on the shore for three days; then we sailed in a boat came from Egypt, loaded with cargo to bring to Joppe, ready to go west. We sailed on the boat, sitting in one place, when John started crying and told me:

— My son Prochore,⁴ a great tribulation will befall on me, my soul will be tormented. The lord will reveal me if for death or life... If I am saved from the tribulation of the sea, I will go to Asia and reappear in the town of Ephese, and stay there for two months. After two months, my son, I will come to you and we will fulfil our service. But if it passes and

¹ *Mikveh*: bath for purification (in natural source water).

² *Genesis* 49:16 - Dan shall judge his people, as one of Israel tribes; to judge the snake in the way, horned snake in the path, that bite the horse's heels so his rider fall back.

³ *Litt.* father

⁴ *Actes* 6:4

ACTS OF JOHN

I do not come to you, return to Jerusalem to James, the brother of the lord, and do as he says.

It was at the 10th hour that day that he said this; mighty winds disrupted the sea, the boat was greatly shaken and we were close to drowning. The sea roared with a powerful sound and the waves have grown; the power of the water rose until the floods came together on the boat. We were in this state when the boat was injured at the 3rd hour of the night, and we were knocked with it; its woodwork and all in the boat were scattered and every man clung to one of its planks. This way, God saved every one in the vessel who was hanging on it; he who sees all things directed his creatures like the shepherd guides his sheep.

Like a river which overflowed with water and return to its place, the waves cast us on Seleucia at the 6th hour of the day, about fifteen stadia from the harbour, at the border of Antioch. The number of those who were saved from the boat was forty-six men.

When the shipwreck stopped on the seashore with us, we could not speak because of the terror, the toil, and the little food. We stayed face to the ground until the 9th hour, and when our spirits returned, those who had sunk with the ship stood up against me, saying ugly word, that: *the man whom you followed is a wizard and has done a work of sorcery; he had made the boat to sink and taken all that was in it and fled. You must deliver him to us, if not we will deliver you to the governor of the town so that he may slay you. For every one who was in the boat is present except your master alone.*

And the people of the town were wroth against me; they made fine their word and cast me into prison. On the 3rd day, I was brought out to a great place where the judges of the town were seated, and they received me with all unpleasantness, and said:

- Whence are you? Of what religion? What is your handicraft? What is your name by which you are called? Tell us the truth before we torture you.
- I am a nazarene from the land of Judea Judah. My name is Prochore. I sank in the sea like this company, and behold, I am present like all these.
- How was every one who was in the boat saved, except your master? Said the judge. Truly it is like what these people say, that you are wizards. You have bewitched the boat without any one to know. As for you, you have fallen and your master has taken all that was in the boat, according to what you two had agreed. Truly you are evil doers and in your necks there is much blood. But as for your master, the sea has swallowed him; as for you, it has revealed you and your work! After your deliverance from the sea, in this hour you shall perish in this town.

And they made me scare. They spoke against me and said.

- Tell us where is your master?
- I have told you that I am a disciple of the lord Jesus Christ, I said weeping sore. The lot came out for my master that he should go to the regions of Asia. And when we embarked in the ship, everything that has happened to us, he told us before it took place. He told me that I should betake myself to the town of Ephese and should wait for him there a number of days; and if the days should be finished and he would not come to me, I should return to my country. My master is not a wizard, neither am I, but we are nazarenes, well known for trustworthiness.

And a messenger named Seleucus, one of the king's privy councillors, came to carry money of the tribute from Antioch; when he heard this from me, he commanded the judges to let me go my way, and they did as he had commanded them.

I journeyed for the space of forty days until I reached Asia. I arrived at a wide region on the seashore named Marmarvan and sat down on a cliff which projected over the sea, I rest and sleep a little from fatigue and grief. I opened my eyes and saw in the sea a huge wave approaching, and a man was cast out from it. I rose up quickly to help him to safety, and when I drew nigh, he got before me climbing out. I knew not he was John, and when I rejoiced exceedingly when I saw him. And we wept together and thanked God since he had given to bring us together. He came back to him after a little rest and we told each other what had happened to us. He told me that he had stayed forty nights and forty days in the depths of the sea.

We came to the other end of this land called Marmarvan and we asked for food; bread and water was given to us. We ate and our hearts were strengthened.

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We journeyed in the way to Ephese and went entered the town. We sat in a place called the seat of Artemis, near the beginning of the town, where there was a public bath belonging to the chief judge of the town name Dioscorides. John said to me:

— Let no one in this town know who we are, nor why we have come to it, till God allows us to disclose it and we shall find a way to reveal and preach in it.

Saying this, came nigh to us the caretaker of the baths, a woman terrible in strength who was stout in body like a big mule, barren and childless. She took advantage of her strength to beat with her hand the workers who served in the baths, and did not allow them to rest for a single hour. It was said about her that she went to the war to fight and thrown stones with her hand, and she was boastful of her deed. She imagined herself to be wise, and was decked out to captivate who would behold her. Seeing us sitting, and our mean raiment, she remarked that we were strangers and meditated for herself. Then she offered to make us become servants in the baths and said to John:

— Whence are you, man?

— I am from a far country, he said.

— From what country are you and what is your religion?

— I am a nazarene, he said.

— Will you be stoker to heat the baths? I will pay you your wages and your provender; I have need of the other to be a baths-man., she said.

— Yea, me and my brother, John said.

She brought us together into the baths; John became stoker and I baths-man, and she gave us three pounds of bread every day. We stayed four days and John did not find fuel. She laid hold of him and flung him down on the ground and gave him a terrible beating with no mercy.

— Wicked servant, she said, fugitive from your country! You do not deserve to live! If you did know that you were not fit for this work, why did you come into it? I will show you your doings: you have come here to Domna, whose fame reached unto the town of Rome! You can not escape from my hand, for you are my slave. You eat and drink bravely but you are idle during the time of work: put away this bad nature from you and go on to serve Domna with good service!

I grieved exceedingly when I heard this wicked discourse she made to John, and John said to me:

— Why are you perplexed my child Prochore? Do you not know that we were both drowned in the sea, and I remained forty days in the depths of the sea, and I was saved by the mercy of God... Are you grieved because of a single blow from an ignorant woman whose wrath is but a trifle! Prompt to your work for which you are entrusted and work with joy: our lord Jesus was beaten, they spat on his face, he was crucified, and we, his creatures, have been bought by his blood *offering sacrifice*, and he was like us but without sin. Let us be patient and possess our souls!

I left the multitude that had heart his speech, and went to the work which Domna had commanded me to finish. On the morrow, Domna came and said to John:

— If you have need of clothing, I will give it to you, but do your work well.

— What you have given me is sufficient. As for the work, I will do it well, he replied.

— Why the multitude reproaches you that you do not serve well?

— This craft which I have entered is my beginning and I have but a little knowledge of it; when I have made some progress, you will find out that I am a good craftsman; for the beginning of everything is difficult.

When she returned to her dwelling, the hater of all good from the beginning made itself appeared to John alike Domna in person and said:

— Who do you not do your work well, fool weak fellow! You have spoiled the work! I can not put up with you: make your work and you fuel good, or else I will fling you into it and you shall never again see this light. You are not fit to

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live and I do not wish to see your face again. Get out, you deceiver, and take your friend to return to your town from which you have come out because of the wickedness of your deeds.

And evil laid hold of the iron rod with which it subdued people, to strike John, saying with anger:

— I will kill you: get out of here, I do not want you to serve me in anything, get away!

By the Spirit, John knew that it was evil and called on the name of our lord Jesus Christ, and immediately evil ran away fleeing from his presence. On the morrow, Domna met John and said:

— A certain man has spoken much to me about you, that you are not earnest in your work, and you do make excuses that you can not do it that I may let you off! Whatever you have planned, I will not let you off while there is still a whole limb in your body.

To all that she said about, he returned her no answer; and seeing his patience and meekness, she thought that he was a simpleton; she spoke to him with every offensive word and threw dust in his face and said:

— You are my slave, do you not confess that! Tell me.

— Yea, we are your slaves; I am the stoker and Prochore the baths-man, John said.

Domna had a friend amongst the officers of the judge, she went to him and said:

— I have two slaves whom my father bequeathed to me. A long time ago, he ran away from me and they have just returned to me; they acknowledge my right to their service. I desire you write me a deed of their servitude to me.

— That is justice, he said. If they acknowledge they are your slaves; get three fair witnesses to testify about them and write a deed of servitude about their confession.

John knew by the Spirit all that she was meditating about him and said:

— My child Prochore, this woman wishes us to acknowledge to her that we are her slaves. Do not let your heart be grieved for that, but let it rejoice greatly. Let us agree to what she wishes; from an act like this, our lord Jesus Christ is able to make her know who we are.

John had finished his exhortation when Domna drew near with great haughtiness, and laid hold of John, saying:

— You bad slave! Hasten to meet your mistress and do obedience to her down to the ground when she approaches! Are you not my servant, you fugitive slave! Tell me, she said beating him.

— Did I not say that we are your slaves; I the fireman and Prochore the baths-man? He replied.

— Tell me of whom are you slaves? She retorted.

— This is the 3rd time I have acknowledged that we are both your slaves, he said to her.

Then she brought us to the temple of the town to three witnesses, and wrote in a book of servitude about us.

There was an evil behaviour which had dwelt in this bath house since it was first built; the makers who laid the foundation, dug in the middle and placed a living girl there, they heaped up over her and laid the foundation stone. Because of this, the evil behaviour dwelt in it and did strangle a soul in this baths, three times a year. Dioscorides, the master of the baths understood the days this occurred and prevented his son named Damis from entering the baths on the day when this evil deed was happening. The boy was eighteen years old, handsome, of beautiful countenance.

After we had remained three months in this baths, the son of Dioscorides went to the baths to bath himself alone. I went into it as customary for the service, but he got in before me and the evil laid hold on him, strangled him and killed him. When his slaves knew it, they went out screaming:

— Woe to us, our master is dead!

Domna rent her clothes and tore out her hair, saying:

— Woe to this wretched woman! What shall I do, what face can I lift up to Dioscorides and tell him about the death of

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his child!? He also will die of sorrow if he should hear that his beloved child is dead!

She went to search help from the idol that was in the temple:

— Artemis, help me. Bring my master Damis to life that all we people of Ephese may know that you rule the world...

She did not cease to pull out the hair from the 3rd hour until the 9th hour, weeping deliriously. A great crowd assembled; some were grieving for the death of the lad, and some were astonished at Domna, her manner of weeping and wailing. When John came out of the fuel house,⁵ he said to me:

— What is that screaming in this town from that woman?

Domna saw him speaking to me and hastened to lay hold of him, saying:

— You, corrupted wizard! By your sorcery, my god has gone far from me and do not hearken me!
Bad slave, she said smiting him, have you come to look on me and rejoice at my master fall!?

At hearing this from Domna, John ran into the baths and stood near the head of the dead boy, wondering what happened to him and rebuked the evil and cast it out of the boy. He made him to stand up and led him out of the baths alive, in the presence of the multitude. He said to Domna:

— Take your master. He is alive by the power of my master Jesus the Christ *messiah*.

Domna was bewildered, her mind was confused, when she saw what had happened. She and all the people of the country who were present were struck with terror and fright at the miracle which had been done. Domna could not lift her head to face John because of fear and shame; she went on saying:

— Woe is me! What shall I do with the man to whom I have done all these ugly deeds... He is not my slave! I have told lies about him. I have beaten him and buffeting him very severely...

She was sadly longing for death rather than life. Seeing her face and regret with grief and shame from her, John prayed our lord for her and her senses quieted at once. She threw herself before the saint, saying:

— I entreat you to forgive me and tell me who you are? If perchance you are God or the Son of God, to be able to do a deed like this!

— I am not God, nor the Son of God, John said, but a disciple of the Son of God. If you believe in him, you will become one of his people.

— Servant of God! Forgive me all that I have done you with evil, insult, and falsehood! She said to the apostle.

— If you believe in Jesus Christ all this will be forgiven, John said.

— I believe in all that I have heard from you.

One of the servants of Dioscorides had hastened to tell him of the death of his son - but was brought back to life by John while the crowd was surrounding him; as soon as Dioscorides heard that his son was dead, he fell fainting on the ground and became as dead.

And while Damis and John were teaching Domna, the servant had returned to the baths, then she began to scream:

— Woe is me, master Damis! Your father, master Dioscorides, is dead!

Damis went to the place where his father was and found him on the ground dead. He said to the apostle:

— Servant of the good God! You are he who has made me alive after death. Behold, when my father heard that I was dead, he died also. I entreat you to have compassion on him too.

— Do not fear, your father is not dead.

John went to the place where he was lying; Domna followed him with a very great crowd. He took his hand and said:

⁵ The fuel house being below the baths.

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— Dioscorides, in the name of Jesus Christ, arise and stand on your feet.

He arose straightway whole. They all marvelled at the miracles which John had done and some of the crowd said that he was a wizard, but some other said that a wizard do not bring a dead man to life. Dioscorides threw himself before the feet of the apostle and said:

— Are you the Son of God who has brought me and my child back to life?

— You and your son have come to life by the power of Jesus Christ, the Son of the living God. I am his disciple, and a servant of God, John said.

— Command me what I should do that I may live, said Dioscorides.

— Believe in the name of Jesus Christ and be baptised, and you shall receive eternal life.

— Behold, I am in your hands with all my household; command what you will, he said.

Dioscorides brought John into his house and showing all his goods, he said:

— Accept all this, and make me and my household christians.

— I have no need of your goods, neither I nor my disciple, for we have forsaken everything to follow Jesus. And he spoke many words from the holy books. Dioscorides did submission to the holy John and said:

— Good servant of God! Have compassion on us and baptize us.

— Bring all who are in your dwelling to me that I may preach to them and teach them the precepts of the religion of *Moses*, that they may receive the pledge of life; and I will baptize them in the name of the Father, of the Son, and of the holy Spirit.

John also baptised Domna and afterward she came with the deed she had written that John was her slave. John took the deed and cut it in pieces.

The apostle returned to the baths and drove out that evil which used to strangle people. Many people were gathered at the house of Dioscorides when we returned, but dispersed when we came in. Dioscorides had laid a table for us to partake the food and we gave thanks to the lord Jesus Christ. We stayed in that place that day until the morning of the following day.

The people of the town held a great feast to their god called Artemis. All the people of Ephese were there, arrayed in most gorgeous raiment for the day. John, clothed as in the heating of the baths, stood against the idol, and seeing him the heathens threw him stones that hit the idol and broke it in pieces. And wrath against John seized them. John the holy disciple said to them:

— People of Ephese! How do you celebrate a feast of evils and forsake God who made all creatures! This god of yours has been broken in pieces by the quantity of stones which you have thrown at me! Those who have wished and wish to see the power of God *will* understand and awake: hasten to receive when you shall see him!

John prayed standing in supplication, saying:

— My lord Jesus Christ, cause your fear to be in the hearts of these people that they may know there is no other gods but God...

Suddenly we heard a Voice calling on the ground. When the Voice ceased, 200 men fell down like dead, the others returned with submission to John, saying:

— We entreat you to rise up these men and we will steadfast believe in your God.

— People of Ephese, hard of heart! I know that if the dead arise, you will not believe in the living God because of the hardness of your hearts like the heart of pharoh! John answered to them.

John raised his eyes to heaven, saying:

— You who dwell in the Father at all times, my lord Jesus the messiah, Son of the living God: may these dead men arise and believe in you by your power ...

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There was a great noise in the ground and an earthquake. Those 200 dead men arose and threw themselves, face down to the ground, in submission to John, saying:

— What do you command us, good man?

John preached to them the laws of the religion of *Moses* and baptized them.



We were sitting with the assembled multitude in a famous place in the town, *preaching the gospel and performing healings* for several days. A woman came and said:

— I have an only boy plagued by an evil for eight days: he lied in the house, in great pain tormented by that evil. I entreat you to take pity on my child, I implore you to heal him; and we will believe in your God, I and his father.

John arose with Dioscorides and went to the house of that woman to look at her boy. He was lying on the couch, speechless. The mother bowed at the feet of s. John, saying:

— I adjure you by the living God whom you served, take pity on my boy...

— In the name of my lord Jesus Christ the blessed one! John said holding the boy's hand. Arise boy!

Straightway the boy arose and gave praise to God. And John preached to them and baptized them.

The jews came out against John like bloodhound dogs, seeking to kill him, and Dioscorides spared him from their hands. We went forth from that place and arrived at a place called the Broadway of the town where there was a man who had been lying for twelve years, unable to stand on his feet. Seeing John, he shouted loud:

— Have mercy on me, disciple of the lord Jesus the messiah!

John saw the faith of that man and said:

— In the name of Jesus the messiah, arise!

And straightway that man arose praising God.

At such signs like this done by the apostle, the evil that dwelt in Artemis took the shape of a man of the privy councillors of the king, with some papers written by him; it sat in a well-known place, and while it was weeping, two men of the king's suite passed by. When they saw him in that *human* dwelling, they drew nigh and said:

— You friend, what makes you weep?

It showed them the writing to deceive them, for there was no writing but fabrications; and they said:

— What are these? What is in them? What is the reason of this letter? Who has smitten you?

— I can not live any longer in great straits, it said wailing and weeping the more. And if you are able to serve me, I will talk about my state.

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— We are able, they said.

— Swear to me by Artemis that whether it is for death or life you will devote yourselves on my behalf, and I will talk about my state.

They swore to him that they would be with him in all circumstances. Then it made for them the first leaf in the fictitious writings, and a false appearance of many purses filled with dinars, and said:

— This property I will give you as a reward for your toil on my behalf.

— Explain to us your desire and we will satisfy you, they said.

— Poor me from the town of Cesare, which is in the country of Palestine - chamberlain in that palace; two wizards of Jerusalem were entrusted to me, whose named are John and Prochore. I took good care of them and put them in prison. On the 4th day the rulers of the town enquired about them and I brought them forward. The evil of their deeds was made certain and very strong against them. They commanded me to take them back to prison until the rulers should assemble to decide what death they deserved. And while I was going with them to prison, they escaped out of my hands and fled. When I told that to the governor, he said: Wretched man, go and seek for them, unless you catch them, know that you shall die by the worst of deaths. If you find them not, return not to me, make the round of the provinces.

Then it presented this money to them, saying:

— This is the money which I have made as a provision for my way. I have learnt from a company of people that the two are in this town, therefore I have been going after them. He went on weeping, saying: I have left my ease, my child, and my dwelling for their sake; behold, I am wandering in strange countries. I desire you, my beloved ones, to have compassion on my exiled state!

— Grieve not, friend, said those friends of the king.

— Are there wizards in this country? It said.

— Yeas, I fear that they have fled to this place by their sorcery, they said.

— I entreat you to lay hold of them and put them in a hidden place where no man knows and slay them secretly, and we will take this money, it said.

— Good luck to you if we catch them, we will take them with you to your country.

— Kill them! I am not sad about my return to my country, I will not rejoin my people, it said.

And they made a treaty with him about killing them secretly, and they took the money.

By the Spirit, the holy apostle knew what evil intended to do. He said to me:

— Let your soul be strong and enduring about what is your duty. For the evil that dwell in the temple of Artemis has raised a persecution against us, two men of the officers of the army to whom it has talked in hateful way about us. Jesus my lord has revealed me what the evil has said to them. Let your heart be strong and do not be afraid.

While John was speaking to me, behold, these two men appeared and seized us. Dioscorides was not there at that moment, and John said to them:

— Why do you seize us, what is our crime?

— Because of sorcery! They said to him.

— Who is he that bears witness against us about this? John said.

— We know. We will put you in prison till your accuser shall come.

— You can not accuse me until the evaluators of the *cadi judge* are present with you, John said.

They smote John and conducted us to the prison. They went far away to a waste place in the desert, where no man dwelt, that they might kill us as they had agreed with the evil to do. Domna hastened to Dioscorides and told him what had

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happened to us. He arose speedily and sought us until he found us; and he took us out of their hands. He said hard words to them, saying:

— What right do you have to write an indictment against two innocent men, whose accuser is not present! You seized them to conduct them into a desert place where is no governor, as if you had to kill them secretly! Behold, these two men will be in my dwelling until their accuser shall come to be judged as the law ordain.

The two men said to each other, *It will be well that their accuser should come and judge them as the law judge; that will prevail over some of them and will force them to do what is right...*

So they went away from us to go to the place where the evil was at first, but they did not find it, nor learnt any new of it, and they feared to return to Dioscorides since he was the principal in the town; and they sat down in poignant grief. After that the evil appeared to them in that shape and said:

— My beloved ones, why are you in despair?

They told him what had happened, that Dioscorides had put them out of their hands, and said:

— If you will come with us, we shall have power over each one of them.

And it walked with them, weeping and very sad. A great crowd assembled and he said to them about the story which it had already told the two men; and they were angry against John because most of them were jews. They came to the house of Dioscorides and the multitude said to him:

— It is not convenient that you should entertain wizards in your dwelling since you are one of the principal men in the town! Deliver them to us, if not we will burn your house and plunder all your goods and slay you and your children; we will take them without your consent.

The news was spread abroad in the town and the people assembled to the house of Dioscorides, seeking for John and his disciple. When John saw the presence of a great crowd and the multitude, he said:

— Dioscorides, we do not care about what you will say to make an agreement about your goods. As for us, we will not spare our bodies, we have learnt to bear our cross to follow our lord Jesus.

— Behold, my house will be burnt and my goods plundered; I will be slain with my child for your sake... Dioscorides answered.

— Neither you nor your child, nor your goods, nor on hair of your heads shall fall! Deliver us to the men who are in dwellings that you may see the power of God, said the apostle.

Dioscorides delivered us to them and we went to the temple of Artemis. When we approached the temple, John said to the men who seized us:

— People of Ephese, what is this temple?

— This is the temple of Artemis, they said.

— Let us stand here a little, he said.

And they stood as he had said. John lifted up his eyes to heaven and said:

— My lord Jesus Christ, make this temple fall by your power and let no man of the multitude die...

As soon as he finished praying, the temple fell and John said to the evil that dwelt in the temple:

— I say to you, evil spirit.

— Who is he, what is your will? It replied.

— How many years have you dwelt in this temple? John said.

— Forty-five years, the evil said.

— Did you set the friends of the king against me? John said.

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— Yea, it said.

— I command you, in the name of my lord Jesus Christ the nazarene: get out of this town and do not return again, the apostle said.

The evil went out quickly. The multitude was ashamed when they beheld [...]. They were all gathered in one place and they said one to the other:

— Have you ever seen what these folks did? Come with us altogether to seize them and hand them over to the ruler of the town. He will punish them according to the law.

Amongst them, was a jew named Marawan who said to those who were with him:

— These wizards know all evil crafts; it would be better for us to kill them rather than consult the ruler.

— You have well spoken, they said.

Marawan stirred up the multitude, but they did not reply to what he said and took us to the rulers of the town who had the decision. And the rulers said to them:

— What have they done of wizard's craft?

— A man king's friend asked about them: it was he who told us the evil of their deeds, said Marawan to them.

— Let the man whom you have mentioned appear before us to tell us about this if he be trustworthy. Throw these men into prison until their accuser shall appear.

They bound us with chains and put us in prison. The multitude went into the entire quarters of the town seeking the king's friend, and did not find him. The town-crier called within and without the whole town for three days and no man found him.

— Where are the men who were in prison? They said.

— It is not right for us to leave theses foreigners in prison when no trustworthy witness appeared, nor accuser to revile them, the rulers said.

The rulers sent for us, they examined us with reprimand and commanded us not to stay in the town, nor to teach anything. They sent us away under a guard who expelled us at its borders.

We arrived at a place called Mirawat Marmarvan whence John had jumped out of the sea and we stayed there three days. The lord Jesus spoke to John in a vision:

— Behold lord! John said.

— Arise and go through the town of Ephese; after three days you shall journey to an island where you are needed. Many trials will happen to you and you will stay in it a long time.

We arose quickly and returned to Ephese. We entered there, the temples fell down and nothing remained in them: all these things were done in Ephese while John was there, before he was driven away.

The reason for what had happened to him through the jews and the heathens whom evil stirred up against him; all the wonders which were shown by him, the expulsion, the persecution which happened to him in the island of Patmos is written in very many books which we called [...].

Praises to God at all times and forever, amen.



ACTS OF THE APOSTLES IN ASIA

JUDAS THOMAS DIDI דודי *beloved*

Vie de notre seigneur Jesus par Emmerich tome 6, transl. Brenato (german) 1857

Thomas parents lived in Aphek [tribe of Asher Joshua 19:30] in a town on the edge of a small river between Legio and Jizreel. Aphek was crossed by a great road on which the merchants passed with their camels. The father of Thomas was in commerce and had interests in the navigation of the shores of the Mediterranean Sea; he sent by this way the goods he bought from the caravans. Thomas had a twin brother, and their mother had died giving birth to them. Their father remarried and this second marriage gave Thomas a sister and two brothers. After the death of her father, the widow took another husband; this new household was still very young and Thomas was entrusted to a brother of his father who was part of a sect and raised him hard. As a result of his parents and allies, Thomas entered early into contact with foreigners, and became acquainted with their customs and languages. His education had given him a lot of self-confidence and he wanted to have evidence about everything. He often changed his profession; he engaged in navigation, commerce, and also in fishing on the Sea of Galilee where he came into contact with those who were to be his colleagues in charge of apostles. Later, he began to study at Saphet various branches of science taught in Judea, he attended the schools of the pharisees without himself becoming pharisee. He then led a wandering life, sometimes staying at home, sometimes at Bartalmi's and Nathanael's, who gave him a job as a scribe.

Thomas was about 3 years older than Jesus. The lord was gone to the Temple around his 20th year, Thomas went there on his side and saw Jesus without yet speaking to him. This trip was the occasion of a change in his manner of being; Thomas entered then in quite intimate relations with James the-less who was an essene, remarkable by his piety: this one told him many things concerning Jesus, this which brought him to a more serious and pious life. When Jesus reached his 30th year, Thomas resided in Arimathea, where he was a scribe; he heard of Jesus and John the-baptist, but he did not believe at first.

Three years after Jesus journey into the land of the Three kings, Thomas arrived in the same country with the apostle Tadeh, the disciples Kaisar and Silvain the son of the centurion Achias of Giscala, and two others: all of them baptized on the way where I see Jesus going through my visions. He did not take the road by which Jesus had come, but he left a point further south, in the camp of Mensor (*north Arabia*) where they made a solemn reception to him, less pompous than they had made to Jesus; these people had become more simple in their manners. Everything was changed in their temple: more idols, more representation of the starry sky, but the little manger and a donkey still beside, also the image of the lamb of God and the altar with the chalice.

There was the ceremony of the baptism of Mensor, of the other old king Seir,¹ and of the principal members of their family, about twelve. During this baptism the holy Spirit hovered and descended on the new christians in the form of a winged luminous body looking like the dove and the angel. After the baptism, there was a service of thanksgiving in open air. Mensor received the name of Leander, and Theokeno, the old crippled king, that of Leon. They later left their residence to others who did not emigrate with them, and left in three divided troops; the one where were the most important people arrived on an island (*Crete*)² where Dionysius the areopagite resided for some time as well as Carpus. Thomas baptized on the road and even in Cedar, the pagan city; however no one was baptized in the area of Chaldea where the Suspended Garden was. Thaddaeus gave baptism there later when he went to Persia, after Mary's death.

At the end of this journey, Thomas sent Tadeh with a letter to king Abgare to heal him: the lord had revealed to him the sickness of this prince. Thomas did great miracles everywhere on his way and he established teachers to teach the inhabitants of the countries he had travelled and even left a disciple there.

He himself continued his journey and went as far as Bactria. He penetrated very far into the north, beyond the point where China touches Russia; he found there hordes quite wild. He was well received in Bactria and among the peoples who follow the teachings of the brilliant Star. He also went to Tibet. It was distant lands beyond Bactria that Thomas brought with him to Ephesus, at the death of Mary, the servant who had in his manner something so new, so strange, but at the same time so docile and so pious; the country from which he came was not the most remote of those where the apostles' journeys led him. Subsequently this servant was with him: he could carry enormous burdens and drag big stones when Thomas built a chapel. Later Thomas was in India and also in an island inhabited by black men, and even in Japan where he made predictions about the future of religion in these countries.

¹ *Vie de saint Joseph par Emmerich* (chap.17) - Mensor and Saïr (*Seir*) were chaldean and Theokeno the 3th king was from Medie.

² *Oeuvres de saint Denys l'Aréopagite: Traduit du grec en français avec prolégomènes* (p.527), by abbe Dulac 1865

ACTS OF THE APOSTLES IN ASIA

Genesis 25:24

THOMAS תּוֹמָא IN INDIA

- Preaching of Thomas in India | Budge 1901

Thomas was a fisherman, born in Galilee. Jesus received him among his apostles, to announce his gospel to the world, and to convert mankind. From the time that he was chosen to so high an office, Thomas followed his beloved master everywhere, and feared no danger. One day, when Jesus spoke of going to Judah, to awaken Lazarus from the dead, some of his disciples opposed him, saying: Rabbi, the Jews but now sought to stone you, and go you thither again? Thomas, however, said: Let us also go, that we may die with him. By these words the apostle manifested that no fear of death would separate him from Christ. It is true that later, with other disciples, he left him on the mount of Olives, when he was taken prisoner by the Jews; but he returned soon, and joined the rest of the apostles. On the day of his resurrection, Christ appeared to them. **Thomas**, however, was not with them. When they told him afterwards, that they had seen the Lord, he said: I will see in his hands the print of the nails, and put my finger into the

place of the nails, and put my hand into his side. The holy writers say that Christ permitted this unbelief in Thomas that we might learn our own weakness also that all who believe in him might be so much better instructed in his resurrection, and strengthened in their belief in it. Gregory writes: The unbelief of Thomas has been more useful to our belief, because the unbelief of Thomas gave occasion for new proofs of the resurrection of Christ. The eighth day after that event, Christ came into the hall where Thomas was with the other apostles, and greeted them with the words: Peace to you. Then, turning to Thomas, he said: Put in thy finger hither, and see my hands; and reach hither thy hand, and put it into my side. After the gift of the Holy Ghost, he announced, not only the glorious resurrection of the Lord, but also the other mysteries of the faith. Thomas passed some time in Judah, preaching the gospel, and then went into distant countries, inhabited by savage races, as Parthia, Media, Persia, Hyrcania, and came, at last, to India.

In all, he preached the gospel of the Lord, notwithstanding the manifold difficulties through the enemies of the faith, and the numerous persecutions which he endured. How many thousand souls this holy apostle converted to Christ is known only to him from whom nothing is hid. The many miracles which he almost daily performed, persuaded the people of the faith in Jesus Christ, which he preached was truly divine: hence his success with the most embittered pagans. He made the largest number of converts in India. This immense territory he traversed in every direction, and established Christianity in it so firmly, that traces of it were found there in the 16th century, 1500 years after his death. Even in China, indubitable signs of it were discovered; he erected many churches, and placed Christian teachers in them, that the faith he had personally preached during his life might be preserved after his death. ^{Thomas} (p.780). Lives of the saints, Weninger 1875

And it came to pass that, after the resurrection of our Lord Jesus Christ from the dead, he appeared to his holy disciples and said to them:

— My Father's peace is with you. What he gave me I have not hidden from you.

Gather yourselves together and divide the world into twelve portions for each one of you to go in his portion.

Do not fear, I will be with you. I know everything which shall come upon you, both the suffering and the tribulation which you shall endure from men in this world.

Bear patiently with them for at length you shall bring them back from error into faith in my name. Remember the sufferings which came upon me and everything they did to me for the sake of the children of men.

And our Lord went up from them into heaven with glory.

The lot came out to Thomas to go to the country of India. He bowed before the Lord, and said:

— Why the lot come out that I should go to the country of India? These people are as strong as wild beasts and their hearts are too hard to hear the word of the gospel. Will you be with me, my Lord, in that country?

— Behold, Cephas will guide you, and he will go with you to that country, said our Lord.

All the apostles were ready to go, each one of them to the country which had fallen to him by lot. Cephas was to go to the town of Rome and the regions around; Matthias to the country of Persia.

— O my brother Cephas, come with me and my brother Matthias until you have brought us in our countries, said Thomas.

— I consent, Cephas said.

He went with them, and after forty days, they had journeyed half way to the parts of Thomas and Matthias, they came in a town and they sat down on the high-road like travellers. Jesus appeared in the shape of a learned man and said to them:

— Peace to you brethren!

— Peace to you also! They said.

He sat down to the right of them, not distant from them. And Thomas said to Cephas:

— Let us enter into this town to preach the name of God. It is the first town we have come and perchance we shall be able to save people and bring them to the rule of God; as Jesus said: *Whosoever shall preach in a town and save many men shall have great reward in the Kingdom of heaven.*

ACTS OF THOMAS

While they were sitting, a certain officer of king Gundafore,¹ king of the indians, came to them and looked at the apostles as they were like travellers, and said to them:

- Whence are you brethren?
- Ask what you desire, they said.
- It is not evil but good. I see that you are men of exceedingly fine stature and I am wanting to buy a slave who shall be like you.
- We are three servants of one master whose name is Jesus who will come in this town, Cephas said. When he has come, he will sell you whichever one of us you desire.

The lord listened to what they were saying among them and converse with them in the language which they understood. The officer of the king did not understand the language wherein our lord was conversing with them. [...]

- Are you willing to sell me one of these men? The royal officer said.
- Which of these two I am to sell to you, the lord said.
- Sell me this slave.
- The price is three artal of gold.
- Write me a bill of his price according to the custom of the country, he said giving the price.
- Do not seek for a man to write the bill for you. I will myself write and declare with my own hand, said the lord, that I have sold my servant to you Arbasos [Abban^{Abdias 1564}, Abanes^{Voragine 1854}], the officer of Gundafore, the king of the indians.

The lord did the writing as the officer desired, and said to Thomas:

- I sold you for three artal² of gold because you are a servant of the holy Trinity. Take the price of your sale and distribute it among the poor, the needy, the widow, and the orphan, in the place where you are going.
- Let your grace be with me, Thomas answered.

Thomas girded his loins in the manner of the slave and came to Cephas and Matthias; they embraced each other³ for this was the last of their meetings in this world, and all together gave thanks *to God* and parted in peace, Cephas and Matthias on their way, and Thomas went with the royal servant. He who enquired about his handicraft and Thomas said:

- I am a carpenter, also a stone mason and a physician. As a carpenter, my skill is to make measurements, scales, picks, hoes, and spades to unearth the thorns on the ground, and anything that men would like to draw from them. As a stone-mason, my skill is to build houses, castles and lofty towers for kings. As a physician, my skill is to heal the wounds that putrefy the flesh.
- The king seeks a man of your kind! The officer said with joy.

After many days,⁴ they arrived in the country of the indians.

✠⁵ They had a fair wind and they sailed fast until they came to Andrapolis, a royal city. Having gone out of the boat, they went into the city. And behold, the noise of the flute-players and of water-organs, and trumpets, sounding them. The apostle inquired, saying:

- What festival is this in this city?

¹ *Litt.* Kantukoros

² *Artal*: unit of weight used in N-Africa equal to one pound (450 gr). The sale of the apostle shows its legitimacy when distribute to the poor: Judah Iscariot could have applied the same if only he would have done alms.

³ *Litt.* in a spiritual embrace (twice in the sentence)

⁴ Three months, Abdias 1564

⁵ ✠ *Extract* ✠ *Apocryphal Gospels, Acts, and Revelations* (p.390-397), Walker 1870 [grec]

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- The gods have brought you also, that you may be feasted in this city, said those who were there. For the king has an only begotten daughter, and he is now giving her to a husband in marriage: this festival today is the rejoicing and public assembly for the marriage.

The king has sent forth heralds to proclaim everywhere that all are to come to the marriage; rich and poor, bond and free, strangers and citizens. And if anyone will refuse and not come to the marriage will be answerable to the king.

- Let us go that we may not offend the king, and especially as we are strangers, said Abbanes to the apostle. Walker 1870
- Let us go, he said.

Having turned into the inn and rested a little, they went to the marriage. Seeing them all reclining, the apostle reclined also in the midst. And they all looked at him as a stranger coming from a foreign land. Abbanes the merchant reclined in another place as being lord. When they had dined and drunk, the apostle tasted nothing, and those about him asked:

- Why have you come here, neither eating nor drinking?
- I have come here for something greater than food and drink, to accomplish the will of the King. The herald proclaims the wishes of the King and whosoever will not hear the herald will be liable to the King's judgement.

When they had dined and drunk, garlands and perfumes were brought: everyone took perfume to anoint; one his face, another his chin or another part of his body. The apostle anointed his head; he put little ointment in his nostrils, in his ears, on his tongue, and carefully anointed around his heart. He took the garland, a wreath of myrtle and other flowers, that was brought to him, to put it on his head, and took a reed and held it in his hand.

There was a flute-girl, Hebrew by race, who was holding the flutes in her hand and going around them all. When she came to the place where the apostle was, she stood over him, playing the flute over his head a long time. While the apostle looked down *praying*, one of the wine-pourers struck him with his hand. The apostle regarded him who had struck him and said:

- My God will forgive you this wrong in the world to come, but in this world he will show his wonders, and I will soon see that hand that struck me dragged along by a dog.

And then he began to sing and repeat this song:

- *Maiden, daughter of the Light, in whom there exists and abides the majestic Splendour of kings!
Delightsome is the sight of her, resplendent with brilliant beauty! Her garments are like spring flowers and from them come forth a sweet smell.*

The King is seated on the crown of her head, feeding with his own ambrosia those who are seated beside him:

Truth rests upon her head and she shows joy with her feet and more and more she opens her mouth.

Thirty-two (32) are they who sing her praises, and their tongue is like a curtain of the door which is drawn for them who go in; her neck is made in the likeness of the stairs which the Creator created first; her two hands signify and represent the choral dance of the blessed ages, proclaiming it; her fingers represent the gates of the city; her lighted chamber breathes forth a sweet perfume of myrrh and savoury herbs, within strew myrtles and sweet-smelling flowers of all kinds; the bridal chambers are adorned with calamus. Her groomsmen, seven in number, whom she has chosen for herself, surround her like a wall; her seven bridesmaids dance before her. They who minister before her, twelve in number, are at her bidding, having their gaze and sight upon the Bridegroom: they may be enlightened at his sigh and will be with him to everlasting in that everlasting joy. They shall sit down in that wedding to which the great ones are gathered together and they shall abide in the festivities of which the eternal are deemed worthy; arrayed in royal raiment, in shining robes, and in both joy and exultation they shall be.

They shall glorify the Father of the universe, whose majestic light they have received and been enlightened by the sight of him who is their lord; whose ambrosial food they have received, where there is no failing at all, and have drunk the wine which brings them no thirst, no desire of flesh, but they have glorified and praised the Father of Truth and the mother of Wisdom with the living Spirit.



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When he had sung this song, all who were there looked upon him and kept silence, they also saw his form changed. They did not understand what had been said since he was a hebrew, but the flute-girl alone heard all, and she played the flute to the others, her eyes mostly turned to him. But he looked at no one at all, neither did he regard any one, but only kept his eyes down *praying*.

That wine-pourer came down to the fountain to draw water and it happened that a lion came and killed him, left him there after tearing his limbs. Dogs immediately seized his limbs, and a dog took his right hand in it mouth and brought it to the banquet. All seeing this were struck with terror. It was clear it was the hand of the wine-pourer who had struck the apostle. The flute-girl broke her flutes in pieces and threw them away; she sat down at the apostle's feet, saying:

— This man is either God or God's apostle! I heard him saying in hebrew to the wine-pourer: I shall soon see the hand that struck me dragged by dogs, which also you shall now see. And as he said, it has come to pass.

Some believed her and some not. The king, having heard, came up and said to him:

— Come with me to pray for my daughter. She is my only child and today I give her away.

The apostle would not go with him, for the lord had not at all been revealed to him there. But the king took him against his will to the bridal-chamber that he might pray for them. The apostle began to pray, saying:

— My God and my lord who accompanies his servants on their way; guiding and directing those who trust in him – the refuge and the repose of the afflicted, the hope of the mourners, the deliverer of the captives, physician of the souls lying under disease; saviour of every creature who gives Life to the world and strengthens our souls! You know what will come to pass, who also, for our sakes, makes theses things perfect.

You lord who reveals hidden mysteries and declares unspeakable words. You lord the planter of the good tree, also through the tree makes works to spring up. You lord who are in all, and came through all and exists in all your works, and makes yourself manifest through the working of them all. Jesus Christ, Son of compassion, perfect saviour! Christ, Son of the living God, the undaunted power which has overthrown the enemy.

The Voice heard by rulers that shook all their powers; the ambassador sent to them from on high. You who went down even to gehenna, has opened the doors and brought out thence those who had been shut in for many ages by the controller of the world; you did show them the way that leads on high!

I beseech you, lord Jesus. I offer you supplication for theses young persons that you may make what happen and befall them to be for the good...

Then he laid his hands on them, saying:

— The lord will be with you.

And he left them and went away. The king requested the groomsmen to go out of the bridal-chamber. All having gone forth, the doors were shut, the bridegroom raised the curtain that he might bring the bride to him. He saw the lord Jesus talking with the bride in the form of Judas Thomas who shortly before had blessed them and gone out. He said:

— Did you not go out before them all? How are you found here?

— I am not Judas Thomas, the lord said. I am his brother.

And the lord sat down on the bed and ordered them to sit down, and said to them:

— My children! Keep in mind what my brother said to you, and to whom he recommended you. Know that if you refrain from this filthy intercourse, you will become temples, holy and pure, being released from afflictions and troubles known and unknown; you will not be involved in the cares of the world, and of children whose end is destruction. For if you get many children, for their sakes, you will become grasping and avaricious, plundering orphans, coveting property of widows. By doing so you will subject yourselves to the most grievous punishments.

For many children become unprofitable, being harassed by demons, some openly, others secretly. They become either lunatics or half-withered, lame, deaf, dumb, paralytics, or idiots. Even if they be in good

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health, they will be again wastrel,⁶ doing unprofitable and awful works; they will be detected either in adultery, in murder, theft, or fornication, and you will be afflicted by all these.

If you will be persuaded to preserve your souls pure to God, there will be born to you living children, whom these hurtful things do not touch. You will be without worldly care, spending an untroubled life, free from grief and care, looking forward to receive that marriage incorruptible and true. You will be in it companions of the bridegroom, going in along with him into that bridal-chamber full of immortality and light.

The young believed the lord and gave themselves over into his keeping, and refrained from filthy lust while spending the night in the place. And the lord, before he went out, said to them:

— The grace of the Lord is with you!

At dawn, the king arrived with the supplied table for the bridegroom and the bride. He found them sitting opposite to each other, the face of the bride was uncovered and not ashamed, and the bridegroom quite cheerful. The father asked:

— Is it because of your great love to your husband that you are uncovered?

— Truly father, answered the bride, I am in great love! And I pray to my lord to continue to me the love that I have experienced this night! I will beg for myself this husband whom I have experience today! For this reason, I am no longer covered since the look of shame has been taken away from me; I am no longer ashamed nor abashed, since the work of shame and timidity has been removed far from me. I am not under any violent emotion since it does no more abide in me, but I am in cheerfulness and joy without disturbance since the sunrise. I hold of no account this husband and these nuptials, which pass away from before mine eyes since I have joined in a different marriage. And because I have had no intercourse with a temporary husband, whose end is with lewdness and bitterness of soul, since I have been united to a true husband!

— I thank you lord, said the bridegroom, who has been proclaimed by the stranger, and has found us! Who has put corruption far from me, and has sown Life in me! Who has delivered me from this disease, hard to heal and hard to cure, forever abiding and established in me sound health! Who has shown yourself to me and has revealed to me all that concerns me, in which I am! Who has redeemed me from falling and led me to something better! Who has released me from temporal things and has deemed me worthy of immortal things and ever existing! Who has brought yourself down even to me and to my littleness in order that you might unite me to yourself, having placed me beside your greatness! Who has not withheld your own compassion from me lost, but has shown me how to search myself and to know who I was, and who and how I am now in order that I may again become as I was; whom I did not know, but you yourself whom I knew not has sought me out and taken me to yourself; whom I have experienced, and am not now able to forget, whose love is fervent in me - and speak indeed as I ought, I cannot!

The king rent his garments and ordered:

— Go around quickly the whole city and seize that man, the sorcerer, who has come for evil into this city! I led him with my own hands into my house to pray for my most unfortunate daughter.

They could not find Thomas, for he had sailed with Abbanes the merchant, to go the cities of India. They went to the inn where he has stayed and found there the flute-girl, weeping in distress because he had not taken her with him. They recounted what had happened to the young people and she was glad; she dismissed her grief and said:

— Now I have found, even I repose here.

She went to them and was with them a long time, until they had instructed the king also. Many of the brethren were gathered there together, until they heard that the apostle had gone to the cities of India and was teaching there: therefore they went to join him. ✠

The officer went to the king to tell him about Thomas, and showed him the writing for him which the lord wrote with his own hand. The officer told the king all his handicrafts and skills. The king marvelled with joy and said:

— Take this man to the governor Lukiyanos *Vecius* and let him give what he needs to build me a palace.

⁶ *Litt.* good-for-nothing

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The officer went to the governor and told him what the king had commanded. Lukiyanos did so, and before he departed to the town of the king, he commanded his wife Arsonwa *Arsenia*, and said to her:

- Let not this man who has come these days does work like the slaves, but work at his handicraft until I come back from the presence of the king.

And after his departure, Thomas came to Arsonwa the governor's wife, and read to her the gospel of our lord Jesus Christ and the prophecies of the Prophets, saying:

- I see that you are in great darkness at serving these idols of gold and silver, you say they are gods but they are not. What you do with it profit you nothing: they can neither speak nor hear, nor see? If the ground would shake, they will have no power to help themselves but fall and break. If you bring me in the temple where you bow before them, I may see their strength.

The woman went to show to the apostle her idols. Seeing those, Thomas lifted his eyes to heaven, praying:

- My lord God, sustainer of the Universe, Father of your beloved Son Jesus Christ, holy Spirit before whom the evils tremble at your Voice!

Good shepherd, light of truth who shines in our hearts! You, whose name is feared by all creation, who sent me to bring back to you those who dwell in that town; who have created all the races of men's children so that all created things are subject to you. The earth trembles when you look at it, and everything in it, with all the creatures. You are he who judges them all: the *mighty* waves of the sea are silent to your Voice, vipers and reptiles bow before you.

Yea, my lord God: do manifest your wonders and signs in Jesus name so that they praise you in this town, to who belong glory and thanks forever...

While the apostle was in prayer, the temple of idols was shaking, all the statues fell on the ground of their stands and the evils that dwelt within shouted out loud:

- Woe to us, woe to us! Our power is destroyed and our shame is multiplied! From now there shall be no other than God and the Son of the living God.

When Arsonwa saw the gods broken, she was scared and fell on the ground at the hands of Thomas. He stretched his hands to raise her. She said:

- You who has come into my house, are you a man's servant or of a god? Who is this Jesus whose name you called? The house shook when you mentioned his name and all the gods of my hope *trust* fell on their faces to the ground and became *dust* wind.

Hide not from me this power that is with you: behold, from this hour, I will put away from me the authority of these gods so that I believe in your lord God and know his Son Jesus Christ.

- Arsonwa! Know that your vain glory of gold and silver will perish as moths consume beautiful garment, and as of all that man glorifies *himself* in this world: all has its end. Even the sight of a beautiful face which blinds men, and makes them miserable and speechless: all flesh is perishable. Where will the man be when he goes to his eternal home⁷...

Arsonwa! If you believe with all your heart and forsake this temporal world that pass away: seek God and you shall find him and do not separate from those who seek him with all their hearts.

As the prophet of God said: I will put on you garments, I am the living God. Ezekiel 37:6

And again he said: I, said the Lord God, do not wish the death of the sinner, but repent and live. Ezekiel 33:11

Turn to me, children who have transgressed against me; return, and you shall find me, for who will seek God shall find him, who will call upon him shall be heard. Zechariah 1:3, Malachi 3:7, Jeremiah 3:14

⁷ *Emmerich* vol.4 - As in heaven there are innumerable abodes of joy, and worship, unspeakably beautiful in glittering transparency. In Hell are gloomy prisons, caves of torment, cursing, and despair. As in heaven there are gardens most wonderful, filled with fruits of divine nourishment. In Hell there are horrible wildernesses and swamps, full of torture and pain; all that give feelings of detestation, loathing, and horror. I saw here temples of *idols*, altars, palaces, thrones, gardens, lakes, streams; all formed of blasphemy, hatred, cruelty, despair, confusion, pain, and torture. While in heaven, all is built up of benedictions, love, harmony, joy, and delight. Here is the blessed communion of the saints; there is the disunion, eternal rending of the damned; all roots of perversity and untruth are here, cultivated in countless deeds of punishment and affliction; here, nothing is upright, no thought brings peace, the faithless remembrance of divine justice casts every damned soul in pain and torment such as his own guilt has planted for him; here everything is terrible, both in appearance and reality, as of the nature, the form, the fury of sin unmasked, the snake that now turns against those in whose bosom it was once nourished.

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When the governor's wife heard his word, her heart turned in the fear of God and he opened the eyes of her heart. All those who were in her house believed in God, and many men of the town believed in him. She went to her house to throw her beautiful garment; she threw ashes under her, and bowing on her face, she made supplication and gave thanks to God, saying:

— I believe in you lord Jesus Christ, and the God of this stranger who came in my house to be my guide in the path of life. I beseech you, merciful lord, whom I have learned to know this day, who hold me worthy to know you, lord Jesus Christ, Son of the living God.

Forgive me all the sins I have committed in the past, the error wherein I was till this day, under dominion of fouled gods. Behold now, I have turned to you, lord Jesus Christ, for you are my light and my saviour; you are my hope and my strength, my hiding-place; I have put my trust in you!

When she finished to pray, she went to the apostle Thomas with her face covered with ashes, and said:

— Servant of the good God, you can deliver me! Rise up and baptize me.

— Righteous woman! Lo, the grace of God has come upon you! Said the apostle, seeing her faith.

— The faith of your God dwells in my heart, my mind and soul! I give thanks to Jesus who has taken back what were cast out, she answered.

Thomas stood up to baptize her with all those who dwelt in her house. Then he took a pure bread with a cup filled of wine, for the body and precious blood of Jesus;⁸ he gave thanks before he brake and presented it to the people who were baptized.

All the brethren who were baptized sang the Psalms of David all night, and prayed. Then they brought him all those who were sick of any kinds of diseases: those who were plagued by evils, the blind, the lame, the lepers; and all of them were healed. Thomas went out of the town every day to preach the name of Jesus Christ, and telling them the word of the gospel, saying:

— Bring to me all the sick folk, to heal them for nothing, for I wish no reward from men.

They were gathered together in the house of Arsonwa the governor's wife who believed in the words of Thomas, and all the men of the town became believers.⁹ The apostle used to read them the gospel and the books of the Prophets, and teach them the law of Moses.¹⁰ Again he baptized them. He stayed with them from the time that he came in the town, that is to say, four years, and their faith was strong in Jesus Christ.

And it came to pass that Lukiyos returned to his town. His wife and all the people came to meet him; now his wife was clothed in piteous apparel and he was greatly afflicted, for he imagined that thieves had stolen things he had in his dwelling. He called one of her servants and said:

— What happened to my abode?

— Nothing evil happened, the servant said, but only good since you left.

Lukiyos went to the baths before he entered in his abode, and called for his wife Arsonwa. When she came to him, he spoke to her according to the way of the world for intimacy with her. And she responded with tears:

— Behold my lord, God removed from my heart this impure way, profitless, and today is the shabat *day of rest* of God.

— What are these words which you say to me, which I never heard from you? He said with wrath. You will not part from me this day until I have known you, woe to you! Maybe that strange slave who came to us these days has bewitched you.

— My lord! God forbids you to say such a thing about him, she said, for sorcerers can not heal dead bodies. But this man heals, not only dead bodies, but souls also. Do not say any word against him, but hearken his word.

⁸ *Christ's body*: the Spirit came into being because of the body. *Gospel of Thomas* #29 | *Christ's blood*: My mother is the truth that has given me life. *idem* #101 | *Lives of the saints* (p.439), Weninger 1876 - Thomas says that by frequently partaking of holy Communion, you will be strengthened to practise virtue; you will be led to heaven.

⁹ *Litt.* and christians

¹⁰ *Litt.* law of faith

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At these words, the evil wrath filled the heart of Lukiyos. He said to her:

— If he is not a witchcraft or magic doer, let him heal himself of the scourging that will come upon him!

In the same hour, he commanded his guard soldiers to bring Thomas and all the executioners who were in the town. He said to him:

— Wicked slave, you sorcerer, where is the work of your handicraft about what you told me: where are the temples you built? Where are the palaces you mentioned to have built for kings!? Where are the measures, the balances, you said you can do! Where is the work of medicines, the healing, the good you have wrought!

— Behold, I have finished all my handiwork, Thomas answered.

— Are you mocking me? I will scourge you, wicked servant, until you die!

— I now inform you of things I have not made known to you until now, without scourging, Thomas said to him.

The true temples and palaces I built are the souls made pure by faith and belief: I made beautiful palaces for the heavenly king who lives with them.

The true mattocks, hoes and spades, are the holy gospels whereby any hatred is dug out from the believers' hearts and from those who seek God with their hearts.

The physician's work are the holy mysteries which root out any evil thought, each pain, each desire, from the hearts of all those who seek for purity.

This is the honourable craft which God taught me!

— Wicked slave! Where is the word that you told me? Lukiyos said in wrath.

He ordered the executioners to put the apostle in prison. They tied him on a wheel they put in the ground and Lukiyos ordered that his skin be removed, and saying:

— I will torture you and not let you die quickly but when I please.

The executioners of the town wept with a sore weeping, *saying in front of Thomas*:

— Woe to us! What could we do to a holy man who heals us of any sickness!

If we lay our hands on him, his God will be wroth with us and in his anger he will come and send fire from heaven to consume us! But if we do not do what this wicked man's order, he will kill us!

Behold, we have seen many wonderful deeds with this man of God... One day, a boar came out of the desert and went into the fields of a poor old woman. The young men tried to drive him away but unable; then the woman came, bowed before this righteous man, and said, supplicating him:

— Help me, sir!

He had compassion on her and went to the field. He said to the wild beast:

— Go away from the fields of this poor woman without destroying her growing crop...

But the boar did not want to depart. In that same hour, fire came down and consumed him.

Now we are exceedingly afraid of this man of God.

— Stand to fulfil the orders he gave you, said Thomas. I know this is an order you have received, you do not perform it on your free will, but by fear of the governor's foolishness.

Since Lukiyos ordered them to skin Thomas *alive*, the holy apostle lifted his eyes to heaven and prayed out loud:

— Lord Jesus Christ, Son of the living God: help me in this hour from this tribulation!

When Arsonwa heard the executioners and people weeping, she went at her window and saw the apostle being skinned; she was greatly moved and she fell down and died straightway.

— My wife is dead for your sake, wicked slave! Shouted out Lukiyos. I will remove all strength from you to know the whole wickedness of your doing!

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- Woe, woe to us! Your death would not happen but because of this stranger... Yet our hearts rejoice at your death which took place in the faith of Jesus Christ and in the commandments of his apostle, said her parents and the brethren.
- Weep not and remain silent... Since she has died through me, I will raise her, said Thomas.
- Do not think to end, for I will torture you as I desire and not let you escape, said Lukiyos.

He ordered to bring vinegar and salt to rub the body of the saint. The apostle said out loud:

- Lord Jesus Christ, help me in my hour of tribulation... Behold, my heart, my body, and my spirit, are on fire, and they have become very weak. Merciful and compassionate God in Jesus Christ name, let your help come to me! Lord Jesus Christ, Son of the living God, my helper, in you I put my trust for you are my redeemer! I have not transgressed your commandments; I have hated everything of this world for the sake of your name. It is you who has sent me to this town to deliver the people, and behold, you see what came on me.

Remember on the day you did appear to your beloved apostles, after you raised from the dead. Now when they told me they had seen you, I remembered the word you said: — *Test the spirits: for many shall come in my name and shall lead many astray.* Then I said, unless I see the lord, unless I see his hands that they nailed and put my finger where was the nail [...] my hand in his side, I will not believe.

And you show me what I sought from you when you appeared to me, therefore I believed in your resurrection! I was reproached for the shortness of my faith... If on my account you did suffer this thing, I beseech you to forgive me, lord. God is merciful and do turn to those who turn to you with all their heart

After he said so, he was weeping. Our compassionated lord appeared to him on a shining cloud and said:

- Beloved Thomas, endure patiently and joyfully. Be strong: you shall overcome your enemies and all those who fight against you.

Verily verily, I say to you, all weariness, all scourging that will come on you for the sake of the children of men - until I delivered them from the hands of the enemy, are not *even* one hour of rest *peace* which you will feel, with the gift I will give you, with the position you shall have at my right hand in my Kingdom!

You were named Thomas *twin* תומם for you are beloved *didi* דידי by me. Endure patiently: your reward will be plentiful and your honour will be great with me. With your skin, a multitude of wonderful deeds shall be made manifest. Let your heart be strong and haste to make manifest your true faith and my dominion in this town.

After this, depart to go to a town in the east called Kantory *Quantaria*. Dwell there. You will turn people to have faith in my name. Behold, the whole world is filled with the grace of my Father, and his mercy shall be upon all created beings through my blood poured for the salvation of the world.

The lord came to Thomas and touched his flesh: he healed his wounds and was no longer seen.

Thomas made whole, he stood up to go to the wife of Lukiyos. He laid on her the skin stripped and said:

- Arise in the name of Jesus Christ, he who came to Lazarus...

She opened her eyes and seeing the apostle standing by her, she rose up and bowed before him. When Lukiyos saw this wonder, the great miracle made manifest by the apostle, he bowed before Thomas, and said:

- Truly there is no god except your God whom you serve! I beseech you to forgive the evil I have done to you by ignorance...

Thomas raised him up, and said to him:

- Do not fear. God do not take vengeance on those who repent and confess their sins.

Lukiyos believed with all the other men under his authority. Without delay Thomas baptized him and all the nobles of the town who had believed.

Thomas prayed and serviced to them the holy mysteries, and all became christians. He gave them the commandments of

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the law and the faith, and the admonitions *authoritative counsel or warning* of the gospel.

He appointed Lukiyos over them and dwelt three days amongst them, teaching them each day from the holy Scriptures. And he said:

— Behold, our lord has commanded me to go to him in a town at the east of you. I will return to you if it be the will of God.

The day he departed from them, they wept and said to him:

— Stay not away from us too long, for we are only young plants.

The apostle prayed over them and blessed them. He gave them the salutation of peace and departed to Kantirya to preach as the lord had commanded him.

When he arrived at the town, passed the gates, he found an old man who shed a lot of tears, his clothes rent and in misery. The apostle said to him:

— Old man! I see you in such a state of sorrow, shedding so much tear with sorrow in your heart...

— Leave me, brother, for my sorrow is great, he said.

— I beseech you, tell me what happened to you so that my lord Jesus Christ to work healing, said the apostle.

Listen, he said. I had three sons. I have betrothed the eldest to the daughter of an elder of the town to be his wife. The marriage time had come, he said to me:

— Father, be not angry: I will not marry. I forsake this world and all the lust therein.

I was grieved, and it seemed to me he was mad to say such words, and I said to him:

— You say these words to me on the day I wish to bring your wife to marry you!? My son said to me:

— I have sworn to the king Jesus Christ that if you forced me concerning this, I will depart in the desert and you will see me no more.

— Tell me what have you seen? I asked him.

— Last night, he said, while I was sleeping, I saw a young man of beautiful face; he was dressed in a raiment brighter than the sun, a perfume of flowers came out of him and the place was filled with this scent. He had a crown of king on his head and a sceptre of gold in his hand. I was exceedingly afraid when I saw him and fell on my face as dead at his feet. He stretched his hands to lift me up, and said:

— Take heed of you: do not hearken to those who counsel to take a wife. Keep your body at being pure so that you become like myself, to be at the Church head. Behold, the apostle Thomas come in this town to bring you faith and its given sign. He will dedicate to make you worthy to receive the holy mysteries. Know that I am the Son of God who made himself man for man's sake: it is meet that you should not be idle for your souls, for the life and the salvation.

As he said these words, he laid his hands on my head and blessed me; then he went in heaven in glory until he was far from my sight. For this reason, father, I will not forsake this gift of grace that God give me, or this king will be wroth against me and blot me out, because I disobey his word.

When I heard these words from my son, I was silent, thinking perhaps it might be the god of this town that had spoken to him. So I came to certain men among the nobles and I told them everything my son told me. They went to the father of the damsel and told him everything they had heard from me. He was exceedingly angry and said to me:

— How dare you treat my rank of dignity with contempt, and put to shame my daughter by such lying words?

Then he took us to the king, my son and I, and said in his presence, *they have stolen the property of the temple!* So the king sent and killed all my seven children at one time. This is the reason you see me weeping and sorrowful.

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And besides this, they require from me the money I borrowed to give to the damsel. But since the death of my children, being smitten with fear, I have no means whereby to restore their money.

If only one of my sons was left, he would help me to give them what they demand from me...

- Weep not, old man, Thomas said to him. Behold, I have heard your words. Bring me to the place where your children are, for my lord Jesus Christ by his grace will grant them the gift of life.

The old man went to the place where his children were buried. Many people followed them, saying: *If this counsel be right, we ourselves will believe in the God of this man.* When they arrived at the grave, the apostle gave his skin to the old man and said to him:

- Go in the grave and lay this skin upon all your children and say:
in the name of Jesus Christ ✠, my children, rise up and live as you were before.¹¹

The old man did as Thomas commanded, he laid the apostle's skin on his children and they became as they had been before. Now there were in the grave a number of children of other folk who had died before his children, and because of what was done, they all raised living. They were in fifteen men. All went where the apostle was and bowed before him, saying:

- We beseech you, apostle of our God, to give us the baptism, which is the fulfilment of life.¹²

At these wonders, the multitude shouted out loud, saying:

- Truly there is no god but the God of Thomas and Jesus Christ, the Son of the living God!

Certain men who went to the temple of Apollo, told the priest all that happened. When the priest heard Jesus name, he rent his garments, saying:

- Woe to me! This man is one of the disciples of Jesus, came from the land of Judah! They go all over the world to mislead those who listen to them: they are disciples of a man called Jesus who was a sorcerer; we have heard that Pilate had him crucified and these men stole his corpse. Now they go all over the world to say that he has risen from the dead. People, rise up! Let us go to pile curses upon him and expose him, that his words are not true, that all he does is sorcery.

The priest and all the people with him went to Thomas. They found him in the highway of the town, gathered with many people, he was chasing evil out of a man, a possessed. The priests said to the apostle:

- What do you in this town, sorcerer and deceiver!? Judah and those who dwell therein were not enough for you that you had to come in this town! Who is this Jesus? Why did he not free himself from the cross if he was a god? You stole his body and now you witnessed to anybody that he rose from the dead! Know that the people of this town are men of understanding, and can not mislead like others whom you have wrong. Let everyone take a stone to cast on this sorcerer so that he finds no opportunity of lead people astray from now on.

They did as the priest commanded, and went to pick up stones, but at the same moment, their hands withered on the stone and they were unable to stand. All cried out loudly and said:

- We entreat you, servant of God, to beseech your God to have mercy upon us! Deliver us and we may stand on our feet: we will believe in your God. Do not you punish us because of our folly!

The apostle prayed.

- I give thanks to you lord Jesus Christ! You are not idle when I am in need! I have told your story to these multitudes gathered before you: I beseech you to send your divine power, from the heights of heaven, that this heathen is suspended head down in the air, for he blasphemed your holy name...

Straightway the priest was suspended in mid-air, head down, hanging around people, that people see the might of the

¹¹ *Text add.* Thomas may not do this lest they say, he is a sorcerer

¹² *Emmerich* vol.1 - John's baptism was preceded by a brief confession of sins, accompanied by contrition, and a promise of amendment. But at the Jesus baptism, the awareness of sin was not done in general way but individually; everyone accused himself by mentioned his chief transgressions [*the french version add.*: there was witness of their remorse and their sins were remitted]. Jesus exhorted to sincerity; he frequently proclaimed the sins of those that, through pride or false shame, concealed them thus to lead them to repentance.

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exalted God who had done this to him. He who was suspended shouted loud:

- Indeed, I believe in Jesus Christ and God, whom I blasphemed in my foolishness... You are not a god made by the hand of man which men call gods, nay! You alone are God! You exist before the entire world: you are God of heaven, of earth, of whatsoever is under the earth!

After this confession of faith the priest made, suspended in mid-air, he descended on the ground, as people were looking at him; all these people believed and were saved. The apostle baptized them in the name of the Father, the Son, and the holy Spirit as they wished.

When their faith was confirmed, they went with Thomas to the idol's temple, and broke all the stands of the idols. They turned the temple into a church, and Thomas appointed its former priest as bishop; he appointed as priests and deacons the sons of the old man, the seven brethren raised from the dead, to minister at the holy place in the church.

He dwelt many days in the town to teach people all the mysteries of the faith, and many wonderful deeds were done through him. He used to carry this skin around his neck to every place wherever he went. And he departed from the town with thanks to God and praising him.

Afterward, when the lord appeared to him, he took this skin and set it back in his body; and Thomas became as before. He grasped him to do away his grief, and said to him:

- Sit on this cloud. It shall bring you to the place where the apostles your brethren are in peace. I will be with you in every place where you shall be, you whom my Father has chosen to preach the world!

The lord went up to heaven in glory. Then Thomas mounted on the cloud as the lord said to him; it carried him up to mount Iya-onadin-Ensis [N'andi an-Ensos]. He met again with the apostles gathered there; among them, Paul and Mary who begat the Son of God. He grasped them and they shared the wonderful things that God wrought with them. They remained together for eighty days, glorifying God among them.

To God is the glory, honour, and thanks for ever!

THOMAS IN CANDACE

-Acts of Thomas | Malan 1871

As he was approaching about two miles, he went a little aside from the road and haply saw a youth of a beautiful countenance lying dead. He said, *Lord, wherefore have you brought me here to behold this surprise? Let your will be done regarding it since you have sent me.* He then began to pray, saying:

- Lord, judge of the quick and the dead, and of those that have not yet been! You are lord and judge, not man of flesh or spirit of death. You are lord and judge; therefore at this hour, I call upon you to show your glory on this youth lying here, that he may return to his companions...

This deed is not an accident but an enemy has done it, Thomas said to them.

As he said this, a large snake showed its head from under a stone, ready to strike, smiting the ground with its tail and hissing at the apostle, and said:

- I will contest this one in your presence, now that I know you are come to destroy my works.

— Speak! Said the apostle.

- There was a good woman in the midst of a garden, whom I loved and followed and watched over. I met this youth who had intercourse with her.. I will not kill him at this present; I will keep him until I will smite him and kill him.

Through what I know, I discovered that you are Didi *beloved* of Christ, whom Spirit I always try to weaken.

- What seed are you from and from what kindred? The apostle asked.

- Offspring of the oppressor and of the oppressed! Brother of those who are set against God and his Son who sits upon

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his *Father's* seat to bond together all those who borrowed from the usurer. Son of him who feast the drunkards; of him that came from the ocean and whose tail is fixed in his mouth;¹³ he that was in the innermost part of the garden of Eden, who came to Eve and spoke to her as my father commanded me; her who told Cain to kill his brother; and for my sake, the earth also bring forth thorns and thistles. He who sent angels from above, ensnaring them with lust for women that of them might be born children *giants* upon the earth in whom I work my will. He that did harden pharaoh's heart to put to death the children of Israel and to crush them with hard work under the yoke of bondage. He that let astray many in the wilderness to make themselves a graven image; he that inflamed Herod, and invited Caiphas to send Jesus with lies to Pilate; he that deceived Judas and made him betray Christ to death; he that ordered the depths of cold for the Son of God and from which he shrank; akin of him that came from the east, to whom power was given to do what he liked in the earth.

Thus spoke that snake, creeping beast, creeping foe, in the ear of all the people. The apostle said:

- Be quiet now, learned in infamy! Your time and day of perdition is come: your tongue will be rebuked and you will not speak where people hear your speech. I command you in the name of the lord Jesus Christ, who is from before the foundation of the world, who will be to all age, and for the sake of the elect: now draw out the venom which you have cast into this man and withhold it from him...
- My time to be destroyed is come as you said, the snake said. Wherefore make me take my venom cast into this man then? For I should die before my time like my father: when he cast his venom to work in the world, his day of perdition came.
- Now show me what venom your father wrought in the world, the apostle said.

The snake drawn nigh to the youth, and put its mouth into the wound in presence of the people, and drew the venom out. At once the colour of the youth was changed from dark purple to white. The snake inflated and flattened when it took back its venom, and at once inflated, burst and died; its venom and its gall spilled on the soil which broke and rent asunder: the snake sank down into the earth.

The apostle said to the king and the people:

- Bring labourers and dig at this place to found *and build* a dwelling for strangers.

The youth stood up to embrace the apostle's feet, saying:

- I have done wrong... Pour upon me your power hidden in you, do not withhold...

I see this man who stands by you, saying repeatedly to you: — *Show them some miracle and work it out that you may receive a reward: many may live so that it be to you for rest and for light forever with the Son of God.*

You who have worked to bring me back to life when I was seized by death. Now you have taken me under your protection. It is for good that you came to us to teach me good things.

Without care or trouble, I turned from darkness to light, wrested from the bondage of the world. I am delivered from he that had embittered me to work iniquity, and I have forsaken that image of darkness that was born in me, that made me commit sin. Now I have found the one to enlighten me, and you also, you a stranger and kinsman and deliverer.

He will open our eyes and will draw us in the knowledge of the righteous. And those who hearken not to him will learn by what they have done to be ashamed of their behaviour and they will repent. As for me, I now see this blessed work done in truth - of which, one is not ashamed, and I have found him who will do me good and drive away from me all evil; I am come to the one who is indeed both Son and kinsman and Counsellor.

He will shed light upon the world and heal my wounds as mist disappears. I ask you, man of God, show me again that man that I may please him; that I may hear from him the marvellous Voice who does not delay from working, who was not created, who speak through the body!

- Since you have been delivered, said the apostle, trusting in him who you know according to the word said to you:

¹³ *Sefer of Jesus* (chap.41) - Because of you reprobate who has deceived these and has made them to become unclean: I will that every uncleanness of them, and of all their children truly penitent and shall serve me, going forth from their body shall enter through your mouth so you shall be satiated with uncleanness.

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The multitude of people who gathered wept on hearing these things. They said to Thomas:

- Man of God! We can not say for ourselves that the God you preach, we are his. He is estranged from us because of our way of life.¹⁵ But if he is merciful and pitiful over us and to redeem us from our past conversations and the iniquities we have done... If he will not remember the evils we did and be in his love, we will keep his commandments and fulfil his law to the uttermost.
- He will not remember the evils you did in the past, nor look back on your previous sins, the apostle said.

While the apostle stood at that place, talking to people, an ass colt opened its mouth and said to him:

- Servant of the lord Jesus Christ! Apostle of the Most-High! Full of the word of God, and knowing the hidden things and the pleasure to serve the Son of God. From a free man, you are become his servant. You have been purchased at a high price, akin to a high rank to bind the foe; chosen by him who saves us from the means of living of most inhabitants of the land of Candace! You are among the wicked men: by the lord's guidance, now go back to the Lord God who sent you: mount me now and rest until you come to the town.
- It is you Jesus who show mercy to whoever you will... the apostle said. You give patience to the perfect and the power of speech even to dumb animals to reveal mysteries and be our help against death! You provide for those who keep us to give us rest from the work of the body; you have pity on your servants and help them to carry on their conflict with the world for your sake; you enforce the enemy to fight and drive him away from us: by your own manifold struggles for our sakes, we will truly and openly overcome our foe! Immortal angel, holy and glorious conqueror! For our sakes, you did put to fight and overcome the wolf to deliver your sheep. We praise you, we confess you with your Father and with the holy Spirit, the giver of life, just to all ages.

Some who were standing there, waiting at looking at him, said:

- What is he saying to the ass, standing there so many hours looking to heaven?
- Who are you and what will you become? The apostle then said to the ass. What came out of your mouth is a great wonderful mystery!
- I am related by birth to him who served Balaam, his master; in those days he used to ride my parent, the ass replied. And now I am sent to you that you may ride me and to give you rest.
- You are now my portion come to me in my difficulty... said the apostle, his heart filled of faith.
- Now that I a come, mount and let us go.

The apostle mounted the ass and the ass talked to him, asking to be blessed. People went before them, others after and along, to see the end of the matter.

When he came to the gates of the town, he said to the ass:

- Go now and take heed to your goings.

At once that ass fell down before the apostle and died. People said to him:

- Arise, we pray you, raise it back to life!
- I would raise it by the power of the lord Jesus Christ, or prevent him from dying, the apostle said. But its will was not to live longer... Dig the ground to bury its body.



¹⁵ *Emmerich* vol.1 - At these words of Jesus, the man cast himself on the ground, saying: Lord, whence is this to me - a poor despised and miserable man, that you should enter my house? Jesus answered, that he had come to cleanse sinners from their iniquity and lead them back to God. The man still spoke of his own baseness and said that all the inhabitants of the place belonged to a miserable lost generation; he also told Jesus of his poor sick grandchildren. Jesus replied that if he would believe in him and be baptized; he would restore his grandchildren to health.

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LUKE, MARK, CLEMENT & JOHN THE-BAPTIST

- Vie de Jésus Christ tome 6 (chap. 31-32), tome 1 (chap.3) | Emmerich 1857

LUKE

LUke was still young when he lost his parents, who lived in Antioch. Early he was noted for his vivacity, his good graces, and his gaiety. From the age of twelve, I saw him looking for simples *plants* of the fields, and to observe all things with attention. He learned painting in Greece. Later in Egypt he learned medicine and astronomy, went with others to an observatory he had arranged using a pipe as big as a chimney pipe. In the city where Luke was studying medicine, there was a hospital filled with birds and other sick animals that were surrounded with great care, experimenting ointments of different herbs. Luke used simples *plants* and watched the stars to learn diseases. He cured a number of patients by puffing on the mouths and stomachs, and rubbing weak people. He was not yet a disciple of the saviour. Luke did not accompany Jesus in his sermons. He received John's baptism shortly after Jesus and heard the Precursor; he practiced his profession as a physician going to and fro. At that time he wrote a lot about simples and always had scrolls to record his observations. After the resurrection of Lazarus, he inquired of Nicodemus and Joseph of Arimathea at Jerusalem. He knew Joseph Barsabe, and Cleophas who told him that he was a disciple of the saviour a few weeks before his crucifixion.

Luke had doubts, his faith only strengthened when he met along Emmaus, gathering plants with his friend, while I saw behind them the saviour - the remedy for all diseases, the bread of life. On their return, they met Marie Salome, they told what had happened to them on both sides. He was at the evangelist John's at Ephesus and also at the Mary's house. He then accompanied Andrew back from Egypt to visit John, and returned to his homeland. He met Paul in Antioch; he composed the Gospel twenty-five years after the crucifixion, mostly according to eyewitnesses: at the time of the resurrection of Lazarus, he himself visited the localities where Jesus had operated miracles and took the information carefully. Mark composed his Gospel according to eyewitness statements. None of the evangelists have used, or even known, in his work that of others.

Luke was a priest of Thebes. He was martyred, tied to a tree, and was slain with a lance in his breast; he was buried in the night secretly. At the end of his medical career, Luke used a remedy of reseda *plant* mixed with palm oil, which he blessed: he used it to make anointing on the forehead and mouth in the shape of a cross, he also used dried reseda in infusion. Luke the evangelist was preparing his balm in a vast field full of plants of very high in reseda and palms. I learned that the palm tree is a symbol of chastity because the male flowers are separated from the females that only the providence reserves the care of their unification, and rather than spreading its flowers with complacency, this tree keeps them modestly hidden, for that reason it is so fruitful. Luke has become attached to a large number of people through these healings. Mary has grown this plant and has made great use of it. In dying on a palm tree, Luke has attached to it a special virtue in favour of those who would make use of it, with care to implore his intercession. By using palm oil, he had often conjured the sky to give this liquid a particular efficacy, considering the death it knew to be destined.

MARK

MARK was one of Jesus first disciples. Born further south of Peter's homeland, he had rented a fishery in Bethsaida where he worked in these occupations. He stood upright, there was a lot of vivacity and initiative in him. Mark was not always with Jesus and went away from him sometimes. He was of those who were scandalized by this word of the master: He who does not eat my flesh will not have eternal life. Some time before the crucifixion, he was scandalized on the occasion of Mary Magdala. At the moment of Jesus arrest, he separated himself from the disciples and returned to his homeland, he joined his brothers at the appearance of our Lord on the Mountain of Thebes [near Lake Genesareth] where Peter made a long sermon. His wife stayed a long time in Thebes and came to Bethsaida a few days before the ascension.

Mark often accompanied Peter. He went with him to Rome and recorded what the apostle told him in his gospel: he had been an eyewitness to many of the facts but not the scenes of crucifixion. In Rome, during a plague in which they were dying by sneezing, the Church established by Mark's instigation a way *stations* of the cross on the model of Ephesus (of Mary) composed of twelve stones which recalled each scene before crucifixion: christians went from one stone to another singing prayers, and all who took part in this piety were safe from contagion; these miracles were followed by a number of

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conversions.

Mark preached faith in all parts of Egypt that Jesus had visited. On his way to Alexandria (reluctantly), a dangerous wound was made on his right index finger, and he was cured by an apparition which had the same impression on him as Saul on the road to Damascus. He had a red scar around his finger. His shoe was torn when he arrived at Alexandria and he had it repaired by a shoemaker, Anianus, who injured himself: Mark healed him by putting a little soil with his saliva on the wound. This miracle converted Anianus, who received Mark at home; it was in an outbuilding of the apartment attributed to Mark that the first meetings of the converts took place. The apostles celebrated the holy mysteries of the new christians only after the aspirants were instructed and strengthened in the faith, there were fixed rules to give holy communion during the prayers. Mark also went to Heliopolis: the sanctuary of this city where the holy family stayed was transformed into a christian church, to which was added a monastery.

Most of those whom Mark baptized in Heliopolis were jews. There were a large number of pious jews who were already living as hermits, also named therapists, who had settled on the borders of Judea (south) where the saviour passed by while returning from his great journey, and where many of them lived in common. To these therapists were then attached countless solitaires of Egypt. Three of the ten children of Anianus the shoemaker was raised to the priesthood; he himself succeeded s. Mark in the siege of Alexandria. Mark was thrown into a prison of the city and strangled with a rope. At his arrest, the saviour appeared holding a bowl in his hand, and gave him a round bun. In the following his remains were brought to Venice.

CLEMENT

Clement was born in Rome, his parents were jews *dwelling* on the egyptian border. At the moment of his marriage, a Voice of heaven told him to live in continence, which he did with the agreement of his wife who was martyred.

While Clement begged God to give him some water in a desert, it immediately descended from the sky a ray of light that surrounded him and a young lamb came out with a small stick ended in point like an arrow, and lower on the ground another lamb was lying. Clement took the stick and struck the ground where water sprang up instantly; the two lambs disappeared. It was the holy: all those who drank this water were attracted to the holy communion. Clement baptized and converted many people in the neighbourhood.

At the moment of his martyrdom he was thrown into a pit filled with snakes but he came out by a ladder. Soon he was put on a boat with an anchor on his neck and thrown into the water: the rock was hollowed where his body fell and formed a tomb that was seen when the waters receded: christians turned the nearby rock into a chapel that was often covered by water. Another saint (Martin) has his tomb in the other part of the island.

Clement was with Barnabas, Timothy, Luke, and Peter.

[Peter made revelations to his disciple Clement, retrieved in geez, *the Qalementos* (arabic, *Kitab al-Magall*, Book of Wheels), translated by Grébaud and published in the Revue de l'orient chrétien of 1910, 1912, 1913, 1914.]

JOHN THE-BAPTIST

John the-baptist, first-born of the cohen Zachariah¹ [of Juta, Hebron] and Elizabeth who carried him still child [*as for Samuel*] in the desert located between Hebron and the Dead Sea to escape the slaughter of the innocents ordered by Herod. John lived longer in the desert, he mortified in many ways: he slept on the rock in the open air; he ran with force on stones, and through thistles and brambles, and flogged himself with thorns. He worked until exhaustion in shaping trees and stones [*as for Melchisedek*] and spent long hours in prayer and contemplation. There were often luminous shapes near him. About seventeen he secretly visited his parents' house; Zachariah was dead, but Elizabeth was still alive.

¹ John *the-baptist* like Moses, was from the tribe of Levi; first and only son of Zachary, a cohen זכריה serving in the Sanctuary, and Elizabeth (from Judah tribe). [Emmerich vol.3 (p.366) about Zachary death, said: The high cohen was today violently agitated and troubled to perform the duties of his office (feast of atonement *yom kippour* in Jerusalem). His conscience smote him for the share he had in the murder of Zachary, John's father. His son-in-law passed sentence of death on Jesus. This was not Caiaphas but his father-in-law. The high cohen, chastised by God, was become very miserable and was struck with leprosy

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After this visit, he plunged much further into the desert, heading north-east, approaching the land of the wonderful Mount of the Prophets,² whence the waters were flowing on earth. He went to a country where the apostle John wrote under great trees. There were very tall trees and shrubs underneath, of which he ate the berries. He also ate a plant with five round leaves like clover, and a white flower called hare foot *fern* or oxalis.

He removed wild honey from the hollow of the trees and under the moss that covered the earth. Becoming taller, he wore a sheepskin around his kidneys; it was his only garment until he braided a long brown-haired blanket and tied it to his shoulders. In this solitude there were animals with a woolly fleece that familiarly approached him, as well as camels from which he took the long hairs around the neck to make braids and make a blanket, which he had on him when he appeared in the midst of men to baptize.

John saw the saviour only three times: the first time in the wilderness when the holy family fled to Egypt: driven by the Spirit, John had hastened to greet his master whom he had already saluted in his mother's bosom. He was suffering from thirst and felt his saviour was near; the child Jesus prayed and struck the earth with his little staff, from which springs an abundant spring. John ran towards the water and watched Jesus pass with Mary and Joseph, then he jumped for joy and made a sign of his little flag.

He saw Jesus a second time at his baptism; and the third, when he passed along the Jordan, he gave him testimony.

The saviour spoke to his apostles about the great hold that John had on himself: he had only looked at him during the baptism although his heart was nigh to break but preferred to humbly withdraw rather than to seek to get closer to him.

[August 29: death of John the-baptist and ascension of Elijah. See *Martyrology of Oengus the Culdee* (August 29, p.179), Stokes 1905.]



² *Mount of the Prophets*: Mount Obadiah (tribe of Manasseh): in this mountain, below Jordan, Obadiah hid the prophets at the time of Jezebel. See *Le grand dictionnaire de la Bible ou explications littérales*, (L-Z, page 178), Simon 1717]

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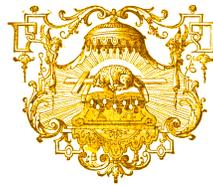
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THE GOSPEL OF THOMAS

and Gospel of Mary of Magdala

Thomas



Full English Version

Filbluz
editions



Living words and secrets that Jesus said, and that Thomas has recorded.

- ¹ He who discovers the interpretation of these sayings will not taste death.
- ² Jesus said: Those who seek should not stop until they find.
When they find, they will be disturbed; when they are disturbed, they will marvel and reign over all.
- ⁵ Know what is in front of you: what is hidden will be revealed to you.
There is nothing hidden that will not be revealed.
- ⁶ Do not lie, do not do what you hate, because all things are revealed before heaven:
after all, nothing hidden is unrevealed, nothing covered is uncovered.
- ⁷ Blessed be the man who will eat the lion, so the lion will become man.
Foul is the man that the lion will eat, yet the lion will become man.
- ¹¹ This sky will pass away as will pass away the one above.
The dead are not alive. The living will not die.
The days you ate what is dead, you made it live.
- ¹⁰⁴ They said to Jesus: Come, let us pray and fast today.
Jesus said: What sin did I commit and I would be defeated?
Rather, let people fast and pray when the groom leaves the bridal room.
- ¹⁴ Otherwise, you will bring sin upon you if you fast, you will be condemned if you pray, you will harm your spirits if you do alms.
- ⁵² His disciples said to him: Twenty-four prophets have spoken in Israel and they all spoke of you.
He said to them: You have disregarded the living one who is in your presence and have spoken of the dead.
- ⁴³ His disciples said to him: Who are you to tell us these things?
— From what I say, do you not understand who I am!?
Rather, you have become like the judeans
who love the tree but hate its fruit, or love the fruit but hate its tree.
- ⁹¹ They said to him: Tell us who you are so we can believe in you.
He said to them: — You know not how to examine the present moment:
you examine the face of heaven and earth but you know not yet who is in your presence.
- ⁷⁵ Many stand at the door, but those who are alone will enter the bridal room.
- ⁴⁹ Blessed are those who are alone and chosen, for you will find the kingdom [*legitimacy*].
For you came from there and you will come back there.
- ⁸ A wise man is like a fisherman who threw his net into the sea, and pulled it out of the sea, full of little fishes.
Among them, the wise fisherman discovered a fine large fish.
Without hesitation, he chose the big fish and threw all the little fishes back in the sea.
Anyone here with two good ears would better listen.

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- 9 Look at the sower who went out. He took a handful *of seeds* and scattered:
fallen on the road, these were picked up when birds came;
fallen on the rock, these have not taken root in the soil and produce no ears *grain heads*;
fallen on thorns, these were choked and worms ate them;
fallen on good soil, these produced a good harvest that gave 60 per measure *load*, 120 per measure.

The man who sows seed upon the road, the stones, the thorns, and upon the good ground, is he who teaches God word that fall upon a great number of men.

It falls upon the road when it comes to the ears of sailors and merchants who have God word removed from their memory since they make long journeys to deal with variety of nations.
it falls upon the stones when it comes to the ears of courtiers wherein God word do not sink into them due to the great concern they have to serve the body of a prince; even if they have thereof some memory, God word go out of their memory at once they have a tribulation, and seeing they serve not God, they can not hope for God help.

It falls among the thorns when it comes to the ears of them that love their own life: even if God word grows upon them, when carnal desire grows up, it chokes the good seed of God word, for carnal comfort cause men to forsake God word.

It falls on good ground when God word comes to the ears of him who fear God: it brings forth fruit of eternal life. Verily I say to you, when a man fears God in any circumstance, God word will bear fruit in him. See the Safer of Jesus or gospel of Barnabi 133

- 10 I look after the fire I have thrown in the world, and I watch over it until it blazes.

- 12 The disciples said to Jesus: We know that you are going to leave us; who will be our leader?
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.

James the-just is the first bishop of the Church in Jerusalem, after the ascension of the lord. As Emmerich reported (Life of Jesus vol.2): Jesus said that James, with Cephas and John, should remain with the faithful in Jerusalem for three (3) years; and that they would all meet twice in Jerusalem before going to preach the gospel in distant pagan lands.

[The apostles met in Jerusalem 3 years after the crucifixion | 6 year after that event, the apostles met again in Jerusalem; It was then they drew up the creed, made rules, relinquished all that they possessed, distributed it to the poor, and divided the Church into dioceses, after which they separated and went into far-off heathen countries. Life of Jesus by Emmerich (the french version has 5 or 6 volumes)]

- 13 Jesus said to his disciples: Compare me to something to tell me what I look like.
Thomas said: Teacher, my mouth is totally unable to say what you are.
I do not teach you to drink the rise of effervescing and become intoxicated after I have served.
He took him and withdrew to tell him three words. Thomas came back and his friends asked: What did he say?
Thomas said to them: If I tell you one of the words, you would pick up stones to throw at me, he said, but fire would come out of the stones to devour you.

- 14 When you go in a region, walk in the countryside.
When people take you in, eat what you are served, heal the sick among them.

Jesus and the disciples walked between two rows of date palms; as the disciples were reluctant to pick up the fallen fruit to eat, Jesus told them that they could eat these fruits safely. He added that from now on they should not be so scrupulous, that they should seek the purity in their soul's affections and their speeches, and not make it depend on what enters the mouth.

Vie de Jesus par Emmerich, vol 1 (chap.4)

- 15 When you see the one who is not born of woman; fall on your faces and worship for he is your Father.

- 16 People may think that I came to the world to provide peace.
They do not know that I came to earth to provide conflict, fire, sword, war.
Out of 5 being of the house *family*, 3 will be against 2 and 2 against 3; father against son and son against father, and they will struggle alone.

- 17 I will give you what no eye has seen, what no ear has heard,
what no hand has touched, what has not come in man's heart.

- 18 The disciples said to Jesus: Tell us how our end will come?
Jesus said: Did you find yet the beginning so that you look for the end?
You will see the end where is the beginning.
Blessed he who stands at the beginning: he will know the end and will not taste death.

- 19 Blessed he who came into being before coming into being.
These stones will service you if you become my disciples and take care of my word.
For there are for you in Paradise 5 trees that change not, summer or winter, their leaves do not fall, anyone who knows them will not taste death.

5 books of Moses, also the 5 witnesses. See the Safer of Jesus 55

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20 The disciples said to Jesus: Tell us how is the heavenly Kingdom?
He said to them: The Kingdom is like a seed of mustard, smallest of all seeds;
when it falls on a soil prepared, it produces a large plant and becomes a shelter for the birds of the sky.

3 If your chiefs say to you: *See the Kingdom in the sky*. Will the birds of heaven precede you?
If they say to you: *It is in the sea*. Will the fishes of the sea precede you?
Rather, the Kingdom is within you and outside you.
You will know yourselves when you will be known; then you will understand to be the children of the living Father.
You know not yourselves when you live in poverty; then you are the poverty.

22 Jesus saw newborns breastfed and said to his disciples:
— These newborns breastfed are like those who enter the Kingdom.
— Shall we enter the Kingdom like newborns? They said to him.

4 One aged of days who do not hesitate to question a little child of 7 days about the place of life; this one will live.
For many, the first will be last and become one.

21 Mary said to Jesus: How are your disciples?
He said: — They are like little children living in a field that is not theirs. When the owners come to the field will say,
Give us back our field. In front of them, they take off their clothes to return to them and give back the field.

For this reason I also say: as soon as the house owners know that a thief comes, they will be on guard before the arrival of the thief and not let the thief break up *split* their house and to steal their possessions.

You also, be on guard against the world. For the troubles you expect will come.
Be prepared with great Might so that thieves could not find a way to get over you.
Let there be a single understanding among you.

When the harvest is ripe, a sickle is brought and it is reaped in hurry.
Who has two good ears does well to hearken.

23 I will choose you 1 out of 1000, 2 out of 10 000, and they will stand as one.

Return, backsliding children, says the Lord: I will take you, for I am Lord to you, 1 of a town, and 2 of a family, and I will bring you to Zion. Jeremiah 3:4

24 His disciples said: Show us the place where you are if we must seek.
He said to them: — Who has two good ears does well to hearken.
The light within a person of light shines on the whole world.
If it does not shine, it is dark.

33 What you hear from the ear, declare it to others from the top of your roofs;
after all, no one puts a lit lamp under a basket or in a hidden place.
Rather, he puts it on a base so that all who come and go see in his light.

25 Love your friends like your own soul, protect them like the pupil of your eye.

Friend mean nothing but a physician of the soul: as a good physician who know the sickness, and understand to apply the medicines is rarely find, friends who know the faults and understand how to guide to good are also rare. Sayer of Jesus 85

26 You see not the beam in your own eye, but still you see the straw in the eye of your friend?
First remove the beam from your eye to see how to remove the straw from your friend's eye.

28 When I put myself in the middle of the world, and appeared to them in the flesh: I found them all drunk and no one thirsty.

My soul suffers because of the blind hearts of the children of men; for they do not see that they came empty in the world, also seeking to go empty out of the world - and all this time, they are drunk.

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When they will shake off their wine, then they will change their ways.

As a thorn has grown in the hand of a drunkard, so is a parable in the mouth of fools. *Proverbs 26:9*

29 That the flesh comes to exist because of the Spirit, that is marvellous.
That the Spirit comes to exist because of the body [*of Christ*], it is a marvel of wonders.
Yet I marvel at how this great wealth came to dwell in this poverty.

31 No prophet is welcome in his own town.
Doctors cure not those who know them.

34 If a blind man leads a blind, both will fall in a hole.

32 A fortified town, built on a high hill, can not fall nor be hidden.

35 Such can not enter the home of a strong person and take over by force unless it binds his hands. Then such can plunder his house.

I tell you, prayer is the hands of our life whereby man shall defend himself on the day of Judgement. Prayer is the advocate of the soul. Prayer is the medicine of the soul. Prayer is the defence of the heart. Prayer is the weapon of faith. Prayer is the bridle of sense. Prayer is the salt of the flesh that suffer not it be corrupted of sin. *Sayer of Jesus 119*

36 Do not worry about what you are going to wear from morning to evening, and from evening to morning.

37 His disciples said: When will you appear to us, and when will you see us?
— When you undress, do not be ashamed; take your clothes,
put them under your feet like little children, and trample them.
Then you will see the Son of the living and you will not be scare.

38 Often you have desired to hear these words I say to you, and no one else to hear them.
There will be days when you will seek me, you will not find me.

39 The pharisees and doctors *of the law of Moses* took the keys of knowledge and hid them.
They did not enter, nor let in those who wanted to.

102 The accursed Pharisees are like a dog sleeping in the cattle manger:
the cattle do not eat, not even the dog.

93 Do not give the holy pearls that dogs vomit and that pigs throw at the manure.

39 As for you, be as wise as the snake ^S tribe of Dan judge
and as simple as the dove  holy Spirit

40 As for the grape vine planted apart of the Father, it is not strong since then; it will be pulled by his root and perish.

42 Be passing.

44 Who blasphemes against the holy Spirit will not be forgiven, neither on earth nor in heaven.
Who blasphemes against the Father will be forgiven.
Who blasphemes against the Son will be forgiven.

27 If you do not fast the world, you will not find the Kingdom.
If you do not observe saturday as a rest *shabat* שַׁבָּת, you will not see the Father.

45 Grapes are not harvested in thorns, figs are not picked in thistles that produce no fruit.
Good people produce good from the good they have preserved in their hearts.
Bad people produce evil from the evil they have preserved, and say evil things from the abundance *lack* of heart.

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- 46 From Adam to John the-baptist, among those born of women, no one is greater than John the-baptist whose eyes should not be deflected. But I said that he among you who becomes a child will behold the Kingdom, and become greater than John.

And to the north of the garden, there is a sea of wafer, clear and pure to the taste, like nothing else. When a man washes himself in it, he becomes clean of its cleanness and white of its whiteness, even if he were dark. God created that sea of his own good pleasure, for he knew what would come of the man he should make. So after he had left the garden on account of his transgression, men should be born in the earth, from among whom righteous ones should die, whose souls God would raise at the last day. They should return to their flesh and bath in the water of that sea when all of them repent of their sins. Book of Adam and Eve (chaps.1-11), Malen 1982 | Jesus, standing on a little green hill nearby, instructed the people on penance, baptism and the holy Spirit. He said: When I was baptized, my Father sent down the holy Ghost and uttered the words: This is my beloved Son in whom I am well pleased. These words are addressed to everyone that loves his heavenly Father and is sorry for his sins. Upon all who will be baptized in the name of the Father and of the Son and of the holy Spirit - he sends his holy Spirit - they then become his sons in whom he is well pleased, for he is the Father of all that receive his baptism and to him by the same are born again. Emmerich, vol. 2

- 47 No one can ride two horses or stretch two bows.
A slave can not serve two masters, otherwise he would honor one, and offend the other.

No one can drink new wine after he had drunk old wine.
New wine is not poured into old wineskin which it could pierce.
Old wine is not poured into new wineskin in which it could spoil.
Old patch is not sewn on a new cloth on which it could split.

Jesus said that the days of the Promise were completed: all who would be born again in baptism would believe in him whom the Father had sent and they would keep his commandments, as well as his followers to have a share in the Kingdom. But from the unbelieving jews should the Promise be withdrawn and given to the heathens. Emmerich vol.2

- 50 If they ask: *Where are you from?* Tell them: We came from the light, from the place where the light itself came to exist, established and appeared at their resemblance.
If they ask: *Is it you?* Say: We are his children; we are the elect of the living Father.
If they ask: *What is the proof of the Father in you?* Tell them: Act and rest.

- 51 His disciples said to him: When will the dead rest in peace: when will the new world come?
He said to them: What you are waiting for has come, but you know not.

- 53 His disciples said to him: Is circumcision useful or not?
He said to them: If it were useful, their father would beget children already circumcised from their mother womb.
Rather, the true circumcision in the Spirit is beneficial in respect to all.

In respect to Adam, to Abraham, Moses, David, Solomon, Jesus and the apostles.

- 99 The disciples said to him: Your brothers and your mother stand outside.
He said to them: My brothers and my mother are these in here who do the will of my Father: these will access to the Kingdom of my Father.
55 Who does not hate father and mother can not be my disciple.
Who does not hate brothers and sisters, and does not wear the cross as I do, is not worthy of mine.

cross *tav* תָּב Ezekiel 9:4, man hanged *talui* תֹּלְדֵי on a tree/wood *ets* עֵץ Deuteronomy 21:23

- 101 Who does not hate mother as I do is not worthy of mine.
Who does love Mother as I do is worthy of mine: for my Mother is the truth who gave me life.
105 Who knows the Father and the Mother will be called « child of whore » *by the world*.

- 56 He who is come to know the world, has discovered a carcass;
he who has discovered a carcass, the world is not worthy of him.

- 80 He who came to understand the world, has discovered a body;
he who has discovered the body, the world is not worthy of him.

- 58 Blessed he who has toiled and found life.
59 Look to the living as long as you live. For you could die, and trying to see the living, you will be unable to see.

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57 The Kingdom of the Father is like someone who has *good* seeds.
His enemy came at night to sow bad seeds among the good.
He did not let the labourers to remove the bad seeds, saying:
No, otherwise the wheat *seeds* would be removed with the bad seeds.
Rather, on the day of the harvest the bad seeds will be obvious, then you will remove it to be burned.

I know the wickedness of men that they will not bear the yoke which I have put upon them, nor sow the seeds which I have given them, but will cast off my yoke and accept another, and sow vain seeds and bow to vain gods, and deny me, the only God. *Book of the Secrets of Enoch (chap. 34), Marfil 1896*

62 I reveal my secrets to those in the secrets.

74 Lord, many are around the water trough, but the well is empty.

Should be avoided as a horrible snake: he that reprove not sins, have esteem for personalities, flatter certain men. He truly poisons human heart. Do you understand? I say to you verily, a wounded man has no need of fine bandages to bind up his wounds but a good ointment. Also a sinner has no need of fine words but good reproofs so that he may cease to sin. *Safer of Jesus (chap.134)*

60 He saw a samaritan carrying a lamb and going to Judea.
— He will not eat it while it is alive, but only after he has killed it and it has become a carcass.
— Otherwise he can't do it, said his disciples.
— Same for you. Look for a place [*in heaven*] to repose or you could become a carcass and be eaten.

61 — Two who lean on a layer: one will die, one will live.
— I am your disciple, said Salome. Who are you master? You have climbed on my couch and eaten from my table as if you were someone.
— I am the being who comes from the one who is all, Jesus said to her. I benefited from the things of my Father.
For this reason I say: If one is *in* all, he will be filled with light.
But if one is *in* divisions, he will be filled with darkness.

63 There was a rich person who had a big deal of money and said to himself, I will place my money to sow, harvest, plant, and fill my granaries with products so that I would lack of anything.
These were the thoughts he had at heart when he died that same night.
Anyone here with two good ears would better listen.

An avaricious man worships his money and his possessions like an idol, and loves them more than the true God. -Thomas *Lives of the saints (p.220), Weninger 1876*

64 A certain man was receiving guests. When the supper was ready, he sent his slave to invite the guests.

The slave went to the first and said to him: My master convenes you.
He said: Traders owe me money and come to my house tonight to receive my instructions; please excuse me for supper.

The slave went to the other and said to him: My master convenes you.
He said to the slave: I bought a house outside where I'm called for a day; I would not have time.

The slave went to another and said to him: My master convenes you.
He said to the slave: My friend is going to get married and I have to organize the banquet; I will not be able to come, please excuse me for supper.

The slave went to another and said to him: My master convenes you.
He said to the slave: I bought a domain and I am going to collect the rent, I would not be able to come; please excuse me.

The slave came back and said to the master: Those you invited for supper asked to excuse them.
The master said to his slave: Go out into the streets to bring back who you will find for supper.

Merchants *sellers* and *buyers* do not access to the places of my Father.

[*Luke* 14:21 - Go out quickly into the streets and lanes of the city, and bring in hither the poor, the maimed, the lame, and the blind. [*And because there was still room*] the lord said unto the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. Also in *Matthew* 22:5]

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65 A certain man owned a vineyard that he rented to several farmers to work at, and collect his crop from them. He sent his slave to receive his crop of the vine from the farmers, but they seized him, beat him, and almost killed him.

The slave came back to report this to the master. The master said to himself: *Because they did not know him maybe ...* He sent another slave who was beaten as well.

So the master sent his son, saying to himself: *They will show some respect to my son maybe ...* But when the farmers knew he was the heir of the vineyard, they seized him, and killed him.

Anyone here with two good ears would better listen.

54 Blessed are the poor, for the heavenly Kingdom belong to them.

69 Blessed are those who go hungry, so be filled the inside of he who is in need.

69 Blessed are those who were persecuted in their hearts, it is they who have come to know the Father in truth.

68 Blessed are you who are persecuted and hated: no matter where you have been persecuted, no place will be found.

71 Nobody can rebuild house where I would destroy.

66 Show me the stone that the builders rejected, that is the cornerstone.

Sanctify קדש of hosts himself. Let him be your fear, let him be your dread, and he shall be for a sanctuary; but a stone of stumbling and a rock of offence to both the houses of Israel, a net and a snare to the inhabitants of Jerusalem. [Isaiah 8:13](#) | Truly I say to you, if the peace of God is rejected by those who are near, it shall be proclaimed, heard and accepted among those who stand far off. This is the word of the Lord. [Gospel of Thaddeus 6:43](#)

70 If you bring forth what is in you, you have what will save you.
If you do not have it in you, what you have not will kill you.

67 Those who know everything but are lacking in themselves are totally lacking.

72 Someone said to him: Tell my brothers to divide my father's goods with me.
— Who made me a divider? He turned to his disciples and said: Am I a divider?

73 The harvest is huge and the workers are few.
Implore the master of the harvest to send workers to the fields.

76 The Father's Kingdom is like a merchant who had an inventory of goods and found a unique pearl. This provident merchant sold the inventory and bought the pearl for himself.
So for you, seek His treasure, that is infallible, that is durable, that no moth eats nor worm destroys.

I am the light over all things, I am all: all came out of me and all join me.
Split [*cross*] one piece of wood, I am there.
Lift up the [*corner*] stone and you will find me there.

78 Why did you go to the countryside:
To see a reed shaken in the water? ^{1Kings 14:15, Matthew 11:7, John 3:30}
Or someone dressed in fine linen, like your mighty leaders who dress in fine linen, but can not wear the truth?

79 A woman in the crowd said to him: Blessed are the breasts that fed you and the womb that begat you.
He said: — My mother is the truth who gave me life ^{#101}
Blessed are they who hear the words of the Father and keep them as truth.
For there will be days when you say: Blessed are breasts that have not breastfed and belly that has not conceived.*

*Book of the Secrets of Enoch (chap. 42), Marthā 189B

110 He who has found the world, and enriched himself; let him renounce the world.

81 He who has become wealthy, let him govern.

He who has power, let one renounce.

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- 82 He who is near me is near the flame.
He who is far from me is far from the Kingdom.
- 22 When you make the two into one,
when you make inside like outside, outside alike inside, high alike low;
when you make male and female in one, so that male will not be male, nor female be female;
when you make eye instead of eyes, hand instead of hands, foot instead of feet,
a single image instead of images, [when you trample on the clothing of your nakedness*], then you shall enter.

*Petrologia orientalis tome 2, p.126 (note 2)

- 85 Adam came from the mighty power and mighty wealth but he was not worthy of you,
for he would have had this worth, not death.
- 83 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 light hide his image.
- 114 Simon Cephas said to them: Keep Mary away from us because females do not deserve life.
Jesus said: Look, I will guide her to make her male, so that she would become a living spirit alike you males.
Every female who makes herself male will enter the kingdom of heaven.
- 84 When you see your likeness, you are happy.
But when you see your images, came into being before you,
that neither die nor become visible; how much you will have to bear?

Now the giants, that are produced from the spirits and flesh, will be called evil spirits on the earth, and on the earth will be their dwelling. Evil spirits proceed from their bodies; because they are created from above, from the holy watchers is their beginning and primal origin; they will be evil spirits on earth, and evil spirits will they be named. The spirits of the giants will devour, oppress, destroy, attack, do battle, and cause destruction on the earth, and work affliction; they will take no kind of food, nor will they thirst, and they will be invisible. These spirits will rise up against the children of men and against the women, because they have proceeded from them. In the days of murder and of destruction and of the death of the giants, when the spirits have gone forth from the souls of their flesh, in order to destroy without incurring judgment - thus will they destroy until the day when the great consummation of the great world be consummated over the watchers and the godless. *Book of Enoch 10* | In those days the king will order to take all the women who are breastfeeding, they will bring him bound; they will breastfeed the dragons who will draw blood from their breasts; they will be thrown into fiery furnaces because of the danger of the cities; he will also order to take all their little children until the age of twelve, to throw them in the furnace for purification. The woman who will be on the earth will be in mourning for what she has borne. *Papyrus d'Alchimim - Apocalypse de Sophie (trad. Bouriant) - Mémoires de la Mission archéologique française au Caire, tome 1 (p.243), 1889*

- 86 Birds have their nests and their dens, but human beings have no place to lay down and rest.
- 87 Miserable is the body that depends on a body, miserable is the soul who depends on these two.
- 88 The messengers and the prophets will come to give you what belongs to you.
In return, give them what you have, and say to yourselves: When will they come and take what is theirs?
- 89 Why do you *only* wash outside the pot?
Do you not understand that he who made the outside is also he who made the inside?
- 90 Come to me, for my yoke is comfortable and my lordship is calm,
then you will find rest for yourselves.
- 92 Seek and you will find.
In the past, if I did not tell you the things you asked me then,
now that I am willing to tell, but you are not seeking them.
- 94 Only he who seeks will find, and it will be opened
- 95 If you have money, do not lend at interest; rather, give to who can not return it.
- 96 The Father's kingdom is like a woman who took a little leaven, then in dough,
and made large loaves of bread. Here with two ears had better listen.

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- 97 The kingdom is like a woman who was carrying a full of meal.
While walking along a distant road, the handle of the jar broke and the meal spilled behind her. #9 (road)
She didn't know it, she had noticed no problem.
When she reached her house, she put the jar down and found that it was empty.
- 98 The Father's kingdom is like someone who wanted to kill someone strong.
While still at home, he drew his sword and blew it in the wall to find if his hand would go in.
Then he killed the strong.
- 100 They showed Jesus a gold coin, saying: People of the roman emperor want taxes from us.
He said: — Give the emperor what belongs to the emperor.
Give God what belongs to God. Give me what is mine.
- 103 Blessed are those who know where the rebels will attack.
You will be able to collect their imperial resources, and be prepared before the rebels arrive.
- 107 The kingdom is like a shepherd who had 100 sheep.
One of them, the largest, went astray. He left the 99 and looked for it, until he found it.
Since it had toiled, he said to the sheep: I love you more than the 99.
- 108 He who drinks from my mouth will become like me: I myself shall become that person, and the hidden things will be revealed to him.
- 109 The kingdom is like a person did not know a treasure was hidden in his field.
At his death he left it to his son. Not knowing it either, the son took the field and sold it.
The buyer went ploughing the treasure, and began to lend money at interest to whomever he wished.
- See, a man who discovered a treasure in a field to be sold for 5 pieces of money. *Sayer of Jesus 26*
- 111 He who lives by the living one will not see death. heaven and earth will roll up in your presence.
- 112 Cursed is the flesh that depends on the soul. Cursed is the soul that depends on the flesh. #9 (stones, thorns)
- 113 His disciples said to him: When the kingdom will come?
— It will not come watching at it. It will not be said: *Look here or look there.*
The Father's kingdom is spread upon earth, but people do not see it.
- 106 When you make two in one, you will become son of Adam.
Say: Mountain, move from here. It will move.
- 48 If in one house, two make peace together,
they will say to the mountain: Move from here. It will move.
- 30 There where are three celestials, they are divine.
There where are two, or a single, I am with this one.
- 11 While you are in the light, what will you do?
On the day while you were alone, you became two.
When you become two, what will you do?
- 41 Who has something in hand, more will be given.
Who has nothing, will be deprived of the little he has.

He who executes judgment for the oppressed, who gives food to the hungry. יהוה looses the prisoners, יהוה opens the eyes of the blind; יהוה raises them that are bowed down. יהוה loves the righteous, יהוה preserves the strangers, he relieves the fatherless and the widow. But he turns upside down the way of the wicked. *Psalms 146:7*



GOSPEL OF MARY OF MAGDALA

GOSPEL OF MARY OF MAGDALA *fragment*

- Gospel of Mary | transl. Patterson-Meyer, Miller 1994

Mary Magdalen, known in the gospel on account of her conversion and fervent love of our saviour, was born at Bethany, not far from Jerusalem. She had one brother named Lazarus and a sister called Martha. Her parents, as many authors say, were nobles. When the fortune which her parents had left was divided, the castle, or borough of Magdalum, came into her possession from which she also derived her name. Luke writes that before her conversion, she had been a sinner in the town, by which some authors understand that she had been addicted to impurity; while others say that she had given scandal by her splendid garments, frivolous manners, and her unrestrained associations with those of the opposite sex. The same evangelist also says that Jesus delivered her from several evil spirits, and was delivered from them by our saviour. Martha had persuaded her sister to be present at the instructions of Christ, and although Magdalen at first followed this advice, out of curiosity or to please her sister, it proved to be the first step to her conversion. It is beyond all doubt that, moved by divine grace, she saw her guilt and resolved to do penance without delay. On hearing that Christ was eating with Simon, a pharisee (healed from leprosy), she immediately repaired thither. She was unwilling to wait for an opportunity to approach the saviour, and to ask pardon for her sins. Although foreseeing that her public confession would draw upon her derision, she heeded not; publicly she had sinned and publicly she would do penance. She hastened into the room

where Christ was at table, and cast herself at his feet, bitterly weeping with a flood of repentant tears. Having wiped his feet with her hair, and anointed them with perfumes. Her humble attitude spoke of her repentance, it humbly asked pardon for her sins. Christ well comprehended this language: for, turning his eyes upon her, he said these comfort-ting words: Your sins are forgiven to you; your faith has made you safe, go in peace! He praised Magdalen and reproved Simon, saying: Do you see this woman? I entered into your house and you gave me no water for my feet - but she bathed my feet with tears and wiped them with her hair; you gave me no kiss - but she has not ceased to kiss my feet. Therefore I say to you, many sins are forgiven her because she has loved much. Christ again defended **Mary of Magdala** מגדל against the deceitful murmurs of Judas the traitor and of some others, saying: Why do you trouble this woman? She has wrought a good work upon me. Soon after this, when the passion and death of our dear lord took place, the gospel tells us that Magdalen, with Mary his mother and other pious women, was present at mount Calvary. As long as Magdalen remained at Jerusalem, she was with the mother and other pious women. A considerable time after these events, the christians were cruelly persecuted: the jews were determined to suffer Lazarus, her brother, no longer in Jerusalem, as he was a living testimony to the divinity of Christ. They placed him with his two sisters, Magdalen and Martha, a servant named Marcella, and Maximin,

one of the 72 disciples of Christ, in a boat, without rudder, sail, or boatman. God led them safely to France, and they landed at Marseilles amid a crowd of heathens who had come to the shore. This miraculous voyage prepared the hearts of the heathen inhabitants to receive the true faith. Lazarus, who had been consecrated bishop by the apostles, founded his church in the same town where they had landed, and Maximin, as priest, chose the town of Aix as his residence. Martha having gathered many women around her, instructed them in the christian faith, led a retired, pious, almost a religious life with them, while Magdalen converted many by her teachings and her holy life. In the course of time, she retired into a desert, and made her abode in the cavern of a mountain, where she dwelt during 30 years, leading a most severe life, occupied in praying, contemplating the divine mysteries of the lord and saviour. She repented daily, with floods of tears, of the iniquities of her former days, although she had heard from the lips of Christ that they were forgiven. Hence we may well believe, what many relate of her, that she was frequently visited by angels, who provided her with food and even raised her into heaven to hear the seraphic choir sing the praises of the Most-High. Before her death, she was carried by two spirits of light into a little church two miles from her dwelling, where, having received from the hands of Maximin the food of the angels, she soon after gave her soul. Mary Magdalen (p.94) - Lives of the Saints, Weninger 1876

3 Cephas said:

— Since you reveal each thing to us, tell us what is the sin of the world?

— There is no such thing as sin.

Rather, you produce sin in yourselves when you conform to the adultery nature; this is called sin.

For this reason, the good one came among you to assign what belongs to each nature; to put it *back* in its root. For what deceives you, makes you sick, and makes you die, the saviour replied.

Material produces a passion that has no image. And since it comes from a contrary nature, confusion occurs and disturbs entirely the body. Anyone with a mind should use it to think.

This is why I told you. Be content of heart: do not denature. Comply *with* your nature in the presence of the image. Anyone with two ears capable of hearing should listen.

The heights *angels* of heaven transgressed the word of the Lord, behold, they committed sin and transgressed the law, and united themselves with women, and committed sin with them; married some of them and have begotten children by them] becoming subject to evil and leading astray those who dwell on the earth. Book of Enoch 106 | 54

- 2 — Each creature, each likeness form, each nature, exists with and within one another, the saviour replied. Each nature remains into what belongs to its element, and will dissolve again into its own root. Anyone with two ears capable of hearing should listen.

In those days will the earth also give back those who are treasured up within it, and sheol also will give back that which it has received, and hell will give back that which it owes. He will choose the righteous and holy from among them for the day of their redemption has drawn nigh. Book of Enoch 51

4 Then the blessed one greeted them all:

— Peace with you: acquire my peace right away in you!

Be on your guard so that no one deceives you, saying: *Look over here; or look over there.*

The true human being exists in you, follow it; those who search for it will find.

Now, go and preach the gospel of the kingdom. Do not put any rule beyond what I ordained to you, nor enforce law like lawgivers, otherwise it will dominate you.

GOSPEL OF MARY OF MAGDALA

5 — How are we going to go out to the rest of the world to preach the good news of the kingdom of the true human being? If they did not spare him, how will they spare us? They said.

Then Mary stood up to greet her brothers and said:

— Do not weep and be distressed, nor let your hearts be wandering! His grace is with us all to shelter us. Rather, let us praise his greatness, for he has joined us together to make us true human beings.

Thus Mary turned their minds toward goodness. And they began to ask about the words of the saviour

6 Cephas said to Mary:

— Sister, we know that the saviour loved you more than any other woman. Tell us the saviour's words you know, which we haven't heard.

— I will tell what you do not know as I remember, Mary responded. I saw the lord in a vision, and I said:

7 — Lord, I saw you in a vision today!

— Blessed are you not to hesitate to my sight! Where the heart is, there is the treasure, he said.

— Lord, how does a person see a vision: by the soul or the mind? I asked.

— He does not see by the soul or the mind, but with the heart which exists between these two.

9 These are the seven powers of error:

—darkness ^{1st} form —desire ^{2nd} —ignorance ^{3rd} —zeal for death ^{4th}
—kingdom of flesh ^{5th} —foolish wisdom of the flesh ^{6th} —*foolish* wisdom of the wrath ^{7th}

The soul came to ignorance, the 3rd power, which examined him closely saying:

— Where are you going! Indeed, you are bound; you are bound by fornication which does not pass judgement.

— Why do you judge me since I have not *yet* passed judgement?

I am bound, but I have not bound... the soul said.

I have acknowledged that the universe is to be dissolved, both the things of earth and those of heaven.

The soul overcome the 3rd power and went upward; he saw the 4th power and the 7th which interrogated him:

— Where are you coming from, human-killer? Where are you going, space-conqueror?

— What had bound me was slain, and what had surrounded me was destroyed: my desire was brought to an end, my ignorance is dead.

In a world *dimension*, in a type from a type which is above, the soul replied, I was set free from a world chained to forgetting *oblivion* that exists in time. Now on I will remain silent for the rest of the course and measure of the time's age.

And Mary fell silent since it was to this point that the saviour spoke to her.

10 Andrew said:

— Brothers! What is your opinion of what was just said? I don't believe that the saviour said these things, because these opinions seem to be so different from his thought.

— The saviour spoke openly so that all would hear, but secretly to a woman?

— Is she more worthy that we are?

Mary wept and said:

— Brother Cephas! What are you imagining? Do you think that I have made this secret *word* by myself, or that I am telling lie about the saviour...

— Cephas! Levi *Mateb* said. You are ready to give way to incline to anger! And now, by questioning the woman, you are doing exactly as if you were her enemy.

If the saviour considered her to be worthy, who are you to disregard her? For he knew her love, full of devotion.

GOSPEL OF MARY OF MAGDALA

We should be ashamed once and rather clothe ourselves with perfect humanity.

Let us do what we are ordered: let us announce the good news, without setting any rules or making laws *others* than what the saviour has commanded.

After saying these things, they left and began to announce the good news.



GOSPEL OF THOMAS

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THE APOCALYPSE OF THOMAS

Thomas



Full English Version

Filbluz
editions



Hear, you Thomas, for I am the Son of God, the Father of all spirits.
Hear from me the signs which will come to pass at the end of this world.

The end of the world shall be fulfilled before my elect depart out of the world. I will tell you what will come to pass to men openly, what princes of the angels do not know, until now hidden from them.

End of the cohanim priesthood

There shall be divisions in the world between king and king, and in all the earth shall be great famine, great pestilences, and many distresses, and the sons of men shall be led captive among all nations and shall fall by the edge of the sword: there shall be great commotion in the world.

End of the world

Then after, when the hour of the end drew nigh, there shall be great signs in heaven for seven days¹, and the powers of the heaven shall be moved.

At the beginning, on the 1st day, at the 3rd hour of the day, there shall be a great mighty voice in the firmament of heaven. A bloody cloud coming down from north, great thunderings and mighty lightnings shall follow it: it shall cover the whole heaven, and there shall be a rain of blood upon all the earth. These are the signs of the 1st day.

On the 2nd day, there shall be a great voice in the firmament of heaven. The earth shall be moved away from its place, the gates of heaven shall be opened toward the east in the firmament of heaven, the smoke of a great fire shall go through the gates of heaven and shall cover all the heaven until evening. In that day there shall be fears and great terrors in the world. These are the signs of the 2nd day.

But on the 3rd day, at the 3rd hour shall be a great voice in heaven. The abysses of the earth shall roar from the four corners of the world, the summits of the firmament of heaven *mountains* shall be opened, all the air shall be filled with pillars of smoke. There shall be a very bad stink of brimstone until the 10th hour. Men shall say: *The time draw near that we perish*. These are the signs of the 3rd day.

On the 4th day, at the 1st hour, the abyss shall melt and roar from east's land. All the earth shall be shaken by the might of an earthquake; in that day the ornaments of the idolaters shall fall with all the buildings of the earth before the might of the earthquake. These are the signs of the 4th day

On the 5th day, at the 6th hour, there shall be a sudden great thunder in heaven. The powers of lightning and the wheel of the sun shall be caught; there shall be great darkness in the world until evening: the air shall be gloomy without sun or moon, the stars shall cease their ministry. In that day all nations will behold as in a mirror and despise the life of this world. These are the signs of the 5th day

On the 6th day at the 4th hour, there shall be a great voice in heaven. The firmament of heaven shall cleave from east to west, the angels of heaven shall look upon the earth by the openings of the heaven, all on earth shall behold the host of the angels looking from heaven: all men shall flee to the monuments to hide themselves from the face of the righteous angels, saying: *The earth will open and swallow us*. Such things to come have never happened since the world was created.

¹ *Saltair na Rann*, line 8017 - It is right for every christian to weep at every hour, to fear the sad sunday a week before doomsday.

APOCALYPSE OF THOMAS

They shall behold me coming from above in the light of my Father, with the power and honoured of the holy angels; at my coming, the fence of fire that surrounds paradise shall go away, this shall be the perpetual fire which will consume the earth and all the world elements. The spirits and souls of all men will go out from paradise to come upon the earth: each one shall go to his body where is laid, and each one shall say: *Here lie my body.*

When the great voice of those spirits shall be heard, there shall be a great earthquake over the whole world; by its might the mountains shall cleave from above to the rocks beneath: every spirit shall return to his own vessel and the bodies of the saints fallen asleep shall arise.

✠² At the voice of the angel:

- In the 1st resurrection: before everybody else, the apostles of Christ with their murmuring without torment for their trial.
- In the 2nd resurrection: the prophets of the world will arise.
- In the 3rd resurrection: the confessors, at the clamour: *Do not conceal them.*³
- In the 4th resurrection: the martyrs of the earth will arise.
- In the 5th resurrection: the entirely hosts of the saints.
- In the 6th resurrection: the virgins, the penitents, the baptised kept in the earth will arise.
- In the 7th resurrection: from fire, heavy floods, from the sea, land and earth, everybody will arise to life.

With trembling effort for their meeting, they gather in a vast band: on each side, the people of holy hosts of heaven, the people of earth, and of gehenna.

Their feasting is constant, by the numbers of their rewards: their treasures, their stations, their arraying, before the bright face of the king of the 7 heaven. ✠

Their bodies shall be changed into the likeness and image honoured of the holy angels, by the power of the image of my holy Father; they will be clothed with the raiment eternal of life, of cloud of light which has never been seen in this world, which come from the highest kingdom of heaven, from the power of my Father. This cloud will surround with Splendour all the spirits who believed in me. When they shall be clothed, they will be carried by the holy angels' hands like as I said to you aforetime. They will be lifted up in the air on a cloud of light to come with me to rejoice in heaven, and they will continue in the light of my honoured Father: there shall be to them great gladness with my Father and before the holy angels. These are the signs of the 6th day.

On the 7th day, at the 8th hour, there shall be voices in the four corners of heaven. All the air will be shaken, filled with holy angels who will make war among them all day long: in that day, my elect will be sought by the holy angels before the destruction of the world. All men will see the hour of their destruction draw near. These are the signs of the 7th day.

On the 8th day, at the 6th hour, passed the 7th day, there shall be a sweet tender Voice from heaven, at the east: this angel who has power over the holy angels shall be revealed then, sitting upon the clouds chariots of my holy Father, running with joy through the air beneath heaven, with him all the angels, to deliver the elect who believed in me. They shall rejoice that the destruction of this world has come.

The words of the saviour to Thomas ended here concerning the end of this world.



² *Saltair na Rann*, line 8233

³ The confessors rule being to hide the confessed sins for the purpose of forgiveness.

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