JESUS † The Complete Biography

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BOOK THE FIRST

Introduction

Every attempt to tell this story must begin by admitting its incapacity to adequately encompass the life, teachings, influence and overall historical significance of a man from Galilee who set foot upon the earth over two millennia ago. The principal source of our knowledge of this man are recorded in the four gospels of the New Testament, along with the Acts of the Apostles, the Epistles and the Apocalypse. This attempt seeks to combine the classical harmony of the gospels, also called a lectionary, and which is probably the earliest form in which this story was written down and disseminated among the Christian faithful; with correlations and connections to other persons and events occurring during the same time, and written down soon afterwards or even centuries later. These include the activities and writings of the other Jewish people, those who did not affirm Jesus as their Messiah -- including those preserved in the Talmud, the apocrypha, the pseudepigrapha, the books of Titus Flavius Josephus and Philo Judaeus, and, the so-called Dead Sea Scrolls, literature discovered in the Qumran caves and Masada. They also cite the life and teachings of Apollonius of Tyana, a famous Greek-speaking contemporary, and of other Greek thinkers of the time. The third set of referents are those of the Romans, including rulers, historians and philosophers. It is not assumed that the reader is a Christian; nor that s/he is not a Christian. The truth will be told, as objectively as possible, and the reader will come to his or her own conclusions.

Setting the Stage

The principal chronicles for the life of Jesus begin very differently from one another – Matthew begins with a genealogy, of Joseph, the step-father of the spirit-conceived Jesus, and hence only his genealogy by adoption. It then proceeds to the annunciation of his birth and the birth itself; Mark begans roughly with chapter 3 of Matthew, with the baptism of Jesus by John; Luke begins with the annunciation, of the birth of John and then of Jesus, then proceeds to the two births with a little bit of historical context, and then cuts to the baptism of Jesus by John, and at the end of chapter 3 the genealogy is

inserted, a backwards geneaology, but still of Joseph rather than Jesus; and John begins with a theological and cosmic setting of the stage, reminiscent of the opening of Bereshit/Genesis, then cuts to John and the baptism of Jesus.

We will try to set the stage in another way, one that is more familiar perhaps with modern readers than with the ancients. We don't generally begin with genealogies or with cosmologies or jump into the story without preliminaries, unless we intend to come back to them later. None of the canonical gospels does that…they never hearken back to before the beginning, except, very briefly, Luke's insertion of his backwards genealogy in chapter 3. The first readers of these chronicles were pretty familiar, from their oral histories and from their day to day lives, with much of the detail that we don't know about unless it is told to us. So we will begin with the people who were contemporaries of Jesus and with whom he had some kind of relationship. We will begin with those people he came to value the most – the children, the women, the poor, the diseased, the disabled, the possessed. The children were born many to each family, and perhaps a half dozen or so survived their infancies and grew to some degree of adulthood. They did not attend school, they did not have toys except those they fashioned for themselves, and if they had one set of clothes that fit and that protected their skins, they were probably fortunate. They walked barefoot, most likely. Very young the girls would help out their mothers in the field, in the kitchen, anywhere she needed assistance. She had no slaves and no servants, so she needed her girls to help her, the older to take care of the younger. The boys would help their fathers, wherever they labored, be it fishing in the Sea of Galilee or along the banks of the Mediterranean, farming, tending the goats and sheep and perhaps cattle if they had the means, in the building trades, in all the varied occupations that men engaged in to keep body and spirit together. The children were obedient to their parents and respectful of their elders, because it was impossible to manage a family with multiple generations living under one roof or in one cluster of huts without a clear chain of command and a job for every person. Like children today, the children then were cursed and beaten by their parents and by their older siblings and by the other bigger children in their neighborhoods, and they had nobody to defend them. They had early on to learn how to defend themselves, with words, with cunning, with force if necessary. We might imagine that this was a bleak existence…but having lived in a country village as a boy myself, I well recall the pleasures, the joys, the comforts of a simple life close to nature. Every rock, every tree, every flower has meaning for a child who is not overwhelmed with man-made material things. He rejoices when it is warm, he rejoices when the wind blows, he rejoices when the birds sing. And he makes real friends, the friends who share their all, their hearts, their thoughts, their sustenance. Those who have little, and children have the littlest of the little, share much and are happy in the sharing. Jesus knew many of these children, his half brothers and half sisters, his cousins, his neighbors. As a child, he played with them. As a man he remembered his childhood and felt their vulnerability, their

innocence and beauty, and he sought to protect them and cherish them. Of all beings created by God his Father, he loved children the most.

Women living in Judaea, in the Galilee, in Samaria, Philistina, and along the coast of the great sea we call Mediterranean lived then as they do today…in poor districts of Arab countries virtually untouched by modern civilization. They were girls at their mothers' beck and call, and then married and had children of their own, soon after they reached puberty, most certainly by the age of twelve or thirteen. Since most of the families were engaged in subsistence farming, whatever else they might be doing to support themselves, they had need of their children to help with the daily work of life. But when it came time for them to marry, there was a change of status. It has been assumed that, as the custom survives to this day, each girl went to the home of her husband, and helped her mother in law with the management of their household; and each boy stayed home with his parents and his wife joined him there and they raised their children in his childhood home. But the Israelites do not seem to have followed this tradition. Instead, Bereshit/Genesis (2:24) indicates that it was their custom for men and women alike to leave their parents and live independently of them. Indeed, this is confirmed by two of the gospels of Mark (10:7-8) and Matthew (19:5-6), as well as by the stories of the patriarchs. Hence, when they married, women began a new life, with a husband, perhaps in the same town in which both sets of parents resided, and perhaps not. But her day to day work was similar, from her girlhood to her womanhood, only now she took the lead with the women's work, and when she bore daughters, they became her assistants, her apprentices in womancraft.

Not all women though followed this pattern from childhood to old age. Some women were born to riches, and did no laboring themselves, but their fathers and their husbands procured slaves or hired servants to do this woman's work, and they could attend to other things. For as the husband of such a woman could have any woman he wanted, his wife would have make every effort to be attractive to him in order to keep his loyalty. She would have to entertain him, delight him, seduce him, make him jealous, in order to have him continue to provide her with her privileged status and lifestyle. In other words, whether she was a prostitute before she married, she almost invariably became one once married, in order to stay married. And if her husband should divorce her, as moneyed people did (but rarely the poor, because the burden of family disapproval and of singlehood was too much for any man or woman to bear), she would whore in order to attract a new patron. While certainly there were poor women who supplemented their income with prostitution, it was rare because the village would not tolerate this treasonous undermining of social integration…they depended upon the stable family to ensure their survival. And a poor woman could only earn poor wages and never afford the luxury items that made the life of a whore attractive in the first place. Jesus knew women, like the Samaritan he met at the well of Yakov who were not chaste and loyal to one man. And he no doubt knew other

women who were the whores of rich and powerful men, such as Salome the daughter of Herodias who received the head of John the Baptist for her mother's satisfaction. When he read and recited the words of the prophets about whores, he knew what they were speaking about. But he was not angry with those women. He understood that they were the captives of sin…the captives of egoism, of pleasure, of addiction, of greed, of vanity, of a slave mentality from which they did not know how to free themselves. He had compassion for them, not contempt; he was disposed to forgive and not to punish; he told a woman who had been unfaithful to repent and sin no more, rather than permitting self-righteous men to stone her to death.

Most of the people that Jesus knew were poor. They were poor as so many of those living in villages of the developing world are poor to this day, two millennia after the evens depicted in this story. They scratched together a living, for as long as they could, doing whatever labor would earn them their bread. Remember the prayer Jesus taught to his disciples – "give us this day our daily bread"[2] – for subsistence is what the poor sought to provide for themselves and their families. They had no hope, no chance of escaping poverty, of attaining material wealth. They participated in an economy that was neither socialist nor capitalist – it did not provide the security of state welfare and universal employment, nor did it provide the freedom of trade and of investment that can enable the rags to riches story to become a reality for some. It was a slave economy, and the owners of the slaves were the political and economic masters of the situation.

In all of the regions of the land of Israel, the rulers during the lifetime of Jesus were Romans and their Jewish allies. These allies were descendants of King Herod the Great (74/73/ruled 37 BCE - 4 BCE), who was ruthless towards Sadducees and Pharisees alike, chosen his own religious hierarchy, rebuilding the temple on a grand scale, as well as Caesaria, a port north of present day Tel-Aviv, and fortresses at Masada and Herodium, where he was buried. The longest ruling was Herod Antipater (called Antipas: 20 BCE-39 CE), who ruled Galilee from 4 BCE to 39 CE, along with his family, and their entourage. It was this Herod who issued the order to imprison and then to behead John the Baptist. His second wife was Herodias, formerly spouse of Herod II, his half-brother who never ruled at all. Herod Antipas' brother, called Herod Archelaus (23 BCE – 18 CE) ruled Judaea, Samaria and Idumea (now the border country of Jordan, on the other side of the Dead Sea), from his father's death, in 4 BCE to 6 CE, when he was relieved of his throne and disappeared from history. He was confirmed in his position, when he ruthlessly suppressed dissent in Jerusalem…and event that must have left bitter memories for all those alive at the time. We will come back to that.

[2]Matthew 6:11 (variant Luke 11:3 – "Give us day by day our daily bread."

From 6 CE until long after the destruction of Jerusalem in 70 CE, a succession of Roman officials ruled Herod Archelaus' former realms: Coponius (6-9 CE), Marcus Ambivulus (9-13 CE), Annius Rufus (13-15 CE), Valerius Gratus (15-26 CE) and Pontius Pilatus (26-36 CE). The Herodians were famed for their love of all things Roman, and their frequent quarrels with the observant Jews over whom they ruled. The Romans were famed for their love of all things Roman, and their ruthless incomprehension of the Jews they ruled. The ruling class was not well integrated with the social fabric of the country. When Jesus speaks disparagingly of the rich, it is because the only people who were rich in his age were determined to possess the totality of the resources, leaving only enough to the masses to survive. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"[3] was not an exaggeration – this was the truth about the rich of his time. They ruled with iron fists, and iron swords, and iron wills. They were military men, but they had such power that they certainly enjoyed all of the pleasures that scultures and paintings and stories have depicted in Pompei and other Roman cities. If whoring was going on in Babylonia, it was flourishing in Rome. It cannot be repeated often enough that the Roman economy, its military and its entire society depended upon slavery for its existence. While slavery existed in ancient Israel, and there were no doubt many slaves of many nations serving the Romans and the Herodians in their city dwellings, the poor of Galilee, Samaria and Judaea were most of them not outright slaves…they were serfs. They probably owned no land and they certainly paid taxes to support the lavish lifestyle of their rulers. Although most of them were not slaves of the Romans, they had no freedom. Hence, when Jesus spoke to them of the Jubilee and of freedom, this was novel and appealing for a population that was accustomed to bone weary work and no prospect of either liberty or progress.

Herod the Great was near to death, and his son by his Samaritan wife Malthace, Herod Archelaus was acting on his behalf. According to Titus Flavius Josephus, who described the occurrence many years later in his "Antiquities of the Jews" **(17.6.5), Archelaus ascended the throne and heard the crowd assembled just before Pesach in 4 BCE. They were upset about the death penalty ordered for two of the rabbanim and fourty of their students. They demanded the replacement of the Kohen ha-gadol, as the one appointed by his father was not sufficiently pious. Archelaus made excuses and left to feast with his friends. He then sent a military envoy with a small group under their command to tell the crowd to cease and desist and await confirmation from Rome of Archelaus' appointment to the throne. The envoys were stoned by the crowd and many were killed. The crowd then returned to the sacrifices that preceded Pesach. Abruptly Archelaus ordered the**

[3]Gospel of Mark 10:25

entire army to subdue the seditious mob. Josephus estimated that 3000 Jews gathered for Pesah were killed in that night. Archelaus then sent heralds about the city cancelling Pesach for that year. It is unimaginable that a slaughter on this scale would be forgotten, even a decade or two later. Jesus must have been told this story, over and over, and it must have haunted him, gentle soul that he was, and perhaps this tragedy impelled him as a young man to oppose all violence, all rebellion, and even the angry sentiments and words that are the roots of discord.

Where were we? With the poor...and among the poor, the most destitute of the poor are those who are ill, those who are handicapped, those who are deranged. A poor man or woman who is of sound body and mind can usually fend for himself or herself and survive. Billions of our fellow homo sapiens have done so over the centuries and millennia. But a man or woman who is severely ill, who is blind before braille, deaf before sign language, possessed before psychiatrists and exorcists (apart from the expensive magicians, who didn't work for the poor, but attached themselves to the courts of the rich and powerful), this one has hardly a chance of limping on day by day. Poverty does not in itself bring suffering. But those who are poor and also less than whole, they suffer, and Jesus felt their suffering. He couldn't pass a suffering soul in the street without feeling that suffering himself, in his very body and soul. Later he was to tell his followers that if they refused help to anyone, they were refusing it to him. Doubtless many of them did not understand. He felt this suffering acutely, personally. And in his day suffering was out in the open, as it is in poor countries and poor neighborhoods in rich countries today. There were no special clinics or hospitals or halfway houses for the infirm. They survived on the generosity of the poor. The blind were leading the blind, because the seeing wouldn't go near them.

While the children were many and there were women all about, and the diseased and deformed and possessed were in plain view, there was a universal condition that characterized every soul Jesus encountered, from the very time of his birth. We don't know what he remembered of his childhood, or whether, in such an extraordinary character, his childhood memories shaped his views and his actions in later life. But we know that every soul he met was burdened with estrangement from God and from fellow humans. That is what he called "sin". And when he called for "repentence" in later life, it was a summons to abandon that estrangement, to come back to the loving Creator, to return to loving fellow humans as the child loves their mother. In every heart there lurked the devils of disappointment, or hurt feelings, of anger and betrayal. In every heart there also resided the hope for redemption, for being saved, for being liberated from this burden of estrangement, this bringer of death, this deprivation of light and warmth that is not the darkness of black but the absence of life.

Jesus was not alone in his wisdom. His most famous contemporary from the perspective of his fellow Jews centuries later, was Hillel ben David, born in Babylonia, a disciple of Shemaia and Avtalion, appointed a nasi in the Sanhedrin in Jerusalem early in the reign of King Herod the Great. Hillel was famous for his gentle and peace-loving character, for his patience, his modesty, his charitable generosity. He established the school of legal interpretation known as Beit Hillel, as well as seven rules for the interpretation of the Oral Torah, later written down and called the Mishnah and Gemara – together, the Talmud. Hillel is most famous for two sayings indicating his ethical minimalism (or essentialism) – one is that the essence of the Torah is to love one's neighbor like oneself; and the other is to take action now and without excuses or delays.

A contemporary of Hillel was Shammai, who was the founded of the Beit Shammai school of legal interpretation, also reported in detail in the Talmud, and famous for his more stringent and maximalist position with regard to most legal decisions. He was fearless and outspoken in his disagreements with Hillel, and also a warm-hearted person. Other contemporaries include Measha, Menachem, Chanania ben Hezekiah ben Gurion, and the many disciples of Shammai and Hillel. Disciples of Shammai included Dostal of Kefar Yathma, Yoezer le Bira, Rav Yochanan ben ha-Horani. The most famous of the first generation after Hillel was Rabban Yohanan ben Zakkai, the last of Hillel's disciples who persuaded Vespasian not to destroy the Jewish college in Yavne. Of the same generation as ben Zakkai were Admon ben Gaddai, Ben Buchri, Samuel the Younger, and Chanan ben Avishalom. Mentioned in the gospels and the Acts of the Apostles were Rav Gamaliel the Elder, a grandson of Rav Hillel. Others listed but without affiliation with either Beit Shammai or Beit Hillel were Rav Chanina, Rav Yochanan ben Gudgada, Abba Yose Choli Kufri, Menachem ben Signai, Nachum the Mede, Nachum the Scrivener, Simon of Mitzpa, Rav Zecharia ben ha-Kazzav and Rav Zecharia ben Kavutal. All of these hachamim (wise men) were remembered in the Talmud, written down hundreds of years later. They were members of the rabbinical school that emerged from the Pharisees, as they had emerged from the Hassidim in the time of the Hasmonaean dynasty. Jesus was certainly familiar with the views of the Pharisees, and careful comparisions of their teachings with his have demonstrated agreement on most points. However, the gospel chroniclers include many stories in which Jesus took objection not to the ideology of the Pharisees but to their actions, and lack of actions. He wanted to see more ethical behavior emitting from self-described righteous men and less talk about how many angels can fit on the head of a pin. Nevertheless, Jesus was not alone, and in Beit Hillel especially we find much mutual resonance.

How then did the followers of the rabbanim go in one direction and the followers of Jesus in another? We are getting ahead of ourselves if we try to answer those questions now, before looking at his whole life.

To provide a foil for his story, we are including excerpts from the biography of Apollonius of Tyana, a contemporary of Jesus who provides contrast rather than similarity. Too much sameness may well lull us into believing that Jesus was not exceptional, that there were plenty of people like him with teachings like his. If that were the case there would not be so many millions of people grappling with him and his ideas two millennia after he disappeared… grappling and finding new life and new inspiration every day.

In the beginning God

In the first verse of the first book of the Torah, the holy book of the Jewish people, and of Jesus and his disciples and other companions, it is written:

In the entirety of the TANAKH, there are a four references to YHWH as the "Father" – three in the Torah: one in the second book, Shmot/Exodus, two in the fifth book, Devarim/Deuteronomy, only one by name; nine in the Neviim – three in Isaiah, three in Jeremiah, two in Hosea, and one in Malachi; -- one in Samuel, three in Chronicles, and and and one in the first book of Chronicles. There are, in addition, four references to Israel and his progeny being the sons of YHWH, one in the second book of Torah, one in the book of Hosea, and one in the first book of Chronicles.

In Torah:

4:22 שְׁמוֹת (Masoretic Hebrew text):
בְּנִי בְכֹרִי יִשְׂרָאֵל כֹּה אָמַר יְהוָה

ΕΞΟΔΟΣ 4:22 (Septuagint Greek text):
τάδε λέγει **Κύριος· υἱὸς πρωτότοκός** μου Ἰσραήλ·

Exodus 4:22 (KJV English translation):
Thus saith the LORD [YHWH], Israel is my son [beniy], even my firstborn [bechoriy]

14:1 דְּבָרִים (Masoretic Hebrew text):
לַיהוָה אֱלֹהֵיכֶם אַתֶּם בָּנִים

Deuteronomy 14:1-2 (KJV English translation):
1Ye are the children [banim] of the Lord your God [YHWH Eloheichem] : ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

32:5-6 דְּבָרִים (Masoretic Hebrew text):

וּפְתַלְתֹּל דּוֹר עִקֵּשׁ מוּמָם בָּנָיו שִׁחֵת לוֹ לֹא
כֹּנְנָךְהוּא עָשְׂךְ וַיְ קָנֶךָ אָבִיךָ הוּא הֲלוֹא וְלֹא חָכָם עַם נָבָל זֹאת תִּגְמְלוּ לַיְהוָה

Deuteronomy 32:5-6 (KJV English translation):
*5 They have corrupted themselves, their spot is not the spot of his children **[banaiv]:** they are a perverse and crooked generation.*
*6 Do ye thus requite the Lord [YHWH], O foolish people and unwise? is not he thy father **[hu avikha]** that hath bought thee? hath he not made thee, and established thee?*

The verse Shmot/Exodus plainly identifies "Israel" - meaning collectively the descendants of "Israel" – as "my son", and not only His son, but "my firstborn son". The verse from Devarim/Deuteronomy Also refers to YHWH the "father" of the Israelites, who has "bought" them (קָנֶךָ), "made" them (עָשְׂךָ) and "established" them (יְכֹנְנֶךָ).

In the Neviim (the prophets), there are nine verses which refer to YHWH as "Father" and two to the descendants of Israel as His "sons and children":

1:2 **יְשַׁעְיָהוּ** (Masoretic Hebrew text):
בָּנִים גִּדַּלְתִּי וְרוֹמַמְתִּי

Isaiah 1:2-4 (KJV English translation):
*2 Hear, O heavens, and give ear, O earth: for the Lord hath spoken, **I have nourished [bidaltiy] and brought up [romamtiy] children [bahiym]**, and they have rebelled against me.*
3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.
4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have

provoked the Holy One of Israel unto anger, they are gone away backward.

63:16 יְשַׁעְיָהוּ (Masoretic Hebrew text):
אַתָּה אָבִינוּ
אַתָּה יְהוָה אָבִינוּ, גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ

Isaiah 63:16 (KJV English translation):
thou art our father [atah aviynu]
thou, O LORD [YHWH], art [atah] our father [aviynu], our redeemer; thy name is from everlasting.

64:7 יְשַׁעְיָהוּ (Masoretic Hebrew text):
וְעַתָּה יְהוָה, אָבִינוּ אָתָּה

Isaiah 64:8 (KJV English translation):
But now, O LORD [YHWH], thou art [atah] our father [aviynu]

3:4 יִרְמְיָהוּ (Masoretic Hebrew text):
בִּיאָ

Jeremiah 2:1-2, 3:4 (KJV English translation):
1Moreover the word of the Lord came to me, saying,
2 Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.
//
*4 Wilt thou not from this time cry unto me, **My father [aviy]**, thou art the guide of my youth?*

3:19 יִרְמְיָהוּ (Masoretic Hebrew text):
אָבִי וָאֹמַר

Jeremiah 3:17-19 (KJV English translation):
17 At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.
*19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me [vaomar], **My father [aviy]**; and shalt not turn away from me.*

19 ,31:8 יִרְמְיָהוּ (Masoretic Hebrew text):
לְיִשְׂרָאֵל לְאָב הָיִיתִי כִּי
הוּא בְּכֹרִי וְאֶפְרַיִם
יַקִּיר לִי אֶפְרַיִם הֲבֵן

Jeremiah 31:9, 20 (KJV English translation):
*9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for **I am a father [le-av] to Israel [le-Israel]**, and **Ephraim is my firstborn [bechoriy]***
*20 Is **Ephraim my dear son [ha-ben yakir liy]**.? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.*

2:1 הוֹשֵׁעַ (Masoretic Hebrew text):

יִשְׂרָאֵל בְּנֵי וְהָיָה מִסְפַּר
חָי בְּנֵי אֵל יֵאָמֵר לָהֶם
Hosea 1:10 (KJV English translation):
*Yet the number of **the children of Israel [beney yisrael]**...*
*it shall be said unto them, Ye are the **sons of the living God [el beney chay]**.*

11:1 הוֹשֵׁעַ (Masoretic Hebrew text):
לְבָנְיָ קָרָאתִי וּמִמִּצְרַיִם וָאֹהֲבֵהוּ יִשְׂרָאֵל כִּי נַעַר

Hosea 11:1 (KJV English translation):

*When **Israel** was a child, then I loved him, and called **my son [livney]** out of Egypt.*

2:10 לְאָכִימַ (Masoretic Hebrew text):
הֲלוֹא אָב אֶחָד לְכֻלָּנוּ
הֲלוֹא אֵל אֶחָד בְּרָאָנוּ

Malachi 2: (KJV English translation):
8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.
9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.
*10 **Have we not all one father [av echad]**? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?*
11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.

In the Ketuvim there are four references to Solomon as the "son" of YHWH and YHWH as his "father", in Samuel and Chronicles; and three to David as the "son" of YHWH as his "father", in the Psalms:

7:14 ב שְׁמוּאֵל (Masoretic Hebrew text):
לוֹ לְאָב אֲנִי אֶהְיֶה
לִי לְבֵן וְהוּא יִהְיֶה

2 Samuel 7:4-14 (KJV English translation:
4 And it came to pass that night, that the word of the Lord came unto Nathan, saying,
5 Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?
6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?
8 Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:
9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.
10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,
11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.
12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.
14 ***I will be his father, and he shall be my son.*** *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:*

17:13 **א דִּבְרֵי הַיָּמִים** (Masoretic Hebrew text):
לוֹ לְאָב אֲנִי אֶהְיֶה
לִי לְבֵן וְהוּא יִהְיֶה

1 Chronicles 17:11-15 (KJV English translation):
11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
12 He shall build me an house, and I will stablish his throne for ever.
13 ***I will be his father [lo le-av), and he shall be my son [li le-ven]****: and I will not take my mercy away from him, as I took it from him that was before thee:*

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.
15 According to all these words, and according to all this vision, so did Nathan speak unto David.

22:10 **א דִּבְרֵי הַיָּמִים** (Masoretic Hebrew text):
לְבֵן לִי וְהוּא יִהְיֶה
לְאָב לוֹ וַאֲנִי

1 Chronicles 22:7-11 (KJV English translation):
7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God:
8 But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.
9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.
*10 He shall build an house for my name; and **he shall be my son [li le-ven]**, and **I will be his father [lo le-av]**; and I will establish the throne of his kingdom over Israel for ever.*
11 Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

28:6 **א דִּבְרֵי הַיָּמִים** (Masoretic Hebrew text):
לִי לְבֵן בוֹ בָּחַרְתִּי כִּי
לוֹ לְאָב וַאֲנִי אֶהְיֶה

1 Chronicles 28:6 (KJV English translation):
5 And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.
*6 And he said unto me, Solomon thy son, he shall build my house and my courts: for **I have chosen him to be my son [li le-ven], and I will be his father [lo le-av]**.*

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

2 תְּהִלִּים (Masoretic Hebrew text):
הַיּוֹם יְלִדְתִּיךָ אֲנִי אַתָּה בְּנִי

Psalms 2:2-12 (KJV English translation):
2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against ***his anointed****, saying,*
3 Let us break their bands asunder, and cast away their cords from us.
4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.
5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.
6 Yet have I set ***my king*** *upon my holy hill of Zion.*
7 I will declare the decree: the Lord hath said unto me, ***Thou art my Son [beniy atah]; this day [hayom] have I [aniy] begotten thee [yelidtiycha].***
8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.
9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
11 Serve the Lord with fear, and rejoice with trembling.
12 Kiss ***the Son****, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*

68:6 תְּהִלִּים (Masoretic Hebrew text):
יְתוֹמִים אֲבִי

Psalm 68:5 (KJV English translation):
4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

5 A father [aviy] of the fatherless [yetomiym], and a judge of the widows, is God in his holy habitation.

89:27-28 תְּהִלִּים (Masoretic Hebrew text):

אֵל אָתָּה אָבִי

אֱתַּנֵּהוּ בְּכוֹר אַף-אָנִי

Psalm 89:20-29 (KJV English translation):

20 I have found David my servant; with my holy oil have I anointed him:
21 With whom my hand shall be established: mine arm also shall strengthen him.
22 The enemy shall not exact upon him; nor the son of wickedness afflict him.
23 And I will beat down his foes before his face, and plague them that hate him.
24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.
25 I will set his hand also in the sea, and his right hand in the rivers.
26 He shall cry unto me, Thou art [atah] my father [aviy], my God [eli], and the rock of my salvation.
27 Also I will make him my firstborn [bechor], higher than the kings of the earth.
28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
29 His seed also will I make to endure for ever, and his throne as the days of heaven.

What is the meaning of these passages? Is there ever a statement that the "Father" generated any individuals or any entire people through sexual relations? This is a valid question, inasmuch as the Jewish contemporaries of Jesus were in regular contact with Greeks and Romans, and probably to some extent also with polytheist Arabs, Egyptians, and Babylonians, and that these other populations believed that gods and goddesses procreated in much the same fashion as human beings, and thereby gave birth to other gods and goddesses, as well as demi-gods and demi-goddesses who were human beings with superhuman powers.

The context and internal dynamics of these passages seem to point to a belief that YHWH was the creator of all human beings, as He created the first man and woman, Adam and Eve, and all subsequent human beings are descended from these original parents. Hence, He was not the personal parent of any particular people, apart from Adam and Eve. However, it could be affirmed that the power of creation, of generation belonged to God alone, and hence every new birth occurred through His creative power. Hence, the human parents would be the vehicles for procreation, but not the actual causes.

When the text speaks of God being the "Father" of particular peoples, the descendants of Israel, of Efrayim, this speaks to these peoples being "chosen" for His guidance and His blessing, and also for shouldering certain responsibilities that would be theirs alone. Finally, when it speaks of Him being the "Father" of David, or Solomon, and of these individuals being His "sons", there is no suggestion that He replaced the human father of either of these Israelite kings, but rather that He assumed a spiritual fatherhood, selecting them to represent Him as His sons, His heirs to earthly kingship. They were to guide the Israelites and ultimately, through Mashiach ben David, all of humanity, as He guided the powers of the heavens and the earth, of the sea and the rivers. Hence, to be a "son" of this "Father" was to be His chosen envoy among humanity. The visit of the Queen of Sheba to King Solomon, described in some detail, is the model for future visitations from kings and rulers, predicted for Jerusalem in the time of Mashiach ben David. The vision then is of a continuity of divine kingship, of the "sons" of the "Father", to continue beyond David and Solomon, into perpetuity. How ironic then that the dynasty established by David lasted only two generations…that his united realm of Judaea, Samaria and Galilee did not endure, except in the dreams and hopes of the Jewish people, and subsequently, transformed, in those of Christians.

One of the significances of the above-cited verses to this biography of Jesus is that they demonstrate that in Biblical times (or in the collective memory of those times), Jews referred to YHWH as their "Father"; and to themselves collectively and to particular individuals, including David and Solomon (and possibly of Mashiach ben David) as His "sons". Furthermore, YHWH is recorded to have referred to Himself as the "Father" of individuals and collectively of the descendants of Israel and Efrayim. In the non-canonical literature, its use is also rare – Apocrypha: Wisdom of Solomon 2:16; 14:3; Tobias 13:4; Wisdom of Sirach 23:1, 4; 51:10); Pseudepigrapha: Jubilees 1:24, 28; 19:29; 3 Maccabees 5:7; 6:4, 8; Testament of Levi 18:6; Testament of Judah 24:2; and Dead Sea Scrolls: 1 QH 9:35f.

Hence, YHWH is referred to as "Father" in texts associated with Jewish tradition, and even in Jewish prayer. Nevertheless, there is a much greater concentration of references to God as "Father" in the New Testament than in all of the citations mentioned thus far. It is found no less than 65 times in the

synoptic gospels, and over 100 times in the Gospel of John. In all but one example, where the Aramaic *Abba* is used (Mark 14:36) instead of the Hebrew *Av*, it is in its Greek translation, pronounced "*Pater*".

Shekhinah[Ruah Elohim]

The historical Jesus, the theological Jesus, the mystic Jesus is preceded by the presence of God. We will now approach Jesus as did the author of the Gospel of John. Before revieiwing the life story and teachings of the man named Jesus (in Latin), Yesus (Greek), Yeshu'a (in Hebrew), we will address the opening salvo in the Gospel of John:

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. 4 In him was life; and the life was the light of men.

All things were made by Whom? God or the Word? In Whom was life and the light of men? This is immediately made apparent when we read on:

6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man

hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

So, here are the answers to our questions: All things were made by the Word (1:10). The Word was "the true light, which lighteth every man" (1:9). The Word was made flesh and lived with the author of this gospel and many others (1:14), and his name was Jesus (1:17), and was called the Son of the Father (1:18). It is clear from these answers that the author of this gospel, and apparently many of his fellow Christians believed that Jesus was not just Messiah, but the incarnation of the Word of God, which created all things and was from the beginning of the world and before its creation. While we are reeling from these statements so unexpected coming from a presumably Jewish author referring to a Jewish historical person, we will now turn to some of the statements of Jesus himself, which seem to suggest a cosmic existence and identity.

Later in this same gospel, Jesus says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (14:6) But, at that point, Jesus is talking with other people and he could have intended an entirely different meaning from what the author of the gospel sought to convey in its opening chapter. There is every indication that Noah could have made the same statement to his sons and descendants; that Abraham could also have affirmed the same to his entourage and his sons; and, to fast forward several centuries, Moses could also have affirmed that his teaching, his Torah was "the way, the truth, and the life: no man cometh unto the Father, but by me". Did Jesus actually claim a unique station for himself?

We now come to another statement attributed to him in the Gospel of John:

8:58 Verily, verily, I say unto you, Before Abraham was, I am.

Who is this "I am" that was "before Abraham"? Was it Jesus, son of Mary, born in Bethlehem, raised in Nazareth, during the reign of Herod Antipas in Galilee, Herod Archelaus in Judaea, and Herod Philip in Jordan? In order to answer this question, we must search for this expression "I am" in the Jewish sacred literature. We do not find any usage of this "I am" in the Biblical chronicle preceding Abraham, but we do find one in the Book of Exodus:

3:14 And God said unto Moses, I AM THAT I AM [ehye asher ehye]: and he said, Thus shalt thou say unto the children of Israel, I AM [ehye] hath sent me unto you. 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord [YHWH] God of your fathers [elo hey av Teychem] , the God of Abraham [elo hey avraham], the God of Isaac [elo hey yitzkhak], the God of Jacob [ve-elo hey ya'acov], hath sent me unto

you: this is my name for ever [zeh shmiy l'olam], and this is my memorial unto all generations [ve zeh zikriy le dor va dor].

Is Jesus saying that he is YHWH, called "I am" and "I am that I am", which is "my name for ever"? Yes, even as YHWH spoke to Moses in the desert, so YHWH spoke through Jesus, and all that Jesus said came from God. The Gospel of John is particularly copious with statements of Jesus affirming his direct relationship with God:

5:19 Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*
6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 10:30 *I and my Father are one.*

10:34 Jesus answered them, *Is it not written in your law, I said, Ye are gods?* *10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;* *10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?* *10:37 If I do not the works of my Father, believe me not.* *10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.*

14:5 Thomas saith unto him, **Lord, we know not whither thou goest; and how can we know the way?** 14:6 Jesus saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me.* *14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* 14:8 Philip saith unto him, **Lord, shew us the Father, and it sufficeth us.** 14:9 Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?* *14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the*

works. 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

In the **Gospel of John,** Jesus also affirmed to his followers that he lived and was loved by God "before the foundation of the world", associated with his divine Father, but not identical to Him:

17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.17:24 Father…thou lovedst me before the foundation of the world.

Inasmuch as Jesus does the Will and speaks the Word of God, he is, as the author of the Gospel of John affirms, associated with God from the beginning (we repeat the text as it will be compared immediately with another):

1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 1:2 The same was in the beginning with God. 1:3 All things were made by him; and without him was not any thing made that was made.

In Jewish tradition, this Will and Word which has been since the beginning, which was with God and of God is depicted in the first chapter of the first book of the Torah:

1:1 In the beginning God created the heaven and the earth. 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 1:3 And God said, Let there be light: and there was light.

In the Aramaic translation and commentary of the Torah and other books of the Bible, called the Targumim, and in all rabbinical commentaries on the Biblical text, this Will and Word is denoted the "presence" of God. When we study the Torah (Pentateuch) and the Neviim (Prophets) we find many references to this "presence" of God, in its cosmic dimension, that is, manifested to prophets and other purified souls in visions and dreams.

We first encounter a depiction of this "presence" in the Book of Exodus, once above sapphire stone and once with the appearance of fire:

24:10 And they saw the God of Israel: and there was ***under his feet*** *as it were a paved work of a* ***sapphire stone****, and as it were the body of heaven in his clearness…*

24:16 And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 24:17 And the ***sight of the glory of the Lord was like devouring fire*** *on the top of the mount in the eyes of the children of Israel.*

In the Book of Ezekiel, He sits upon a throne, which is like a sapphire stone in color, and has the appearance of fire:

1:26 And above the firmament that was over their heads was the likeness of a ***throne****, as the appearance of a* ***sapphire stone****: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 1:27 And I saw as the colour of amber, as the* ***appearance of fire*** *round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the* ***appearance of fire****, and it had brightness round about. 1:28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.*

8:2 Then I beheld, and lo a likeness as the ***appearance of fire****: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.*

10:1 Then I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a ***sapphire stone****, as the appearance of the likeness of a* ***throne****.*

In the Book of Ezekiel, He has a voice like the noise of many waters:

43:2 And, behold, the glory of the God of Israel came from the way of the East: and ***his voice was like a noise of many waters****: and the earth shined with his glory.*

In the Book of Daniel, His hair is white, and His throne is like the fiery flame:

7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the ***hair of his head like the pure wool: his throne was like the fiery flame****, and his wheels as burning fire. 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

Also in the Book of Daniel, His face is like lightning, His eyes like fire, and His arms and feet in color like polished brass:

10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 10:6 His body also was like the beryl, and his face ***as the appearance of lightning, and his eyes as lamps of fire****, and his arms and* ***feet like in colour to polished brass,*** *and* ***the voice of his words like the voice of a multitude****.*

In the Gospels we do not find Jesus claiming to be this presence of God, nor do any of the authors of these Gospels allude to the passages cited. There are references to a divine presence in the Gospels, but, as we will presently see, they refer to Jesus as revealing himself as the divine Son of God to his disciples and not as God Himself.

In the Book of Revelation of St. John that we find reiterations of these depictions of the presence of God in the Torah and Neviim, associated with the cosmic Jesus Christ who declares: ***"I am Alpha and Omega"*** (1:8, 1:11, 21:6, 22:13). Here are the characteristics associated in that Book with Jesus:

1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 1:14 ***His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire****; 1:15* ***And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*** *1:16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.*

2:18 These things saith the Son of God, who hath ***his eyes like unto a flame of fire, and his feet are like fine brass***

*19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 19:12 **His eyes were as a flame of fire**, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 19:13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 19:14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 19:16 And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.*

The characteristics that are attributed by Moses and the lesser prophets to the "presence" of God are found associated with the "*Alpha and Omega*" that is, with the cosmic Jesus Christ, in the Revelation of St. John. His hair is white (Daniel 7:9), His eyes are as a flame of fire (Daniel 10:5), His feet like brass (Daniel 10:6), His voice as the sound of many waters (Ezekiel 43:2; Daniel 10:6), His countenance like the sun (Daniel 10:5). This is remarkable, as the gospel writers did not cite any of these passages, traditionally associated with the presence of God rather than that of the Son of man.

Another dimension of the cosmic reality who was called Jesus when he appeared in the flesh is the revelation of the "true light". In the beginning of the Gospel of John, the Word is associated with "the true Light", and John (the Baptist) is identified as his herald while the Word is Jesus:

1:4 In him was life; and the life was the light of men. 1:5 And the light shineth in darkness; and the darkness comprehended it not. 1:6 There was a man sent from God, whose name was John. 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 1:8 He was not that Light, but was sent to bear witness of that Light. 1:9 That was the true Light, which lighteth every man that cometh into the world.

Later in the same Gospel, Jesus says to his followers, confirming this identification of himself with the divine light:

12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

This light imagery associated with the presence of God is found in the Book of Isaiah:

60:1 Arise, shine; for thy light is come, and the glory of the Lord [u-kevod YHWH] is risen upon thee. 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory [u-kevodo] shall be seen upon thee. 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give her light unto thee: but the Lord [YHWH] shall be unto thee an everlasting light [le-or 'olam], and thy God thy glory [le-tifarTekh]. 60:20 The sun shall no more go down; neither shall the moon withdraw itself: for the Lord shall be thine everlasting light [le-or 'olam], and the days of thy mourning shall be ended. 60:21 Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

Similar references to the light of God are found in the **Revelation of St. John**:

21:11 Having the glory of God [doxhis kuriou] : and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal.

21:23 And the city [new Jerusalem] had no need of the sun, neither of the moon, to shine in it: for the glory of God [doxa tou theou] did lighten it, and the Lamb is the light thereof. 21:24 And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. 21:25 And the gates of it shall not be shut at all by day: for there shall be no night there. 21:26 And they shall bring the glory and honour [tihn doxan kai tihn timihn] of the nations into it. 22:27 And there shall in no wise enter into it any thing that defileth, neither

whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

*22:5 And there shall be no night there: and they need no candle, neither light of the sun; **for the Lord God giveth them light**: and they shall reign for ever and ever.*

This identification of the presence of God with the divine Light is also found in some of the ex-canonical Christian literature:

46:22 It is I who am the light (that presides) over all. 46:23 It is I who am the entirety: it is from me that the entirety has come, and to me that the entirety goes. 46:24 Split a piece of wood: I am there. 46:25 Lift a stone, and you will find me there. (Gospel according to Thomas, 46:22-27; p. 394, The Gnostic Scriptures, ed. Bentley Layton, 1987)

139:21 Where the light dwells is in the light… 139:24 Now the visible light has shone for your sakes--not so that you might remain here, but so that you might depart hence. And when all the chosen lay down bestiality, then the light will withdraw up to its essence, and its essence will receive it unto itself, for it (the light) is a good assistant. (Book of Thomas, 139:21,24-30; p. 404, Ibid.)

83:8 I am the intellectual spirit, filled with radiant light. (Apocalypse of Peter, 83:8-10, Nag Hamadi Library 344; p. 13, The Gnostic Gospels, Elaine Pagels, 1981)

*134:10 …a great light appeared, so that the mountain shone from the sight of Him who had appeared. And a voice called out to them saying, **'Listen… I am Jesus Christ, who is with you forever.*** (Letter of Peter to Philip, 134:10-18, Bentley Layton, p. 395; p. 19, Elaine Pagels, 1981)

91:8 …then there appeared to them the Redeemer, not in His original form but in the invisible spirit. But His appearance was the appearance of a great angel of light. (Wisdom of Jesus Christ, 91:8-13, Nag Hamadi Library 207-208; p. 19, Elaine Pagels, 1981)

All of these passages from the Jewish and Christian Scriptures point to a cosmic manifestation of divine light, a presence of God, and the Gospel of John depicts this presence as having assumed the human form, and to have been the historical person named Jesus. This is Jesus who came down from heaven, Jesus who was the Spirit of God, Jesus who is Emmanuel, "God with us". And this is where we must begin the story of Jesus. For Jesus the presence of God predates the creation of the world, how much moreso the appearance of this presence in the body and personality of Jesus of Nazareth.

Before we leaving this topic, let us consider where it may have originated. As we have seen, most of the references to this cosmological view of the Christ are from the Gospel of John, with some from the Apocalpse of John, and a few others from non-canonical literature which has classically been called "Gnostic" by Biblical scholars. Who was teaching such ideas at the time of Jesus?

Much ink has been spilled on whether the writings of Philo Judaeus[1] (20 BCE-50CE) influenced the Gospel of John, the church fathers, or whether similar ideas came from a common source, albeit one that has yet to be discovered. Let us examine Philo's ideas and compare them with the passages cited above:

"And the Father who created the universe has given to his archangelic and most ancient Word a pre-eminent gift, to stand on the confines of both, and separated that which had been created from the Creator.
"And this same Word is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador, sent by the Ruler of all, to the subject race.
"And the Word rejoices in the gift, and, exulting in it, announces it and boasts of it, saying, 'And I stood in the midst, between the Lord and You; neither being uncreated as God, nor yet created as you, but being in the midst between these two extremities ... For I will proclaim peaceful intelligence to the creation from him who has determined to destroy wars, namely God, who is ever the guardian of peace.' " (Philo, Who is the Heir of Divine Things? 42.205-6)[2]

And the father who created the universe has given to his archangel and most ancient Logos a pre-eminent gift, to stand on the confines of both, and separate that which had been created from the Creator. And this same Logos is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador, sent by the Ruler of all, to the subject race. And the Logos rejoices.... saying "And I stood in the midst, between the Lord and you" (Num. 16:48); neither being uncreated as God, nor yet created as you, but being in the midst between these two extremities, like a hostage, as it were, to both parties (Philo, Her. 205-206).[3]

"And even if there be not as yet any one who is worthy to be called a son of God, nevertheless let him labour earnestly to be adorned according to his first-born word, the eldest of his angels, as the great archangel of many names; for he is called, the authority, and the name of God, and the Word, and man according to God's image, and he who sees Israel." (Philo, "On the Confusion of Tongues," (146)[4]

"For the Father of the universe has caused him to spring up as the eldest son, whom, in another passage, he [Moses] calls the first-born; and he who is thus born, imitating the ways of his father, has formed such and such species, looking to his archetypal patterns" (Philo, Conf. 63)[5]

Philo describes the Logos as the revealer of God symbolized in the Scripture (Gen. 31:13; 16:8; etc) by an angel of the Lord (Philo, Somn. 1.228-239; Cher. 1-3). The Logos is the first-born and the eldest and chief of the angels.[6]

Philo's Logos has many names (Philo, Conf. 146). Philo identifies his Logos with Wisdom of Proverbs 8:22 (Philo, Ebr. 31). Moreover, Moses, according to Philo called this Wisdom "Beginning," "Image," "Sight of God." And his personal wisdom is an imitation of the archetypal Divine Wisdom. All terrestrial wisdom and virtue are but copies and representations of the heavenly Logos (Philo, LA 1.43, 45-46).[7]

Manna is described by Philo as a "generic thing" coming from God. It does not come from God directly, however: "the most generic is God, and next is the Logos of God, the other things subsist in word (Logos) only" (LA 2.86). According to Philo, Moses called manna "the most ancient Logos of God (*Det*. 118)." Next Philo explains that men are "nourished by the whole word (Logos) of God, and by every portion of it ... Accordingly, the soul of the more perfect man is nourished by the whole word (Logos); but we must be contented if we are nourished by a portion of it" (LA 3.175-176). And "the Wisdom of God, which is the nurse and foster-mother and educator of those who desire incorruptible food ... immediately supplies food to those which are brought forth by her ... but the fountain of divine wisdom is borne along, at one time in a more gentle and moderate stream, and at another with greater rapidity and a more exceeding violence and impetuosity....(Det. 115-117).[8]

In three passages Philo describes the Logos even as God: a) Commenting on Genesis 22:16 Philo explains that God could only swear by himself (LA 3.207). b) When the scripture uses the Greek term for God *ho theos*, it refers to the true God, but when it uses the term *theos*, without the article *ho*, it refers not to the God, but to his most ancient Logos (*Somn*. 1.229-230). c) Commenting on Genesis 9:6 Philo states the reference to creation of man after the image of God is to the second deity, the Divine Logos of the Supreme being and to the father himself, because it is only fitting that

the rational soul of man cannot be in relation to the preeminent and transcendent Divinity (QG 2.62). Philo himself, however, explains that to call the Logos "God" is not a correct appellation (*Somn*.1.230). Also, through this Logos, which men share with God, men know God and are able to perceive Him (LA 1.37-38).[9]

That early Christian writers were familiar with these ideas apart from their presence in the Gospel of John is attested here:

"I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning, a certain rational power from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos." (Justin Martyr, Dialogue with Trypho, LXI – ("Wisdom is begotten of the father, as fire from fire.")[10]

That the use of "Word" to denote the "manifestation" of God who is the active agent in the creation of all things had an existence in Jewish literature and thnking is further attested:

In the Septuagint version of the Old Testament the term **logos** (Hebrew *davar*) was used frequently to describe God's utterances (Gen. 1:3, 6,9; 3:9,11; Ps. 32:9), God's action (Zech. 5:1-4; Ps. 106:20; Ps. 147:15), and messages of prophets by means of which God communicated his will to his people (Jer. 1:4-19, 2:1-7; Ezek. 1:3; Amos 3:1).[11]

In the Aramaic Targums of the Bible, the name of God, YHWH was replaced with Memer, or ma'amar, Strong's 3982 and 3983, an Aramaic word meaning: word, command, appointment. It comes from the Aramaic ['imrah], Strong's 565, 'imrah, or 'emrah (em'-raw). It means commandment, speech, or word. It is the equivalent of logos (λογος), Strong's 3056, in the Greek.
When the Jews (the houses of Judah and Benjamin) returned to Jerusalem from Babylonian and Persian captivity, they began to read the law. Ezra, the scribe, and several other scribes began to teach the people the law. They set the text in order so that it could be read and understood and make sense to the people. Those scribes are named in Nehemiah 8:6-7, "And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place." These scribes, or sopherim…preferred, out reverence for His Ineffable Name, not to express the Name of God, Yehovah. They preferred not to speak it, or write it. Therefore they substituted Adonai, or LORD in many instances

where the word Yehovah occurred. My source for this information is Dr. E.W. Bullinger,who wrote, "Out of extreme(but mistaken)reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai" (see Ap. 4. viii. 2). These, in the A.V. and R.V., are all printed "Lord". In all these places we have printed it "LORD*", marking the word with an asterisk in addition to the note in the margin, to inform the reader of the fact." According to Bullinger, there were 134 substitutions: "The official list given in the Massorah (§§ 107-15, Ginsburg's edition) contains the 134."

They also changed the word God (elohim) into Adonai in several places where it was obvious that the text was speaking of Yehovah. For the very same reason, that God's Holy name was unspeakable, the Targums, which are the Aramaic translations of the Old Testament, changed all instances where God appeared in person to man. They changed the word Yehovah or Yehovah Elohim, in those cases, to the 'Word' or the memra.[12]

These references, and, in particular the similarities between the theology set forth in the Gospel of John and the writings of Philo Judaeus, as well as the fact that these similarities are in no instance replicated in the synoptic Gospels or other early New Testament texts, suggest that the editor, ghost writer or author of the Gospel of John would have been familiar with Philo's writings, as well as with the Scriptures of Judaism in Greek. Is there any reference to a contemporary Jew who could have had such knowledge? Indeed there is. Philo Judaeus hailed from Alexandria, where he was regarded as one of the elders of the Jewish community, and was chosen to represent that community in a delegation to the Emperor Caligula in Rome in 40 CE[13]. The Acts of the Apostles (18:24-28) refer to "a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures" who preached in Ephesus (and Corinth), in Asia Minor, and there met Aquila and Priscilla, evangelical associates of Paul. It appears that Apollos was a follower of John the Baptist (see Acts 18:24-25) when he arrived in Ephesus, and to have been informed about Jesus by Aquila and Priscilla. Thenceforth, Paul refers to Apollos as an evangelical peer, in two of his epistles, in First Epistle to the Corinthians (1:12, 3:5-6, 4:6) and in Epistle to Titus (3:13). Of all the Christian teachers of that generation, including those who were eye-witnesses to the life of Jesus and those who encountered Jesus in visions and dreams after his resurrection, Apollos is the most likely to have had access to the writings and hence to the teachings of Philo Judaeus. Furthermore, he is attested to have been "mighty in the scriptures". What more apt editor or ghost writer can be surmised than Apollos, for a Gospel based upon the testimonies of an unidentified "beloved disciple" of Jesus, incorporating metaphysical doctrines and language not found in the synoptic Gospels but found in the writings of the Alexandria Jew, Philo Judaeus, and which ends with Jesus' promise that he this "beloved disciple" will "tarry till I come"? We know that the "beloved disciple" was not the final editor of the Gospel of John,

because it ends in the third person: “This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.”

Prophecies

There are hundreds of prophecies found in the words of the patriarchs, of Moses, and of the Hebrew prophets that have been acclaimed by Christian apologists as fulfilled by Jesus. There are dozens cited by the writers of the canonical Gospels. And then there are the few that are actually cited by Jesus himself in his discourses. Here we will study these few.

Did Jesus indicate that he fulfilled prophecies at all? In the Gospel of Matthew (13:17), Jesus is reported to have said: *"That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."* This verse is susceptible of at least two interpretations: it may indicate that prophets and righteous men have been endowed with foresight, and have thus wished to see and hear Jesus; it may affirm that prophets and righteous men would have wished to see and hear Jesus, but are unable to do so because they died prior to his advent--both meanings are possible, and perhaps both are intended. When He is arrested, Jesus indicates that He could save Himself *"But how then shall the scriptures be fulfilled, that thus it must be?"* (26:54) The author of the Gospel of Matthew states that *"all this was done, that the scriptures of the prophets might be fulfilled."* (26:56) This recalls his statement, included in the famous sermon on the mount (5:17): *"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."* Jesus comes to fulfill prophecy, not to destroy faith in the Prophets. Likewise, Jesus comes to spiritualize the law, not to destroy the divine commandments. He continues, in the same sermon (5:19-20): *"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes[14] and Pharisees[15], ye shall in no case enter into the kingdom of heaven."* In the Gospel of Mark (14:49), Jesus is reported to have said at His arrest: *"I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled."* In the Gospel of Luke (24:27), Jesus is reported to have spoken of the prophecies of his own advent after his own resurrection: *"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself...And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."* In the Gospel of John (1:45) it is written: *"We have found him, of whom Moses in the law, and the*

prophets, did write, Jesus of Nazareth, the son of Joseph." Inasmuch as none of the Gospel authors have preserved any of references made by Jesus to specific prophecies "in the law of Moses, and in the prophets, and in the psalms" we can only guess. In the Gospel of Luke, Jesus tells a story about a conversation between a rich man in hell and Abraham in heaven, in which the rich man asks Abraham to send a special messenger to his five brethren; Jesus continues (16:29-31): *"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."* This refers as much to prophecies as to laws, for it indicates that the counsel of God is sufficient, in any age, to guide souls to holy conduct--if they will only listen, and obey. In the Gospel of John (5:39,45-47), Jesus refers in general fashion to his fulfillment of prophecies in the Hebrew Scriptures: *"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me...Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"*

To reiterate, many Christian apologists have claimed that Jesus fulfills many prophecies and other scriptural references found in the Tanakh. The reader is directed to them, as an evaluation of every one of these verses would fill an entire volume in itself. We will continue to consider what he said about himself.

As for the specific prophecies he is reported to have cited in support of his own claims, we will consider them in the order of their appearance in the Gospels, beginning with the Gospel of Matthew.

(1)First, in the Gospel of Matthew (16:21, 17:22-23, 20:18-19), Jesus said that he must fulfill certain conditions, including his persecution by the Jewish elders, his martyrdom, and his resurrection after three days. This same is found in the Gospel of Mark (8:31; 9:12; 9:31; 10:33-34; 15:1,16); Luke (9:22,44; 17:25; 18:31-33; 23:1; 24:6,7); John (18:28). It is not clear in the text of any of these Gospels whether or not these conditions were spelled out in the Hebrew Scriptures, whether they were found in some other traditional source, or whether they were simply conditions which he spoke of in connection with his ministry, prophecies of his own fate rather than fulfillments of the prophecies of earlier Prophets. In the Gospel of Matthew (12:38), Jesus is asked to give a "sign" of his station. He replies (12:39-40) making reference to his resurrection after three days, and comparing it to the three days and nights which the prophet Jonas (Jonah 1:17) spent *"in the bowels of the fish"*. Later in the same Gospel (16:4), Jesus refers to the same "sign". After his death, according to the Gospel of Matthew (27:63), a group of priests and Pharisees, recalling Jesus' prophecy that he would rise after the

third day of his entombment, asked that his tomb be sealed and that a guard be posted (27:64), and Pilate did as they requested (27:65-66). In the Gospel of Luke (11:29-32), Jesus states that *"This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet."* However, in in this case, "*the sign of Jonas*" seems to have an entirely different significance. He says (11:30) that *"as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."* It was not anything that Jonas did which was a sign, as in the Gospel of Matthew, but rather Jonas himself is a sign of God to the Ninevites. Consequently (11:32), *"The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."*

(2)Second, in the Gospel of Matthew (11:3-6), two of the disciples of John encounter Jesus and ask him "Art thou he that should come, or do we look for another?" (11:3) To this question Jesus replied *"Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."* (11:4-6) Jesus knew that John would recognize his Messianic station from these signs. Would John recognize this by his knowledge of prophecy, or by his divinely-endowed direct knowledge? There were Scriptural prophecies which these actions would have fulfilled: a)"*the blind shall receive their sight*" fulfills Isaiah (29:18; 35:5); b)"*the lame walk*" fulfills Isaiah (35:6); c)"*the lepers are cleansed*" does not seem to have been specifically predicted by any prophet--however, Moses (Num 12:13-14) and Elijah (2 Kings 5:8-14) ask the Lord to effect the miraculous cure of leprosy, and, in both cases, cures are effected; d)"*the deaf hear*" fulfill Isaiah (29:18; 35:5); e)"*the dead are raised up*" was also not predicted by any prophet, but Elijah (1 Kings 17:21-22) prayed to the Lord to revive a widow's son and her son was brought back to life; and contact with Elisha's bones, after this prophet had died, caused a man to be resurrected from the dead (2 Kings 13:21)--hence, this is one of the signs of the Prophet of God; f)"*the poor have the gospel preached to them*" fulfills Isaiah (61:1). g)"*Blessed is he, whosoever shall not be offended in me*" recalls Isaiah (8:14-15), for it alludes to the fact that "*he shall be for a sanctuary*"--hence, "*blessed is he*"--"*but for a stone of stumbling and for a rock of offence to both the houses of Israel*" and hence "*many among them shall stumble, and fall, and be broken, and be snared, and be taken*" which is fulfilled by the reception of Jesus by the Jewish people of Palestine, and his comment in the Gospel of Matthew that "*for many be called, but few chosen*" (20:16) and "*many are called, but few are chosen*" (22:14). This same anecdote is reported in the Gospel of Luke (7:19-23), where it is indicated that John actually sent these two disciples to Jesus, as his emissaries. The author of this Gospel also follows this story (7:26-27) with that reported here in IV.(3).

(3)Third, while John may well have been acquainted, as were many other Jews of his time and of all times, with the Scriptural verses which must be fulfilled by the promised Messiah, even more significant is Jesus' statement regarding the station of John (11:9-10; also Luke 7:26-27): "*But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee*." It is evident that Jesus is quoting Malachi (3:1): "*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant; behold, he shall come, said the Lord of hosts*." In identifying John as "*my messenger*" and that "*he shall prepare the way before me*" Jesus is also clearly indicating that he is "*the Lord, whom ye seek*" and that he is also "*the messenger of the covenant*". In the Gospel of Mark (1:2) we find this same citation from the prophet Malachi (3:1), "*As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee*" followed by a citation from the prophet Isaiah (40:3). In the Gospel of Luke (1:17), an angel announced to Zacharias the birth of his son John, indicating that he is "*to make ready a people prepared for the Lord*"; this may be a reference to this same verse of the prophet Malachi. It may refer also to the verse of the prophet Isaiah (40:3). These citations are further discussed in V. (6), inasmuch as they are related by Gospel authors but not attributed to Jesus.

(4)Fourth, in the Gospel of Matthew (11:14), Jesus describes John in another manner, explaining "*And if ye will receive it, this is Elias, which was for to come.*" In a later chapter of the same Gospel (17:11-12), Jesus says "*Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whasoever they listed*." In the Gospel of Mark (9:11-13), we find the same story, but only in the Gospel of Matthew (17:13) does the author report that "*Then the disciples understood that he spake unto them of John the Baptist.*" In the Gospel of Luke (1:17), it is not Jesus but an angel speaking to Zacharias and announcing the birth of his son John, who says "*he shall go before him in the spirit and power of Elias...*" As in the citation regarding the "*messenger*" who must preceed the "*Lord*," these references point to a prophetic verse in the book of the prophet Malachi (4:5): "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.*" In the Gospel of Matthew, Jesus punctuates this claim with these words (11:15), "*He hath hath ears to hear, let him hear*" which recalls Isaiah (29:18; 35:5). Hence, Jesus also alludes to his advent signalling "*the great and dreadful day of the Lord*".

(5)Fifth, Jesus indicates that the spiritual blindness and deafness of most of His generation is in fulfillment of Isaiah (6:9; recalling other verses cited above), indicating that "*this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed*" (13:13-15).

(6)Sixth, Jesus calls the scribes and Pharisees "*hypocrites*" and says "*well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.*" (15:7-9) We find the same statement of Jesus in the Gospel of Mark (7:6-6-7). In doing so, Jesus is citing Isaiah (29:13-14), which reads as follows: "*Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.*"

(7)Seventh, Jesus cites a prophecy when confronted by angry priests and scribes in the Temple, who disapproved of his favoring children, the blind and the lame (21:14-15): "*have ye never read, Out of the mouth of babes and sucklings thou has perfected praise?*" This may be a citation from Psalms (8:2): "*Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.*" However, it may represent another text which has yet to be identified.

(8)Eighth, Jesus says to the priests and elders in the Temple, "*Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?*" (21:42) This same citation is attributed to Jesus in the Gospel of Mark (12:10-11), and the Gospel of Luke (20:17). The citation is a direct and exact quote from Psalms (118:22-23): "*The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes.*"

(9)Ninth, Jesus asks the Pharisees whose son the Messiah is, to which they answer that Messiah is the son of David; to which he asks why, if Messiah is his son, David refers to Messiah as "*Lord*" (22:41), citing from Psalms (110:1): "*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*" This same citation is noted in the Gospel of Mark (12:35-37). While many among the Jewish populace, according to the testimony of the Gospels, have identified Jesus as the son of David, he does not seem to have payed much attention to this designation. Many of the prophecies he claimed to fulfill make no reference to the promised Messiah, son of David.

(10)Tenth, at the last supper, on the first day of Passover, Jesus said "*The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.*" (26:24) An almost identical story is found in the Gospel of Mark

(14:21) and the Gospel of Luke (22:22). In the first part of this statement, Jesus makes reference to a prophecy. This may be a reference to that prophecy which has been described in III.(1). The entirety of the fifty-third chapter of Isaiah seems to be fulfilled by Jesus, and he may have been making reference to this chapter here. However, there is another prophecy which is much more specific, in the book of the prophet Daniel. Daniel writes (9:25-26): "*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*" Many commentators indicate that these verses predict the time of the advent, and the time of the martyrdom of the Messiah, as well as the ceasing of the sacrifice and the oblation at the Temple, and the abomination and desolation of the Temple. According to this prophecy, the Messiah was to be cut off (killed), then another people was to destroy the city and sanctuary of Jerusalem, and the end of the war was to be desolation. Jesus was martyred c. 33 C.E., the Roman legions destroyed the city and sanctuary of Jerusalem c. 70 C.E., and at the end of its war with the Jewish Zealots[16], thousands of Judaeans, Galileans and other Israelites had been killed, villages destroyed, a nation uprooted. When Jews in the diaspora rebelled against the Roman government c. 115-117 C.E., they were ruthlessly suppressed, in Cyprus and Egypt. Shim'on bar Kochba led another revolt, in c. 132-135 C.E., and once more the Jewish forces were vanquished by the Roman legions. This time, the Emperor Hadrian rebuilt Jerusalem as a pagan city, prohibited Jews from coming near this new city, forbade circumcision, the observance of the Sabbath, the meeting of the elders, and study and teaching of the Torah. A more literal fulfillment of the prophetic verses of Daniel is hard to imagine.

(11)Eleventh, at the last supper Jesus cited another prophecy, "*All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.*" (26:31) This same verse is found in the Gospel of Mark (14:27). This is a clear reference to Zechariah (13:7): "*Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.*" This seems to apply to the immediate followers of Jesus--that after his martyrdom, two thirds would fall away, and only one third would remain firm in their faith.

When Peter states that he will never backslide (26:33,35), Jesus assures Peter that he will deny his Lord three times on that very night, before the cock crows at daybreak (26:34); and this prophecy is fulfilled (26:69-75), demonstrating that no one knows what his own end will be, no one but God and whomsoever He informs.

(12)Twelfth, when arrested, Jesus orders one of his disciples, who has taken up a sword to protect him, to cease and desist (26:51-53), indicating that he can call down divine protection, "*But how then shall the scriptures be fulfilled, that thus it must be?*" This seems to be a reference to the prophecies in the books of Isaiah and Daniel, cited earlier.
(13)Thirteenth, in the Gospel of Luke (4:17-21), it is reported that Jesus entered a synagogue, read a passage from the book of Isaiah, "*The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord*" (4:18-19) and that He then stated to the assembled, "*This day is this scripture fulfilled in your ears.*" The passage cited is indeed from the book of Isaiah (61:1-2): "*The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn*". The expression "*acceptable year of the Lord*" refers to the jubilee year, the fiftieth year, described in the book of Leviticus (25:10-15), which proclaims "*liberty throughout all the land*" (Lev 25:10). In the book of Jeremiah reference is made to "*a covenant with all the people which were at Jerusalem, to proclaim liberty unto them*" (34:8) which is related to the "*covenant*" which the Lord made "*with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage*" (34:13), which "*covenant*" this generation renewed "*before me in the house which is called by my name*" (34:15) but which was violated, when they "*caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection...*" Hence, this "*covenant*" of the jubilee year was renewed by the prophet Jeremiah. The "*day of the vengeance of our God*" is also found in two other chapters and verses of the book of Isaiah (34:8): "*For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion*"; and (63:4): "*For the day of vengeance is in mine heart, and the year of my redeemed is come.*" This "*day*" is also called "the great and dreadful day of the Lord" (Malachi 4:5); "*the great and terrible day of the Lord*" (Joel 2:31); "*the day of the Lord*" (Amos 5:18; Obadiah 15; Zechariah 14:1); "*the great day of the Lord*" (Zephaniah 1:14); "*the day of the Lord's wrath*" (Zephaniah 1:18); "*the day of the Lord's anger*" (Zephaniah 2:2).

(14)Fourteenth, in the Gospel of Luke (10:1), it is reported that Jesus appointed seventy apostles, and that they returned to him, saying (10:17), "Lord, even the devils are subject unto us through thy name." Jesus replied to them with what seems to be a verse from the Hebrew Scriptures (10:18): "*I beheld Satan as lightning fall from heaven.*" He then continued, saying (10:19), "*Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.*" This seems to be a reference to Isaiah (14:12): "*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!*" In the book of Isaiah, this is addressed to "*the king of Babylon*" (14:4), and it continues as follows (14:13-15): "*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit*." If Jesus refers to this verse, then it seems that he points to worldly powers rather than supernatural spirits. If he does not refer to this verse, then it is not found among the canonical Hebrew Scriptures. In the Gospel of John, "*the prince of this world*" (12:31; 16:11) may be the same as "*Satan*" in the Gospel of Luke. In the Gospel of John, "*now shall the prince of this world be cast out*" (12:31), and "*the prince of this world is judged*" (16:11).

(15)Fifteenth, in the Gospel of Luke (12:49-50), Jesus states the purpose of his coming: "*I am come to send fire on the earth; and what will I, if it be already kindled? but I have a baptism to be baptized with; and how am I straitened till it be accomplished!*" He seems to be refering to his fulfillment of the prophecies of John, his predecessor, discussed in III.(1). But, as we have noted earlier, the prophecies of John seem to have referred to signs of the Messianic advent in the Hebrew Scriptures. Please refer to III.(1) for the specific references in those Scriptures. Jesus continues (12:51-52) with: "*Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law*." This most likely refers to the book of the prophet Micah (7:6): "*For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.*" That Jesus taught his disciples that his message would inevitably cause division is reported also in the Gospel of Matthew (10:21,35) and the Gospel of Luke (21:16). In the Gospel of John (7:43; 9:16; 10:19), three instances are reported, in which it is said that Jesus caused division among his associates. Many other divisive incidents could be found in the Gospels.

(16)Sixteenth, in the Gospel of Luke (18:31), Jesus said to the twelve disciples: "*Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.*" There are many prophecies in the Hebrew Scriptures to which he may have been making reference here. Among them are, perhaps, those found in the twenty-second Psalm, and the fifty-third chapter of the book of Isaiah.

(17)Seventeeth, as we have read earlier, in the Gospel of John (5:46) Jesus says: "*For had ye believed Moses, ye would have believed me: for he wrote of me.*" Where in the Torah is there a verse which could have been fulfilled by Jesus? Perhaps it is the following, from the Book of Deuteronomy/Sefer Devarim[17]:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken…

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not command him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Annunciations

In the Jewish Bible there are annunciations of births, those of Isaac, of Jacob, of Samson, and, in the New Testament the annunciation of the birth of John. There are five birth announcements associated with the biography of Jesus: the annunciation of the birth of his mother Mary to Anna and Joachim; the annunciation of the birth of John to Elizabeth and Zechariah; and the annunciation to Joseph of the birth of Jesus, the annunciation to Mary of that same birth, and the annunciation of his birth to the shepherds in the field.

The first birth announcement is to Ioacim (Joachim), the father of Mary, and husband of Anna, according to the Protoevangelium of James (4:1-3)[18]:

4:1 And behold an **angel of the Lord** appeared, saying unto her: *Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world.* And Anna said: **As the Lord my God liveth, if I bring forth either male or female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all the days of its life.** 4:2 And behold there came two messengers saying unto her: **Behold Ioacim thy husband cometh with his flocks: for an angel of the Lord came down unto him saying:** *Ioacim, Ioacim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy wife Anna hath conceived.* 4:3 And Ioacim sat him down and called his herdsmen saying: **Bring me hither ten lambs without blemish and without spot, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and for the assembly of the elders; and an hundred kids for the whole people.**

This story attributes the Hebrew name *Hannah* (meaning "favored grace") to the mother of Mary, whose Hebrew name is *Miryam* (meaning "strong sea" or "star of the sea"). The Biblical Hannah is the mother of the prophet Samuel (*Shmuel*), and according to the First Book of Kings (1:1-2:21), Hannah was baren and gave birth to Samuel in response to prayer. This birth was then miraculous. The same is reported of the birth of Mary in this non-canonical gospel. The father of Mary is depicted here as Ioacim, whose Hebrew name is *Yehoyakem* (meaning "YHWH will establish"), and who is found in the Bible in several verses, a Jehoiakim. In the First Book of Chronicles, Jehoiakim is listed as a descendant of king Solomon (3:10-14), his father is called Josias (3:15) and one of his sons is named Jeconiah (3:16). In the Second Book of Chronicles, one named Eliakim is described as the brother of Jehoahaz (36:4), and one of the sons of Josias (36:1), and it is indicated that by order of the king of Egypt his brother is dethroned (36:3), he is made king over Judaea and Jerusalem (36:4), and renamed Jehoiakim (36:4). The son of king Jehoiakim is named Jehoiachin (36:8), and is replaced by order of Nebuchadnezzar by his brother Zedekiah (36:10) after reigning for only three months and ten days. The Fourth Book of Kings tells the same story—that the king of Egypt appointed Eliakim king of Judaea after his father Josiah (23:34), that he was renamed Jehoiakim (23:34), and that he took away his brother Jehoahaz (23:34). When Jehoiakim died, he was succeeded by his son Jehoiachin (24:6), but after three months his son was taken captive to Babylon by order of Nebuchadnezzar and replaced with Mattaniah, his paternal uncle, who was renamed Zedekiah (24:17). The Book

of Daniel begins during the reign of Jehoiakim (1:1), when Nebuchadnezzar is laying siege to Jerusalem. The Book of Jeremiah claims to have been revealed to start with during the reign of king Jehoiakim, and ending in the eleventh year of the rein of king Zedekiah, both of whom are called the sons of Josiah (1:3). This would seem to corroborate the account in the Fourth Book of Kings, that Zedekiah was the son of Josias and uncle of Jehoiachin and not the latter's brother, as indicated in the Second Book of Chronicles. By far the greatest number of Biblical references to Jehoiakim are found in the Book of Jeremiah, where he is called the son of Josiah (1:3, 22:18, 25:1, 26:1, 27:1, 35:1, 36:1, 36:9, 45:1, 46:2); king of Judaea (1:3, 22:24, 24:1, 25:1, 26:1, 26:21-23, 27:1, 27:20, 28:4, 35:1, 36:1, 36:9, 36:27-30, 36:32, 45:1, 46:2); father of Jeconiah (Jehoiachin) , also apparently called Coniah (22:24, 22:28, 37:1),who was taken away to Babylon by Nebuchadnezzar (24:1, 27:20, 28:4), and who was replaced by his brother Zedekiah (37:1). Jeremiah addresses some of his revelations to Baruch, the son of Neriah, the son of Maaseiah—in fact, there are 21 references to Baruch in the Book of Jeremiah. Hence it is not surprising that there should exist a non-canonical Book of Baruch, and that the Greek form of Jehoiakim, which is Joachim, should be cited as the name of a king of Judaea (3). What is perhaps more exceptional is that this same Book gives Joachim as the name of a high priest in Jerusalem, "Joachim the high priest, the son of Chelcias, son of Salom" (7).

In Chapter 21 of Book III of "Against Heresies"[19], written towards the end of the 2nd century CE by a disciple of Polycarp (who was himself a disciple of John, the "beloved" of Jesus) named Irenaeus claimed that the prophet Jeremiah predicted that Joseph, the adopted father of Jesus would be "the son of Joachim and Jechoniah, as also Matthew sets forth in his pedigree."

The Gospel of Matthew (1:11) does in fact list Jechonias (Jehoiachin), but as the son of Josais rather than the son of Jehoiakim. It is unlikely that Irenaeus would have missed this skipped generation—but either he did so or he had a rescension of Matthew's Gospel that filled in the gap.

According to the Biblical records, Joachim (Jehoiakim) was not an illustrious ancestor, and so it is somewhat puzzling that the father of Mary should be named with this name, unless this were actually to have been his given name. In any case, the author of the Protoevangelium of James did not indicate that either of Mary's parents were born to a distinguished let alone a royal house. Her father, according to this source was a chief shepherd, with other shepherds under his command, and similar to other shepherds whose stories were told in the canonical Scriptures, he was spoken to by an angel of the Lord.

The second birth announcement is to Zachariah, the father of John the Baptist and husband of Elizabeth, and is found in the Gospel as of Luke (1:11-25):

1:11 And there appeared unto him an **angel of the Lord** standing on the right side of the altar of incense. 1:12 And when Zacharias saw him, he was troubled, and fear fell upon him. 1:13 But the angel said unto him, *Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 1:16 And many of the children of Israel shall he turn to the Lord their God. 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.* 1:18 And Zacharias said unto the angel, **Whereby shall I know this? for I am an old man, and my wife well stricken in years.** 1:19 And the angel answering said unto him, *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.* 1:21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 1:22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 1:23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 1:24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 1:25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

There are echoes aplenty of the Hebrew Bible in the annunciation of John, including this origin of the Nazirite vow in the Book of Numbers:

6,1 And the LORD spoke unto Moses, saying: *6,2 Speak unto the children of Israel, and say unto them: When either man or woman shall clearly utter a vow, the vow of a Nazirite, to consecrate himself unto the LORD, 6,3 he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or*

vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried. 6,4 All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone. 6,5 All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his head grow long.

The Nazirite vow is referenced in the prayer of Anna, cited in the First Book of Kings, and which was fulfilled in the birth of the prophet Samuel:

1:11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

This same vow is required of the son of the wife of Manoah, who found herself in a similar situation as Anna, the mother of Samuel. Her son was Samson, who was likewise dedicated to the service of God:

13:3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 13:5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

For the Jewish reader, the references to attributes of the Nazirite promises that the son to be born in response to those prayers will be dedicated to the service of God. While Anna, the wife of Manoah and Elizabeth were, all three of them barren, and the mother of Jesus was a virgin, all four found themselves pregnant through the Holy Spirit, and all four gave birth to sons dedicated to the service of God.

In the Gospel of Luke, Zachariah is also promised by the angel that the son who will be born to him will be like the return of Elijah the prophet:

1:16 And many of the children of Israel shall he turn to the Lord their God. 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

This seems to be in specific reference to the Book of Malachi:

4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The third birth announcement is to Joseph, the betrothed of Mary, and it is found in the Gospel of Matthew (1:20-24):

1:20 But while he thought on these things, behold, the ***angel of the LORD*** *appeared unto him in a dream, saying,* ***Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.*** *1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,* ***1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*** *1:24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.*

The Book of the prophet Isaiah is referenced in the above-cited angelic visitation:

7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

This account is echoed in the non-canonical **Gospel of Pseudo-Matthew**, also called the **Book of the Birth of the Blessed Mary and the Infancy of the Saviour**, allegedly written in Hebrew by the author of the **Gospel of Matthew**, and translated into Latin by Jerome[20]:

CHAP. II.-- And when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of the Lord appeared to him in sleep, saying: Joseph, thou son of David, fear not; receive Mary as thy wife: for that which is in her womb is of the Holy Spirit. And she shall bring forth a son, and His name shall be called Jesus, for He will save His people from their sins. And Joseph, rising from his sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told them his vision. And he was comforted about Mary, saying: I have sinned, in that I suspected thee at all. CHAP. 12.--After these things there arose a great report that Mary was with child. And Joseph was seized by the officers of the temple, and brought along with Mary to the high priest. And he with the priests began to reproach him, and to say: Why hast thou beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of God, who never wished either to see or to have a man, who had the most excellent knowledge of the law of God? If thou hadst not done violence to her, she would still have remained in her virginity. And Joseph vowed, and swore that he had never touched her at all. And Abiathar the high priest answered him: As the Lord liveth, I will give thee to drink of the water of drinking of the Lord, and immediately thy sin will appear.

The fourth birth announcement is to Mary, the mother of Jesus, and it is found in the Gospel of Luke (1:26-38):

1:26 And in the sixth month the **angel Gabriel** was sent from God unto a city of Galilee, named Nazareth, 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 1:28 And the angel came in unto her, and said, ***Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.*** 1:29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 1:30 And the angel said unto her, ***Fear not, Mary: for thou hast found favour with God. 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 1:33 And he shall reign over the house of***

Jacob for ever; and of his kingdom there shall be no end. 1:34 Then said Mary unto the angel, **How shall this be, seeing I know not a man?** 1:35 And the angel answered and said unto her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 1:37 For with God nothing shall be impossible.* 1:38 And Mary said, **Behold the handmaid of the Lord; be it unto me according to thy word.** And the angel departed from her.

This angelic announcement is also found in the non-canonical Gospel of Pseudo Matthew

*CHAP. 9.--And on the second day, while Mary was at the fountain to fill her pitcher, the angel of the Lord appeared to her, saying: **Blessed art thou, Mary; for in thy womb thou hast prepared an habitation for the Lord. For, lo, the light from heaven shall come and dwell in thee, and by means of thee will shine over the whole world.** Again, on the third day, while she was working at the purple with her fingers, there entered a young man of ineffable beauty. And when Mary saw him, she exceedingly feared and trembled. And he said to her: **Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.** [1] And when she heard these words, she trembled, and was exceedingly afraid. Then the angel of the Lord added: **Fear not, Mary; for thou hast found favour with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a King, who fills not only the earth, but the heaven, and who reigns from generation to generation.***

This angelic proclamation makes reference to two Biblical texts—the first being the Word of God to David through the prophet Nathan (Second Book of Kings) ; the second the promise of the prophet Isaiah:

7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever. 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men,

and with the stripes of the children of men: 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. 7:17 According to all these words, and according to all this vision, so did Nathan speak unto David.

9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

This birth announcement to Mary is reiterated in the Suratu'l-'Imran of the Qur'an (III):

42. Behold! the **angels** *said: "O Mary! Allah hath chosen thee and purified thee; chosen thee above the women of all nations. 43. "O Mary! worship thy Lord devoutly; prostrate thyself, and bow down (in prayer) with those who bow down."* *44. This is part of the tidings of the things unseen, which We reveal unto thee (O Prophet!) by inspiration; thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary; nor wast thou with them when they disputed (the point).* *45. Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. 46. "He shall speak to the people in childhood and in maturity, and he shall be (of the company) of the righteous."* *47. She said:* **"O my Lord! how shall I have a son when no man hath touched me?"** *He said: "Even so: Allah createth what He willeth; when He hath decreed a plan, He but saith to it 'Be', and it is! 48. "And Allah will teach him the Book and Wisdom, the Law and the Gospel. 49. "And (appoint him) a Messenger to the Children of Israel...*

The fifth birth announcement is to the shepherds outside of Bethlehem, and it is in the Gospel of Luke (2:8-18):

2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. 2:9 And, lo, the **angel of the Lord** came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 2:10 And the **angel** said unto them, *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.* 2:13 And suddenly there was with the **angel** a multitude of the heavenly host praising God, and saying, *2:14 Glory to God in the highest, and on earth peace, good will toward men.* 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, **Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.** 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 2:17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 2:18 And all they that heard it wondered at those things which were told them by the shepherds.

The **angel of the Lord** had spoken to Joachim, to Zachariah, to Joseph, to Mary, and now to the common people, the shepherds. It is easy for us to understand why the angel would have spoken to the principal players in this story, but why to the shepherds? Who but the shepherds were awake and paying attention at that hour of night? For the birth of Jesus took place at night—during the daytime the wise men of the East could not have tracked the star and discovered the King of the Jews. During the daylight hours the "glory of the Lord shone round about them" would not make them "sore afraid". But in the night hours, with only the gentle light of the stars and perhaps the moon to enable them to keep track of their flocks, such a blast of God's glory was shocking indeed. These shepherds were spoken to in Aramaic most likely, for they would not have understood Greek or Roman and perhaps also not Hebrew. **Savior** in Aramaic is [eshu] and in Hebrew is [yeshu'a]; **Christ** in Aramaic is [meshicha] and in Hebrew is [mashiach]; and the **Lord** in Aramaic and Hebrew is [rabb]. Jesus was by name *Eshu* or *Yeshu'a*, he was *meshicha/mashiach*, and his followers called him *rabb*. To the shepherds this meant that they were being invited to meet a very singular and precious being, one whose advent had been prayed for and longingly awaited for over a thousand years, and

that they were important enough in God's eyes to be invited to this occasion, to be present at his first appearance in this world. This proclamation to the common folk was to continue to be a distinguishing characteristic of Jesus' ministry.

One of the unique features of the biography of Jesus, is that so many annunciations occurred in association with his birth and with the birth of his mother and cousin John. In two of these birth announcements, both in the Gospel of Luke, the angel is identified as Gabriel. In the Hebrew Bible there are two references to Gabriel, both in the Book of Daniel, and they refer to a man, not an angel, but in a prophetic dream. So, perhaps this is Gabriel the angel…it isn't clear. But in the apocryphal Book of Enoch there are eight references to Gabriel, and he is called one of the holy angels (20:7-8) who is named (9:1, etc.), and who is "set over all the powers" (40:9). This Book of Enoch (71:12) is cited in the New Testament Epistle of Jude (1:14), so it was familiar to some of the writers of the New Testament canon. We may surmise that it was also familiar to the author of the Gospel of Luke. Gabriel is also named, along with Michael (another of the angels named in the Book of Daniel, the Book of Enoch and the Epistle of Jude) in the Qur'an (2:98). According to Islamic tradition, it was through the angel Gabriel that Muhammad received the revelations which collected and collated constitute the Qur'an as we know it. Hence, one of the named angels is found in the Book of Daniel, the Book of Enoch, the Epistle of Jude and the Qur'an. There must be a connection. We'll come back to this theme later on.

There is a parallel between this annunciation of Jesus,and the chronicled announcement of a virtual contemporary—the Neo-Pythagorean[21] philosopher and healer Apollonius of Tyana[22]. In the first book of The Life of Apollonius[23], by Flavius Philostratus[24] we find this reference which is reminiscent of the Gospel account[25]:

To his mother, just before he was born, there came an apparition of Proteus[26], who changes his form so much in Homer[27], in the guise of an Egyptian demon. She was in no way frightened, but asked him what sort of child she would bear. And he answered: "Myself."

"And who are you?" she asked.

"Proteus," answered he, "the god of Egypt."

Well, I need hardly explain to readers of the poets the quality of Proteus and his reputation as regards wisdom; how versatile he was, and for ever changing his form, and defying capture, and how he had a reputation of

knowing both past and future. And we must bear Proteus in mind all the more, when my advancing story shows its hero to have been more of a prophet than Proteus, and to have triumphed over many difficulties and dangers in the moment when they beset him most closely.

The difference between these two is that Jesus of Nazareth appeared in a monotheistic culture, one with few holy men over the course of centuries of history (whether mythical or actual) who are reported to have had godlike powers, the power to heal, the power to raise from the dead, the power to ascend the heavens…men like Elijah and Elisha…while Apollonius of Tyana was born into a polytheistic culture, one with many gods and demigods, heros and other spirit beings, all of which had divine powers beyond anything claimed by the Biblical prophets. Jesus was well-nigh unique, whilst Apollonius was merely one of many.

Prophecies fulfilled

Apart from the annunciations, we encounter some miraculous events that precede and accompany the birth of Jesus. Chronologically, the first (I) is the prophecy that led the wise men from the East to seek the promised one in the town of Bethlehem. This story is told in the Gospel of Matthew (2:1-12):

*2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2:2 Saying, **Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.** 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 2:5 And they said unto him, **In Bethlehem of Judaea: for thus it is written by the prophet[28], 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.** 2:7 Then Herod, when he had privily called the wise men, enquired of them diligently what time **the star appeared.** 2:8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 2:9 When they had heard the king, they departed; and, lo,*

the star, which they saw in the east, went before them, till it came and stood over where the young child was. 2:10 When they saw the star, they rejoiced with exceeding great joy. 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. 2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

At least two of the non-canonical gospels tell versions of this story. One is found in the Arabic Infancy Gospel of the Savior[29]:

*7. And it came to pass, when the Lord Jesus was born at Bethlehem of Judaea, in the time of King Herod, behold, **Magi came from the east to Jerusalem**, as Zeraduscht had predicted; and there were with them gifts, gold, and frankincense, and myrrh. And they adored Him, and presented to Him their gifts. Then the Lady Mary took one of the swaddling-bands, and, on account of the smallness of her means, gave it to them; and they received it from her with the greatest marks of honour. And in the same hour **there appeared to them an angel in the form of that star which had before guided them on their journey; and they went away, following the guidance of its light, until they arrived in their own country.** 8. And their kings and chief men came together to them, asking what they had seen or done, how they had gone and come back, what they had brought with them. And they showed them that swathing-cloth which the Lady Mary had given them. Wherefore they celebrated a feast, and, according to their custom, lighted a fire and worshipped it, and threw that swathing-cloth into it; and the fire laid hold of it, and enveloped it. And when the fire had gone out, they took out the swathing-cloth exactly as it had been before, just as if the fire had not touched it. Wherefore they began to kiss it, and to put it on their heads and their eyes, saying: This verily is the truth without doubt. Assuredly it is a great thing that the fire was not able to burn or destroy it. Then they took it, and with the greatest honour laid it up among their treasures. 9. And when Herod saw that the Magi had left him, and not come back to him, he summoned the priests and the wise men, and said to*

them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judaea, he began to think of putting the Lord Jesus Christ to death.

There is another version found in the Protoevangelium of James[30]:

21. And, behold, Joseph was ready to go into Judaea. And there was a great commotion in Bethlehem of Judaea, for Magi came, saying: Where is he that is born king of the Jews? for we have seen **his star in the east**, and have come to worship him. And when Herod heard, he was much disturbed, and sent officers to the Magi. And he sent for the priests, and examined them, saying: How is it written about the Christ? where is He to be born? And they said: In Bethlehem of Judaea, for so it is written. And he sent them away. And he examined the Magi, saying to them: What sign have you seen in reference to the king that has been born? And the Magi said: **We have seen a star of great size shining among these stars, and obscuring their light, so that the stars did not appear**; and we thus knew that a king has been born to Israel, and we have come to worship him. And Herod said: Go and seek him; and if you find him, let me know, in order that I also may go and worship him. And the Magi went out. And, behold, **the star which they had seen in the east** went before them until they came to the cave, and it stood over the top of the cave. And the Magi saw the infant with His mother Mary; and they brought forth from their bag gold, and frankincense, and myrrh. And having been warned by the angel not to go into Judaea, they went into their own country by another road.

What star in the East? Why would wise men [magi] come from the East [Persia, Babylonia, Chaldea] to worship the King of the Jews? Unless there were prophecies in their Eastern tradition that pointed to the appearance of a holy soul from among the Jewish people? Unless those prophecies were associated with the appearance of a specific celestial phenomenon? What sort of celestial phenomenon would be visible from the East, and could be tracked so that its relationship with the planet earth could be triangulated with such accuracy that it could lead its trackers to a specific town and a specific place in that town? This is the kind of calculation that has been carried out by navigationists and cartographers for centuries, indeed, for millennia. But associated with the birth of the King of the Jews?

We may find a clue in the **Arabic Infancy Gospel of the Savior**, cited above. This account is particularly significant for its clear identification of the provenance of the Magi, the wise men from the East. The author says that in following the star from the East they were responding to a prophecy of "Zeraduscht" – a rendering of the Middle Persian name of the Iranian prophet whom we know (according to the Greek rendering) as "Zoroaster". In modern Persian this name is rendered variously as "Zardusht", "Zardust", "Zardajt", "Zarátusht", "Zarádusht"[31]. The sect of his followers is called "Zardániyyih" and a leader of that sect is called "Zardán". To confuse matters, the name "Zardusht" referred in some instances to Abraham. This is not as syncretistic or peculiar as it might first seem to be...it turns out that "Zardusht" was the name given to Abraham because of the original name for him of "Azardust" (meaning "friend of fire"), because he was said to have recited verses from the Avesta, a Zoroastrian scripture, when he was thrown into the furnace of fire...rather than fearing the fire, he was its friend[32]. The association of the Magi with Zoroastrians is then potentially based on a reference in the non-canonical literature.

The prophecy of the coming of a messianic leader, announced by a star may be found in some lost holy book of the East, possibly of the followers of Zoroaster. What did they bring to this King? Gifts of gold, frankincense and myrrh, the latter two being fragrant spices. The Queen of Sheba, paying homage to the widely reputed wisdom of King Solomon, another King of the Jews, paid him a visit bearing gold, spices and precious stones (2 Chronicles 9:1,9; 3 Kings 10:1,10). Frankincense and myrrh are cited fragrances in the Song of Solomon no less than 7 times, more than in any other book included in the canon, and the woman who adores King Solomon and speaks of these along with the other sensory pleasures of his company, is dark in skin pigment (1:5-6). In Jewish legend, not surprisingly, the woman with dark skin pigment who adores King Solomon is none other than the Queen of Sheba. Hence, the gifts of gold, frankincense and myrrh were gifts to a monarch, to demonstrate friendship, and the latter two were gifts fit for a lover, to demonstrate passionate love. Hence there is a natural association for a Jewish reader between the wise men from the East and the people of Sheba. But Sheba is not in the East...it is in the South. The Queen of Sheba is called "queen of the south" in the Gospel of Matthew (12:42) and the Gospel of Luke (11:31).

These wise men from the East did not just seek the King of the Jews prophesied in their tradition; they did not just find him and give him gifts; they were also warned by God in a dream to avoid Herod, the reigning monarch of Judaea, and thereby preserved the life of Jesus. These were wise men inspired by God. This is the first message of inclusive spirituality found in the Gospels. The promised King of the Jews, the mashiach ben David was not sought out, worshipped and protected from persecution by fellow Jews, but by wise men from the East...from a different race, a different country, a

different religious tradition. And yet here is a potent message—that the Jewish monarch, Herod, builder of the great Temple and rebuilder of the city of Jerusalem, wished to destroy the mashiach, the promised one of his own people, while visitors from far away came to worship him and give him gifts befitting a king. These visitors doubtless concealed their gifts from Herod, for there is no record of their giving him anything. The king they worshipped, the king they had come to honor was in a manger, born of poor parents in the little town of Bethlehem. They recall the words of Isaiah (40:4): "Every valley shall be exalted, and every mountain and hill made low."

What most students of the gospel accounts have not noted heretofore is that the stellar announcement of the birth of Jesus was not unprecedented in Jewish tradition. In chapter 8 of the **Sefer ha-Yashar**[33], it is stated that a star from the East announced the birth of Abram:

1.And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night. 2. And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night to look at the stars, and they saw, and ***behold one very large star came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.*** *3. And all the wise men of the king and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import. 4. And they said toeach other, this only betokens the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children for ever, and he and his seed will slay great kings, and inherit their lands. 5. And the wise men and conjurors went home that night, and in the morning all these wise men and conjurors rose up early, and assembled in an appointed house. 6. And they spoke and said to each other, behold the sight that we saw last night is hidden from the king, it has not been made known to him. 7. And should this thing get known to the king in the latter days, he will say to us, why have you concealed this matter from me, and then we shall all suffer death ; therefore, now let us go and tell the king the sight which we saw, and the interpretation thereof, and we shall then remain clear. 8. And they did so, and they all went to the king and bowed*

down to him to the ground, and they said, may the king live, may the king live. 9. We heard that a son was born to Terah the son of Nahor, the prince of thy host, and we yesternight came to his house, and we ate and drank and rejoiced with him that night. 10. And when thy servants went out from the house of Terah, to go to our respective homes to abide there for the night, ***we lifted up our eyes to heaven, and we saw a great star coming from the cast, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the heavens.*** *11. And thy servants were astonished at the sight which we saw, and were greatly terrified, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation thereof, that that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the kings of the earth, and inherit all their lands, he and his seed forever. 12. And now our lord and king, behold we have truly acquainted thee with what we have seen concerning this child. 12. If it seemeth good to the king to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil. 14. And the king heard their words and they seemed good in his sight, and he sent and called for Terah, and Terah came before the king, 15. And the king said to Terah, I have been told that a son was yesternight born to thee, and after this manner was observed in the heavens at his birth.*

16. And now therefore give me the child, that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold. 17. And Terah answered the king and said to him; my Lord and king, I have heard thy words, and thy servantshall do all that his king desireth. 18. But my lord and king, I will tell thee what happened to me yesternight,that I may see what advice the king will give his servant, and then I will answer the king upon what he has just spoken; and the king said, speak. 19. And Terah said to the king, Ayon, son of Mored, came to me yesternight, saying, 20. Give unto me the great and

beautiful horse that the king gave thee, and I will give thee silver and gold, and straw and provender for its value; and Isaid to him, wait till I see the king concerning thy words, and behold whatever the king saith, that will I

do. 21. And now my lord and king, behold I have made this thing known to thee, and the advice which my king will give unto his servant, that will I follow. 22. And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool. 23. And the king answered Terah, and he said to him, art thou so silly, ignorant, or deficient in understanding, to do this thing, to give thy beautiful horse for silver and gold or even for straw and provender? 24. Art thou so short of silver and gold, that thou shouldest do this thing, because thou canst not obtain straw and provender to feed thy horse 7 and what is silver and gold to thee, or straw and provender, that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth? 25. And the king left off speaking, and Terah answered the king, saying, like unto this has the king spoken to his servant; 26. I beseech thee, my lord and king, what is this which thou didst say unto me, saying, give thy son that we may slay him, and I will give thee silver and gold for his value ; what shall I do with silver and gold after the death of my son? who shall inherit me? surely then at my death, the silver and gold will return to my king who gave it. 27. And when the king heard the words of Terah, and the parable which he brought concerning the king, it grieved him greatly and he was vexed at this thing, and his anger burned within him. 28. And Terah saw that the anger of the king was kindled against nim, and he answered the king, saying, all that I have is in the king's power ; whatever the king desireth to do to his servant, that let him do, yea, even my son, he is in the king's power, without value in exchange, he and his two brothers that are older than he. 29. And the king said to Terah, no, but I will purchase thy younger son for a price. 30. And Terah answered the king, saying, I beseech thee my lord and king to let thy servant speak a word before thee, and let the king hear the word of his servant, and Terah said, let my king give me three days time till I consider this matter within myself, and consult with my family concerning the words of my king; and he pressed the king greatly to agree to this. 31. And the king hearkened to Terah, and he did so and he gave him three days time, and Terah went out from the king's presence, and he came home to his family and spoke to them all the words of the king; and the people were greatly afraid. 32. And it was in the third

day that the king sent to Terah, saying, send me thy son for a price as I spoke to thee; and shouldst thou not do this, I will send and slay all thou hast in thy house, so that thou shall not even have a dog remaining. 33. And Terah hastened, (as the thing was urgent from the king), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value fur him. 34. And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death. 35. And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly. 36. And the Lord was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the king and his princes, soothsayers and sages, thought that the king had killed Abram.

In the **Gospel of Pseudo-Matthew**, the tradition is told of there being an effulgence of light attending the birth of Jesus:

And when he had thus said, the angel ordered the beast to stand, for the time when she should bring forth was at hand; and he commanded the blessed Mary to come down off the animal, and go into a recess under a cavern, in which there never was light, but always darkness, because the light of day could not reach it. ***And when the blessed Mary had gone into it, it began to shine with as much brightness as if it were the sixth hour of the day. The light from God so shone in the cave, that neither by day nor night was light wanting as long as the blessed Mary was there. And there she brought forth a son, and the angels surrounded Him when He was being born.***

A similar story is found in the **Arabic Infancy Gospel of the Savior**[34]:

3. Wherefore, after sunset, the old woman, and Joseph with her, came to the cave, and they both went in. ***And, behold, it was filled with lights more beautiful than the gleaming of lamps and candles, (4) and more splendid***

than the light of the sun. The child, enwrapped in swaddling clothes, was sucking the breast of the Lady Mary His mother, being placed in a stall. And when both were wondering at this light, the old woman asks the Lady Mary: Art thou the mother of this Child? And when the Lady Mary gave her assent, she says: Thou art not at all like the daughters of Eve. The Lady Mary said: As my son has no equal among children, so his mother has no equal among women. The old woman replied: My mistress, I came to get payment; I have been for a long time affected with palsy. Our mistress the Lady Mary said to her: Place thy hands upon the child. And the old woman did so, and was immediately cured. Then she went forth, saying: Henceforth I will be the attendant and servant of this child all the days of my life.

This phenomenon is also associated in some surviving Jewish traditions of the births of notables. Perhaps first among them is Noah, whose birth is depicted in a fragment of the **Book of Noah**, which is appended to the **Book of Enoch** (chapter 106)[35]:

1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. 2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. 3. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. 4. And his father Lamech was afraid of him and fled, and came to his father Methuselah. 5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. 6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. 7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.' 8. And when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried

aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore hast thou come to me?' 9. And he answered and said: 'Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached. 10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. 11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven. 12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.' 13. And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. 14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. 17. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. 15. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. 16. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved]. 18. And now make known to thy son Lamech that he who has been born is in truth his son, and ***call his name Noah****; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. 19. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord,*

has showed me and informed me, and I have read (them) in the heavenly tablets.

This association of heavenly light with the birth of Noah is also found in the case of Moses, in various sources – the first is Tractate Sotah 12b-13a of the Babylonian Talmud[36]:

And Miriam the prophetess, the sister of Aaron, took etc.[37] The 'sister of Aaron' and not the sister of Moses! — R. Amram said in the name of Rab, and according to others it was R. Nahman who said in the name of Rab: It teaches that she prophesied while she yet was the sister of Aaron only[38] and said: 'My mother will bear a son who will be the saviour of Israel'. ***When Moses was born, the whole house was filled with light****; and her father arose and kissed her upon her head, saying 'My daughter, thy prophecy has been fulfilled'; but when they cast him into the river, her father arose and smacked her upon her head, saying: 'Where, now, is thy prophecy!' That is what is written: And his sister stood afar off to know what would be done to him[1] — what would be the fate of her prophecy.*

The second source, a reiteration of the first, is found in Tractate Megillah 14a of the Babylonian Talmud[37]:

'Miriam', as it is written, And Miriam the prophetess the sister of Aaron.20 Was she only the sister of Aaron and not the sister of Moses? — R. Nahman said in the name of Rab: [She was so called] because she prophesied when she was the sister of Aaron [only] and said, My mother is destined to bear a son who will save Israel. When he was born the whole house was filled with light, and her father arose and kissed her on the head, saying, My daughter, thy prophecy has been fulfilled. But when they threw him into the river her father arose and tapped her on the head, saying. Daughter, where is thy prophecy? So it is written, And his sister stood afar off to know; to know, [that is,] what would be with the latter part of her prophecy.

The second (II) miraculous event was that Elisabeth, the mother of John (the Baptist) "was filled with the Holy Ghost" and she spoke to Mary in a most arresting fashion, as recorded in the **Gospel of Luke** (1:41-45):

1:41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 1:42 And she spake out with a loud voice, and said, ***Blessed art thou among women, and blessed is the fruit of thy womb. 1:43 And whence is this to me, that the mother of my Lord should come to me? 1:44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 1:45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.***

This inspired statement summarizes the adoration which millions of women have borne for Mary, mother of Jesus: "blessed art thou among women, and blessed is the fruit of thy womb" and, out of profound respect she asks "Whence is this to me, that the mother of my Lord should come to me?" Elisabeth is blessed with an awareness that the son of her cousin will be the promised mashiach. Elisabeth did not speak these words after Mary told her about her vision of the angel, she spoke the very moment she "heard the salutation of Mary", when Mary arrived at her home. Mary knew what was coming, as she had held converse with the angel Gabriel. He told her that she could conceive without having relations with a man, and furthermore:

1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 1:37 For with God nothing shall be impossible.

Mary understood the power of God she was dealing with, and she replied:

1:38 And Mary said, **Behold the handmaid of the Lord; be it unto me according to thy word.** And the angel departed from her.

Mary then proceeded to visit her cousin Elisabeth:

1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 1:40 And entered into the house of Zacharias, and saluted Elisabeth.

Hence, Mary knew all about Elisabeth's miraculous pregnancy, as well as her own, and yet Elisabeth most likely had no knowledge of the divine purpose of her own pregnancy, as her husband Zachariah had been muted by the angel Gabriel. No knowledge until Mary cried out her salutation, and in that moment "the babe leaped in her womb", for John knew even in the

womb that his Lord approached, and "Elisabeth was filled with the Holy Ghost". It was that inspiration that filled her soul with awareness of the truth.

The third (III) miracle is that Mary replies in words that are not identified as divinely inspired, but which have inspired more beautiful music than perhaps any other Biblical text, which constitute undoubtedly the most compressed prayer from a woman to God, a prayer full of assurance and rejoicing:

1:46 And Mary said, My soul doth magnify the Lord, 1:47 And my spirit hath rejoiced in God my Saviour. 1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 1:49 For he that is mighty hath done to me great things; and holy is his name. 1:50 And his mercy is on them that fear him from generation to generation. 1:51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 1:52 He hath put down the mighty from their seats, and exalted them of low degree. 1:53 He hath filled the hungry with good things; and the rich he hath sent empty away. 1:54 He hath holpen his servant Israel, in remembrance of his mercy; 1:55 As he spake to our fathers, to Abraham, and to his seed for ever.

This prayer of Mary might be compared to the prayer of Hannah, the mother of Samuel, after he was weaned and she had delivered him to the priest Eli in the House of the Lord at Shiloh:

2:1 My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. 2:2 There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. 2:4 The bows of the mighty men are broken, and they that stumbled are girded with strength. 2:5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. 2:6 The LORD killeth, and maketh alive: he bringeth down to the

grave, and bringeth up. 2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them. 2:9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. 2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

The prophetess Deborah also prayed a special prayer (Judges):

5:2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. 5:3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. 5:4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. 5:5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel. 5:6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. 5:7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 5:8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? 5:9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. 5:10 Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. 5:11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates. 5:12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. 5:13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. 5:14 Out of Ephraim was

there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. 5:15 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. 5:16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. 5:17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. 5:18 Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field. 5:19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. 5:20 They fought from heaven; the stars in their courses fought against Sisera. 5:21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength. 5:22 Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. 5:23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. 5:24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. 5:25 He asked water, and she gave him milk; she brought forth butter in a lordly dish. 5:26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. 5:27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. 5:28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? 5:29 Her wise ladies answered her, yea, she returned answer to herself, 5:30 Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? 5:31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might.

As we can see, the prayer of Mary is of an entirely different nature than that of Hannah or Deborah. We are inclined to regard her prayer as one of the miracles of the Gospels, as it soars and inspires, inclining us to greater reverence for God and love for fellow man, in significant contrast to those of the mother of a prophet and the prophetess.

There are, nevertheless, parallels between specific verses of her prayer and verses in the Hebrew Bible. Luke 1:47 recalls Habbakuk 3:18; Luke 1:48 recalls 1 Samuel 1:11 and Genesis 30:13; Luke 1:49 recalls Psalm 111:9; Luke 1:50 recalls Psalm 103:17; Luke 1:51 recalls Psalm 89:10; Luke 1:52 recalls Ecclesiasticus 10:14, Ezekiel 21:31; Luke 1:53 recalls Psalm 107:9; Luke 1:54 recalls Isaiah 41:8, Psalm 98:3; Luke 1:55 recalls Micah 7:20, 2 Samuel 22:51. There are some who claim that the Qur'an is a pasticcio of themes and stories from the Bible...others may believe that the Gospels are a recapitulation of what is already in the Hebrew Bible. Let the reader return to this prayer of Mary, read it again, and come to an independent assessment.

The fourth (IV) miracle was the inspiration of Zachariah, the husband of Elisabeth, who, upon once more being granted the capacity to speak, was, like his wife, "filled with the Holy Ghost" and prophesied the future of his son and his son's Lord:

1:67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 1:69 And hath raised up an horn of salvation for us in the house of his servant David; 1:70 As he spake by the mouth of his holy prophets, which have been since the world began: 1:71 That we should be saved from our enemies, and from the hand of all that hate us; 1:72 To perform the mercy promised to our fathers, and to remember his holy covenant; 1:73 The oath which he sware to our father Abraham, 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 1:75 In holiness and righteousness before him, all the days of our life. 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 1:77 To give knowledge of salvation unto his people by the remission of their sins, 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 1:79 To give light to them that sit

in darkness and in the shadow of death, to guide our feet into the way of peace.

The **Qur'an** (Suratu'l-'Imran) tells much the same story:

38. There did Zakariya pray to his Lord, saying: "O my Lord! grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayer!" 39. While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a Prophet, of the (goodly) company of the righteous." 40. He said: "O my Lord! how shall I have a son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "doth Allah accomplish what He willeth." 41. He said: "O my Lord! give me a sign!" "Thy Sign," was the answer, "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

The fifth (V) miracle was the inspiration of Simeon, who realized that God's promise to him had been answered when he met Jesus shortly after his birth, in Jerusalem, as told in the **Gospel of Luke**:

2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 2:28 Then took he him up in his arms, and blessed God, and said, 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word: 2:30 For mine eyes have seen thy salvation, 2:31 Which thou hast prepared before the face of all people; 2:32 A light to lighten the Gentiles, and the glory of thy people Israel. 2:33 And Joseph and his mother

marvelled at those things which were spoken of him. 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

The words of Simeon are replete with references to more ancient prophecies, those embedded in the Book of Isaiah the Hebrew prophet. "A light to lighten the Gentiles, and the glory of thy people Israel" recalls:

42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 42:7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 42:8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

49:5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Behold, this child is set for the fall and rising again of many in Israel" recalls another passage from Isaiah:

2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be

brought low: 2:13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, 2:14 And upon all the high mountains, and upon all the hills that are lifted up, 2:15 And upon every high tower, and upon every fenced wall, 2:16 And upon all the ships of Tarshish, and upon all pleasant pictures. 2:17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain…

Another possible reference to the Book of Isaiah are these words, *"Behold, this child is set…for a sign which shall be spoken against…":*

7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

As there were many who denied the virgin birth of Jesus (as will be described shortly), and certainly this qualifies as "a sign which shall be spoken against".

The Gospel of Luke will refer to unambiguously to one of these above-cited passages from the Book of Isaiah, and the Gospels of Matthew and Mark will likewise make reference to an abbreviated version of that passage…we will come to this prophetic reference when we consider the prophethood of John the Baptist.

The sixth (VI) miracle was the inspiration of Anna, a prophetess, also described in the **Gospel of Luke**:

2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 2:38 And she coming in that

instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

There is no prophetess in the Hebrew Bible named Hannah...but there are four prophetesses...the first is Miryam, the sister of Moses and Aaron (Exodus 15:20); and the second is Deborah, the wife of Lapidoth (Judges 4:4); the third is Huldah, wife of Shallum (2 Chronicles 34:22; 4 Kings 22:14); the fourth is Noadiah (Nehemiah 6:14). In the Book of Revelation, it is written that Jezebel called herself a prophetess (2:20), and while Jezebel "cut off the prophets" of God (18:3, 18:13) and fed the "prophets of Baal" at her royal table (18:19), the Hebrew Bible does not designate her a prophetess. The prophetess was, evidently, a rare breed...it is all the more significant that the prophetess Anna is mentioned in the Gospel of Luke, along with the prophet Simeon.

Independent Attestations

In our scientific age, one that purports to insist upon empirical evidence, or at least independent attestations of existence in order to corroborate the accounts of those whose testimony is regarded as likely to be biased, it is well worth our effort to search the records of antiquity to see if John the Baptist and Jesus of Nazareth are mentioned there.

Epiphanius, **Against Heresies**, Book XXX, Chapter 13:

13.4, citing the ***Gospel of the Ebionites****—"John was baptizing; and Pharisees went out to him and were baptized, and all Jerusalem. Now John wore a garment of camel's hair, and a leather girdle around his waist; his food was wild honey, tasting like manna, like a cake in olive oil"*

13.6, citing the ***Gospel of the Ebionites****—"In the days of Herod, king of Judea, when Caiaphas was high priest, acertain man named John came baptizing with a baptism of repentence in the river Jordan. He was said to be of the family of Aaron the priest, son of Zechariah and Elizabeth, and all went out to him."*

Titus Flavius Josephus, **Antiquities of the Jews**[38], Book XVIII, Chapter 3:

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

Titus Flavius Josephus, **Antiquities of the Jews**[39], Book XVIII, Chapter 5:

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

Mary before the birth of Jesus

The Protevangelium of James[40] contains mostly stories about Mary prior to the birth of Jesus. It begins with her birth, to Ioacim and Anna:

I. 1. In the histories of the twelve tribes of Israel it is written that there was one Ioacim, exceeding rich: and he offered his gifts twofold, saying: That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for tile Lord, for a propitiation unto me. 2. Now the great day of the Lord drew nigh and the children of Israel offered their gifts. And Reuben stood over against him saying: It is not lawful for thee to offer thy gifts first,-forasmuch as thou hast gotten no seed in Israel. 3. And Ioacim was sore grieved, and went unto the record of the twelve tribes of the people, saying: I will look upon the record of the twelve tribes of Israel, whether I only have not gotten seed in Israel. And he searched, and found concerning all the righteous that they had raised up seed in Israel. And he remembered the patriarch Abraham, how in the last days God gave him a son, even Isaac. 4. And Ioacim was sore grieved, and showed not himself to his wife, but betook himself into the wilderness, and pitched his tent there, and fasted forty days and forty nights, saying within himself: I will not go down either for meat or for drink until the Lord my God visit me, and my prayer shall be unto me meat and drink.

II.1. Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness. 2. And the great day of the Lord drew nigh, and Judith her handmaid said unto !;er: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtilty, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel ? 3. And Anna was sore grieved [and mourned

with a great mourning because she was reproached by all the tribes of Israel. And coming to herself she said: What shall I do ? I will pray with weeping unto the Lord my God that he visit me]. And she put off her mourning garments and cleansed (or adorned) her head and put on her bridal garments: and about the ninth hour she went down into the garden to walk there. And she saw a laurel-tree and sat down underneath it and besought the Lord saying: O God of our fathers, bless me, and hearken unto my prayer, as thou didst bless the womb of Sarah, and gavest her a son, even Isaac.

III. 1. And looking up to the heaven she espied a nest of sparrows in the laurel-tree, and made a lamentation within herself, saying: Woe unto me, who begat me ? And what womb brought me forth for I am become a curse before the children of Israel, and I am reproached, and they have mocked me forth out of the temple of the Lord? 2. Woe unto me, unto what am I likened ? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto these waters, for even these waters are fruitful before thee, O Lord. 3. Woe unto me, unto what am I likened ? I am not likened unto this earth, for even this earth bringeth forth her fruits in due season and blesseth thee, O Lord.

IV. 1. And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of in the whole world. And Anna said: As the Lord my God liveth, if I bring forth either male or female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all the days of its life. 2. And behold there came two messengers saying unto her: Behold Ioacim thy husband cometh with his flocks: for an angel of the Lord came down unto him saying: Ioacim, Ioacim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy wife Anna hath conceived. 3. And Ioacim sat him down and called his herdsmen saying: Bring me hither ten lambs without blemish and without spot, and

they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and for the assembly of the elders; and an hundred kids for the whole people. 4. And behold Ioacim came with his flocks, and Anna stood at the gate and saw Ioacim coming, and ran and hung upon his neck, saying: Now know I that the Lord God hath greatly blessed me: for behold the widow is no more a widow, and she that was childless shall conceive. And Ioacim rested the first day in his house.

V. 1. And on the morrow he offered his gifts, saying in himself: If the Lord God be reconciled unto me, the plate that is upon the forehead of the priest will make it manifest unto me. And Ioacim offered his gifts and looked earnestly upon the plate of the priest when he went up unto the altar of tile Lord, and he saw no sin in himself. And Ioacim said: Now know I that the Lord is become propitious unto me and hath forgiven all my sins. And he went down from the temple of the Lord justified, and went unto his house. 2. And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: what have I brought forth ? And she said: A female. And Anna said: My soul is magnified this day, and she laid herself down. And when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.

VI. 1. And day by day the child waxed strong, and when she was six months old her mother stood her upon the ground to try if she would stand; and she walked seven steps and returned unto her bosom. And she caught her up, saying: As the Lord my God liveth, thou shalt walk no more upon this ground, until I bring thee into the temple of the Lord. And she made a sanctuary in her bed chamber and suffered nothing common or unclean to pass through it. And she called for the daughters of the Hebrews that were undefiled, and they carried her hither and thither. 2. And the first year of the child was fulfilled, and Ioacim made a great feast and bade the priests and the scribes and the assembly of the elders and the whole people of Israel. And Ioacim brought the child to the priests, and they blessed her, saying: O God of our fathers, bless this child and give her a name renowned for ever among all generations. And all the people said: So be it, so be it. Amen. And he brought her to the high priests, and they

blessed her, saying: O God of the high places, look upon this child, and bless her with the last blessing which hath no successor. 3. And her mother caught her up into the sanctuary of her bed chamber and gave her suck. And Anna made a song unto the Lord God, saying:

I will sing an hymn unto the Lord my God, because he hath visited me and taken away from me the reproach of mine enemies, and the Lord hath given me a fruit of his righteousness, single and manifold before him. Who shall declare unto the sons of Reuben that Anna giveth suck ? Hearken, hearken, ye twelve tribes of Israel, that Anna giveth suck. And she laid the child to rest in the bed chamber of her sanctuary, and went forth and ministered unto them. And when the feast was ended, they gat them down rejoicing, and glorifying the God of Israel.

VII. 1. And unto the child her months were added: and the child became two years old. And Ioacim said: Let us bring her up to the temple of the Lord that we may pay the promise which we promised; lest the Lord require it of us (lit. send unto us), and our gift become unacceptable. And Anna said: Let us wait until the third year, that the child may not long after her father or mother. And Ioacim said: Let us wait. 2. And the child became three years old, and Ioacim said: Call for the daughters of the Hebrews that are undefiled, and let them take every one a lamp, and let them be burning, that the child turn not backward and her heart be taken captive away from the temple of the Lord. And they did so until they were gone up into the temple of the Lord. And the priest received her and kissed her and blessed her and said: The Lord hath magnified thy name among all generations: in thee in the latter days shall the Lord make manifest his redemption unto the children of Israel. And he made her to sit upon the third step of the altar. And the Lord put grace upon her and she danced with her feet and all tile house of Israel loved her.

VIII. 1. And her parents gat them down marveling, and praising the Lord God because tile child was not turned away backward. And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel. 2. And when she was twelve years old, there was a

council of the priests, saying: Behold Mary is become twelve years old in the temple of the Lord. What then shall we do with her lest she pollute the sanctuary of the Lord. And they said unto the high priest: Thou standest over the altar of the Lord. Enter in and pray concerning her: And whatsoever the Lord shall reveal to thee, that let us do. 3. And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of tile Lord appeared saying unto him: Zacharias, Zacharias~ go forth and assemble them that are widowers of the people, and let them bring every man a rod, and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went forth over all the country round about Judaea, and the trumpet of the Lord sounded, and all men ran thereto.

IX. 1. And Joseph cast down his adze and ran to meet them, and when they were gathered together they went to the high priest and took their rods with them. And he took the rods of them all and went into the temple and prayed. And when he had finished the prayer he took the rods and went forth and gave them back to them: and there was no sign upon them. But Joseph received the last rod: and lo, a dove came forth of the rod and flew upon the bead of Joseph. And the priest said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself. 2 And Joseph refused, saying: I have sons, and I am an old man, but she is a girl: lest I became a laughing-stock to the children of Israel. And the priest said unto Joseph: Year the Lord thy God, and remember what things God did unto Dathan and Abiram and Korah, how the earth clave and they were swallowed up because of their gainsaying. And now fear thou, Joseph, lest it be so in thine house. And Joseph was afraid, and took her to keep her for himself. And Joseph said unto Mary: Lo, I have received thee out of the temple of the Lord: and now do I leave thee in my house, and I go away to build my buildings and I will come again unto thee. The Lord shall watch over thee.

X. 1. Now there was a council of the priests, and they said: Let us make a veil for the temple of the Lord. And the priest said: Call unto me pure virgins of the tribe of David. And the officers departed and sought and

found seven virgins. And the priests called to mind the child Mary, that she was of the tribe of avid and was undefiled before God: and the officers went and fetched her. And they brought them into the temple of the Lord, and the priest said: Cast me lots, which of you shah weave the gold and the undefiled (the white) and tile fine linen and the silk and the hyacinthine, and the scarlet and the true purple. And the lot of the true purple and the scarlet fell unto Mary, and she took them and went unto her house. [And at that season Zacharias became dumb, and Samuel was in his stead until the time when Zacharias spake again.]But Mary took the scarlet and began to spin it.

XL 1. And she took the pitcher and went forth to fill it with water: and lo a voice saying: Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women. And she looked about her upon the right hand and upon the left, to see whence this voice should be: and being filled with trembling she ~ went to her house and set down the pitcher, and took the purple and sat down upon her seat and drew out the thread. 2. And behold an angel of the Lord stood before her saying: Fear not, Mary, for thou hast found grace before the Lord of all things, and thou shalt conceive of his word. And she, when she heard it, questioned in herself, saying: Shall I verily conceive of the living God, and bring forth after the manner of all women ? And the angel of the Lord said: Not so, Mary, for a power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Highest. And thou shalt call his name Jesus: for he shall save his people from their sins. And Mary said: Behold the handmaid of the Lord is before him: be it unto me according to thy word.

XII 1. And she made the purple and the scarlet and brought them unto the priest. And the priest blessed her and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed among all generations of the earth. 2. And Mary rejoiced and went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet (al. the wool) and ran to the door and opened it, and when she saw Mary she blessed her and said: Whence is this to me that the mother of

my Lord should come unto me ? for behold that which is in me leaped and blessed thee. And Mary forgat the mysteries which Gabriel the archangel had told her, and she looked up unto the heaven and said: Who am I, Lord, that all the generations of the earth do bless me ? 8 And she abode three months with Elizabeth, and day by day her womb grew: and Mary was afraid and departed unto her house and hid herself from the children of Israel. Now she was sixteen years old when these mysteries came to pass.

XIII. 1. Now it was the sixth month with her, and behold Joseph came from his building, and he entered into his house and found her great with child. And he smote his face, and cast himself down upon the ground on sackcloth and wept bitterly, saying: With what countenance shall I look unto the Lord my God? and what prayer shall I make concerning this maiden? for I received her out of the temple of the Lord my God a virgin, and have not kept her safe. Who is he that hath ensnared me ? Who hath done this evil in mine house and hath defiled the virgin ? Is not the story of Adam repeated in me ? for as at the hour of his giving thanks the serpent came and found Eve alone and deceived her, so hath it befallen me also. 2. And Joseph arose from off the sackcloth and called Mary and said unto her O thou that wast cared for by God, why hast thou done this ? thou hast forgotten the Lord thy God. Why hast thou humbled thy soul, thou that wast nourished up in the Holy of Holies and didst receive food at the hand of an angel? 3. But she wept bitterly, saying: I am pure and I know not a man. And Joseph said unto her: Whence then is that which is in thy womb ? and she said: As the Lord my God liveth, I know not whence it is come unto me.

XIV. 1. And Joseph was sore afraid and ceased from speaking unto her (or left her alone), and pondered what he should do with her. And Joseph said: If I hide her sin, I shall be found fighting against the law of the Lord: and if I manifest her unto the children of Israel, I fear lest that which is in her be the seed of an angel, and I shall be found delivering up innocent blood to the judgement of death. What then shall I do? I will let her go from me privily. And the night came upon him. 2. And behold an angel of the Lord appeared unto him in a dream, saying: Fear not this child, for that

which is in her is of the Holy Ghost, and she shall bear a son and thou shalt call his name Jesus, for he shall save his people from their sins. And Joseph arose from sleep and glorified the God of Israel which had shown this favour unto her: and he watched over her.

XV. 1. Now Annas the scribe came unto him and said to him: Wherefore didst thou not appear in our assembly ? and Joseph said unto him: I was weary with the journey, and I rested the first day. And Annas turned him about and saw Mary great with child. 2 And he went hastily to the priest and said unto him: Joseph, to whom thou bearest witness [that he is righteous] hath sinned grievously. And the priest said: Wherein ? And he said: The virgin whom he received out of the temple of the Lord, he hath defiled her, and married her by stealth (lit. stolen her marriage), and hath not declared it to the children of Israel. And the priest answered and said: Hath Joseph done this ? And Annas the scribe said: Send officers, and thou shalt find the virgin great with child. And the officers went and found as he had said, and they brought her together with Joseph unto the place of judgement. 3. And the priest said: Mary, wherefore hast thou done this, and wherefore hast thou humbled thy soul and forgotten the Lord thy God, thou that wast nurtured in the Holy of Holies and didst receive food at the hand of an angel and didst hear the hymns and didst dance before the Lord, wherefore hast thou done this? But she wept bitterly, saying: As the Lord my God liveth I am pure before him and I know not a man. 4. And the priest said unto Joseph: Wherefore hast thou done this ? And Joseph said: As the Lord my God liveth I am pure as concerning her. And the priest said: Bear no false witness but speak the truth: thou hast married her by stealth and hast not declared it unto the children of Israel, and hast not bowed thine head under the mighty hand that thy seed should be blessed. And Joseph held his peace.

XVI. 1. And the priest said: Restore the virgin whom thou didst receive out of the temple of the Lord. And Joseph was full of weeping. And the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. 2. And the priest took thereof and made Joseph drink and sent him into the hill-country. And he

returned whole. He made Mary also drink and sent her into the hill-country. And she returned whole. And all the people marvelled, because sin appeared not in them. 3. And the priest said: If the Lord God hath not made your sin manifest, neither do I condemn you. And he let them go. And Joseph took Mary and departed unto his house rejoicing, and glorifying the God of Israel.

XVII. 1. Now there went out a decree from Augustus the king that all that were in Bethlehem of Judaea should be recorded. And Joseph said: I will record my sons: but this child, what shall I do with her? how shall I record her? as my wife? nay, I am ashamed. Or as my daughter? but all the children of Israel know that she is not my daughter. This day of the Lord shall do as the Lord willeth. 2. And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near (unto Bethlehem) within three miles: and Joseph turned himself about and saw her of a sad countenance and said within himself: Peradventure that which is within her paineth her. And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting. 3. And they came to the midst of the way, and Mary said unto him: Take me down from the ass, for that which is within me presseth me, to come forth. And he took her down from the ass and said unto her: Whither shall I take thee to hide thy shame? for the place is desert.

XVIII. 1. And he found a cave there and brought her into it, and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem. 2. Now I Joseph was walking, and I walked not. And I looked up to the air and saw the air in amazement. And I looked up unto the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon the earth and saw a dish set, and workmen lying by it, and their hands were in the dish: and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of

them were looking upward. And behold there were sheep being driven, and they went not forward but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course.

XIX. 1. And behold a woman coming down from the hill country, and she said to me: Man, whither goest thou ? And I said: I seek a midwife of the Hebrews. And she answered and said unto me: Art thou of Israel ? And I said unto her: Yea. And she said: And who is she that bringeth forth in the cave ? And I said: She that is betrothed unto me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was nurtured up in the temple of the Lord: and I received her to wife by lot: and she is not my wife, but she hath conception by the Holy Ghost. And the midwife said unto him: Is this the truth? And Joseph said unto her: Come hither and see. And the midwife went with him. 2. And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvellous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary. And the midwife cried aloud and said: Great unto me to-day is this day, in that ! have seen this new sight. 3. And the midwife went forth of the cave and Salome met her. And she said to her: Salome, Salome, a new sight have I to tell thee. A virgin hath brought forth, which her nature alloweth not. And Salome said: As the Lord my God liveth, if I make not trial and prove her nature I will not believe that a virgin hath brought forth.

XX. 1. And the midwife went in and said unto Mary: Order thyself, for there is no small contention arisen concerning thee. Arid Salome made trial and cried out and said: Woe unto mine iniquity and mine unbelief, because I have tempted the living God, and lo, my hand falleth away from me in fire. And she bowed her knees unto the Lord, saying: O God of my fathers, remember that I am the seed of Abraham and Isaac and Jacob: make me

not a public example unto the children of Israel, but restore me unto the poor, for thou knowest, Lord, that in thy name did I perform my cures, and did receive my hire of thee. 3 And lo, an angel of the Lord appeared, saying unto her: Salome, Salome, the Lord hath hearkened to thee: bring thine hand near unto the young child and take him up, and there shall be unto thee salvation and joy. 4 And Salome came near and took him up, saying: I will do him worship, for a great king is born unto Israel. And behold immediately Salome was healed: and she went forth of the cave justified. And lo, a voice saying: Salome, Salome, tell none of the marvels which thou hast seen, until the child enter into Jerusalem.

XXI 1. And behold, Joseph made him ready to go forth into Judaea. And there came a great tumult in Bethlehem of Judaea; for there came wise men, saying: Where is he that is born king of the Jews ? for we have seen his star in the east and arc come to worship him. 2. And when Herod heard it he was troubled and sent officers unto the wise men. And he sent for the high priests and examined them, saying: How is it written concerning the Christ, where he is born? They say unto him: In Bethlehem of Judaea: for so it is written. And he let them go. And he examined the wise men, saying unto them: What sign saw ye concerning the king that is born? And the wise men said: We saw a very great star shining among those stars and dimming them so that the stars appeared not: and thereby knew we that a king was born unto Israel, and we came to worship him. And Herod said: Go and seek for him, and if ye find him, tell me, that I also may come and worship him. 3. And the wise men went forth. And lo, the star which they saw in the east went before them until they entered into the cave: and it stood over the head of the cave. And the wise men saw the young child with Mary, his mother: and they brought out of their scrip gifts, gold, and frankincense and myrrh. 4. And being warned by the angel that they should not enter into Judaea, they went into their own country by another way.

XXII. 1. But when Herod perceived that he was mocked by the wise men, he was wroth, and sent murderers, saying unto them: Slay the children from two years old and under. 2. And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped in

swaddling clothes and laid him in an ox-manger. 3. But Elizabeth when she heard that they sought for John, took him and went up into the hill-country and looked about her where she should hide him: and there was no hiding-place. And Elizabeth groaned and said with a loud voice: O mountain of God, receive thou a mother with a child. For Elizabeth was not able to go up. And immediately the mountain clave asunder and took her in. And there was a light shining alway for them: for an angel of the Lord was with them, keeping watch over them.

XXIII. 1. Now Herod sought for John, and sent officers to Zacharias, saying: Where hast thou hidden thy son? And he answered and said unto them: I am a minister of God and attend continually upon the temple of the Lord: I know not where my son is. 2. And the officers departed and told Herod all these things. And Herod was wroth and said: His son is to be king over Israel. And he sent unto him again, saying: Say the truth: where is thy son ? for thou knowest that thy blood is under my hand. And the officers departed and told him all these things. 3 And Zacharias said: I am a martyr of God if thou sheddest my blood: for my spirit the Lord shah receive, because thou sheddest innocent blood in the fore-court of the temple of the Lord. And about the dawning of the day Zacharias was slain. And the children of Israel knew not that he was slain.

XXIV. 1. But the priests entered in at the hour of the salutation, and the blessing of Zacharias met them not according to the manner. And the priests stood waiting for Zacharias, to salute him with the prayer, and to glorify the Most High. 2 But as he delayed to come, they were all afraid: and one of them took courage and entered in: and he saw beside the altar congealed blood: and a voice saying: Zacharias hath been slain, and his blood shall not be wiped out until his avenger come. And when he heard that word he was afraid, and went forth and told the priests. 3 And they took courage and went in and saw that which was done: and the panels of the temple did wail: and they rent their clothes from the top to the bottom. And his body they found not, but his blood they found turned into stone. And they feared, and went forth and told all the people that Zacharias was slain. And all tile tribes of the people heard it, and they mourned for him

and lamented him three days and three nights. And after the three days the priests took counsel whom they should set in his stead: and the lot came up upon Symeon. Now he it was which was warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

XXV. 1. Now I, James, which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem. Glorifying the Lord God which gave me the gift, and the wisdom to write this history. 2. And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.

The Qur'an tells a greatly abbreviated version of this story in Suratu'l-'Imran (III):

35. Behold! a woman of Imran said: "O my Lord! I do dedicate unto thee what is in my womb for Thy special service, so accept this of me, for Thou hearest and knowest all things." 36. When she was delivered, she said: "O my Lord! behold! I am delivered of a female child!" And Allah knew best what she brought forth -- "And nowise is the male like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected." 37. Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases, without measure."

The **Qur'an** recounts some of this story of the early life of Mary, the Suratu Maryam (XIX):

*16. Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. 17. She placed a screen (to screen herself) from them: then We sent to her Our angel, and he appeared before her as a man in all respects. 18. She said: "**I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah.**" 19. He said: "**Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.**" 20. She said: "**How shall I have a son, seeing that no man has touched***

me, and I am not unchaste?" 21. He said: "So (it will be): thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." 22. So she conceived him, and she retired with him to a remote place.

Joseph before the birth of Jesus

Joseph, the whom we may regard as the foster father, the adoptive father or the stepfather of Jesus, was a descendant of King David through an illustrious line of paternal forebears, according to the somewhat different genealogies recorded in the Gospels of Matthew and Luke. In addition to these two genealogies, there are scattered references to Jesus being the "son of David" in the Gospels of Mark, Matthew and Luke:

In the **Gospel of Mark**:

10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 10:48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

In the **Gospel of Matthew**:

1:20 But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost…
9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us…
12:23 And all the people were amazed, and said, Is not this the son of David?...
15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil...
20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David...

20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David…
21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest…
22:41 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

In the **Gospel of Luke**:

1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary…
1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end…
2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David…
18:38 And he cried, saying, Jesus, thou son of David, have mercy on me. 18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

As for the two genealogies, the first is found in the **Gospel of Matthew**:

1:2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 1:3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 1:4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 1:6 And Jesse begat David the king; and David the king begat ***Solomon*** *of her that had been the wife of Urias; 1:7 And Solomon begat Roboam; and*

Roboam begat Abia; and Abia begat Asa; 1:8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 1:9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 1:10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 1:11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 1:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 1:13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 1:14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 1:15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 1:16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

The second is recorded in the **Gospel of Luke**:

3:23 And Jesus himself began to be about thirty years of age[41], being (as was supposed) the son of Joseph, which was the son of Heli, 3:24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 3:25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 3:26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 3:27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 3:28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 3:29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 3:30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 3:31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of **Nathan**, *which was the son of David, 3:32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 3:33 Which was the son of Aminadab,*

which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 3:34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 3:35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 3:36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

These two genealogies do not match up...they do not diverge once or twice, but all the way back to the progeny of King David. The Gospel of Luke indicates that Joseph was descended from Nathan, the son of David, while the Gospel of Matthew indicates that Joseph was descended from Solomon, the son of David. The **First Book of Chronicles** refers to both sons of David as having been born in Jerusalem of Bathshua [Bathsheva] the daughter of Ammiel:

3:5 And these were born unto him in Jerusalem; Shimea, and Shobab, and ***Nathan****, and* ***Solomon****, four, of Bathshua the daughter of Ammiel: 3:6 Ibhar also, and Elishama, and Eliphelet, 3:7 And Nogah, and Nepheg, and Japhia, 3:8 And Elishama, and Eliada, and Eliphelet, nine…*
14:4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, ***Nathan****, and* ***Solomon****, 14:5 And Ibhar, and Elishua, and Elpalet, 14:6 And Nogah, and Nepheg, and Japhia, 14:7 And Elishama, and Beeliada, and Eliphalet.*

The two lineages indicate that genealogies at this time of Israel's development do not seem to have been particularly consistent or reliable. Nor did inconsistencies seem to trouble the early Christians, for had they been troubling, there is no doubt that two conflicting genealogies would not have been preserved in the canon. Joseph was regarded, whether descended from Nathan or from Solomon, to be from the house of David, and this is what mattered to the authors of the Gospels. While from Mishnaic period, circa 200 CE, Jews seem to have reckoned their Jewish heritage matrilinealy, through the maternal line, nevertheless there does not seem to be any Biblical

evidence that the children of Boaz, Judah, Joseph, Moses, David or Solomon were not accounted as Jews, even though each of these noble patriarchs married one or more non-Jewish women. However, the genealogies in the Gospels of Matthew and Luke do not exist to establish the Jewishness of Jesus, because whether by Biblical or Mishnaic standards he would be accounted as Jewish, as both his father and his mother were described as Jews. The genealogies are testimonies to an attempt to establish Jesus as related by bloodline to the house of David, so that it could be claimed without contest that he was the Mashiach ben David, the Messiah from the sons of King David. A literal, bodily, genetic relationship was important to Jews, and would be important to non-Jewish Christians as well as the interpretation of the Gospels became increasingly literal as the generations ensued and the distance from the events described in the Gospels seemed to require that they become more acceptable, more convincing, more obvious. The material has always and invariably been more acceptable, more convincing, more obvious to the generality of mankind, and so every trace of physicality was cherished. This conversion of the spiritual into the material reflects the opposite impulse as seems to have absorbed the immediate successors to the Gospel accounts, who, in trying to make them more acceptable, more convincing, more obvious to the Platonists and Pythagoreans of their time generated spiritualistic interpretations of the Gospels which denied the physicality of Jesus and the value of physicality in absolute terms. So both extremes were present during and immediately following the actual life of Jesus.

The History of Joseph the Carpenter[42] tells the story of Joseph, the foster father of Jesus in greater detail than any other text:

2. There was a man whose name was Joseph, sprung from a family of Bethlehem, a town of Judah, and the city of King David. This same man, being well furnished with wisdom and learning, was made a priest in the temple of the Lord. He was, besides. skilful in his trade, which was that of a carpenter; and after the manner of all men, he married a wife. Moreover, he begot for himself sons and daughters, four sons, namely, and two daughters. Now these are their names--Judas, Justus, James, and Simon. The names of the two daughters were Assia and Lydia. At length the wife of righteous Joseph, a woman intent on the divine glory in all her works, departed this life. But Joseph, that righteous man, my father after the flesh, and the spouse of my mother Mary, went away with his sons to his trade, practicing the art of a carpenter.

3. Now when righteous Joseph became a widower, my mother Mary, blessed, holy, and pure, was already twelve years old. For her parents offered her in the temple when she was three years of age, and she remained in the temple of the Lord nine years. Then when the priests saw that the virgin, holy and God-fearing, was growing up, they spoke to each other, saying: Let us search out a man, righteous and pious, to whom Mary may be entrusted until the time of her marriage; lest, if she remain in the temple, it happen to her as is wont to happen to women, and lest on that account we sin, and God be angry with us.

4. Therefore they immediately sent out, and assembled twelve old men of the tribe of Judah. And they wrote down the names of the twelve tribes of Israel. And the lot fell upon the pious old man, righteous Joseph. Then the priests answered, and said to my blessed mother: Go with Joseph, and be with him till the time of your marriage. Righteous Joseph therefore received my mother, and led her away to his own house. And Mary found James the Less in his father's house, broken-hearted and sad on account of the loss of his mother, and she brought him up. Hence Mary was called the mother of James. Thereafter Joseph left her at home, and went away to the shop where he wrought at his trade of a carpenter. And after the holy virgin had spent two years in his house her age was exactly fourteen years, including the time at which he received her.

5. And I chose her of my own will, with the concurrence of my Father, and the counsel of the Holy Spirit. And I was made flesh of her, by a mystery which transcends the grasp of created reason. And three months after her conception the righteous man Joseph returned from the place where he worked at his trade; and when he found my virgin mother pregnant, he was greatly perplexed, and thought of sending her away secretly. But from fear, and sorrow, and the anguish of his heart, he could endure neither to eat nor drink that day.

6. But at mid-day there appeared to him in a dream the prince of the angels, the holy Gabriel, furnished with a command from my Father; and he said to him: Joseph, son of David, fear not to take Mary as thy wife: for

she has conceived of the Holy Spirit; and she will bring forth a son, whose name shall be called Jesus. He it is who shall rule all nations with a rod of iron. Having thus spoken, the angel departed from him. And Joseph rose from his sleep, and did as the angel of the Lord had said to him; and Mary abode with him.

The true father of Jesus was not Joseph, and his forefathers were not the patriarch Abraham or the king David. His true father, as he himself said so often,was God, the Father of all. Likewise, the father of Apollonius of Tyana was, according to legend, none other than a god[43]:

His father was of the same name [i.e., Apollonius], and the family descended from the first settlers. It excelled in wealth the surrounding families, though the district is a rich one…Now there is near Tyana a well sacred to Zeus, the god of paths, so they say, and they call it the well of Asbama. Here a spring rises cold, but bubbles up like a boiling cauldron. This water is favorable and sweet to those who keep their paths, but to perjurers it brings hot-footed justice; for it attacks their eyes and hands and feet, and they fall the prey of dropsy and wasting disease; and they are not even able to go away, but are held on the spot and bemoan themselves at the edge of the spring, acknowledging their perjuries.

The people of the country, then, say that Apollonius was the son of this Zeus, but the sage called himself the son of Apollonius.

As this is our first encounter with Apollonius, a short biography will be cited here[44]:

Apollonius of Tyana (Ancient Greek: Ἀπολλώνιος ὁ Τυανεύς; c. 15 – c. 100 AD[2]), sometimes also called Apollonios of Tyana, was a Greek Neopythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Being a 1st-century orator and philosopher around the time of Christ, he was compared with Jesus of Nazareth by Christians in the 4th century[3] and by writers in modern times…By far the most detailed source is the *Life of Apollonius of Tyana*, a lengthy, novelistic biography written by the sophist Philostratus at the request of empress Julia Domna. She died in 217 AD,[8] and he completed it after her death, probably in the 220s or 230s AD…Sossianus Hierocles

argued in the 3rd century that the doctrines and the life of Apollonius were more valuable than those of Christ, a viewpoint reportedly held by both Voltaire and Charles Blount during the Age of Enlightenment.[19] ...As James Francis put it, "the most that can be said ... is that Apollonius appears to have been a wandering ascetic/philosopher/wonderworker of a type common to the eastern part of the early empire."[23] What we can safely assume is that he was indeed a Pythagorean and as such, in conformity with the Pythagorean tradition, opposed animal sacrifice, and lived on a frugal, strictly vegetarian diet.[24]...As for his philosophical convictions, we have an interesting, probably authentic fragment of one of his writings (On sacrifices) where he expresses his view that God, who is the most beautiful being, cannot be influenced by prayers or sacrifices and has no wish to be worshipped by humans, but can be reached by a spiritual procedure involving nous (intellect), because he himself is pure nous and nous is also the greatest faculty of humankind.[26]...Philostratus implies on one occasion that Apollonius had extra-sensory perception (Book VIII, Chapter XXVI). When emperor Domitian was murdered on September 18, 96 AD, Apollonius was said to have witnessed the event in Ephesus "about midday" on the day it happened in Rome, and told those present "Take heart, gentlemen, for the tyrant has been slain this day...". Both Philostratus and renowned historian Cassius Dio report this incident, probably on the basis of an oral tradition. Both state that the philosopher welcomed the deed as a praiseworthy tyrannicide.[27]

Virgin Birth

Was Mary a virgin when she became pregnant with Jesus? Yes, according to the **Gospel of Matthew**:

1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Yes, according to the **Gospel of Luke**:

1:34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

While the virgin birth of Jesus was only important enough to early Christians that two out of four of the canonical Gospels refer to that

occurrence, there are in fact three references to the virgin birth in three separate Surihs of the **Qur'an** (19:19-22; 21:91; 66:12):

19. He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son." 20. She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" 21. He said: "So (it will be): thy Lord saith, 'That is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': it is a matter (so) decreed." 22. So she conceived him, and she retired with him to a remote place…
91. And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples…
12. And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into her (body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (Servants).

This indicates that the Christians who informed Muhammad about Jesus were fully informed on this question, and it was important both to them and apparently to Muhammad to have been cited multiple times in his adaptation of the Judeo-Christian heritage for the Arab people.

Let us consider this question in the context of Biblical literature as a whole. Adam had neither father nor mother[45]. He was the creation of God alone. Melchizedek was also "Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually."[46] Lest we be unsure of his meaning, the author writes, "For this Melchizedek, king of Salem, priest of the Most High, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace."[47]

Isaac was born to his mother and father when the former was 90 and the latter was 100 years of age.[48] While the Biblical text does not indicate whether or not there were sexual relations involved, Abraham was plainly incredulous that his wife Sarah, barren for so long, could give birth to any child. He was assured by God that nothing is too difficult for Him.[49] Rebecca, wife of Isaac was barren and her husband prayed to God for a child, and his prayer was answered with twins, whom they named Esau and Jacob.[50] Rachel, the wife of Jacob, was also barren and prayed for a child, and God hearkened to her and she bore Joseph.[51] Consider then that this

entire sequence of births was miraculous – that of Isaac, that of his son Jacob, that of his grandson Joseph.

Manoah's wife, from Zorah, of the tribe of Dan, was barren and she was promised a child by an angel – he was named Samson and the Holy Spirit moved upon him.[52] Hannah, the wife of Elkanah son of Jeroham, from Ramathaim, a Zuphite from the hill country of Ephraim, was barren and she prayed for a child and was blessed by Eli the priest and then she conceived Samuel the prophet.[53] It is specifically written that she lay with her husband[54], but nonetheless this was a miraculous birth. All of these miraculous births were recounted in the Tanakh, in the Hebrew Scriptures. The Book of Isaiah (7:14) is therefore not stating anything that Jews were unacquainted with when it reads, "Behold a virgin[55] shall conceive, and bear a son, and shall call his name Emmanuel"—there had already been virgins or barren women who had borne sons, like Isaac, Jacob, Samson and Samuel—all holy men of God.

In the Protoevangelium of James we read an account of Mary, the mother of Jesus being born to the aged and barren Anna, wife of Joachim, by virtue of divine intervention. In the Gospel of Luke we encounter John (called the Baptist), who was born to the aged and barren Elizabeth (Elisheva) and her aged husband Zechariah after they prayed to God for a child and were visited by an angel announcing his birth. Hence, immediately preceding the miraculous birth of Jesus there is the miraculous birth of his relation, John. So much for Biblical births of miraculous nature. It has been discovered by numerous students of comparative religion, that the myths and legends of numerous cultures are replete with references to miraculous, to virgin births. Closest geographically and historically to Israel and to Jewish tradition are Egypt and Greece. In ancient Egyptian myth, Horus was said to be the offspring of the virgin Isis, and Osiris of the virgin Ceres. The Egyptian Bacchus is said to have been born of a virgin named Semele, and the Greek Bacchus is reported to have born of the virgin Minerva. Other virgin births reported in Greek myth include Adonis, Alcides, Dionysus, Hercules, Hermes, Horace, Jason, Perseus, Theseus, Zunis, and a contemporary of Jesus, Apollonius of Tyana. Plato and Pythagoras were both reported to have been born of virgin mothers. In the Middle East, Attis, Mithras, Mot-Aleyin, Tammuz and Zoroaster were accounted the issue of virgins, and in the Far East there are accounts of Bali, Buddha, Chang-Ti, Indra, Joa, Krishna, Mahavira, Sakia, Salivahana, Tien, Yu being likewise conceived. In the myths of cultures far distant from the land of Israel, and which were most likely unknown to Jews at the time of Jesus, there are also favorite sons who are counted as the issue of virgin mothers, including Crite, Deganawidah, Hesus/Hu, Huitzilopochtli, Hunahpu, Merlin the magician, Montezuma (the Pueblo not the Aztec), Odin, Quetzalcoatl, Taut, Wittoba, Xamolxis, Xbalanque, and Zoar. Certainly all of the cultures associated with these accounts regarded virgin birth as miraculous and as a sign of divine favor. While those familiar

with one but not any other of these accounts may well have assumed that virgin birth was peculiar to one person in all of history, certainly this was neither the assumption of the Jew, well schooled in the stories of the Bible, nor the assumption of the Greek, brought up in the legends of his ancient people.

That Jesus did not regard his own conception and birth as unique is indicated by his pointing to something altogether different from this event as the "one sign" that would be given of his divine authority. In the Gospel of Matthew (12:38-12:40): "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This same sign is cited in the Gospel of John (2:18-20), and the Gospel of Luke (11:29-30). In the Gospel of Mark (8:11-12), Jesus refuses to give a sign, saying "Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." This is an important avowal, because it cancels out the marshalling of multiple signs from the Gospels which has preoccupied Christian apologists seeking to demonstrate and prove the truth of the mission of Jesus. It specifically cancels out the virgin birth as a sign of his divine election, setting him apart from all other sons of God. Nonetheless, the Gospels of Mark and Matthew attest to the virgin birth of Jesus, and the Qur'an also refers to the chastity of Mary (3:47, 19:20, 21:90) and to her becoming pregnant through the Holy Spirit (21:91, 66:12) and the Will of God (3:47, 19:21).

We take this aspect of the life of Jesus to be a matter of fact, not of myth or dogma. And hence the circumstances of this miraculous birth are worthy of being studied. Chilton (pp. 3-22) devotes an entire chapter to what he supposes to have been the consequences for Jesus' emotional and social development of his mother having conceived him out of wedlock. He indicates that Jesus was a "mamzer" (in effect, a bastard) and that he would have been treated as an outsider by the Jewish community as a whole as a result. Vermes (pp. 226-229) has a much more nuanced understanding of the accounts of Mary's virgin birth. He points out that Philo of Alexandria, a contemporary of Jesus, described "the postmenopausal wife of Abraham as a woman who had become a virgin for the second time (De posteritate Caini, 134)…he characterized Isaac, the miraculously born child of Sarah and Abraham, as the 'son of God' (De mutatione nominum, 131)…Philo ascribes Sarah's pregnancy to her encounter with God…(De cherubim, 45)." (p. 228) Unlike both Chilton and Vermes, we regard the virgin birth as an historical occurrence and not a cover up for an unintentional and out of wedlock insemination or a metaphorical spiritualization of a special birth.

Not everyone was convinced of the virginity of Mary. We will begin with the non-canonical Christian accounts, for they probably had the most influence upon later stories, be they Jewish or Muslim. The **Gospel of Pseudo-Matthew**[56] tells of this suspicion in great detail, and particularly paints the anguish of both Joseph and Mary in vivid color:

CHAP. 10.--While these things were doing, Joseph was occupied with his work, house-building, in the districts by the sea-shore; for he was a carpenter. And after nine months he came back to his house, and found Mary pregnant. Wherefore, being in the utmost distress, he trembled and cried out, saying: O Lord God, receive my spirit; for it is better for me to die than to live any longer. And the virgins who were with Mary said to him: Joseph, what art thou saying? We know that no man has touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of God speak with her; daily does she receive food from the hand of the Lord. We know not how it is possible that there can be any sin in her. But if thou wishest us to tell thee what we suspect, nobody but the angel of the Lord [2] has made her pregnant. Then said Joseph: Why do you mislead me, to believe that an angel of the Lord has made her pregnant? But it is possible that some one has pretended to be an angel of the Lord, and has beguiled her. And thus speaking, he wept, and said: With what face shall I look at the temple of the Lord, or with what face shall I see the priests of God? What am I to do? And thus saying, he thought that he would flee, and send her away. CHAP. 11.-- And when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of the Lord appeared to him in sleep, saying: Joseph, thou son of David, fear not; receive Mary as thy wife: for that which is in her womb is of the Holy Spirit. And she shall bring forth a son, and His name shall be called Jesus, for He will save His people from their sins. And Joseph, rising from his sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told them his vision. And he was comforted about Mary, saying: I have sinned, in that I suspected thee at all. CHAP. 12.--After these things there arose a great report that Mary was with child. And Joseph was seized by the officers of the temple, and brought along with

Mary to the high priest. And he with the priests began to reproach him, and to say: Why hast thou beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of God, who never wished either to see or to have a man, who had the most excellent knowledge of the law of God? If thou hadst not done violence to her, she would still have remained in her virginity. And Joseph vowed, and swore that he had never touched her at all. And Abiathar the high priest answered him: As the Lord liveth, I will give thee to drink of the water of drinking of the Lord, and immediately thy sin will appear. Then was assembled a multitude of people which could not be numbered, and Mary was brought to the temple. And the priests, and her relatives, and her parents wept, and said to Mary: Confess to the priests thy sin, thou that wast like a dove in the temple of God, and didst receive food from the hands of an angel. And again Joseph was summoned to the altar, and the water of drinking of the Lord was given him to drink. And when any one that had lied drank this water, and walked seven times round the altar, God used to show some sign in his face. When, therefore, Joseph had drunk in safety, and had walked round the altar seven times, no sign of sin appeared in him. Then all the priests, and the officers, and the people justified him, saying: Blessed art thou, seeing that no charge has been found good against thee. And they summoned Mary, and said: And what excuse canst thou have? or what greater sign can appear in thee than the conception of thy womb, which betrays thee? This only we require of thee, that since Joseph is pure regarding thee, thou confess who it is that has beguiled thee. For it is better that thy confession should betray thee, than that the wrath of God should set a mark on thy face, and expose thee in the midst of the people. Then Mary said, stedfastly and without trembling: O Lord God, King over all, who knowest all secrets, if there be any pollution in me, or any sin, or any evil desires, or unchastity, expose me in the sight of all the people, and make me an example of punishment to all. Thus saying, she went up to the altar of the Lord boldly, and drank the water of drinking, and walked round the altar seven times, and no spot was found in her. And when all the people were in the utmost astonishment, seeing that she was with child, and that no sign had appeared in her face, they began to be disturbed among themselves

by conflicting statements: some said that she was holy and unspotted, others that she was wicked and defiled. Then Mary, seeing that she was still suspected by the people, and that on that account she did not seem to them to be wholly cleared, said in the hearing of all, with a loud voice, As the Lord Adonai liveth, the Lord of Hosts before whom I stand, I have not known man; but I am known by Him to whom from my earliest years I have devoted myself. And this vow I made to my God from my infancy, that I should remain unspotted in Him who created me, and I trust that I shall so live to Him alone, and serve Him alone; and in Him, as long as I shall live, will I remain unpolluted. Then they all began to kiss her feet and to embrace her knees, asking her to pardon them for their wicked suspicions. And she was led down to her house with exultation and joy by the people, and the priests, and all the virgins. And they cried out, and said: Blessed be the name of the Lord for ever, because He hath manifested thy holiness to all His people Israel.

Later Jewish accounts are far from straightforward in their imputations of unchastity to the mother of the founder of Christianity. Perhaps this was to protect the Jewish community; or perhaps the references in the Talmud weren't actually directed towards Jesus and his mother at all. "There is no Talmudic text that directly associates Jesus with Mary (Miriam), instead the association is indirect: Jesus is associated with a father ("son of Pandera"), and in other passages, Pandera is associated with Mary (as her lover)...The Babylonian Talmud contains narratives that discuss an anonymous person who brought witchcraft out of Egypt, and the person is identified as "son of Pandera" or "son of Stada". The Talmud discusses whether the individual (the name Jesus is not present in these passages) is the son of Stada, or Pandera, and a suggestion is made that the mother Mary ("Miriam" in Hebrew) committed adultery:

Babylonian Shabbat 104b *"Was he the son of Stara (and not) the son of Pandera?"* (Editions or MSs: Oxford 23, Soncino)

Babylonian Sanhedrin 67a *"Was he the son of Stara (and not) the son of Pandera?"* (Editions or MSs: Herzog 1, Karlsruhe 2, ...)

Babylonian Shabbat 104b *"husband Stada, lover Pandera"* (Editions or MSs: Vatican 108, Munich 95, Vilna)

Babylonian Sanhedrin 67a *"husband Stara, lover Pandera"* (Editions or MSs: Herzog 1, Barco)

Babylonian Shabbat 104b *"husband Pappos, mother Stada"* (Editions or MSs: Vilna, Munich 95)

Babylonian Sanhedrin 67a *"husband Pappos, mother Stada"* (Editions or MSs: Vilna, Munich 95)

Babylonian Shabbat 104b *"his mother Miriam who let grow (her) women's hair"* (Editions or MSs: Vilna, Oxford 23, Soncino)

Babylonian Sanhedrin 67a *"his mother Miriam who let grow (her) women's hair"* (Editions or MSs: Karlsruhe 2, Munich 95)

Suratu'l-Nisa' (IV) in the **Qur'an**, frequently critical of Jews, while generally more approving of Christians, alludes to this:

155 And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few. 156 And [We cursed them] for their disbelief and their saying against Mary a great slander…

Suratu Maryam (XIX) in the Qur'an gives more details, not only of the suspicions about Mary but also about the miracle of Jesus speaking as a newborn babe:

27 Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. 28 O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." 29 So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" 30 [Jesus] said, "Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet. 31 And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive 32 And [made me] dutiful to my mother, and He has not made me a wretched tyrant. 33 And peace is on me the day I was born and

the day I will die and the day I am raised alive." 34 That is Jesus, the son of Mary - the word of truth about which they are in dispute.

Bethlehem

Where was Mary when Jesus was conceived of the Holy Spirit? In the **Gospel of Matthew**, no place is designated for this event:

1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 1:19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 1:20 But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

The other Gospel which mentions the conception of Jesus is the **Gospel of Luke**, and it indicates that the annunciation of the pregnancy of Mary took place in Nazareth:

1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

The **Qur'an** (19:22-28) also refers to Mary's pregnancy, but does not identify the place where this began. It indicates that after she discovered her pregnancy she retired "to a remote place", and it describes the circumstances of the birth which were altogether dissimilar to any account found in the canonical or non-canonical Gospels:

22. So she conceived him, and she retired with him to a remote place. 23. And the pains of childbirth drove her to the trunk of a palm-tree: she cried (in her anguish): "Ah! would that I had died before this! Would that I had been a thing forgotten and out of sight!" 24. But (a voice) cried to her from beneath the (palm-free): "Grieve not! for thy Lord hath provided a rivulet beneath thee; 25. "And shake towards thyself the trunk of the palm-tree: it will let fall fresh ripe dates upon thee. 26. "So eat and drink and cool (thine) eye. And if thou

dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.' " 27. At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought! 28. "O sister of Aaron! thy father was not a man of evil, nor thy mother a woman unchaste!"

Where was Jesus born? Was it in the desert, apart from all people, or in the city of David? Was Jesus born in Bethlehem, out in "a remote place" and did she bring him afterwards with her "to her people"? According to the Gospel of Matthew and the Gospel of Luke, Jesus was born in Bethlehem of Judaea, only six miles from Jerusalem. The passages identifying this as his birthplace are altogether unambiguous:

In the **Gospel of Matthew**:

2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 2:3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

What Hebrew prophet has written this prophetic verse? It is the prophet **Micah**, and as he lived many centuries after the death of King David, it clearly refers to his descendant, Mashiach ben David:

5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

In the **Gospel of Luke**:

2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Juda, unto the city of David, which is called Bethlehem; (because

he was of the house and lineage of David:) 2:5 To be taxed with Mary his espoused wife, being great with child.

Why is this important to the authors of two of the Gospels, and to countless commentators through the centuries for the precise reason that, as indicated in the Gospel of Matthew, Mashiach ben David was to be born in Bethlehem. Why is Bethlehem called the "city of David"? As recorded in the **First Book of the Prophet Samuel**, King David was born in this city:

17:12. Now David was the son of that Ephrathite, of Bethlehem Judaea, before mentioned, whose name was Jesse, who had eight sons, and was an old man in the days of Saul, and of great age among men.

The **Gospel of Luke** refers to Bethlehem as the city of David, from the annunciation to the shepherds:

2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Nearly every one of the references to the city of David in the Bible are to Jerusalem, five in the First Book of Chronicles, fourteen in the Second Book of Chronicles, five in the Second Book of Kings, ten in the Third Book of Kings, seven in the Fourth Book of Kings, one in the Book of Isaiah, two in the Book of Nehemiah, and four in the First Book of Maccabees. However, there is two references which stand out, and which confirm that Bethlehem was also called the city of David. In the **First Book of Kings** we find the story of David, prior to being proclaimed King of Israel, absented himself from the court of King Saul in order to participate in a family ceremony:

20:5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. 20:6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family…
20:27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? 20:28 And Jonathan answered Saul, David earnestly asked leave of

me to go to Bethlehem: 20:29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

According to the genealogies of Jesus, in the Gospels of Matthew (1:6) and Luke (3:31), his foster father, Joseph was a descendant of King David. The **Gospel of Luke** indicates that Joseph was obliged to return to Bethlehem from Nazareth where he was residing, in order to pay a tax to the Roman colonial government:

2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. 2:2 (And this taxing was first made when Cyrenius was governor of Syria.) 2:3 And all went to be taxed, every one into his own city. 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) 2:5 To be taxed with Mary his espoused wife, being great with child.

Bruce Chilton has argued, based on geographical proximity, and not any textual evidence, that Jesus was born in the Bethlehem of Galilee, a town mentioned in the Book of Joshua (19:15), and located some seven miles from Nazareth (Chilton, p. 9). The **Gospel of Luke** puts this theory to rest because of the details it gives of the days immediately following the birth of Jesus:

2:21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 2:22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 2:23 (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) 2:24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and

the Holy Ghost was upon him. 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 2:28 Then took he him up in his arms, and blessed God, and said, 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word: 2:30 For mine eyes have seen thy salvation, 2:31 Which thou hast prepared before the face of all people; 2:32 A light to lighten the Gentiles, and the glory of thy people Israel. 2:33 And Joseph and his mother marvelled at those things which were spoken of him. 2:34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 2:35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 2:36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 2:37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

All of these events took place, according to the **Gospel of Luke**, six miles from the birthplace of Jesus. While Bethlehem in Galilee is only seven miles from Nazareth, it is sixty-five miles from Jerusalem. Joseph and Mary made the journey from Nazareth for the census, and after their visit to Jerusalem they returned to Nazareth. But this was not the only family visit to Jerusalem...they returned every year for the feast of Passover. In the words of the Gospel of Luke:

2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. 2:41 Now his parents went to Jerusalem every year at the feast of the passover.

There are, despite the testimony in the Gospels of Matthew and Luke, a strange lack of references to Jesus coming from Bethlehem in the **Gospel of John**, and the indication in that Gospel seems to be that he was born instead in Nazareth:

1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see…
7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 7:43 So there was a division among the people because of him…
18:7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth…
19:19 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

It is not just the Gospel of John that indicates that Jesus came from Nazareth...the synoptic Gospels and the Book of Acts also refer to him as Jesus of Nazareth, not as Jesus of Bethlehem:

The **Gospel of Mark**:

1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan…
1:23 And there was in their synagogue a man with an unclean spirit; and he cried out, 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God…
10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me…
14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 14:67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

The **Gospel of Matthew**:

21:10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee…
26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

The **Gospel of Luke**:

4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God…
18:37 And they told him, that Jesus of Nazareth passeth by……..
24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Book of the Acts of the Apostles:

2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know…
3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk…
4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole…
6:14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us…
10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him…

22:7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 22:8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest…
26:8 Why should it be thought a thing incredible with you, that God should raise the dead? 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

The traditional explanation appears to be the only one that makes sense today, namely, that while Jesus was born in Bethlehem, he was raised and grew to adulthood in Nazareth, and hence that it was with Nazareth that he was associated by all who knew him. As we have seen in the case of David, while he was born in Bethlehem, inasmuch he established his kingdom in the city of Jerusalem, it was this latter city that came to be known as the city of David[57].

The **Gospel of Matthew** explains how Jesus came to be residing in Nazareth rather than Bethlehem. It says that King Herod discovered from the wise men from the East who had come to honor the newborn King of the Jews that Bethlehem was where this babe was to be born, and to protect Jesus and his wife Mary, Joseph took his family and fled to Egypt. After this flight, he did not return to Bethlehem because he was warned in a dream not to do so:

2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 2:23 And he came and dwelt in a city called Nazareth [Ναζαρέτ·]: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene [Ναζωραῖος].

What is the prophecy that indicates that the promised messiah, the redeemer of Israel "shall be called a Nazarene"? It seems to be a connection between the Hebrew word for "branch" [netser] and the name of the town where Jesus grew up. A relationship between [netser] and Nazareth was proposed in the Onomasticon of Eusebius (260-341 CE), and in Jerome's (345-420 CE) Ad Marcellam, Epist. 46:13. The prophetic verse which are invoked in this passage from the Gospel of Matthew is from the **Book of Isaiah**:

*11:1 And there shall come forth a rod out of the stem of Jesse, and a **Branch** [netser in Hebrew] shall grow out of his roots:*

Similar references to a ***Branch*** employ other words in the original Hebrew text; it is quite evident that the reference in the Gospel of Matthew is to a Hebrew word, as there is no equivalent word in the Greek Septuagint. Hence, the following references, while referring to Messiah son of David are not fulfilled in a literal manner by Jesus:

The **Book of Jeremiah**:

23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous ***Branch*** *[צֶמַח], and a King shall reign and prosper, and shall execute judgment and justice in the earth. 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS…*
33:15 In those days, and at that time, will I cause the ***Branch*** *[צֶמַח] of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.*

The **Book of Zechariah**:

3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the ***BRANCH*** *[צֶמַח]…*
6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The ***BRANCH*** *[צֶמַח]; and he shall grow up out of his place, and he shall build the temple of the LORD:*

Whether or not those associated with Jesus during his lifetime recognized the double entendre involved in calling him Jesus of Nazareth, it was certainly not lost on later generations of Christians. Perhaps we should accord them the benefit of the doubt, and regard it as likely that those who saw in him the anointed one of the house of David, born in the city of David's birth, having as his foster father a descendant of David, and regarded by his followers as the messiah of Davidic line, was the "branch… out of his roots" predicted by Isaiah…hence it was not accidental that Jesus referred so often to verses in the Book of Isaiah.

Only begotten son of the Father

In the gospels there are indications that while Jesus claimed not to have had a human father, and his mother claimed to have been miraculously impregnated by the Holy Spirit, that there were lots of contemporaries who did not believe this to be the case. Not that there is any record of them accusing him of being a "mamzer" (bastard), that is, of his father being someone other than the man to whom she was betrothed, that is, Joseph. There are allegedly such doubts preserved in the Talmud, as we have already seen in the foregoing article on "Virgin Birth". But the people around Jesus assumed that Joseph was his father, and this is clearly demonstrated in all of the canonical gospels, as will be cited:

The **Gospel of Matthew:**

13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 13:13:56 And his sisters, are they not all with us? Whence then hath this man all these things? 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

The **Gospel of Mark:**

6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 6:4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

The people who heard Jesus preach in his hometown, in Nazareth and vicinity, they knew him to be the son of Joseph and Mary, with brothers Yakov (James), Yosef (Joses), Shim'on (Simon) and Yehudah (Judas), and unnamed sisters. They were offended that he would act so superior to them, as if he didn't know his lowly place, as the son of a carpenter.

The **Gospel of Luke**:

4:21 And he began to say unto them, This day is this scripture fulfilled in your ears. 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

This version of the same story drops the names of the brothers and sisters of Jesus, keeps the question from those who witnessed his wisdom, and added a proverb, which he is sure that they will say to him, to encourage him to perform healings in Nazareth as he has already done in Capernaum. Here he is depicted as a man of wisdom, as a healer, and he calls himself a prophet, for if he were not a prophet, why would he speak of not being "accepted in his own land"?

The **Gospel of John:**

6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven. 6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? 6:43 Jesus therefore answered and said unto them, Murmur not among yourselves. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

This seems to be an account also set in Nazareth but not the same as is told in the synoptic gospels. There is no account of him preaching in the synagogue that inspired this question about his family origins; and his reply is different as well – here challenging the Nazarene Jews not to hide their doubts but to speak openly, and telling them that only those will come to and follow him if they are attracted to him by his heavenly Father – hence, only if they are inspired by God, by the Holy Spirit to do so. That one who is so attracted will be raised up "at the last day". If we explain these teachings we get far ahead of ourselves.

Those who knew him and his family believed that he had a natural, a biological father and mother, like all other children. That Jesus had a miraculous birth does not seem to have been known to them...and it is

even more unlikely that it would have been known to those who did not live in his hometown. In fact, we may well suppose that only the few who witnessed the events connected with his birth were truly informed about it...and they don't seem to have talked about it much during his lifetime, or surely it would have become an issue discussed among his followers and his detractors.

We come now to the description of Jesus as the "only begotten son" of the "Father". We are already familiar with the Biblical references to the "firstborn son" of God, referring to Israel (Exodus 4:22), to Ephrayim (Jeremiah 31:9) and to David (89:27). In Bereshit/Genesis (22:2,12,16), there are identical references to Yitzhak (Isaac) being the "only son" of Abraham. The phrase in Hebrew is "et bincha et yechiydecha" אֶת יְחִידְךָ בִּנְךָ אֶת meaning "thy son thine only son". This is confirmed in the Epistle to the Hebrews (11:17), "[17] By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son", and the Greek wording of "only begotten" is "monogene μονογενῆ -- while the Greek Septuagint does not translate the Hebrew at all, the equivalent in the Masoretic text of Genesis was "yechiydecha". The first son of Abraham, with his wife's slave Hagar, was Ishmael. For the fourteen years he lived before the birth of Isaac, Ishmael was the only son of Abraham. And it was doubtful that there would be a second son, inasmuch as Sarah banished Hagar and Sarah was barren. How then could Isaac be called not just the firstborn son of Abraham but the only son of Abraham? The meaning of these verses, in Genesis and in Hebrews is not literal, for the literal meaning would be erroneous. It refers to the spiritual status, the rank, the standing of this son, of Isaac in the eyes of God and in the eyes of his father Abraham. He was the "only begotten son" of Abraham because he was chosen to inherit the property of his father and the promise given to his father by YHWH. Of the two, clearly the second was by far the most important. It is integral to the covenant of YHWH with Abraham that Isaac, the son of Sarah who was barren and ninety years of age, should succeed him. This son was miraculous in his birth and he was chosen prior to his birth to inherit the promise of God. It is in this context that we are meant, by the Jewish writers of the New Testament, to interpret the three references to Jesus as the "only begotten son of the Father" – John 1:18; 3:16,18; and 1 John 4:9. We know already that to be denominated a "son" of the "Father" was a distinction and an honor and also entailed a great responsibility, to live according to the commandments, to be holy and consecrated to God. We see then that to be the "only begotten son" of God is to be accorded the heritage destined for the "firstborn" and to inherit the covenant of God. The images of the Davidic and Solomonic king, and of the Abrahamic son are both invoked, not to suggest a direct biological tie between Jesus and his heavenly "Father" but rather to depict a uniqueness of spiritual bond. These appear to coaslesce the imagery of Mashiach ben David, clearly in the Davidic and Solomonic line of "sons" of God, with that of Mashiach ben Joseph, offered as a sacrifice to God, a suffering servant as depicted by Isaiah, and hence "Ephrayim" the "firstborn son".

Year of his birth

The traditional year of the birth of Jesus is the starting point of the Gregorian calendar, used for all business and governmental transactions of a global nature worldwide and the default calendar in most countries and daily referred to by most people. However, the calculation of the birth of Jesus has been disputed on many grounds, including the following:
1)According to the Gospels of Matthew and Luke, King Herod the Great was the reigning monarch over Bethlehem when Jesus was born. In the Gospel of Matthew, it is related that Joseph took Mary and Jesus to Egypt to flee the wrath of King Herod, and that King Herod died before Jesus was brought back to Israel from Egypt. Upon their return, Herod Archelaus reigned in Jerusalem. King Herod died in 4 BCE according to Titus Flavius Josephus, Antiquities of the Jews (XVII, viii, 1). Apparently, Herod Antipas, the eldest son, expected to inherit the throne of his father. However, in the last will of King Herod he bequeathed the rule of Judea and Samaria to his youngest son Archelaus, and Galilee and Pereia were bequeathed to Herod Antipas while Ituraea and Trachonitis (east of the Jordan River, now in Syria and Jordan) were bequeathed to Philip. In Judea, Herod Archelaus was affirmed as king by the army, but he would not assume the title of tetrarch bestowed upon him and his two brothers until his father's will was confirmed by Caesar Augustus in Rome. When King Herod the Great had fallen ill, two Jewish leaders among the populace, Judas and Matthias, had incited their pupils to remove the golden eagle from the entrance of the Temple. Their wish was to purify the Temple of the abomination of desolation of Roman polytheism. According to the Ten Commandments, it was a sin to make and worship idols. King Herod had these two teachers and their pupils burned alive (March 13, in 4 BCE). Herod Archelaus had to face an angry crowd that demanded rehabilitation of these martyrs; some three thousand Jews, usually described as Pharisees, were killed during the celebration of Passover. After the slaughter, all seemed quiet, and Herod Archelaus traveled to Rome. In his absence, there were fresh riots. The leaders were a robber named Judas, a royal slave called Simon, a shepherd named Athronges and his brothers. All may have been messianic claimants. Archelaus' troops were unable to put down their revolts, and the Roman governor of Syria, Publius Quinctilius Varus, had to intervene. It was a major operation, which probably involved three of the four Syrian legions (III Gallica, VI Ferrata, X Fretensis and XII Fulminata). Two thousand people were crucified, but not all the leaders were caught. In Rome his father's will was opposed by his brother Herod Antipas and by many of the Jewish population, who, after his behavior towards their brethren in Jerusalem, greatly feared his cruelty. Nevertheless, Caesar Augustus allotted to him the greater part of the kingdom (Samaria, Judea, and Idumea) with the title of ethnarch, and he retained this title and governing role until 6 AD

when Hyrcanus II succeeded him. Ultimately, Archelaus came to terms with one of Athronges' brothers, something that could not have been popular among the Jewish population. The Gospel of Matthew implies that Joseph and Mary were afraid to go to the territories ruled by Herod Archelaus, and therefore settled in Galilee (Matthew 2.22).

If King Herod the Great was alive when Jesus was born, either Jesus was born before 4 BCE or the chronology of Josephus is unreliable. Historians have preferred to vest their confidence in Josephus' dating of events, and so they have been critical of the traditional dating of the birth of Jesus.

2)There is another reason to revise the birth date of Jesus. In the Gospel of Luke it is indicated that Jesus was born at the time when a Roman census was conducted throughout the Roman Empire: "There went out a decree from Caesar Augustus, that all the [Roman] world should be registered" (Luke 2:1). The issuing of this decree is confirmed in various non-canonical texts, including **The History of Joseph the Carpenter**[58]:

7. Some time after that, there came forth an order from Augustus Caesar the king, that all the habitable world should be enrolled, each man in his own city. The old man therefore, righteous Joseph, rose up and took the virgin Mary and came to Bethlehem, because the time of her bringing forth was at hand. Joseph then inscribed his name in the list; for Joseph the son of David, whose spouse Mary was, was of the tribe of Judah. And indeed Mary, my mother, brought me forth in Bethlehem, in a cave near the tomb of Rachel the wife of the patriarch Jacob, the mother of Joseph and Benjamin.

Martin writes[59], "There is a reference to such a registration of all the Roman people not long before 5 February 2 B.C. written by Caesar Augustus himself: *"While I was administering my thirteenth consulship [2 B.C.] the senate and the equestrian order and the entire Roman people gave me the title Father of my Country"* (*Res Gestae* 35). This award was given to Caesar Augustus on 5 February 2 B.C., therefore the registration of citizen approval must have taken place in 3 B.C. Orosius, in the fifth century, also said that Roman records of his time revealed that a census was indeed held when Augustus was made "the first of men"--an apt description of his award "Father of the Country"--at a time when all the great nations gave an oath of obedience to Augustus (6:22, 7:2). Orosius dated the census to 3 B.C. And besides that, Josephus substantiates that an oath of obedience to Augustus was required in Judea not long before

the death of Herod (*Antiquities* XVII:41-45). This agrees nicely in a chronological sense with what Luke records. But more than that, an inscription found in Paphlagonia (eastern Turkey), also dated to 3 B.C., mentions an *"oath sworn by all the people in the land at the altars of Augustus in the temples of Augustus in the various districts."* And dovetailing precisely with this inscription, the early (fifth century) Armenian historian, Moses of Khoren, said the census that brought Joseph and Mary to Bethlehem was conducted by Roman agents in Armenia where they set up *"the image of Augustus Caesar in every temple.'*. The similarity of this language is strikingly akin to the wording on the Paphlagonian inscription describing the oath taken in 3 B.C. These indications can allow us to reasonably conclude that the oath (of Josephus, the Paphlagonian inscription, and Orosius) and the census (mentioned by Luke, Orosius, and Moses of Khoren) were one and the same. All of these things happened in 3 B.C."

This does not resolve the problems of chronology however. If the decree of Caesar Augustus was issued in 3 BCE, and if King Herod the Great died in 4 BCE then he would not have been alive when the decree was issued and he could not have met the wise men from the East and issued an order to kill all firstborn sons in the town of Bethlehem. As there are several attestations to the dating of the census of Caesar Augustus and only one (in Josephus) to the dating of the death of Herod and the accession of Herod Archelaus and his brothers, one possibility we should consider is that Jesus may have been born shortly after the decree of Caesar Augustus, in 2/3 BCE, and King Herod may have died a few months to a year later, in 1/2 BCE. If Joseph did not respond immediately to the census of 2/3 BCE, and if the reference to the census was a general marker cited by Luke and not a precise indication of the time of Jesus' birth, then it may be supposed that Josephus' chronology was off by as much as four years. We may well wonder why centuries of Church historians would have failed to correct the chronology of the birth of Jesus if there were compelling evidence that it took place at a considerable distance, possibly as much as four or five years prior to what was calculated by the originators of the Gregorian calendar. Could it be that those who established this calendar themselves calculated wrongly? Could they have begun their calendar a few years later than the events cited for its origination? When we consider the great calendar wars that have occurred across the centuries, between the Julianites and the Gregorianites, the Karaites and the Rabbanites, and many others, it seems plausible that a few years could have disappeared here or there.

Birth of Jesus

The second chapter of the **Gospel of Matthew** recounts the birth of Jesus:

2:11And when they [the Magi] were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 2:12And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The second chapter of the **Gospel of Luke** gives the other canonical account of this birth:

2:6And so it was, that, while they [Mary and Joseph] were there [in Bethlehem], the days were accomplished that she should be delivered. 2:7And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn…

2:16And they [the shepherds who had heard of Jesus' birth from angels] came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17And when they had seen it, they made known abroad the saying which was told them concerning this child. 2:18And all they that heard it wondered at those things which were told them by the shepherds. 2:19But Mary kept all these things, and pondered them in her heart. 2:20And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Another account is found in the non-canonical **Protoevangelium of James**[60]**:**

17. And there was an order from the Emperor Augustus, that all in Bethlehem of Judaea should be enrolled. And Joseph said: I shall enrol my sons, but what shall I do with this maiden? How shall I enrol her? As my wife? I am ashamed. As my daughter then? But all the sons of Israel know that she is not my daughter. The day of the Lord shall itself bring it to pass as the Lord will. And he saddled the ass, and set her upon it; and his son led it, and Joseph followed. And when they had come within three miles, Joseph turned and saw her sorrowful; and he said to himself: Likely that

which is in her distresses her. And again Joseph turned and saw her laughing. And he said to her: Mary, how is it that I see in thy face at one time laughter, at another sorrow? And Mary said to Joseph: Because I see two peoples with my eyes; the one weeping and lamenting, and the other rejoicing and exulting. And they came into the middle of the road, and Mary said to him: Take me down from off the ass, for that which is in me presses to come forth. And he took her down from off the ass, and said to her: Whither shall I lead thee, and cover thy disgrace? **for the place is desert.** *18. And he [Joseph] found a cave there, and led her into it; and leaving his two sons beside her, he went out to seek a widwife in the district of Bethlehem. And I Joseph was walking, and was not walking; and I looked up into the sky, and saw the sky astonished; and I looked up to the pole of the heavens, and saw it standing, and the birds of the air keeping still. And I looked down upon the earth, and saw a trough lying, and work-people reclining: and their hands were in the trough. And those that were eating did not eat, and those that were rising did not carry it up, and those that were conveying anything to their mouths did not convey it; but the faces of all were looking upwards. And I saw the sheep walking, and the sheep stood still; and the shepherd raised his hand to strike them, and his hand remained up. And I looked upon the current of the river, and I saw the mouths of the kids resting on the water and not drinking, and all things in a moment were driven from their course. 19. And I saw a woman coming down from the hill-country, and she said to me: O man, whither art thou going? And I said: I am seeking an Hebrew midwife. And she answered and said unto me: Art thou of Israel? And I said to her: Yes. And she said: And who is it that is bringing forth in the cave? And I said: A woman betrothed to me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was reared in the temple of the Lord, and I obtained her by lot as my wife. And yet she is not my wife, but* **has conceived of the Holy Spirit.** *And the widwife said to him: Is this true? And Joseph said to her: Come and see. And the midwife went away with him. And they stood in the place of the cave, and behold a luminous cloud overshadowed the cave. And the midwife said: My soul has been magnified this day, because mine eyes have seen strange things -- because salvation has been brought forth to Israel.*

And immediately the cloud disappeared out of the cave, and a great light shone in the cave, so that the eyes could not bear it. And in a little that light gradually decreased, until the infant appeared, and went and took the breast from His mother Mary. And the midwife cried out, and said: This is a great day to me, because I have seen this strange sight. And the midwife went forth out of the cave, and Salome met her. And she said to her: Salome, Salome, I have a strange sight to relate to thee: a virgin has brought forth -- a thing which her nature admits not of. Then said Salome: As the Lord my God liveth, unless I thrust in my finger, and search the parts, I will not believe that a virgin has brought forth. 20. And the midwife went in, and said to Mary: Show thyself; for no small controversy has arisen about thee. And Salome put in her finger, and cried out, and said: Woe is me for mine iniquity and mine unbelief, because I have tempted the living God; and, behold, my hand is dropping off as if burned with fire. And she bent her knees before the Lord, saying: O God of my fathers, remember that I am the seed of Abraham, and Isaac, and Jacob; do not make a show of me to the sons of Israel, but restore me to the poor; for Thou knowest, O Lord, that in Thy name I have performed my services, and that I have received my reward at Thy hand. And, behold, an angel of the Lord stood by her, saying to her: Salome, Salome, the Lord hath heard thee. Put thy hand to the infant, and carry it, and thou wilt have safety and joy. And Salome went and carried it, saying: I will worship Him, because a great King has been born to Israel. And, behold, Salome was immediately cured, and she went forth out of the cave justified. And behold a voice saying: Salome, Salome, tell not the strange things thou hast seen, until the child has come into Jerusalem.

Another account we find in the **Gospel of Pseudo-Matthew**, which, like the Protoevangelium of James, has Mary giving birth to Jesus in a cave[61]:

And when he had thus said, the angel ordered the beast to stand, for the time when she should bring forth was at hand; and he commanded the blessed Mary to come down off the animal, and go into a recess under a cavern, in which there never was light, but always darkness, because the light of day could not reach it. And when the blessed Mary had gone into

it, it began to shine with as much brightness as if it were the sixth hour of the day. The light from God so shone in the cave, that neither by day nor night was light wanting as long as the blessed Mary was there. And there she brought forth a son, and the angels surrounded Him when He was being born. And as soon as He was born, He stood upon His feet, and the angels adored Him, saying: Glory to God in the highest, and on earth peace to men of good pleasure. [3] Now, when the birth of the Lord was at hand, Joseph had gone away to seek midwives. And when he had found them, he returned to the cave, and found with Mary the infant which she had brought forth. And Joseph said to the blessed Mary: I have brought thee two midwives--Zelomi [4] and Salome; and they are standing outside before the entrance to the cave, not daring to come in hither, because of the exceeding brightness. And when the blessed Mary heard this, she smiled; and Joseph said to her: Do not smile; but prudently allow them to visit thee, in case thou shouldst require them for thy cure. Then she ordered them to enter. And when Zelomi had come in, Salome having stayed without, Zelomi said to Mary: Allow me to touch thee. And when she had permitted her to make an examination, the midwife cried out with a loud voice, and said: Lord, Lord Almighty, mercy on us! It has never been heard or thought of, that any one should have her breasts full of milk, and that the birth of a son should show his mother to be a virgin. But there has been no spilling of blood in his birth, no pain in bringing him forth. A virgin has conceived, a virgin has brought forth, and a virgin she remains. And hearing these words, Salome said: Allow me to handle thee, and prove whether Zelomi have spoken the truth. And the blessed Mary allowed her to handle her. And when she had withdrawn her hand from handling her, it dried up, and through excess of pain she began to weep bitterly, and to be in great distress, crying out, and saying: O Lord God, Thou knowest that I have always feared Thee, and that without recompense I have cared for all the poor; I have taken nothing from the widow and the orphan, and the needy have I not sent empty away. And, behold, I am made wretched because of mine unbelief, since without a cause I wished to try Thy virgin. And while she was thus speaking, there stood by her a young man in shining garments, saying: Go to the child, and adore Him, and touch Him

with thy hand, and He will heal thee, because He is the Saviour of the world, and of all that hope in Him. And she went to the child with haste, and adored Him, and touched the fringe of the cloths in which He was wrapped, and instantly her hand was cured. And going forth, she began to cry aloud, and to tell the wonderful things which she had seen, and which she had suffered, and how she had been cured; so that many through her statements believed.

A third non-canonical account, in the **Arabic Infancy Gospel of the Savior**, also refers to the birth taking place in a cave[62]:

2. In the three hundred and ninth year of the era of Alexander, Augustus put forth an edict, that every man should be enrolled in his native place. Joseph therefore arose, and taking Mary his spouse, went away to (3) Jerusalem, and came to Bethlehem, to be enrolled along with his family in his native city. And having come to a cave, Mary told Joseph that the time of the birth was at hand, and that she could not go into the city; but, said she, let us go into this cave. This took place at sunset. And Joseph went out in haste to go for a woman to be near her. When, therefore, he was busy about that, he saw an Hebrew old woman belonging to Jerusalem, and said: Come hither, my good woman, and go into this cave, in which there is a woman near her time. 3. Wherefore, after sunset, the old woman, and Joseph with her, came to the cave, and they both went in. And, behold, it was filled with lights more beautiful than the gleaming of lamps and candles, (4) and more splendid than the light of the sun. The child, enwrapped in swaddling clothes, was sucking the breast of the Lady Mary His mother, being placed in a stall. And when both were wondering at this light, the old woman asks the Lady Mary: Art thou the mother of this Child? And when the Lady Mary gave her assent, she says: Thou art not at all like the daughters of Eve. The Lady Mary said: As my son has no equal among children, so his mother has no equal among women. The old woman replied: My mistress, I came to get payment; I have been for a long time affected with palsy. Our mistress the Lady Mary said to her: Place thy hands upon the child. And the old woman did so, and was immediately cured. Then she went forth, saying: Henceforth I will be the attendant and

servant of this child all the days of my life. 4. Then came shepherds; and when they had lighted a fire, and were rejoicing greatly, there appeared to them the hosts of heaven praising and celebrating God Most High. And while the shepherds were doing the same, the cave was at that time made like a temple of the upper world, since both heavenly and earthly voices glorified and magnified God on account of the birth of the Lord Christ. And when that old Hebrew woman saw the manifestation of those miracles, she thanked God, saying: I give Thee thanks, O God, the God of Israel, because mine eyes have seen the birth of the Saviour of the world.

The single account of the birth of Jesus in the **Qur'an** is found in Suratu Maryam:

19:22 So she conceived him, and she withdrew with him to a remote place. 10:23 And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten." 19:24 But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream. 19:25 And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. 19:26 So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to man.' "

The story in the Qur'an contains parallels found in both the canonical and non-canonical gospels. What it has in common with that found in the **Gospel of Matthew** is that Mary is depicted as being with her newborn baby upon his birth with no mention of Joseph until it is time for them to flee to Egypt. In the Qur'an, Mary gives birth to Jesus alone and in "a remote place" and doesn't even know how she will survive there. The Protoevangelium of James spoke of Mary being led to the desert. Then there is the story of a voice from below that told her how she would be able to derive nourishment from the date palms. It is not clear whether this voice is of an angel or of Jesus, her newborn son. However, a comparison of this story with the **Gospel of Pseudo-Matthew**, cited here, indicates that Muhammad did not invent this story but it was conveyed to him by his Christian informants. Nevertheless, either the informants mixed up the sequence of events, or Muhammad did so. Jesus speaks to the date tree and asks for the dates to be provided for food not immediately after his birth, but three days into their journey from Bethlehem to Egypt[63]:

CHAP. 20.-- And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible to get some of the fruit of this palm. And Joseph said to her: I wonder that thou sayest this, when thou seest how high the palm tree is; and that thou thinkest of eating of its fruit. I am thinking more of the want of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: **O tree, bend thy branches, and refresh my mother with thy fruit.** And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who bad commanded it to stoop. Then Jesus said to it: **Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from thee.** And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God. CHAP. 21. -- And on the day after, when they were setting out thence, and in the hour in which they began their journey, Jesus turned to the palm, and said: **This privilege I give thee, O palm tree, that one of thy branches be carried away by my angels, and planted in the paradise of my Father. And this blessing I will confer upon thee, that it shall be said of all who conquer in any contest, You have attained the palm of victory.** And while He was thus speaking, behold, an angel of the Lord appeared, and stood upon the palm tree; and taking off one of its branches, flew to heaven with the branch in his hand.

And when they saw this, they fell on their faces, and became as it were dead. And Jesus said to them: ***Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the wilderness?*** *And they were filled with joy; and being strengthened, they all rose up.*

Where are the wonderful details of the birth of Jesus – the birth in a manger, surrounded by domesticated farm animals? In the **Gospel of Pseudo-Matthew**:

CHAP. 14.--And on the third day after the birth of our Lord Jesus Christ, the most blessed Mary went forth out of the cave, and entering a stable, placed the child in the stall, and the ox and the ass adored Him. Then was fulfilled that which was said by Isaiah the prophet, saying: The ox knoweth his owner, and the ass his master's crib. The very animals, therefore, the ox and the ass, having Him in their midst, incessantly adored Him. Then was fulfilled that which was said by Abacuc the prophet, saying[64]*: Between two animals thou art made manifest. In the same place Joseph remained with Mary three days.*

This non-canonical account of Jesus speaking at birth is echoed also in the **Arabic Infancy Gospel of the Savior**[65]**:**

1. We find (1) what follows in the book of Joseph the high priest, who lived in the time of Christ. Some say that he is Caiaphas. (2) He has said that Jesus spoke, and, indeed, when He was lying in His cradle said to Mary His mother: ***I am Jesus, the Son of God, the Logos, whom thou hast brought forth, as the Angel Gabriel announced to thee; and my Father has sent me for the salvation of the world.***

This account is found with some editing in Suratu Maryam of the **Qur'an**, where Jesus speaks from the cradle:

19:29 19:30[Jesus] said, *"**Indeed, I am the servant of Allah . He has given me the Scripture and made me a prophet.** 19:31 **And He has***

made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive…"

That Jesus spoke from the cradle is also confirmed in Suratu'l-'Imran and Suratu'l-Ma'idah of the **Qur'an**, the former of which also states that this was part of the angelic annunciation to Mary:

3:45[And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]. 3:46 He will speak to the people in the cradle and in maturity and will be of the righteous."

5:110 [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity;

The birth of Apollonius of Tyana furnishes an apt comparison with that of Jesus[66]:

Now he is said to have been born in a meadow, hard by which there has been now erected a sumptuous temple to him; and let us not pass by the manner of his birth. For just as the hour of his birth was approaching, his mother was warned in a dream to walk out into the meadow and pluck the flowers; and in due course she came there and her maids attended to the flowers, scattering themselves over the meadow, while she fell asleep lying on the grass.

Thereupon the swans who fed in the meadow set up a dance around her as she slept, and lifting their wings, as they are wont to do, cried out aloud all at once, for there was somewhat of a breeze blowing in the meadow. She then leaped up at the sound of their song and bore her child, for any sudden fright is apt to bring on a premature delivery.

But the people of the country say that just at the moment of the birth, a thunderbolt seemed about to fall to earth and then rose up into the air and

disappeared aloft; and the gods thereby indicated, I think, the great distinction to which the sage was to attain, and hinted in advance how he should transcend all things upon earth and approach the gods, and signified all the things that he would achieve.

Much has been made of Jesus' relationship with his mother Mary. Every child has a special relationship with mother, and so did he. She was not a single mother, so he did not grow up feeling the lack of a father. By all accounts Joseph was a good man and a good father. But Mary did not dote on Jesus, although the annunciations of the angels in Matthew and Luke might suggest that she would have treated him with kid gloves. Mary had other children to attend to as well as Jesus, and Jesus would have spent most of his day with his father after he was old enough to follow him around and make himself useful. What Jesus displayed from the earliest accounts of his life, is a sensitivity to women's feelings that may well have been uncommon at that time. That is not to say that Joseph did not go out of his way to care for his wife Mary – again, the canonical and especially the non-canonical gospels indicate that he did.

Flight to Egypt

According to the **Arabic Infancy Gospel of the Savior** (paragraph 5)[67] and the **Gospel of Pseudo-Matthew** (chapter 15)[68], Jesus and his parents did not immediately leave Bethlehem for Egypt. His version of the story is considerably more leisurely…after three days, they left the cave and entered a stall, which they shared with the animals, cited above…after another three days they entered Bethlehem, where they spent the seventh day, and then, on the eighth day, they circumcised Jesus:

5. And the time of circumcision, that is, the eighth day, being at hand, the child was to be circumcised according to the law. Wherefore they circumcised Him in the cave. And the old Hebrew woman took the piece of skin; but some say that she took the navel-string, and laid it past in a jar of old oil of nard. And she had a son, a dealer in unguents, and she gave it to him, saying: See that thou do not sell this jar of unguent of nard, even although three hundred denarii (5) should be offered thee for it. And this is that jar which Mary the sinner bought and poured upon the head and feet of our Lord Jesus Christ, which thereafter she wiped with the hair of her head. (1) Ten days after, they took Him to Jerusalem; and on the

fortieth day (2) after His birth they carried Him into the temple, and set Him before the Lord, and offered sacrifices for Him, according to the command-meet of the law of Moses, which is: Every male that openeth the womb shall be called the holy of God. (3)

CHAP. 15.--And on the sixth day they entered Bethlehem, where they spent the seventh day. And on the eighth day they circumcised the child, and called His name Jesus; for so He was called by the angel before He was conceived in the womb. Now, after the days of the purification of Mary were fulfilled according to the law of Moses, then Joseph took the infant to the temple of the Lord. And when the infant had received parhithomus, --parhithomus, that is, circumcision--they offered for Him a pair of turtle-doves, or two young pigeons.

The second chapter of the **Gospel of Luke** corroborates the latter account, virtually word for word:

21And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 22And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

According to the Torah (Vayikra/Leviticus 12:1-4), the mother is unclean for a total of 40 days, so even though the circumcision at the temple in Jerusalem would have occurred on the 8th day after the birth, Mary would not have entered the temple at all, because the time of her purification was not yet fulfilled. Hence, the non-canonical gospel was more precise in indicating that Joseph brought Jesus to the temple for circumcision. As Mary and Joseph were poor, the Torah (Vayikra/Leviticus 12:8) permitted them to bring as an offering either a pair of turtledoves or or young pigeons.

While they were still in Jerusalem, Mary and Joseph met two prophetic Jews – a man, Simeon, and a woman, Anna. Both of them made extraordinary predictions about their newborn son. These stories are told in the **Gospel of Luke**, chapter 2 and also in the **Arabic Infancy Gospel of the Savior**, number 6, and the **Gospel of Pseudo-Matthew**, chapter 15:

[25] And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. [26] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. [27] And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, [28] Then took he him up in his arms, and blessed God, and said, [29] Lord, now lettest thou thy servant depart in peace, according to thy word: [30] For mine eyes have seen thy salvation, [31] Which thou hast prepared before the face of all people; [32] A light to lighten the Gentiles, and the glory of thy people Israel. [33] And Joseph and his mother marvelled at those things which were spoken of him. [34] And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; [35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

[36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; [37] And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. [38] And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

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6. Then old Simeon saw Him shining like a pillar of light, when the Lady Mary, His virgin mother, rejoicing over Him, was carrying Him in her arms. And angels, praising Him, stood round Him in a circle, like life guards standing by a king. Simeon therefore went up in haste to the Lady Mary, and, with hands stretched out before her, said to the Lord Christ: Now, O

my Lord, let Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy compassion, which Thou hast prepared for the salvation of all peoples, a light to all nations, and glory to Thy people Israel. Hanna also, a prophetess, was present, and came up, giving thanks to God, and calling the Lady Mary blessed. (4)
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Now there was in the temple a man of God, perfect and just, whose name was Symeon, a hundred and twelve years old. He had received the answer from the Lord, that he should not taste of death till he had seen Christ, the Son of God, living in the flesh. And having seen the child, he cried out with a loud voice, saying: God hath visited His people, and the Lord hath fulfilled His promise. And he made haste, and adored Him. And after this he took Him up into his cloak and kissed His feet, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Israel. There was also in the temple of the Lord, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she had now been a widow eighty-four years. And she never left the temple of the Lord, but spent her time in fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world.

At this point, the second chapter of the **Gospel of Luke** has Mary and Joseph and their baby Jesus returning to Nazareth:

2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

The **Gospel of Pseudo-Matthew** did not place the visit of the Magi at the time of Jesus' birth...it says it occurred two years after the birth:

CHAP. 16.--And when the second year was past, Magi came from the east to Jerusalem, bringing great gifts. And they made strict inquiry of the Jews, saying: Where is the king who has been born to you? for we have

seen his star in the east, and have come to worship him. And word of this came to King Herod, and so alarmed him that he called together the scribes and the Pharisees, and the teachers of the people, asking of them where the prophets had foretold that Christ should be born. And they said: In Bethlehem of Judah. For it is written: And thou Bethelehem, in the land of Judah, art by no means the least among the princes of Judah; for out of thee shall come forth a Leader who shall rule my people Israel. Then King Herod summoned the magi to him, and strictly inquired of them when the star appeared to them. Then, sending them to Bethlehem, he said: Go and make strict inquiry about the child; and when ye have found him, bring me word again, that I may come and worship him also. And while the magi were going on their way, there appeared to them the star, which was, as it were, a guide to them, going before them until they came to where the child was. And when the magi saw the star, they rejoiced with great joy; and going into the house, they saw the child Jesus sitting in His mother's lap. Then they opened their treasures, and presented great gifts to the blessed Mary and Joseph. And to the child Himself they offered each of them a piece of gold. And likewise one gave gold, another frankincense, and the third myrrh. And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road. CHAP. 17--And when Herod saw that he had been made sport of by the magi, his heart swelled with rage, and he sent through all the roads, wishing to seize them and put them to death. But when he could not find them at all; he sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi.

Perhaps this non-canonical gospel dates the visit of the Magi and the subsequent flight into Egypt to two years after the birth of Jesus because of the command of King Herod to kill all infant boys two years old and younger, as found both in chapter 17 of the **Gospel of Pseudo-Matthew** and in chapter 2 of **Gospel of Matthew**:

CHAP. 17--And when Herod [5] saw that he had been made sport of by the magi, his heart swelled with rage, and he sent through all the roads,

wishing to seize them and put them to death. But when he could not find them at all; he sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi. [6] Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And joseph went according to the saying of the angel. [7]

2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

In chapters 22 through 24 of the **Protoevangelium of James**, the father of John the Baptist fell victim to King Herod's purge, because he hid his son John even as Joseph had taken Mary and Jesus to Egypt[69]:

22. And when Herod knew that he had been mocked by the Magi, in a rage he sent murderers, saying to them: ***Slay the children from two years old and under.*** *And Mary, having heard that the children were being killed, was afraid, and took the infant and swaddled Him, and put Him into an ox-stall. And Elizabeth, having heard that they were searching for John, took him and went up into the hill-country, and kept looking where to conceal him. And there was no place of concealment. And Elizabeth, groaning with a loud voice, says:* ***O mountain of God, receive mother and child.*** *And immediately the mountain was cleft, and received her. And a light shone about them, for an angel of the Lord was with them, watching over them.*

23. And Herod searched for John, and sent officers to Zacharias, saying: ***Where have you hid your son?*** *And he, answering, said to them:* ***I am the servant of God in holy things, and I sit constantly in the temple of the Lord: I do not know where my son is.*** *And the officers went away, and reported all these things to Herod. And Herod was enraged, and said:* ***His son is destined to be king over Israel.*** *And he sent to him again, saying:* ***Tell the truth; where is your son? for you know that your life is in my hand.*** *And*

*Zacharias said: **I am God's martyr, if you shed my blood; for the Lord will receive my spirit, because you shed innocent blood at the vestibule of the temple of the Lord.** And Zacharias was murdered about daybreak. And the sons of Israel did not know that he had been murdered.*

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

While the **Arabic Infancy Gospel of the Savior** refers to this slaughter of the innocents by King Herod, it does not mention the time frame:

9. And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judaea, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt. (7) He rose, therefore, towards cockcrow, and set out.

Only one of the canonical Gospels reports the flight of Mary, Joseph and Jesus to Egypt, chapter two of the **Gospel of Matthew**:

*2:13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, **Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.** 2:14 When he arose, he took the young child and his mother by night, and departed into Egypt: 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.** 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 2:18 **In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.** 2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 2:20 Saying, **Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.** 2:21 And he arose, and took the young child and his mother, and came into the land of Israel.*

In **The History of Joseph the Carpenter**[70] we find a short account of the flight into and return from Egypt:

8. But Satan went and told this to Herod the Great, the father of Archelaus. And it was this same Herod who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world. But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome also was their fellow-traveller. Having therefore set out from home, he retired into Egypt, and remained there the space of one whole year, until the hatred of Herod passed away.

9. Now Herod died by the worst form of death, atoning for the shedding of the blood of the children whom he wickedly cut off, though there was no sin in them. And that impious tyrant Herod being dead, they returned into the land of Israel, and lived in a city of Galilee which is called Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands; for, as the law of Moses had commanded, he never sought to live for nothing by another's labour.

In another of the non-canonical gospels, the **Gospel of Barnabas** (Chapters 8-9) [71] there is a short account of the sojourn in Egypt and return to Nazareth:

Chapter VIII - Herod seeing that the Magi did not return, believed himself mocked of them; whereupon he determined to put to death the child that was born. But behold while Joseph was sleeping there appeared to him the angel of the Lord, saying: 'Arise up quickly, and take the child with his mother and go into Egypt for Herod willeth to slay him'. Joseph arose with great fear, and took Mary with the child, and they went into Egypt, and there they abode until the death of Herod: who, believing himself derided of the magi, sent his soldiers to slay all the new-born children in Bethlehem. The soldiers therefore came and slew all the children that were there, as Herod had commanded them. Whereby were fulfilled the words of the prophet, saying:

'Lamentation and great weeping are there in Ramah; Rachel lamenteth for her sons, but consolation is not given her because they are not.'

Chapter IX - When Herod was dead, behold the angel of the Lord appeared in a dream to Joseph, saying: 'Return into Judaea, for they are dead that willed the death of the child.' Joseph therefore took the child with Mary (he having come to the age of seven years), and came to Judaea; whence, hearing that Archelaus, son of Herod, was reigning in Judaea, he went into Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth. The child grew in grace and wisdom before God and before men.

There are a few other non-canonical gospels which contain accounts of Jesus' infancy in Egypt, and they are cited in full here for the purposes of our study.

The second such source is the Latin version of the **Infancy Gospel of Thomas** (Chapters 1-3)[72]:

1. When a commotion took place in consequence of the search made by Herod for our Lord Jesus Christ to kill Him, then an angel said to Joseph: Take Mary and her boy, and flee into Egypt from the face of those who seek to kill Him. And Jesus was two years old when He went into Egypt. And as He was walking through a field of corn, He stretched forth His hand, and took of the ears, and put them over the fire, and rubbed them, and began to eat. And when they had come into Egypt, they received hospitality in the house of a certain widow, and they remained in the same place one year. And Jesus was in His third year. And seeing boys playing, He began to play with them. And He took a dried fish, and put it into a basin, and ordered it to move about. And it began to move about. And He said again to the fish: Throw out thy salt which thou hast, and walk into the water. And it so came to pass. And the neighbours, seeing what had been done, told it to the widow woman in whose house Mary His mother lived. And as soon as she heard it, she thrust them out of her house with great haste.

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

the place until it was accomplished. And this being done, the master began to thrust Him out of the city, along with His mother.

3. And, lo, the angel of the Lord met Mary, and said to her: Take up the boy, and return into the land of the Jews, for they who sought His life are dead. And Mary rose up with Jesus; and they proceeded into the city of Nazareth, which is among the possessions of her father. And when Joseph went out of Egypt after the death of Herod, he kept Him in the desert until there should be quietness in Jerusalem on the part of those who were seeking the boy's life. And he gave thanks to God because He had given him understanding, and because he had found favour in the presence of the Lord God. Amen.

*The **Gospel of Pseudo-Matthew** (Chapters 17-25)[73] contains many details about this period:*

CHAP. 17.--And when Herod saw that he had been made sport of by the Magi, his heart swelled with rage, and he sent through all the roads, wishing to seize them and put them to death. But when he could not find them at all; he sent anew to Bethlehem and all its borders, and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the Magi.

Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And Joseph went according to the saying of the angel.

CHAP. 18.--And having come to a certain cave, and wishing to rest in it, the blessed Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. And, lo, suddenly there came forth from the cave many dragons; and when the children saw them, they cried out in great terror. Then Jesus went down from the bosom of His mother, and stood on His feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by

David the prophet, saying: Praise the Lord from the earth, ye dragons; ye dragons, and all ye deeps [9] And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus said to them: Do not be afraid, and do not consider me to be a little child; for I am and always have been perfect; and all the beasts of the forest must needs be tame before me.

CHAP. 19.--Lions and panthers adored Him likewise, and accompanied them in the desert. Wherever Joseph and the blessed Mary went, they went before them showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored Him with great reverence. Now at first, when Mary saw the lions and the panthers, and various kinds of wild beasts, coming about them, she was very much afraid. But the infant Jesus looked into her face with a joyful countenance, and said: Be not afraid, mother; for they come not to do thee harm, but they make haste to serve both thee and me. With these words He drove all fear from her heart. And the lions kept walking with them, and with the oxen, and the asses, and the beasts of burden which carried their baggage, and did not hurt a single one of them, though they kept beside them; but they were tame among the sheep and the rams which they had brought with them from Judaea, and which they had with them. They walked among wolves, and feared nothing; and no one of them was hurt by another. Then was fulfilled that which was spoken by the prophet: Wolves shall feed with lambs; the lion and the ox shall eat straw together. [10] There were together two oxen drawing a wagon with provision for the journey, and the lions directed them in their path.

CHAP. 20.-- And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible

to get some of the fruit of this palm. And Joseph said to her: I wonder that thou sayest this, when thou seest how high the palm tree is; and that thou thinkest of eating of its fruit. I am thinking more of the want of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: O tree, bend thy branches, and refresh my mother with thy fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who bad commanded it to stoop. Then Jesus said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from thee. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.

CHAP. 21. -- And on the day after, when they were setting out thence, and in the hour in which they began their journey, Jesus turned to the palm, and said: This privilege I give thee, O palm tree, that one of thy branches be carried away by my angels, and planted in the paradise of my Father. And this blessing I will confer upon thee, that it shall be said of all who conquer in any contest, You have attained the palm of victory. And while He was thus speaking, behold, an angel of the Lord appeared, and stood upon the palm tree; and taking off one of its branches, flew to heaven with the branch in his hand. And when they saw this, they fell on their faces, and became as it were dead. And Jesus said to them: Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the

wilderness? And they were filled with joy; and being strengthened, they all rose up.

CHAP. 22.--After this, while they were going on their journey, Joseph said to Jesus: Lord, it is a boiling heat; if it please Thee, let us go by the sea-shore, that we may be able to rest in the cities on the coast. Jesus said to him: Fear not, Joseph; I will shorten the way for you, so that what you would have taken thirty days to go over, you shall accomplish in this one day. And while they were thus speaking, behold, they looked forward, and began to see the mountains and cities of Egypt.

And rejoicing and exulting, they came into the regions of Hermopolis, and entered into a certain city of Egypt which is called Sotinen; and because they knew no one there from whom they could ask hospitality, they went into a temple which was called the Capitol of Egypt. And in this temple there had been set up three hundred and fifty-five idols, to each of which on its own day divine honours and sacred rites were paid. For the Egyptians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honour in which the god was held.

CHAP. 23.--And it came to pass, when the most blessed Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces; [3] and thus they plainly showed that they were nothing. Then was fulfilled that which was said by the prophet Isaiah: Behold, the Lord will come upon a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at His presence.

CHAP. 24.--Then Affrodosius, that governor of the city, when news of this was brought to him, went to the temple with all his army. And the priests of the temple, when they saw Affrodosius with all his army coming into the temple, thought that he was making haste only to see vengeance taken on those on whose account the gods had fallen down. But when he came into the temple, and saw all the gods lying prostrate on their faces,

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

CHAP. 25.--After no long time the angel said to Joseph: Return to the land of Judah, for they are dead who sought the child's life.

The last and longest of those to be cited is the **The Arabic Gospel of The Infancy of The Saviour** (Chapters 9-25)[74]**,** in a translation by Alexander Roberts and James Donaldson, The Ante-Nicene Fathers (vol. VIII, pp. 404-415):

9. And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, In Bethlehem of Judaea, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt. (7) He rose, therefore, towards cockcrow, and set out.

10. While he is reflecting how be is to set about his journey, morning came upon him after he had gone a very little way. And now he was approaching a great city, in which there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And there stood before this idol a priest ministering to him, who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest had a son, three years old, beset by several demons; and he made many speeches and utterances; and when the demons seized him, he tore his

clothes, and remained naked, and threw stones at the people. And there was a hospital in that city dedicated to that idol. And when Joseph and the Lady Mary had come to the city, and had turned aside into that hospital, the citizens were very much afraid; and all the chief men and the priests of the idols came together to that idol, and said to it: What agitation and commotion is this that has arisen in our land? The idol answered them: A God has come here in secret, who is God indeed; nor is any god besides Him worthy of divine worship, because He is truly the Son of God. And when this land became aware of His presence, it trembled at His arrival, and was moved and shaken; and we are exceedingly afraid from the greatness of His power. And in the same hour that idol fell down, and at its fall all, inhabitants of Egypt and others, ran together.

11. And the son of the priest, his usual disease having come upon him, entered the hospital, and there came upon Joseph and the Lady Mary, from whom all others had fled. The Lady Mary had washed the cloths of the Lord Christ, and had spread them over some wood. That demoniac boy, therefore, came and took one of the cloths, and put it on his head. Then the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And when his father saw him restored to health, My son, said he, what has happened to thee? and by what means hast thou been healed? The son answered: When the demons had thrown me on the ground, I went into the hospital, and there I found an august woman with a boy, whose newly-washed cloths she had thrown upon some wood: one of these I took up and put upon my head, and the demons left me and fled. At this the father rejoiced greatly, and said: My son, it is possible that this boy is the Son of the living God who created the heavens and the earth: for when he came over to us, the idol was broken, and all the gods fell, and perished by the power of his magnificence.

12. Here was fulfilled the prophecy which says, Out of Egypt have I called my son. (1) Joseph indeed, and Mary, when they heard that that idol had fallen down and perished, trembled, and were afraid. Then they said: When

we were in the land of Israel, Herod thought to put Jesus to death, and on that account slew all the children of Bethlehem and its confines; and there is no doubt that the Egyptians, as soon as they have heard that this idol has been broken, will burn us with fire. (2)

13. Going out thence, they came to a place where there were robbers who had plundered several men of their baggage and clothes, and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, and his chariots and his drums; and at this the robbers were terrified, and left all their plunder. And their captives rose up, loosed each other's bonds, recovered their baggage, and went away. And when they saw Joseph and Mary coming up to the place, they said to them: Where is that king, at the hearing of the magnificent sound of whose approach the robbers have left us, so that we have escaped safe? Joseph answered them: He will come behind us.

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

15. On the day after, being supplied by them with provision for their journey, they went away, and on the evening of that day arrived at another

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

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

17. On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed Him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with leprosy, and washed her with it. And as soon as this was done, the girl was cleansed from her leprosy. And the towns- people said: There is no doubt that Joseph and Mary and that boy are gods, not men. And when they were getting ready to go away from them, the girl who

had laboured under the leprosy came up to them, and asked them to let her go with them.

18. When they had given her permission, she went with them. And afterwards they came to a city, in which was the castle of a most illustrious prince, who kept a house for the entertainment of strangers. They turned into this place; and the girl went away to the prince's wife; and she found her weeping and sorrowful, and she asked why she was weeping. Do not be surprised, said she, at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to any one. Perhaps, said the girl, if you reveal it and disclose it to me, I may have a remedy for it. Hide this secret, then, replied the princess, and tell it to no one. I was married to this prince, who is a king and ruler over many cities, and I lived long with him, but by me he had no son. And when at length I produced him a son, he was leprous; and as soon as he saw him, he turned away with loathing, and said to me: Either kill him, or give him to the nurse to be brought up in some place from which we shall never hear of him more. After this I can have nothing to do with thee, and I will never see thee more. On this account I know not what to do, and I am overwhelmed with grief. Alas! my son. Alas! my husband. Did I not say so? said the girl. I have found a cure for thy disease, and I shall tell it thee. For I too was a leper; but I was cleansed by God, who is Jesus, the son of the Lady Mary. And the woman asking her where this God was whom she had spoken of, Here, with thee, said the girl; He is living in the same house. But how is this possible? said she. Where is he? There, said the girl, are Joseph and Mary; and the child who is with them is called Jesus; and He it is who cured me of my disease and my torment. But by what means, said she, wast thou cured of thy leprosy? Wilt thou not tell me that? Why not? said the girl. I got from His mother the water in which He had been washed, and poured it over myself; and so I was cleansed from my leprosy. Then the princess rose up, and invited them to avail themselves of her hospitality. And she prepared a splendid banquet for Joseph in a great assembly of the men of the place. And on the following day she took scented water with which to wash the Lord Jesus, and thereafter poured the same water over her son, whom she

had taken with her; and immediately her son was cleansed from his leprosy. Therefore, singing thanks and praises to God, she said: Blessed is the mother who bore thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body has been washed? Besides, she bestowed great gifts upon the mistress the Lady Mary, and sent her away with great honour.

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

20. They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when the Lady Mary beheld them, she said to the girl who accompanied her: Ask them what is the matter with them, or what calamity has befallen them. And to the girl's questions they made no reply, but asked in their turn: Whence are you, and whither are you going? for the day is already past, and night is coming on apace. We are travellers, said the girl, and are seeking a house of entertainment in which we may pass the night. They said: Go with us, and spend the night with us. They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food. And the gift said: What is all the ado, my ladies, about this mule? They answered her with tears, and said: This mule, which thou seest, was our brother, born of the same mother with ourselves. And when our father died, and left us great wealth, and this only brother, we did our best to get him married, and were preparing his nuptials for him, after the manner of men. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before daybreak, when the door of our house

was shut, we saw that this our brother had been turned into a mule, as thou now beholdest him. And we are sorrowful, as thou seest, having no father to comfort us: there is no wise man, or magician, or enchanter in the world that we have omitted to send for; but nothing has done us any good. And as often as our hearts are overwhelmed with grief, we rise and go away with our mother here, and weep at our father's grave, and come back again.

21. And when the girl heard these things, Be of good courage, said she, and weep not: for the cure of your calamity is near; yea, it is beside you, and in the middle of your own house. For I also was a leper; but when I saw that woman, and along with her that young child, whose name is Jesus, I sprinkled my body with the water with which His mother had washed Him, and I was cured. And I know that He can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon yon. After the woman had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her weeping, and saying: O our mistress, Lady Mary, have pity on thy hand-maidens; for no one older than ourselves, and no head of the family, is left- -neither father nor brother--to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us. Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put Him on the mule's back; and she wept as well as the women, and said to Jesus Christ: Alas! my son, heal this mule by Thy mighty power, and make him a man endowed with reason as he was before. And when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy above their heads, and began to kiss Him, saying: Blessed is she that bore Thee, O Jesus, O Saviour of the world; blessed are the eyes which enjoy the felicity of seeing Thee.

22. Moreover, both the sisters said to their mother: Our brother indeed, by the aid of the Lord Jesus Christ, and by the salutary intervention of this girl, who pointed out to us Mary and her son, has been raised to

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

23. And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to thyself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him: The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins. And the Lord Jesus answered, and said to His mother: Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise. And she said: God keep this from thee, my son. And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills.

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

25. Thence they came down to Memphis, and saw Pharaoh, and remained three years in Egypt; and the Lord Jesus did in Egypt very many miracles which are recorded neither in the Gospel of the Infancy nor in the perfect Gospel.

In contrast to the story of Jesus, Apollonius of Tyana sojourned in Egypt as an adult, according to chapters 1-10 of book VI of his biography by Philostratus. Philo Judaeus, another contemporary of Jesus lived his whole life, with the exception of a visit to Rome, in Alexandria, Egypt, from 25 BCE to 50 CE[75]. Titus Flavius Josephus, born in 37 CE and deceased circa 100 CE, was of a later but overlapping generation, and he spent his youth in Judaea and from 71 CE onwards mostly in Rome, first as a slave and then as a freed servant of the Emperor. He is not reported to have spent any time in Egypt...but his third wife was an Alexandrian Jew. He wrote about both Jesus and Philo Judaeus but not Apollonius of Tyana, as he is known only to have written about Jews. He was also regarded by the Roman Emperor of the time and a number of others as a sort of prophet: "It was while being confined at Yodfat (Jotapata) that Josephus claimed to have experienced a divine revelation, that later led to his speech predicting Vespasian would become emperor. After the prediction came true, he was released by Vespasian, who considered his gift of prophecy to be divine. Josephus wrote that his revelation had taught him three things: that God, the creator of the Jewish people, had decided to "punish" them, that "fortune" had been given to the Romans, and that God had chosen him "to announce the things that are to come"[76]

Jesus of Nazareth, son of Joseph

As we read previously, the second chapter of the **Gospel of Luke** continues with the story of Jesus when he returns from Jerusalem to Nazareth:

2:39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Without any indication of how long the family spent in Egypt, the second chapter of the **Gospel of Matthew** also reports their return to Nazareth:

2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 2:18 ***In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.*** *2:19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 2:20 Saying,* ***Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.*** *2:21 And he arose, and took the young child and his mother, and came into the land of Israel. 2:22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

Jesus grew up in Nazareth, this is agreed upon by all the Gospels. However, the synoptic Gospels do not call him the "son of Joseph". For example, consider the way in which the **Gospel of Luke** begins its genealogy of Jesus:

3:23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph…

The only case in which a follower of Jesus is reported to have referred to him as the "son of Joseph" is a single discourse in which Philip of Bethsaida (the hometown of Peter and his brother Andrew), describes Jesus to Nathaniel, as described in the **Gospel of John**:

1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

There is also one case in which a group of Jews who are not followers of Jesus, refer to him as the "son of Joseph". The incident takes place on the eastern shore of the sea of Galilee (called Lake Kinneret in Israel) , and it is reported in the **Gospel of Luke**:

4:22 And they said, Is not this Joseph's son?

The same is found in the **Gospel of John**:

6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

In the same context, **the Gospel of Mark** first and the **Gospel of Matthew** second have Jews referring to Jesus as the "son of Mary":

*6:3 Is not this the carpenter, **the son of Mary**, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?...*

*13:55 Is not **this the carpenter's son**? is not **his mother called Mary**? and his brethren, James, and Joses, and Simon, and Judas? 13:56 And his sisters, are they not all with us?*

The significance of the father of Jesus being named Joseph may be embedded in Jewish history and eschatology. The name Jesus in Hebrew is "Yeshu'a", meaning "Yah saves". "Yah" is short for "YHWH", the virtually unpronounced name of God referred to by many modern observant Jews as "HaShem", meaning "the Name". Hence, the meaning of naming this particular son of Israel "Yah saves" is that he will be a savior to the sons of Israel, even as Joshua, "Yehoshu'a" in Hebrew, meaning "YHWH saves" was the one who lead the fractious descendants of the twelve sons of Yakov back into their "promised land". Joseph, "Yosef" in Hebrew, was the chosen son of Yakov who saved them and their father from starvation, who provided for the protection of his brothers by arranging for their emigration from the land of Israel to a particularly fecund region in Egypt. He also pardoned his brothers for their former murderous treachery towards him. He was in effect the "father" of the Israelites living outside of Israel.

But the Jewish resonance goes deeper...in the prophets there are references to a "suffering Messiah", chiefly in chapters 52 and 53 of the Book of Isaiah. These references seem to have led to the development of a parallel messianic tradition, recorded in the Talmud and later Jewish literature, to the standard Davidic Messiah. This tradition came to describe their expected leader as "Mashiach ben Yosef", the Messiah son of Joseph, descended from the lineage perhaps and the character definitely of the Biblical son of Yakov. It is a very robust tradition, finding development not only in the Talmud but in the Targum, the Midrash, the Sefer Zerubbabel, Testaments of the Twelve Patriarchs, Otot ha-Mashiach, Nistarot Rav Shim'on ben Yohai, the Zohar, and Kol ha-Tor, among others. Indeed, the less likely it seemed for the sons of Israel to reclaim possession

of their land and revive their national community, the more this messianic tradition caught on and penetrated into the souls of the Jewish people. While most of the literature cited here postdated the gospels and the advent of Christianity, its roots were definitely in the Book of Isaiah, which predated the modern era by several centuries. Furthermore, some of the literature found in the Qumran caves was written in this tradition. "The poly-messianic Testimonia text *4Q175* presents a prophet similar to Moses, a messianic figure and a priestly teacher.[8]: 89 The Testamonia contains four testimonium.[9] The fourth testimonium is about Joshua and is generally viewed as non-messianic. However Alan Avery-Peck suggests that given its placement in the text concerning Joshua should be read as referencing a war messiah from Ephraim. It is dated to the early 1st century BCE.[8]: 1QS lists a Messiah of Israel, a prophet and a priestly Messiah of Aaron.[10] 1QS dates from around 100 BCE.[77]

For those Jews who were particularly attracted to this messianic tradition, Jesus may well have appeared to be a promising contender. Much as been made of the references to Mashiach ben David in the canonical gospels, but perhaps more attention should be paid to the Mashiach ben Yosef tradition and the signs, some of the subtle and indirect, in the texts that may point in that direction. While there was definitely disappointment articulated by Jewish contemporaries of Jesus, even by some of his followers, such as Simon Peter, Boanerges (sons of Zebedee) and Simon the Zealot, that Jesus did not fulfill their expectations of Mashiach ben David – he was not a warrior king leading his followers to conquer all of Judaea and beyond that to restore the united kingdom of David and Solomon. He was not the miraculous messiah king who would conquer the world, so that all nations would stream to Mount Zion to pay tribute to him and to his God. But surely there were also contemporaries, including some of his disciples, such as the disciple who loved him, such as Mary Magdalene, such as Mary and Martha and Lazarus, who understood him in a different way and were not at all disappointed. For them perhaps he was every bit the fulfillment of the Mashiach ben Yosef that they expected, and the dearer to their hearts because of his gentle ways, and his emphasis on love rather than ferocity, on persuasion rather than coercion.

Growing up in Galilee

Apart from this identification of Jesus as the "son of Joseph" and the "son of Mary", there are no details in the canonical Gospels about Jesus growing up in Nazareth. On the other hand, there are numerous non-canonical Gospel accounts of incidents occurring during those years.

The Infancy Gospel of Thomas (Greek text A)[78] contains many stories about his childhood in the Galilee:

The stories of Thomas the Israelite, the Philosopher, concerning the works of the Childhood of the Lord.

I. I, Thomas the Israelite, tell unto you, even all the brethren that are of the Gentiles, to make known unto you the works of the childhood of our Lord Jesus Christ and his mighty deeds, even all that he did when he was born in our land: whereof the beginning is thus:

II. 1 This little child Jesus when he was five years old was playing at the ford of a brook: and he gathered together the waters that flowed there into pools, and made them straightway clean, and commanded them by his word alone. 2 And having made soft clay, he fashioned thereof twelve sparrows. And it was the Sabbath when he did these things (or made them). And there were also many other little children playing with him. 3 And a certain Jew when he saw what Jesus did, playing upon the Sabbath day, departed straightway and told his father Joseph: Lo, thy child is at the brook, and he hath taken clay and fashioned twelve little birds, and hath polluted the Sabbath day. 4 And Joseph came to the place and saw: and cried out to him, saying: Wherefore doest thou these things on the Sabbath, which it is not lawful to do? But Jesus clapped his hands together and cried out to the sparrows and said to them: Go! and the sparrows took their flight and went away chirping. 5 And when the Jews saw it they were amazed, and departed and told their chief men that which they had seen Jesus do.

III. 1 But the son of Annas the scribe was standing there with Joseph; and he took a branch of a willow and dispersed the waters which Jesus had gathered together. 2 And when Jesus saw what was done, he was wroth and said unto him: O evil, ungodly, and foolish one, what hurt did the pools and the waters do thee? behold, now also thou shalt be withered like a tree, and shalt not bear leaves, neither root, nor fruit. 3 And straightway that lad withered up wholly, but Jesus departed and went unto Joseph's house. But the parents of him that was withered took him up, bewailing his youth, and brought him to Joseph, and accused him 'for that thou hast such a child which doeth such deeds.'

IV. 1 After that again he went through the village, and a child ran and dashed against his shoulder. And Jesus was provoked and said unto him: Thou shalt not finish thy course (lit. go all thy way). And immediately he fell down and died. But certain when they saw what was done said: Whence was this young child born, for that every word of his is an accomplished work? And the parents of him that was dead came unto Joseph, and blamed him, saying: Thou that hast such a child canst not dwell with us in the village: or do thou teach him to bless and not to curse: for he slayeth our children.

V. 1 And Joseph called the young child apart and admonished him, saying: Wherefore doest thou such things, that these suffer and hate us and persecute us? But Jesus said: I know that these thy words are not thine: nevertheless for thy sake I will hold my peace: but they shall bear their punishment. And straightway they that accused him were smitten with blindness. 2 And they that saw it were sore afraid and perplexed, and said concerning him that every word which he spake whether it were good or bad, was a deed, and became a marvel. And when they (he ?) saw that Jesus had so done, Joseph arose and took hold upon his ear and wrung it sore. 3 And the young child was wroth and said unto him: It sufficeth thee (or them) to seek and not to find, and verily thou hast done unwisely: knowest thou not that I am thine? vex me not.

VI. 1 Now a certain teacher, Zacchaeus by name, stood there and he heard in part when Jesus said these things to his father and he marvelled greatly that being a young child he spake such matters. 2 And after a few days he came near unto Joseph and said unto him: Thou hast a wise child, and he hath understanding. Come, deliver him to me that he may learn letters. And I will teach him with the letters all knowledge and that he salute all the elders and honour them as grandfathers and fathers, and love them of his own years. 3 And he told him all the letters from Alpha even to Omega clearly, with much questioning. But Jesus looked upon Zacchaeus the teacher and saith unto him: Thou that knowest not the Alpha according to its nature, how canst thou teach others the Beta? thou hypocrite, first, if thou knowest it, teach the Alpha, and then will we believe thee concerning

the Beta. Then began he to confound the mouth of the teacher concerning the first letter, and he could not prevail to answer him. 4 And in the hearing of many the young child saith to Zacchaeus: Hear, O teacher, the ordinance of the first letter and pay heed to this, how that it hath [what follows is really unintelligible in this and in all the parallel texts: a literal version would run something like this: how that it hath lines, and a middle mark, which thou seest, common to both, going apart; coming together, raised up on high, dancing (a corrupt word), of three signs, like in kind (a corrupt word), balanced, equal in measure]: thou hast the rules of the Alpha.

VII. 1 Now when Zacchaeus the teacher heard such and so many allegories of the first letter spoken by the young child, he was perplexed at his answer and his instruction being so great, and said to them that were there: Woe is me, wretch that I am, I am confounded: I have brought shame to myself by drawing to me this young child. 2 Take him away, therefore I beseech thee, my brother Joseph: I cannot endure the severity of his look, I cannot once make clear my (or his) word. This young child is not earthly born: this is one that can tame even fire: be like this is one begotten before the making of the world. What belly bare this, what womb nurtured it? I know not. Woe is me, O my friend, he putteth me from my sense, I cannot follow his understanding. I have deceived myself, thrice wretched man that I am: I strove to get me a disciple and I am found to have a master. 3 I think, O my friends, upon my shame, for that being old I have been overcome by a young child;- and I am even ready to faint and to die because of the boy, for I am not able at this present hour to look him in the face. And when all men say that I have been overcome by a little child, what have I to say? and what can I tell concerning the lines of the first letter whereof he spake to me? I am ignorant, O my friends, for neither beginning nor end of it (or him) do I know. 4 Wherefore I beseech thee, my brother Joseph, take him away unto thine house: for he is somewhat great, whether god or angel or what I should call him, I know not.

VIII. 1 And as the Jews were counselling Zacchaeus, the young child laughed greatly and said: Now let those bear fruit that were barren (Gr.

that are thine) and let them see that were blind in heart. I am come from above that I may curse them, and call them to the things that are above, even as he commanded which hath sent me for your sakes. 2 And when the young child ceased speaking, immediately all they were made whole which had come under his curse. And no man after that durst provoke him, lest he should curse him, and he should be maimed.

IX. 1 Now after certain days Jesus was playing in the upper story of a certain house, and one of the young children that played with him fell down from the house and died. And the other children when they saw it fled, and Jesus remained alone. 2 And the parents of him that was dead came and accused him that he had cast him down. (And Jesus said: I did not cast him down) but they reviled him still. 3 Then Jesus leaped down from the roof and stood by the body of the child and cried with a loud voice and said: Zeno (for so was his name called), arise and tell me, did I cast thee down? And straightway he arose and said: Nay, Lord, thou didst not cast me down, but didst raise me up. And when they saw it they were amazed: and the parents of the child glorified God for the sign which had come to pass, and worshipped Jesus.

X. 1 After a few days, a certain young man was cleaving wood in the neighbourhood (MSS. corner), and the axe fell and cut in sunder the sole of his foot, and losing much blood he was at the point to die. 2 And when there was a tumult and concourse, the young child Jesus also ran thither, and by force passed through the multitude, and took hold upon the foot of the young man that was smitten, and straightway it was healed. And he said unto the young man: Arise now and cleave the wood and remember me. But when the multitude saw what was done they worshipped the young child, saying: Verily the spirit of God dwelleth in this young child.

XI. 1 Now when he was six years old, his mother sendeth him to draw water and bear it into the house, and gave him a pitcher: but in the press he struck it against another and the pitcher was broken. 2 But Jesus spread out the garment which was upon him and filled it with water and brought it

to his mother. And when his mother saw what was done she kissed him; and she kept within herself the mysteries which she saw him do.

XII. 1 Again, in the time of sowing the young child went forth with his father to sow wheat in their land: and as his father sowed, the young child Jesus sowed also one corn of wheat. 2 And he reaped it and threshed it and made thereof an hundred measures (cors): and he called all the poor of the village unto the threshing floor and gave them the wheat. And Joseph took the residue of the wheat. And he was eight years old when he wrought this sign.

XIII. 1 Now his father was a carpenter and made at that time ploughs and yokes. And there was required of him a bed by a certain rich man, that he should make it for him. And whereas one beam, that which is called the shifting one was too short and Joseph knew not what to do, the young child Jesus said to his father Joseph: Lay down the two pieces of wood and make them even at the end next unto thee (MSS. at the middle part). And Joseph did as the young child said unto him. And Jesus stood at the other end and took hold upon the shorter beam and stretched it and made it equal with the other. And his father Joseph saw it and marvelled: and he embraced the young child and kissed him, saying: Happy am I for that God hath given me this young child.

XIV. 1 But when Joseph saw the understanding of the child, and his age, that it was coming to the full, he thought with himself again that he should not be ignorant of letters; and he took him and delivered him to another teacher. And the teacher said unto Joseph: First will I teach him the Greek letters, and after that the Hebrew. For the teacher knew the skill of the child and was afraid of him: notwithstanding he wrote the alphabet and Jesus pondered thereon a long time and answered him not. 2 And Jesus said to him: If thou be indeed a teacher and if thou knowest letters well, tell me the power of the Alpha and then will I tell thee the power of the Beta. And the teacher was provoked and smote him on the head. And the young child was hurt and cursed him, and straightway he fainted and fell to the ground on his face. 3 And the child returned unto the house of Joseph:

and Joseph was grieved and commanded his mother, saying: Let him not forth without the door, for all they die that provoke him to wrath.

XV. 1 And after some time yet another teacher which was a faithful friend of Joseph said to him: Bring the young child unto me to the school, peradventure I may be able by cockering him to teach him the letters. And Joseph said: If thou hast no fear, my brother, take him with thee. And he took him with him, in fear and much trouble of spirit, but the young child followed him gladly. 2 And going with boldness into the school he found a book lying upon the pulpit and he took it, and read not the letters that were therein, but opened his mouth and spake by the Holy Spirit, and taught the law to them that stood by. And a great multitude came together and stood there hearkening, and marvelled at the beauty of his teaching and the readiness of his words, in that being an infant he uttered such things. 3 But when Joseph heard it, he was afraid, and ran unto the school thinking whether this teacher also were without skill (or smitten with infirmity): but the teacher said unto Joseph: Know, my brother, that I received this child for a disciple, but he is full of grace and wisdom; and now I beseech thee, brother, take him unto thine house. 4 And when the young child heard that, he smiled upon him and said: Forasmuch as thou hast said well and hast borne right witness, for thy sake shall he also that was smitten be healed. And forthwith the other teacher was healed. And Joseph took the young child and departed unto his house.

XVI. 1 And Joseph sent his son James to bind fuel and carry it into his house. And the young child Jesus also followed him. And as James was gathering of faggots, a viper bit the hand of James. 2 And as he was sore afflicted and ready to perish, Jesus came near and breathed upon the bite, and straightway the pain ceased, and the serpent burst, and forthwith James continued whole.

XVII. 1 And after these things, in the neighbourhood of Joseph, a little child fell sick and died, and his mother wept sore. And Jesus heard that there w as great mourning and trouble and he ran quickly and found the child dead: and he touched his breast and said: I say unto thee, Child, die not,

but live and be with thy mother. And straightway it looked up and laughed. And he said to the woman: Take him up and give him milk, and remember me. 2 And the multitude that stood by saw it and marvelled, and said: Of a truth this young child is either a god or an angel of God; for every word of his is a perfect work. And Jesus departed thence, and was playing with other children.

XVIII. 1 And after some time there was work of building. And there came a great tumult, and Jesus arose and went thither: and he saw a man lying dead, and took hold of his hand and said: Man, I say unto thee, arise and do thy work. And immediately he arose and worshipped him. 2 And when the multitude saw it, they were astonished, and said: This young child is from heaven: for he hath saved many souls from death, and hath power to save them all his life long.

In chapter II of the foregoing gospel account, Jesus asa child fashioned birds out of clay and then gave them life. The same story is found in Suratu'l-'Imran and Suratu'l-Ma'idah of the **Qur'an**:

3:49 And [make him] a messenger to the Children of Israel, [who will say], "Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah . And I cure the blind and the leper, and I give life to the dead - by permission of Allah . And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers…"

5:110 [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and

when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

The Infancy Gospel of Thomas (Greek text B)[79] contains nothing apart from stories about his childhood in the Galilee:

The Writing of the holy Apostle Thomas concerning the conversation of the Lord in his childhood.

I. I, Thomas the Israelite, have thought it needful to make known unto all the brethren that are of the Gentiles the mighty works of childhood which our Lord Jesus Christ wrought when he was conversant in the body, and came unto the city of Nazareth in the fifth year of his age.

II. 1 On a certain day when there had fallen a shower of rain he went forth of the house where his mother was and played upon the ground where the waters were running: and he made pools, and the waters flowed down, and the pools were filled with water. Then saith he: I will that ye become clean and wholesome waters. And straightway they did so. 2 But a certain son of Annas the scribe passed by bearing a branch of willow, and he overthrew the pools with the branch, and the waters were poured out. And Jesus turned about and said unto him: O ungodly and disobedient one, what hurt have the pools done thee that thou hast emptied them? Thou shalt not finish thy course, and thou shalt be withered up even as the branch which thou hast in hand. 3 And he went on, and after a little he fell and gave up the ghost. And when the young children that played with him saw it, they marvelled and departed and told the father of him that was dead. And he ran and found the child dead, and went and accused Joseph.

III. 1 Now Jesus made of that clay twelve sparrows: and it was the Sabbath day. And a child ran and told Joseph, saying: Behold, thy child playeth about the brook, and hath made sparrows of the clay, which is not lawful. 2 And he when he heard it went and said to the child: Wherefore doest thou so and profaneth the Sabbath? But Jesus answered him not, but looked

upon the sparrows and said: Go ye, take your flight, and remember me in your life. And at the word they took flight and went up into the air. And when Joseph saw it he was astonished.

IV. 1 And after certain days, as Jesus passed through the midst of the city, a certain child cast a stone at him and smote his shoulder. And Jesus said unto him: Thou shalt not finish thy course. And straightway he also fell down and died. And they that were there were amazed, saying: From whence is this child, that every word which he speaketh becometh a perfect work? 2 But they also departed and accused Joseph, saying: Thou wilt not be able to dwell with us in this city: but if thou wilt, teach thy child to bless and not to curse: for verily he slayeth our children: and every thing that he saith becometh a perfect work.

V. And as Joseph sat upon his seat, the child stood before him; and he took hold upon his ear and pinched it sore. But Jesus looked upon him earnestly and said: It sufficeth thee.

VI. 1 And on the morrow he took him by the hand and led him to a certain teacher, Zacchaeus by name, and said unto him: Take this child, O master, and teach him letters. And the other said: Deliver him unto me, my brother, and I will teach him the scripture, and I will persuade him to bless all men and not to curse them. 2 And when Jesus heard that he laughed and said unto them: Ye speak that ye know, but I have knowledge more than you, for I am before the worlds. And I know when the fathers of your fathers were begotten, and I know how many are the years of your life. And every one that heard it was amazed. 3 And again saith Jesus unto them: Marvel ye because I said unto you that I know how many are the years of your life? Of a truth I know when the world was created. Behold, now ye believe me not: when ye shall see my cross then will ye believe that I speak truth. And they were astonished when they heard all these things.

VII. 1 Now Zacchaeus wrote the alphabet in Hebrew, and saith unto him: Alpha. And the young child said: Alpha. And again the master said: Alpha, and the young child likewise. Then again the third time the master said:

Alpha. Then Jesus looked upon the teacher and said: Thou that knowest not the Alpha, how canst thou teach another the Beta? And the child beginning at the Alpha said of his own accord the two and twenty letters. 2 And thereafter saith he: Hear, O master the ordinance of the first letter, and know how many incomings and lines it hath, and marks, common, going apart, and coming together. And when Zacchaeus heard such designations of the one letter he was amazed and had nothing to answer; and turning about he said unto Joseph: My brother, this child is of a truth not earthly born: take him away therefore from me.

VIII. 1 And after these things one day Jesus was playing with other boys upon the top of an house of two stories. And one child was pushed down by another and thrown down to the ground and died. And the boys which were playing with him, when they saw it, fled, and Jesus was left alone standing upon the roof whence the boy was thrown down. 2 And when the parents of the boy that was dead heard of it they ran weeping, and when they found the boy lying dead upon the earth and Jesus standing alone, they supposed that the boy had been thrown down by him, and they looked upon him and reviled him. 3 But Jesus, seeing that, leaped down straightway from the upper story and stood at the head of him that was dead and saith to him: Zeno, did I cast thee down? Arise and tell. For so was the boy called. And with the word the boy rose up and worshipped Jesus and said: Lord, thou didst not cast me down, but when I was dead thou didst make me alive.

IX. 1 And a few days after one of the neighbours was cleaving wood and did cut off the sole of his foot with the axe, and by loss of blood was at the point to die. 2 And much people ran together and Jesus came thither with them. 3 And he took hold on the foot of the young man that was smitten, and healed him forthwith, and saith unto him: Arise, cleave thy wood. And he arose and worshipped him, giving thanks, and cleft the wood. Likewise also all they that were there marvelled and gave thanks unto him.

X. Now when he was six years old, Mary his mother sent him to fetch water from the spring: and as he went his pitcher was broken. And he went to the

spring and spread out his upper garment and drew water out of the spring and filled it and took it and brought back the water to his mother. And when she saw it, was amazed and embraced him and kissed him.

XI. 1 And when he came to the eighth year of his age Joseph was required by a certain rich man to build him a bed, for he was a carpenter. And he went forth into the field to gather wood, and Jesus also went with him. And he cut two beams of wood and wrought them with the axe, and set one beside the other and measured and found it too short; and when he saw that he was vexed and sought to find another. 2 But Jesus seeing it saith unto him: Set these two together so that the ends of both be even. And Joseph, though he was perplexed concerning this, what the child should mean, did that which was commanded. And he saith again unto him: Take firm hold of the short beam. And Joseph took hold on it, marvelling. Then Jesus also took hold of the other end and pulled the [other] end thereof and made it also equal to the other beam, and saith unto Joseph: Be no more vexed, but do thy work without hindrance. And he when he saw it was exceedingly amazed and said within himself: Blessed am I for that God hath given me such a son. 3 And when they departed into the city Joseph told it to Mary, and she when she heard and saw the wonderful mighty works of her son rejoiced, glorifying him with the Father and the Holy Spirit now and for ever and world without end. Amen.

The Infancy Gospel of Thomas (Latin text)[80] contains mostly stories about his childhood in the Galilee[81]:

III. How Jesus came out of Egypt.

1 And behold, an angel of the Lord met with Mary and said unto her: Take the child and return into the land of the Jews: for they are dead which sought his life. So Mary arose with Jesus, and they went into the city Nazareth, which is in the inheritance of his (her?) father. 2 But when Joseph departed out of Egypt after the death of Herod, he took Jesus into the wilderness until there was quiet in Jerusalem from them that sought

the life of the child. And he gave thanks to God for that he had given him understanding, and because he had found grace before the Lord God. Amen.

or, And Mary arose with Jesus, and they went unto the city of Capernaum which is of Tiberias, unto the inheritance of her father. 2 But when Joseph heard that Jesus was come out of Egypt after the death of Herod, he took him, &c.

or, After these things an angel of the Lord came unto Joseph and unto Mary the mother of Jesus and said unto them: Taketh he child, return into the land of Israel, for they are dead that sought the life of the child. And they arose and went to Nazareth where Joseph possessed the goods of his father. 2 And when Jesus was seven years old, there was quiet in the realm of Herod from all them that sought the life of the child. And they returned unto Bethlehem and abode there.

IV. What Jesus did in the city of Nazareth.

It is a glorious work for Thomas the Israelite (Ismaelite) the apostle of the Lord to tell of the works of Jesus after he came out of Egypt unto Nazareth. Hear (understand) therefore all of you beloved brethren, the signs which the Lord Jesus did when he was in the city of Nazareth: as it is said in the first chapter.

1 Now when Jesus was five years old there was a great rain upon the earth, and the child Jesus walked about therein. And the rain was very terrible: and he gathered the water together into a pool and commanded with a word that it should become clear: and forthwith it did so.

2 Again, he took of the clay which came of that pool and made thereof to the number of twelve sparrows. Now it was the Sabbath day when Jesus did this among the children of the Hebrews: and the children of the Hebrews went and said unto Joseph his father: Lo, thy son was playing with us and he took clay and made sparrows which it was not right to do upon the Sabbath, and he hath broken it. And Joseph went to the child

Jesus, and said unto him: Wherefore hast thou done this which it was not right to do on the Sabbath? But Jesus spread forth (opened) his hands and commanded the sparrows, saying: Go forth into the height and fly: ye shall not meet death at any man's hands. And they flew and began to cry out and praise almighty God. But when the Jews saw what was done they marvelled and departed, proclaiming the signs which Jesus did.

3 But a Pharisee which was with Jesus took a branch of an olive tree and began to empty the pool which Jesus had made. And when Jesus saw it he was vexed and said to him: O thou of Sodom, ungodly and ignorant, what hurt did the fountain of water do thee, which I made? Lo, thou shalt become like a dry tree which hath neither roots nor leaf nor fruit. And straightway he was dried up and fell to the earth and died: but his parents carried him away dead and reviled Joseph, saying: Behold what thy son hath done: teach thou him to pray and not to blaspheme.

V. How the people of the city were grieved against Joseph because of that which Jesus did.

1 And after some days as Jesus walked with Joseph through the city, there ran one of the children and smote Jesus on the arms: but Jesus said unto him: So finish thou thy course. And immediately he fell to the earth and died. But they when they saw this wonder, cried out saying: From whence cometh this child? And they said unto Joseph: It is not right that such a child should be among us. And he departed and took him with him. And they said to him: Depart out of this place; and if thou must be with us, teach him to pray and not to blaspheme: for our sons are put to death by him (lit. lose their senses). 2 And Joseph called Jesus and began to admonish him, saying: Wherefore blasphemest thou? They that dwell in this place conceive hatred against us. But Jesus said: I know that these words are not mine but thine: yet for thy sake I will hold my peace: But let them see (? bear) their own foolishness. And straightway they that spake against Jesus were made blind, and as they walked to and fro they said: Every word that cometh out of his mouth hath fulfillment. 3 And when Joseph saw what Jesus had done he took hold on him by his ear in anger:

but Jesus was vexed and said unto Joseph: It sufficeth thee to see me and not to touch me. For thou knowest not who I am, which if thou knewest, thou wouldest not grieve me. And albeit I am with thee now, yet was I made before thee.

VI. How Jesus was treated by the Master.

1 There was therefore a man named Zacheus who heard all that Jesus said unto Joseph, and he marvelled in himself and said: I have never beheld such a child that spake so. And he came near unto Joseph and said to him: Thou hast a wise child: deliver him to me to learn letters, and when he is learned in the study of the letters, I will teach him reverently that he become not foolish. Joseph answered and said unto him: No man is able to teach him but God only. Think you that this young child will be the occasion unto us of little torment, my brother? [There should be mention of a cross in this sentence. Syriac has, Thinkest thou that he is worthy to receive a little cross? See below.]

2 But when Jesus heard Joseph saying these things, he said unto Zacheus: Verily, O master, all things that proceed out of my mouth are true. And I am before all men, and I am Lord, but ye are the children of strangers: for unto me is given the glory of them (or of the worlds) but unto you nothing is given: for I am before all worlds. And I know how many are the years of thy life, and when thou shalt raise that standard (i. e. the cross) whereof my father spake, then shalt thou understand that all things that proceed out of my mouth are true.

3 But the Jews which stood by and heard the words which Jesus spake, marvelled and said: Now have we seen such wonders and heard such words from this child, as we have never heard neither shall hear from any other man, neither from the chief priests nor the doctors nor the Pharisees. 4 Jesus answered and said unto them: Wherefore marvel ye? Do ye think it a thing incredible that I have told you the truth? I know when ye were born, and your fathers: and if I should say more unto you, I know when the world was created, and who sent me unto you.

When the Jews heard the word which the child spake, they were wroth because they were not able to answer him. And the child turned himself about and rejoiced and said: I spake unto you a proverb; but I know that ye are weak and know not anything.

5 Now that master said unto Joseph: Bring him unto me and I will teach him letters. And Joseph took the child Jesus and brought him to the house [of a certain master] where other children also were taught. But the master began to teach him the letters with sweet speech, and wrote for him the first line which goeth from A unto T, and began to flatter him and to teach him (and commanded him to say the letters:) but the child held his peace. 6 Then that teacher smote the child on the head and when the child received the blow, he said unto him: I ought to teach thee and not thou to teach me. I know the letters which thou wouldest teach me, and I know that ye are unto me as vessels out of which cometh nought but sound, and neither wisdom nor salvation of the soul. And beginning the line he spake all the letters from A even unto T fully with much quickness: and he looked upon the master and said: But thou knowest not how to interpret A and B: how wouldest thou teach others? Thou hypocrite, if thou knowest and canst tell me concerning A, then will I tell thee concerning B. But when the teacher began to expound concerning the first letter, he was not able to give any answer.

7 Then said Jesus unto Zacheus: Hearken unto me, O master and understand the first letter. Give ear unto me, how that it hath two lines (eight quite unintelligible descriptive phrases follow).

8 Now when Zacheus saw that he so divided the first letter he was confounded at such names, and at his teaching, and cried out and said: Woe is me, for I am confounded: I have hired shame unto myself by means of this child. And he said unto Joseph: I beseech thee earnestly, my brother, take him away from me: for I cannot look upon his face nor hear his mighty words. For this child is able to subdue the fire and to restrain the sea, for he was born before the worlds. What womb bare him or what manner of mother brought him up I know not. 10 O my friends, I am astray

in my wits, I am mocked, wretched man that I am. I said that I had a disciple, but he is found to be my master. I cannot overcome my shame, for I am old, and I cannot find wherewithal to answer him, so that I am like to fall into heavy sickness and depart out of the world or go away from this city, for all men have seen my shame, that a child hath ensnared me. What can I answer any man, or what words can I speak, for he hath overcome me at the first letter! I am confounded, O ye my friends and acquaintances, and I can find neither first nor last to answer him. 11 And now I beseech thee brother Joseph, remove him from me and take him unto thine house, for either he is a sorcerer or a god (Lord) or an angel, and what to say I know not.

12 And Jesus turned himself unto the Jews that were with Zacheus and said unto them: Now let all them that see not see and let them understand which understand not, and let the deaf hear, and let them arise which have died by my means, and let me call them that are high unto that which is higher, even as he that sent me unto you hath commanded me. And when the child Jesus ceased speaking, all the afflicted were made whole, as many as had been afflicted at his word. And they durst not speak unto him.

VII. How Jesus raised up a boy.

1 Now on a day, when Jesus climbed up upon an house with the children, he began to play with them: but one of the boys fell down through the door out of the upper chamber and died straightway. And when the children saw it they fled all of them, but Jesus remained alone in the house. 2 And when the parents of the child which had died came they spake against Jesus saying: Of a truth thou madest him fall. But Jesus said: I never made him fall: nevertheless they accused him still. Jesus therefore came down from the house and stood over the dead child and cried with a loud voice, calling him by his name: Zeno, Zeno, arise and say if I made thee fall. And on a sudden he arose and said: Nay, Lord. And when his parents saw this great miracle which Jesus did, they glorified God, and worshipped Jesus.

VIII. How Jesus healed the foot of a boy.

1 And after a few days a certain boy of that village was cleaving wood, and smote his foot. 2 And when much people came unto him, Jesus also came with them. And he touched the foot which was hurt, and forthwith it was made whole. And Jesus said unto him: Arise and cleave the wood and remember me. But when the multitude that were with him saw the signs which were done they worshipped Jesus and said: of a truth we believe surely that thou art God.

IX. How Jesus bare water in his cloak.

1 And when Jesus was six years old, his mother sent him to draw water. And when Jesus was come unto the well there was much people there and they brake his pitcher. 2 But he took the cloak which he had upon him and filled it with water and brought it to Mary his mother. And when his mother saw the miracle that Jesus did she kissed him and said: Lord, hearken unto me and save my son.

X. How Jesus sowed wheat.

1 Now when it was seed time, Joseph went forth to sow corn, and Jesus followed after him. And when Joseph began to sow, Jesus put forth his hand and took of the corn so much as he could hold in his hand, and scattered it. 2 Joseph therefore came at the time of harvest to reap his harvest. And Jesus also came and gathered the ears which he had sown, and they made an hundred measures of good corn: and he called the poor and the widows and fatherless and gave them the corn which he had gained, save that Joseph took a little thereof unto his house for a blessing [of Jesus].

XI. How Jesus made a short beam even with a long one.

1 And Jesus came to be eight years old. Now Joseph was a builder and wrought ploughs and yokes for oxen. And on a day a certain rich man said unto Joseph: Sir, make me a bed serviceable and comely. But Joseph was troubled because the beam which he had made ready for the work was short. 2 Jesus said unto him: Be not troubled, but take thou hold of this

beam by the one end and I by the other, and let us draw it out. And so it came to pass, and forthwith Joseph found it serviceable for that which he desired. And he said unto Joseph: Behold, fashion that thou wilt. But Joseph when he saw what was done embraced him and said: Blessed am I for that God hath given me such a son.

XII. How Jesus was delivered over to learn letters.

1 And when Joseph saw that he had so great grace and that he increased in stature, he thought to deliver him over to learn letters. And he delivered him to another doctor that he should teach him. Then said that doctor unto Joseph: What manner of letters wouldest thou teach this child? Joseph answered and said: Teach him first the letters of the Gentiles and after that the Hebrew. Now the doctor knew that he was of an excellent understanding, and received him gladly. And when he had written for him the first line, that is to say A and B, he taught him for the space of some hours: but Jesus held his peace and answered nothing. 2 At the last Jesus said unto the master: If thou be verily a master and indeed knowest the letters, tell me the power of A and I will tell thee the power of B. Then was the master filled with indignation and smote him on the head. But Jesus was wroth and cursed him, and on a sudden he fell down and died. 3 But Jesus returned unto his own home. And Joseph enjoined Mary his mother that she should not let him go out of the court of the house.

XIII. How he was delivered unto another master.

1 After many days there came another doctor which was a friend of Joseph and said unto him: Deliver him to me and I will teach him letters with much gentleness. And Joseph said unto him: If thou art able, take him and teach him, and it shall be done gladly. And when the doctor received Jesus, he went with fear and great boldness and took him rejoicing. 2 And when he was come unto the house of the doctor, he found a book lying in that place and took it and opened it, and read not those things which were written therein, but opened his mouth and spake by the Holy Ghost and taught the law: and all that stood by hearkened attentively, and the

teacher sat by him and heard him gladly and entreated him to continue teaching. And much people gathered together and heard all the holy doctrine which he taught and the beloved words which proceeded out of his mouth marvelling that he being a little child spake such things.

3 But when Joseph heard, he was afraid and ran unto the place where Jesus was; and the master said unto Joseph: Know my brother, that I received thy child to teach him and instruct him, but he is filled with great grace and wisdom. Therefore behold now, take him unto thy house with joy, because the grace which he hath is given him of the Lord. 4 And when Jesus heard the master speak thus he was joyful and said: Lo, now thou hast well said, O master: for thy sake shall he rise again who was dead. And Joseph took him unto his own home.

XIV. How Jesus made James whole of the bite of a serpent.

Now Joseph sent James to gather straw, and Jesus followed after him. And as James gathered straw, a viper bit him and he fell to the earth as dead by means of the venom. But when Jesus saw that, he breathed upon his wound and forthwith James was made whole, and the viper died.

XV. How Jesus raised up a boy.

After a few days a child that was his neighbour died, and his mother mourned for him sore; and when Jesus heard, he went and stood over the child, and smote him on the breast and said: Child, I say unto thee, die not, but live. And immediately the child arose: and Jesus said unto the mother of the child: Take up thy son and give him suck, and remember me. 2 But the multitudes when they saw that miracle said: Of a truth this child is from heaven, for now hath he set free many souls from death and hath saved all them that hoped in him.

[A gap in all the Latin MSS. filled by the Greek text A, cap. 19,1-3 Jesus and the doctors in the Temple.]

3 The Scribes and Pharisees said unto Mary: Art thou the mother of this child? and Mary said: Of a truth I am. And they said unto her: Blessed art

thou among women, because God hath blessed the fruit of thy womb in that he hath given thee a child so glorious: for so great gifts of wisdom we have never seen nor heard in any.

4 And Jesus arose and followed his mother. But Mary kept in her heart all the great signs which Jesus wrought among the people, in healing many that were sick. And Jesus increased in stature and wisdom, and all that saw him glorified God the Father Almighty: Who is blessed for ever and ever. Amen.

All these things have I, Thomas the Israelite (Ismaelite), written and recorded for the Gentiles and for our brethren, and likewise many other things which Jesus did, which was born in the land of Juda. Behold, the house of Israel hath seen all these from the first even unto the last, even how great signs and wonders Jesus did among them, which were good exceedingly. And this is he which shall judge the world according to the will of his Father, immortal and invisible, as the holy Scripture declareth and as the prophets have testified of his works among all the peoples of Israel: for he is the Son of God throughout all the World. And unto him belongeth all glory and honour everlastingly, who liveth and reigneth God, world without end. Amen.

The Gospel of Pseudo-Matthew (Chapters 26-31) [82] also contains many details about this period:

CHAP. 26.--And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Jordan. And as He sat there, Jesus made to Himself seven pools of clay, and to each of them He made passages, through which at His command He brought water from the torrent into the pool, and took it back again. Then one of those children, a son of the devil, moved with envy, shut the passages which supplied the pools with water, and overthrew what Jesus had built up. Then said Jesus to him: Woe unto thee, thou son of death, thou son of Satan! Dost thou destroy the works which I have wrought? And immediately he who had done this died. Then with great uproar the

parents of the dead boy cried out against Mary and Joseph, saying to them: Your son has cursed our son, and he is dead. And when Joseph and Mary heard this, they came forthwith to Jesus, on account of the outcry of the parents of the boy, and the gathering together of the Jews. But Joseph said privately to Mary: I dare not speak to Him; but do thou admonish Him, and say: Why hast Thou raised against us the hatred of the people; and why must the troublesome hatred of men be borne by us? And His mother having come to Him, asked Him, saying: My Lord, what was it that he did to bring about his death? And He said: He deserved death, because he scattered the works that I had made. Then His mother asked Him, saying: Do not so, my Lord, because all men rise up against us. But He, not wishing to grieve His mother, with His right foot kicked the hinder parts of the dead boy, and said to him: Rise, thou son of iniquity for thou art not worthy to enter into the rest of my Father, because thou didst destroy the works which I had made. Then he who had been dead rose up, and went away. And Jesus, by the word of His power, brought water into the pools by the aqueduct.

CHAP. 27.--And it came to pass, after these things, that in the sight of all Jesus took clay froth the pools which He had made, and of it made twelve sparrows. And it was the Sabbath when Jesus did this, and there were very many children with Him. When, therefore, one of the Jews had seen Him doing this, he said to Joseph: Joseph, dost thou not see the child

Jesus working on the Sabbath at what it is not lawful for him to do? for he has made twelve sparrows of clay. And when Joseph heard this, he reproved him, saying: Wherefore doest thou on the Sabbath such things as are not lawful for us to do? And when Jesus heard Joseph, He struck His hands together, and said to His sparrows: Fly! And at the voice of His command they began to fly. And in the sight and hearing of all that stood by, He said to the birds: Go and fly through the earth, and through all the world, and live. And when those that were there saw such miracles, they were filled with great astonishment. And some praised and admired Him, but others reviled Him. And certain of them went away to the chief priests and the heads of the Pharisees, and reported to them that Jesus the son

of Joseph had done great signs and miracles in the sight of all the people of Israel. And this was reported in the twelve tribes of Israel.

CHAP. 28.--And again the son of Annas, a priest of the temple, who had come with Joseph, holding his rod in his hand in the sight of all, with great fury broke down the dams which Jesus had made with His own hands, and let out the water which He had collected in them from the torrent. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Jesus saw this, He said to that boy who had destroyed His dams: O most wicked seed of iniquity! O son of death! O workshop of Satan! verily the fruit of thy seed shall be without strength, and thy roots without moisture, and thy branches withered, bearing no fruit. And immediately, in the sight of all, the boy withered away, and died.

CHAP. 29.--Then Joseph trembled, and took hold of Jesus, and went with Him to his own house, and His mother with Him. And, behold, suddenly from the opposite direction a boy, also a worker of iniquity, ran up and came against the shoulder of Jesus, wishing to make sport of Him, or to hurt Him, if he could. And Jesus said to him: Thou shall not go back safe and sound from the way that thou goest. And immediately he fell down, and died. And the parents of the dead boy, who had seen what happened, cried out, saying: Where does this child come from? It is manifest that every word that he says is true; and it is often accomplished before he speaks. And the parents of the dead boy came to Joseph, and said to him: Take away that Jesus from this place, for he cannot live with us in this town; or at least teach him to bless, and not to curse. And Joseph came up to Jesus, and admonished Him, saying: Why doest thou such things? For already many are in grief and against thee, and hate us on thy account, and we endure the reproaches of men because of thee. And Jesus answered and said unto Joseph: No one is a wise son but he whom his father hath taught, according to the knowledge of this time; and a father's curse can hurt none but evil-doers. Then they came together against Jesus, and accused him to Joseph. When Joseph saw this, he was in great terror, fearing the violence and uproar of the people of Israel. And the same hour Jesus seized the dead boy by the ear, and lifted him up from

the earth in the sight of all: and they saw Jesus speaking to him like a father to his son. And his spirit came back to him, and he revived. And all of them wondered.

CHAP. 30.--Now a certain Jewish schoolmaster named Zachyas heard Jesus thus speaking; and seeing that He could not be overcome, from knowing the power that was in Him,[2] he became angry, and began rudely and foolishly, and without fear, to speak against Joseph. And he said: Dost thou not wish to entrust me with thy son, that he may be instructed in human learning and in reverence? But I see that Mary and thyself have more regard for your son than for what the elders of the people of Israel say against him. You should have given more honour to us, the elders of the whole church of Israel, both that he might be on terms of mutual affection with the children, and that among us he might be instructed in Jewish learning. Joseph, on the other hand, said to him: And is there any one who can keep this child, and teach him? But if thou canst keep him and teach him, we by no means hinder him from being taught by thee those things which are learned by all. And Jesus, having heard what Zachyas had said, answered and said unto him: The precepts of the law which thou hast just spoken of, and all the things that thou hast named, must be kept by those who are instructed in human learning; but I am a stranger to your law-courts, because I have no father after the flesh. Thou who readest the law, and art learned in it, abidest in the law; but I was before the law, But since thou thinkest that no one is equal to thee in learning, thou shalt be taught by me, that no other can teach anything but those things which thou hast named. But he alone can who is worthy. For when I shall be exalted on earth, I will cause to cease all mention of your genealogy. For thou knowest not when thou wast born: I alone know when you were born, and how long your life on earth will be. Then all who heard these words were struck with astonishment, and cried out: Oh! oh! oh! this marvellously great and wonderful mystery. Never have we heard the like! Never has it been heard from any one else, nor has it been said or at any time heard by the prophets, or the Pharisees, or the scribes. We know whence he is sprung, and he is scarcely five years old; and whence does he speak these

words? The Pharisees answered: We have never heard such words spoken by any other child so young. And Jesus answered and said unto them: At this do ye wonder, that such things are said by a child? Why, then, do ye not believe me in those things which I have said to you? And you all wonder because I said to you that I know when you were born. I will tell you greater things, that you may wonder more. I have seen Abraham, whom you call your father, and have spoken with him; and he has seen me.[4] And when they heard this they held their tongues, nor did any of them dare to speak. And Jesus said to them: I have been among you with children, and you have not known me; I have spoken to you as to wise men, and you have not understood my words; because you are younger than I am,[5] and of little faith.

CHAP. 31--A second time the master Zachyas, doctor of the law, said to Joseph and Mary: Give me the boy, and I shall hand him over to master Levi, who shall teach him his letters and instruct him. Then Joseph and Mary, soothing Jesus, took Him to the schools, that He might be taught His letters by old Levi. And as soon as He went in He held His tongue. And the master Levi said one letter to Jesus, and, beginning from the first letter Aleph, said to Him: Answer. But Jesus was silent, and answered nothing. Wherefore the preceptor Levi was angry, and seized his storax-tree rod, and struck Him on the head. And Jesus said to the teacher Levi: Why dost thou strike me? Thou shall know in truth, that He who is struck can teach him who strikes Him more than He can be taught by him. For I can teach you those very things that yon are saying. But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound. And Jesus in addition said to Zachyas: Every letter from Aleph even to Thet is known by its arrangement. Say thou first, therefore, what Thet is, and I will tell thee what Aleph is. And again Jesus said to them: Those who do not know Aleph, how can they say Thet, the hypocrites? Tell me what the first one, Aleph, is; and I shall then believe you when you have said Beth. And Jesus began to ask the names of the letters one by one, and said: Let the master of the law tell us what the first letter is, or why it has many triangles,

gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate. And when Levi heard this, he was thunderstruck at such an arrangement of the names of the letters. Then he began in the heating of all to cry out, and say: Ought such a one to live on the earth? Yea, he ought to be hung on the great cross. For he can put out fire, and make sport of other modes of punishment. I think that he lived before the flood, and was born before the deluge. For what womb bore him? or what mother brought him forth? or what breasts gave him suck? I flee before him; I am not able to withstand the words from his mouth, but my heart is astounded to hear such words. I do not think that any man can understand what he says, except God were with him. Now I, unfortunate wretch, have given myself up to be a laughing- stock to him. For when I thought I had a scholar, I, not knowing him, have found my master. What shall I say? I cannot withstand the words of this child: I shall now flee from this town, because I cannot understand them. An old man like me has been beaten by a boy, because I can find neither beginning nor end of what he says. For it is no easy matter to find a beginning of himself. I tell you of a certainty, I am not lying, that to my eyes the proceedings of this boy, the commencement of his conversation, and the upshot of his intention, seem to have nothing in common with mortal man. Here then I do not know whether he be a wizard or a god; or at least an angel of God speaks in him. Whence he is, or where he comes from, or who he will turn out to be, I know not. Then Jesus, smiling at him with a joyful countenance, said in a commanding voice to all the sons of Israel standing by and hearing: Let the unfruitful bring forth fruit, and the blind see, and the lame walk right, and the poor enjoy the good things of this life, and the dead live, that each may return to his original state, and abide in Him who is the root of life and of perpetual sweetness. And when the child Jesus had said this, forthwith all who had fallen under malignant diseases were restored. And they did not dare to say anything more to Him, or to hear anything from Him.

The last and longest of those to be cited is the **The Arabic Gospel of The Infancy of The Saviour,** in a translation by Alexander Roberts and James Donaldson, vol. VIII, pp. 404-415, The Ante-Nicene Fathers, chapters 26-55:

26. And at the end of the three years He came back out of Egypt, and returned. And when they had arrived at Judaea, Joseph was afraid to enter it; but hearing that Herod was dead, and that Archelaus his son had succeeded him, he was afraid indeed, but he went into Judaea. And an angel of the Lord appeared to him, and said: O Joseph, go into the city of Nazareth, and there abide. Wonderful indeed, that the Lord of the world should be thus borne and carried about through the world!

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

28. There was in the same place another woman, a neighbour of her whose son had lately been restored to health. And as her son was labouring under the same disease, and his eyes were now almost blinded, she wept night and day. And the mother of the child that had been cured said to her: Why dost thou not take thy son to the Lady Mary, as I did with mine when he was nearly dead? And he got well with that water with which the body of her son Jesus had been washed. And when the woman heard this from her, she too went and got some of the same water, and washed her son with it, and his body and his eyes were instantly made well. Her also, when she had brought her son to her, and disclosed to her all that had happened, the Lady Mary ordered to give thanks to God for her son's restoration to health, and to tell nobody of this matter.

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

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

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

32. Therefore, after staying with her three days, she went away; and coming to a city, saw there one of the chief men, who had married the daughter of another of the chief men. But when he saw the woman, he beheld between her eyes the mark of leprosy in the shape of a star; and so the marriage was dissolved, and became null and void. And when that

woman saw them in this condition, weeping and overwhelmed with sorrow, she asked the cause of their grief. But they said: Inquired not into our condition, for to no one living can we tell our grief, and to none but ourselves can we disclose it. She urged them, however, and entreated them to entrust it to her, saying that she would perhaps be able to tell them of a remedy. And when they showed her the girl, and the sign of leprosy which appeared between her eyes, as soon as she saw it, the woman said: I also, whom you see here, laboured under the same disease, when, upon some business which happened to come in my way, I went to Bethlehem. There going into a cave, I saw a woman named Mary, whose son was he who was named Jesus; and when she saw that I was a leper. she took pity on me, and handed me the water with which she had washed her son's body. With it I sprinkled my body, and came out clean. Then the woman said to her: Wilt thou not, O lady, rise and go with us, and show us the Lady Mary? And she assented; and they rose and went to the Lady Mary, carrying with them splendid gifts. And when they had gone in, and presented to her the gifts, they showed her the leprous girl whom they had brought. The Lady Mary therefore said: May the compassion of the Lord Jesus Christ descend upon you; and handling to them also a little of the water in which she had washed the body of Jesus Christ, she ordered the wretched woman to be bathed in it. And when this had been done, she was immediately cured; and they, and all standing by, praised God. Joyfully therefore they returned to their own city, praising the Lord for what He had done. And when the chief heard that his wife had been cured, he took her home, and made a second marriage, and gave thanks to God for the recovery of his wife's health.

33. There was there also a young woman afflicted by Satan; for that accursed wretch repeatedly appeared to her in the form of a huge dragon, and prepared to swallow her. He also sucked out all her blood, so that she was left like a corpse. As often as he came near her, she, with her hands clasped over her head, cried out, and said: Woe, woe's me, for nobody is near to free me from that accursed dragon. And her father and mother, and all who were about her or saw her, bewailed her lot; and men stood

round her in a crowd, and all wept and lamented, especially when she wept, and said: Oh, my brethren and friends, is there no one to free me from that murderer? And the daughter of the chief who had been healed of her leprosy, hearing the girl's voice, went up to the roof of her castle, and saw her with her hands clasped over her head weeping, and all the crowds standing round her weeping as wall. She therefore asked the demoniac's husband whether his wife's mother were alive. And when he answered that both her parents were living, she said: Send for her mother to come to me. And when she saw that he had sent for her, and she had come, she said: Is that distracted girl thy daughter? Yes, O lady, said that sorrowful and weeping woman, she is my daughter. The chiefs daughter answered: Keep my secret, for I confess to thee that I was formerly a leper; but now the Lady Mary, the mother of Jesus Christ, has healed me. But if thou wishest thy daughter to be healed, take her to Bethlehem, and seek Mary the mother of Jesus, and believe that thy daughter will be healed; I indeed believe that thou wilt come back with joy, with thy daughter healed. As soon as the woman heard the words of the chief's daughter, she led away her daughter in haste; and going to the place indicated, she went to the Lady Mary, and revealed to her the state of her daughter. And the Lady Mary hearing her words, gave her a little of the water in which she had washed the body of her son Jesus, and ordered her to pour it on the body of her daughter. She gave her also from the clothes of the Lord Jesus a swathing-cloth, saying: Take this cloth, and show it to thine enemy as often as thou shalt see him. And she saluted them, and sent them away.

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

flames and live coals began to dart forth from it, and to be cast upon the dragon. O the great miracle which was done as soon as the dragon saw the cloth of the Lord Jesus, from which the fire darted, and was cast upon his head and eyes! He cried out with a loud voice: What have I to do with thee, O Jesus, son of Mary? Whither shall I fly from thee? And with great fear he turned his back and departed from the girl, and never afterwards appeared to her. And the girl now had rest from him, and gave praise and thanks to God, and along with her all who were present at that miracle.

35. Another woman was living in the same place, whose son was tormented by Satan. He, Judas by name, as often as Satan seized him, used to bite all who came near him; and if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched creature, then, hearing the fame of the Lady Mary and her son Jesus, rose up and brought her son Judas with her to the Lady Mary. In the meantime, James and Joses had taken the child the Lord Jesus with them to play with the other children; and they had gone out of the house and sat down, and the Lord Jesus with them. And the demoniac Judas came up, and sat down at Jesus' right hand: then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless he struck Jesus on the right side, whereupon He began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog. And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed Him to the Jews; and that same side on which Judas struck Him, the Jews transfixed with a lance. (1)

36. Now, when the Lord Jesus had completed seven years from His birth, on a certain day He was occupied with boys of His own age. For they were playing among clay, from which they were making images of asses, oxen, birds, and other animals; and each one boasting of his skill, was praising his own work. Then the Lord Jesus said to the boys: The images that I have made I will order to walk. The boys asked Him whether then he were the son of the Creator; and the Lord Jesus bade them walk. And they immediately began to leap; and then, when He had given them leave, they again stood still. And He had made figures of birds and sparrows, which

flew when He told them to fly, and stood still when He told them to stand, and ate and drank when He handed them food and drink. After the boys had gone away and told this to their parents, their fathers said to them: My sons, take care not to keep company with him again, for he is a wizard: flee from him, therefore, and avoid him, and do not play with him again after this.

37. On a certain day the Lord Jesus, running about and playing with the boys, passed the shop of a dyer, whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth, and threw them into a tub full of indigo. And when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying: Why hast thou done this to me, O son of Mary? Thou hast disgraced me before all my townsmen: for, seeing that every one wished the colour that suited himself, thou indeed hast come and destroyed them all. The Lord Jesus answered: I shall change for thee the colour of any piece of cloth which thou shalt wish to be changed. And immediately He began to take the pieces of cloth out of the tub, each of them of that colour which the dyer wished, until He had taken them all out. When the Jews saw this miracle and prodigy, they praised God.

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

39. Now, on a certain day, the king of Jerusalem sent for him, and said: I wish thee, Joseph, to make for me a throne to fit that place in which I usually sit. Joseph obeyed, and began the work immediately, and remained in the palace two years, until he finished the work of that throne. And when

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

40. On another day the Lord Jesus went out into the road, and saw the boys that had come together to play, and followed them; but the boys hid themselves from Him. The Lord Jesus, therefore, having come to the door of a certain house, and seen some women standing there, asked them where the boys had gone; and when they answered that there was no one there, He said again: Who are these whom you see in the furnace?' They replied that they were kids of three years old. And the Lord Jesus cried out, and said: Come out hither, O kids, to your Shepherd. Then the boys, in the form of kids, came out, and began to dance round Him; and the women, seeing this, were very much astonished, and were seized with trembling, and speedily, supplicated and adored the Lord Jesus, saying: O our Lord Jesus, son of Mary, Thou art of a truth that good Shepherd of Israel; have mercy on Thy handmaidens who stand before Thee, and who have never doubted: for Thou hast come, O our Lord, to heal, and not to destroy. And when the Lord Jesus answered that the sons of Israel were like the Ethiopians among the nations, the women said: Thou, O Lord, knowest all things, nor is anything hid from Thee; now, indeed, we beseech Thee, and ask Thee of Thy affection to restore these boys Thy servants to their former condition. The Lord Jesus therefore said: Come, boys, let

us go and play. And immediately, while these women were standing by, the kids were changed into boys.

41. Now in the month Adar, Jesus, after the manner of a king, assembled the boys together. They spread their clothes on the ground, and He sat down upon them. Then they put on His head a crown made of flowers, and, like chamber-servants, stood in His presence, on the right and on the left, as if He were a king. And whoever passed by that way was forcibly dragged by the boys, saying: Come hither, and adore the king; then go thy way.

42. In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountain with those of his own age to seek wood, and there he found a partridge's nest; and when he stretched out his hand to take the eggs from it, a venomous serpent bit him from the middle of the nest, so that he called out for help. His comrades accordingly went to him with haste, and found him lying on the ground like one dead. Then his relations came and took hun up to carry him back to the city. And after they had come to that place where the Lord Jesus was sitting like a king, and the rest of the boys standing round Him like His servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his relations: Come and salute the king. Bat when they were unwilling to go, on account of the sorrow in I which they were, the boys dragged them by force against their will. And when they had come up to the Lord Jesus, He asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys: Let us go and kill that serpent. And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying: Did you not hear the king saying: Let us go kill the serpent? and will yon not obey him? And so, against their will the could was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They saint that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to Him. And He said to it: Go away, and suck out all the poison which thou hast infused into this boy. And so the

serpent crawled to the boy, and sucked out all its poison. Then the Lord Jesus cursed it, and immediately on this being done it burst asunder; and the Lord Jesus stroked the boy with his hand, and he was healed. And he began to weep; but Jesus said: Do not weep, for by and by thou shalt be my disciple. And this is Simon the Cananite, (2) of whom mention is made in the Gospel. (3)

43. On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him as his companion. And when they had come to the place where the wood was, and James had begun to gather it, behold, a venomous viper bit his band, so that he began to cry out and weep. The Lord Jesus then, seeing him in this condition, went up to him, and blew upon the place where the viper had bitten him; and this being done, he was healed immediately.

44. One day, when the Lord Jesus was again with the boys playing on the roof of a house, one of the boys fell down from above, and immediately expired. And the rest of the boys fled in all directions, and the Lord Jesus was left alone on the roof. And the relations of the boy came up and said to the Lord Jesus: It was thou who didst throw our son headlong from the roof. And when He denied it, they cried out, saying: Our son is dead, and here is he who has killed him. And the Lord Jesus said to them: Do not bring an evil report against me; but if you do not believe me, come and let us ask the boy himself, that be may bring the truth to light. Then the Lord Jesus went down, and standing over the dead body, said, with a loud voice: Zeno, Zeno, who threw thee down from the roof? Then the dead boy answered and said: My lord, it was not thou who didst throw me down, but such a one cast me down from it. And when the Lord commanded those who were standing by to attend to His words, all who were present praised God for this miracle.

45. Once upon a time the Lady Mary had ordered the Lord Jesus to go and bring her water from the well. And when He had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out His handkerchief, and collected the water,

and carried it to His mother; and she was astonished at it. And she hid and preserved in her heart all that she saw.

46. Again, on another day, the Lord Jesus was with the boys at a stream of water, and they had again made little fish-ponds. And the Lord Jesus had made twelve sparrows, and had arranged them round His fish-pond, three on each side. And it was the Sabbath-day. Wherefore a Jew, the son of Hanan, coming up, and seeing them thus engaged, said in anger and great indignation: Do you make figures of clay on the Sabbath-day? And he ran quickly, and destroyed their fish-ponds. But when the Lord Jesus clapped His hands over the sparrows which He had made, they flew away chirping. Then the son of Hanan came up to the fish-pond of Jesus also, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise vanish away. And immediately that boy dried up.

47. At another time, when the Lord Jesus was returning home with Joseph in the evening. He met a boy, who ran up against Him with so much force that He fell. And the Lord Jesus said to him: As thou hast thrown me down, so thou shall fall and not rise again. And the same hour the boy fell down, and expired.

48. There was, moreover, at Jerusalem, a certain man named Zacchaeus, who taught boys. He said to Joseph: Why, O Joseph, dost thou not bring Jesus to the to learn his letters? Joseph agreed to do so, and reported the matter to the Lady Mary. They therefore took Him to the master; and he, as soon as he saw Him, wrote out the alphabet for Him, and told Him to say Aleph. And when He had said Aleph, the master ordered Him to pronounce Beth. And the Lord Jesus said to him: Tell me first the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master threatened to flog Him, the Lord Jesus explained to him the meanings of the letters Aleph and Beth; also which figures of the letter were straight, which crooked, which drawn round into a spiral, which marked with points, which without them, why one letter went before another; and many other things He began to recount and to elucidate which the master himself had

never either heard or read in any book. The Lord Jesus, moreover, said to the master: Listen, and I shall say them to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Daleth, on to Tau. And the master was astonished, and said: I think that this boy was born before Noah. And turning to Joseph, be said: Thou hast brought to me to be taught a boy more learned than all the masters. To the Lady Mary also be said: This son of thine has no need of instruction.

49. Thereafter they took Him to another and a more learned master, who, when be saw Him, said: Say Aleph. And when He had said Aleph, the master ordered him to pronounce Beth. And the Lord Jesus answered him, and said: First tell me the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master hereupon raised his hand and flogged Him, immediately his hand dried up, and he died. Then said Joseph, to the Lady Mary: From this time we shall not let him go out of the house, since every one who opposes him is struck dead.

In **The History of Joseph the Carpenter**[83] we find another account of Jesus growing up in Galilee:

9. Now Herod died by the worst form of death, atoning for the shedding of the blood of the children whom he wickedly cut off, though there was no sin in them. And that impious tyrant Herod being dead, they returned into the land of Israel, and lived in a city of Galilee which is called Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands; for, as the law of Moses had commanded, he never sought to live for nothing by another's labour.

10. At length, by increasing years, the old man arrived at a very advanced age. He did not, however, labour under any bodily weakness, nor had his sight failed, nor had any tooth perished from his mouth. In mind also, for the whole time of his life, he never wandered; but like a boy he always in his business displayed youthful vigour, and his limbs remained unimpaired,

and free from all pain. His life, then, in all, amounted to one hundred and eleven years, his old age being prolonged to the utmost limit.

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

12. It came to pass, after these things, that the death of that old man, the pious Joseph, and his departure from this world, were approaching, as happens to other men who owe their origin to this earth. And as his body was verging on dissolution, an angel of the Lord informed him that his death was now close at hand. Therefore fear and great perplexity came upon him. So he rose up and went to Jerusalem; and going into the temple of the Lord, he poured out his prayers there before the sanctuary, and said:

13. O God! author of all consolation, God of all compassion, and Lord of the whole human race; God of my soul, body, and spirit; with supplications I reverence thee, O Lord and my God. If now my days are ended, and the time draws near when I must leave this world, send me, I beseech Thee, the great Michael, the prince of Thy holy angels: let him remain with me, that my wretched soul may depart from this afflicted body without trouble, without terror and impatience. For great fear and intense sadness take hold of all bodies on the day of their death, whether it be man or woman, beast wild or tame, or whatever creeps on the ground or flies in the air. At the last all creatures under heaven in whom is the breath of life are struck with horror, and their souls depart from their bodies with strong fear and

great depression. Now therefore, O Lord and my God, let Thy holy angel be present with his help to my soul and body, until they shall be dissevered from each other. And let not the face of the angel, appointed my guardian from the day of my birth, be turned away from me; but may he be the companion of my journey even until he bring me to Thee: let his countenance be pleasant and gladsome to me, and let him accompany me in peace. And let not demons of frightful aspect come near me in the way in which I am to go, until I come to Thee in bliss. And let not the doorkeepers hinder my soul from entering paradise. And do not uncover my sins, and expose me to condemnation before Thy terrible tribunal. Let not the lions rush in upon me; nor let the waves of the sea of fire overwhelm my soul--for this must every soul pass through --before I have seen the glory of Thy Godhead. O God, most righteous Judge, who in justice and equity wilt judge mankind, and wilt render unto each one according to his works, O Lord and my God, I beseech Thee, be present to me in Thy compassion, and enlighten my path that I may come to Thee; for Thou art a fountain overflowing with all good things, and with glory for evermore. Amen.

14. It came to pass thereafter, when he returned to his own house in the city of Nazareth, that he was seized by disease, and had to keep his bed. And it was at this time that he died, according to the destiny of all mankind. For this disease was very heavy upon him, and he had never been ill, as he now was, from the day of his birth. And thus assuredly it pleased Christ to order the destiny of righteous Joseph. He lived forty years unmarried; thereafter his wife remained under his care forty-nine years, and then died. And a year after her death, my mother, the blessed Mary, was entrusted to him by the priests, that he should keep her until the time of her marriage. She spent two years in his house; and in the third year of her stay with Joseph, in the fifteenth year of her age, she brought me forth on earth by a mystery which no creature can penetrate or understand, except myself, and my Father and the Holy Spirit, constituting one essence with myself.

15. The whole age of my father, therefore, that righteous old man, was one hundred and eleven years, my Father in heaven having so decreed. And

the day on which his soul left his body was the twenty-sixth of the month Abib. For now the fine gold began to lose its splendour, and the silver to be worn down by use--I mean his understanding and his wisdom. He also loathed food and drink, and lost all his skill in his trade of carpentry, nor did he any more pay attention to it. It came to pass, then, in the early dawn of the twenty-sixth day of Abib, that Joseph, that righteous old man, lying in his bed, was giving up his unquiet soul. Wherefore he opened his mouth with many sighs, and struck his hands one against the other, and with a loud voice cried out, and spoke after the following manner:--

16. Woe to the day on which I was born into the world! Woe to the womb which bare me! Woe to the bowels which admitted me! Woe to the breasts which suckled me! Woe to the feet upon which I sat and rested! Woe to the hands which carried me and reared me until I grew up! (1) For I was conceived in iniquity, and in sins did my mother desire me. (2) Woe to my tongue and my lips, which have brought forth and spoken vanity, detraction, falsehood, ignorance, derision, idle tales, craft, and hypocrisy! Woe to mine eyes, which have looked upon scandalous things! Woe to mine ears, which have delighted in the words of slanderers! Woe to my hands, which have seized what did not of right belong to them! Woe to my belly and my bowels, which have lusted after food unlawful to be eaten! Woe to my throat, which like a fire has consumed all that it found! Woe to my feet, which have too often walked in ways displeasing to God! Woe to my body; and woe to my miserable soul, which has already turned aside from God its Maker! What shall I do when I arrive at that place where I must stand before the most righteous Judge, and when He shall call me to account for the works which I have heaped up in my youth? Woe to every man dying in his sins! Assuredly that same dreadful hour, which came upon my father Jacob, (3) when his soul was flying forth from his body, is now, behold, near at hand for me. Oh! how wretched I am this day, and worthy of lamentation! But God alone is the disposer of my soul and body; He also will deal with them after His own good pleasure.

17. These are the words spoken by Joseph, that righteous old man. And I, going in beside him, found his soul exceedingly troubled, for he was placed

in great perplexity. And I said to him: Hail! my father Joseph, thou righteous man; how is it with thee? And he answered me: All hail! my well-beloved son. Indeed, the agony and fear of death have already environed me; but as soon as I heard Thy voice, my soul was at rest. O Jesus of Nazareth! Jesus, my Saviour! Jesus, the deliverer of my soul! Jesus, my protector! Jesus! O sweetest name in my mouth, and in the mouth of all those that love it! O eye which seest, and ear which hearest, hear me! I am Thy servant; this day I most humbly reverence Thee, and before Thy face I pour out my tears. Thou art altogether my God; Thou art my Lord, as the angel has told me times without number, and especially on that day when my soul was driven about with perverse thoughts about the pure and blessed Mary, who was carrying Thee in her womb, and whom I was thinking of secretly sending away. And while I was thus meditating, behold, there appeared to me in my rest angels of the Lord, saying to me in a wonderful mystery: O Joseph, thou son of David, fear not to take Mary as thy wife; and do not grieve thy soul, nor speak unbecoming words of her conception, because she is with child of the Holy Spirit, and shall bring forth a son, whose name shall be called Jesus, for He shall save His people from their sins. Do not for this cause wish me evil, O Lord! for I was ignorant of the mystery of Thy birth. I call to mind also, my Lord, that day when the boy died of the bite of the serpent. And his relations wished to deliver Thee to Herod, saying that Thou hadst killed him; but Thou didst raise him from the dead, and restore him to them. Then I went up to Thee, and took hold of Thy hand, saying: My son, take care of thyself. But Thou didst say to me in reply: Art thou not my father after the flesh? I shall teach thee who I am. (4) Now therefore, O Lord and my God, do not be angry with me, or condemn me on account of that hour. I am Thy servant, and the son of Thine handmaiden; (5) but Thou art my Lord, my God and Saviour, most surely the Son of God.

18. When my father Joseph had thus spoken, he was unable to weep more. And I saw that death now had dominion over him. And my mother, virgin undefiled, rose and came to me, saying: O my beloved son, this pious old man Joseph is now dying. And I answered: Oh my dearest mother,

assuredly upon all creatures produced in this world the same necessity of death lies; for death holds sway over the whole human race. Even thou, O my virgin mother, must look for the same end of life as other mortals. And yet thy death, as also the death of this pious man, is not death, but life enduring to eternity. Nay more, even I must die, as concerns the body which I have received from thee. But rise, O my venerable mother, and go in to Joseph, that blessed old man, in order that thou mayst see what will happen as his soul ascends from his body.

19. My undefiled mother Mary, therefore, went and entered the place where Joseph was. And I was sitting at his feet looking at him, for the signs of death already appeared in his countenance. And that blessed old man raised his head, and kept his eyes fixed on my face; but he had no power of speaking to me, on account of the agonies of death, which held him in their grasp. But he kept fetching many sighs. And I held his hands for a whole hour; and he turned his face to me, and made signs for me not to leave him. Thereafter I put my hand upon his breast, and perceived his soul now near his throat, preparing to depart from its receptacle.

20. And when my virgin mother saw me touching his body, she also touched his feet. And finding them already dead and destitute of heat, she said to me: O my beloved son, assuredly his feet are already beginning to stiffen, and they are as cold as snow. Accordingly she summoned his sons and daughters, and said to them: Come, as many as there are of you, and go to your father; for assuredly he is now at the very point of death. And Assia, his daughter, answered and said: Woe's me, O my brothers, this is certainly the same disease that my beloved mother died of. And she lamented and shed tears; and all Joseph's other children mourned along with her. I also, and my mother Mary, wept along with them. (1)

21. And turning my eyes towards the region of the south, I saw Death already approaching, and all Gehenna with him, closely attended by his army and his satellites; and their clothes, their faces, and their mouths poured forth flames. And when my father Joseph saw them coming straight to him, his eyes dissolved in tears, and at the same time he groaned after a

strange manner. Accordingly, when I saw the vehemence of his sighs, I drove back Death and all the host of servants which accompanied him. And I called upon my good Father, saying:--

22. O Father of all mercy, eye which seest, and ear which hearest, hearken to my prayers and supplications in behalf of the old man Joseph; and send Michael, the prince of Thine angels, and Gabriel, the herald of light, and all the light of Thine angels, and let their whole array walk with the soul of my father Joseph, until they shall have conducted it to Thee. This is the hour in which my father has need of compassion. And I say unto you, that all the saints, yea, as many men as are born in the world, whether they be just or whether they be perverse, must of necessity taste of death.

23. Therefore Michael and Gabriel came to the soul of my father Joseph, and took it, and wrapped it in a shining wrapper. Thus he committed his spirit into the hands of my good Father, and He bestowed upon him peace. But as yet none of his children knew that he had fallen asleep. And the angels preserved his soul from the demons of darkness which were in the way, and praised God even until they conducted it into the dwelling-place of the pious.

24. Now his body was lying prostrate and bloodless; wherefore I reached forth my hand, and put right his eyes and shut his mouth, and said to the virgin Mary: O my mother, where is the skill which he showed in all the time that he lived in this world? Lo! it has perished, as if it had never existed. And when his children heard me speaking with my mother, the pure virgin, they knew that he had already breathed his last, and they shed tears, and lamented. But I said to them: Assuredly the death of your father is not death, but life everlasting: for he has been freed from the troubles of this life, and has passed to perpetual and everlasting rest. When they heard these words, they rent their clothes, and wept.

25. And, indeed, the inhabitants of Nazareth and of Galilee, having heard of their lamentation, flocked to them, and wept from the third hour even to the ninth. And at the ninth hour they all went together to Joseph's bed.

And they lifted his body, after they had anointed it with costly unguents. But I entreated my Father in the prayer of the celestials--that same prayer which with any own hand I made before I was carried in the womb of the virgin Mary, my mother. And as soon as I had finished it, and pronounced the amen, a great multitude of angels came up; and I ordered two of them to stretch out their shining garments, and to wrap in them the body of Joseph, the blessed old man.

26. And I spoke to Joseph, and said: The smell or corruption of death shall not have dominion over thee, nor shall a worm ever come forth from thy body. Not a single limb of it shall be broken, nor shall any hair on thy head be changed. Nothing of thy body shall perish, O my father Joseph, but it will remain entire and uncorrupted even until the banquet of the thousand years. (2) And whosoever shall make an offering on the day of thy remembrance, him will I bless and recompense in the congregation of the virgins; and whosoever shall give food to the wretched, the poor, the widows, and orphans from the work of his hands, on the day on which thy memory shall be celebrated, and in thy name, shall not be in want of good things all the days of his life. And whosoever shall have given a cup of water, or of wine, to drink to the widow or orphan in thy name, I will give him to thee, that thou mayst go in with him to the banquet of the thousand years. And every man who shall present an offering on the day of thy commemoration will I bless and recompense in the church of the virgins: for one I will render unto him thirty, sixty, and a hundred. And whosover shall write the history of thy life, of thy labour, and thy departure from this world, and this narrative that has issued from my mouth, him shall I commit to thy keeping as long as he shall have to do with this life. And when his soul departs from the body, and when he must leave this world, I will bum the book of his sins, nor will I torment him with any punishment in the day of judgment; but he shall cross the sea of flames, and shall go through it without trouble or pain. (1) And upon every poor man who can give none of those things which I have mentioned this is incumbent: viz., if a son is born to him, he shall call his name Joseph. So there shall not take place in that house either poverty or any sudden death for ever.

27. Thereafter the chief men of the city came together to the place where the body of the blessed old man Joseph had been laid, bringing with them burial-clothes; and they wished to wrap it up in them after the manner in which the Jews are wont to arrange their dead bodies. And they perceived that he kept his shroud fast; for it adhered to the body in such a way, that when they wished to take it off, it was found to be like iron--impossible to be moved or loosened. Nor could they find any ends in that piece of linen, which struck them with the greatest astonishment. At length they carried him out to a place where there was a cave, and opened the gate, that they might bury his body beside the bodies of his fathers. Then there came into my mind the day on which he walked with me into Egypt, and that extreme trouble which he endured on my account. Accordingly, I bewailed his death for a long time; and lying upon his body, I said:--

28. O Death! who makest all knowledge to vanish away, and raisest so many tears and lamentations, surely it is God my Father Himself who hath granted thee this power. For men die for the transgression of Adam and his wife Eve, and Death spares not so much as one. Nevertheless, nothing happens to any one, or is brought upon him, without the command of my Father. There have certainly been men who have prolonged their life even to nine hundred years; but they died. Yea, though some of them have lived longer, they have, notwithstanding, succumbed to the same fate; nor has any one of them ever said: I have not tasted death. For the Lord never sends the same punishment more than once, since it hath pleased my Father to bring it upon men. And at the very moment when it, going forth, beholds the command descending to it from heaven, it says: I will go forth against that man, and will greatly move him. Then, without delay, it makes an onset on the soul, and obtains the mastery of it, doing with it whatever it will. For, because Adam did not the will of my Father, but transgressed His commandment, the wrath of my Father was kindled against him, and He doomed him to death; and thus it was that death came into the world. But if Adam had observed my Father's precepts, death would never have fallen to his lot. Think you that I can ask my good Father to send me a chariot of fire, (2) which may take up the body of my father Joseph, and convey it to

the place of rest, in order that it may dwell with the spirits? But on account of the transgression of Adam, that trouble and violence of death has descended upon all the human race. And it is for this cause that I must die according to the flesh, for my work which I have created, that they may obtain grace.

29. Having thus spoken, I embraced the body of my father Joseph, and wept over it; and they opened the door of the tomb, and placed his body in it, near the body of his father Jacob. And at the time when he fell asleep he had fulfilled a hundred and eleven years. Never did a tooth in his mouth hurt him, nor was his eyesight rendered less sharp, nor his body bent, nor his strength impaired; but he worked at his trade of a carpenter to the very last day of his life; and that was the six-and-twentieth of the month Abib.

The History of Joseph the Carpenter continues with an exchange between the apostles and Jesus which indicates the honor in which he held his foster father:

30. And we apostles, when we heard these things from our Saviour, rose up joyfully, and prostrated ourselves in honour of Him, and said: O our Saviour, show us Thy grace. Now indeed we have heard the word of life: nevertheless we wonder, O our Saviour, at the fate of Enoch and Elias, inasmuch as they had not to undergo death. For truly they dwell in the habitation of the righteous even to the present day, nor have their bodies seen corruption. Yet that old man Joseph the carpenter was, nevertheless, Thy father after the flesh. And Thou hast ordered us to go into all the world and preach the holy Gospel; and Thou hast said: Relate to them the death of my father Joseph, and celebrate to him with annual solemnity a festival and sacred day. And whosoever shall take anything away from this narrative, or add anything to it, commits sin. (3) We wonder especially that Joseph, even from that day on which Thou wast born in Bethlehem, called Thee his son after the flesh. Wherefore, then, didst Thou not make him immortal as well as them, and Thou sayest that he was righteous and chosen?

31. And our Saviour answered and said: Indeed, the prophecy of my Father upon Adam, for his disobedience, has now been fulfilled. And all things are arranged according to the will and pleasure of my Father. For if a man rejects the commandment of God, and follows the works of the devil by committing sin, his life is prolonged; for be is preserved in order that he may perhaps repent, and reflect that he must be delivered into the hands of death. But if any one has been zealous of good works, his life also is prolonged, that, as the fame of his old age increases, upright men may imitate him. But when you see a man whose mind is prone to anger, assuredly his days are shortened; for it is these that are taken away in the flower of their age. Every prophecy, therefore, which my Father has pronounced concerning the sons of men, must be fulfilled in every particular. But with reference to Enoch and Elias, and how they remain alive to this day, keeping the same bodies with which they were born; and as to what concerns my father Joseph, who has not been allowed as well as they to remain in the body: indeed, though a man live in the world many myriads of years, nevertheless at some time or other he is compelled to exchange life for death.

And I say to you, O my brethren, that they also, Enoch and Elias, (1) must towards the end of time return into the world and die--in the day, namely, of commotion, of terror, of perplexity, and affliction. For Antichrist will slay four bodies, and will pour out their blood like water, because of the reproach to which they shall expose him, and the ignominy with which they, in their lifetime, shall brand him when they reveal his impiety.

32. And we said: O our Lord, our God and Saviour, who are those four whom Thou hast said Antichrist will cut off from the reproach they bring upon him? The Lord answered: They are Enoch, Elias, Schila, and Tabitha. (2) When we heard this from our Saviour, we rejoiced and exulted; and we offered all glory and thanksgiving to the Lord God, and our Saviour Jesus Christ. He it is to whom is due glory, honour, dignity, dominion, power, and praise, as well as to the good Father with Him, and to the Holy Spirit that giveth life, henceforth and in all time for evermore. Amen.

Again, we will compare these accounts of the youth of Jesus with depictions of the youth of Apollonius[84]:

On reaching the age when children are taught their letters, he showed great strength of memory and power of application; and his tongue affected the Attic dialect, nor was his accent corrupted by the race he lived among. All eyes were turned upon him, for he was, moreover, conspicuous for his beauty. When he reached his fourteenth year, his father brought him to Tarsus, to Euthydemus the teacher from Phoenicia.

Now Euthydemus was a good rhetor, and began his education; but, though he was attached to his teacher, he found the atmosphere of the city harsh and strange and little conducive to the philosophic life, for nowhere are men more addicted than here to luxury; jesters and full of insolence are they all; and they attend more to their fine linen than the Athenians did to wisdom; and a stream called the Cydnus runs through their city, along the banks of which they sit like so many water-fowl. Hence the words which Apollonius addresses to them in his letter:

"Be done with getting drunk upon your water."

He therefore transferred his teacher, with his father's consent, to the town of Aegae, which was close by, where he found a peace congenial to one who would be a philosopher, and a more serious school of study and a temple of Asclepius, where that god reveals himself in person to men.

There he had as his companions in philosophy followers of Plato and Chrysippus and peripatetic philosophers[85]. And he diligently attended also to the discourses of Epicurus, for he did not despise these either, although it was to those of Pythagoras that he applied himself with unspeakable wisdom and ardor. However, his teacher of the Pythagorean system was not a very serious person, nor one who practiced in his conduct the philosophy he taught; for he was the slave of his belly and appetites, and modeled himself upon Epicurus. And this man was Euxenus from the town of Heraclea in Pontus, and he knew the principles of Pythagoras just as birds know what they learn from men; for the birds will wish you "farewell," and say "Good day" or "Zeus help you," and such like,

without understanding what they say and without any real sympathy for mankind, merely because they have been trained to move their tongue in a certain manner.

Apollonius, however, was like the young eagles who, as long as they are not fully fledged, fly alongside of their parents and are trained by them in flight, but who, as soon as they are able to rise in the air, outsoar the parent birds, especially when they perceive the latter to be greedy and to be flying along the ground in order to snuff the quarry; like them Apollonius attended Euxenus as long as he was a child and was guided by him in the path of argument, but when he reached his sixteenth year he indulged his impulse towards the life of Pythagoras, being fledged and winged thereto by some higher power.

Annual Passover visits to Jerusalem

We know from the Gospel of Luke that Jesus and his family made the sixty-five mile journey to Jerusalem every Passover, but we know little even about those visits to the Temple and its environs. There is one passage though in the **Gospel of Luke** that tells us something about his childhood and youth and about his visit to Jerusalem the year before his bar mitzvah:

2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. 2:41 Now his parents went to Jerusalem every year at the feast of the passover. 2:42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 2:43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 2:44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 2:45 And when they found him not, they turned back again to Jerusalem, seeking him. 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them,

and asking them questions. 2:47 And all that heard him were astonished at his understanding and answers. 2:48 And when they saw him, they were amazed: and his mother said unto him, ***Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.*** *2:49 And he said unto them,* ***How is it that ye sought me? wist ye not that I must be about my Father's business?*** *2:50 And they understood not the saying which he spake unto them. 2:51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 2:52 And Jesus increased in wisdom and stature, and in favour with God and man.*

In the non-canonical **Infancy Gospel of Thomas** we read[86]:

Chapter XV - 1 And when Jesus was twelve years old his parents went as usual to Jerusalem for the festival of the Passover. But as they started to turn back, Jesus stayed behind in Jerusalem. His parents did not know, assuming him to be in the group of travelers. ***2*** *They went a day's journey and they looked for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple sitting among the teachers, listening to them and asking them questions. And those listening to him were amazed how he questioned the elders and explained the main points of the law and the riddles and the parables of the prophets.* ***3*** *And his mother said to him, "Child, why did you do this to us? Look, we have been searching for you in great anxiety and distress." Jesus said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?"* ***4*** *And the scribes and the Pharisees said to Mary, "Are you the mother of this child?" And she said, "I am." And they said to her, "Blessed are you, because the Lord God has blessed the fruit of your womb. For such present wisdom and glory of virtue we have never seen nor heard."* ***5*** *And Jesus rose from there and followed his mother and was obedient to his parents. And she treasured all these things, pondering them in her heart. And Jesus increased in wisdom and in years and in grace before God and men. To whom be the glory forever, amen.*

In another of the non-canonical gospels, the **Gospel of Barnabas** (Chapter 9) [87] there is an account of this visit during the twelfth year:

*Jesus, having come to the age of twelve years, went up with Mary and Joseph to Jerusalem, to worship there according to the law of the Lord written in the book of Moses. When their prayers were ended they departed, having lost Jesus, because they thought that he was returned home with their kinsfolk. Mary therefore returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbours. The third day they found the child in the temple, in the midst of the doctors, disputing with them concerning the law. And every one was amazed at his questions and answers, saying: 'How can there be such doctrine in him, seeing he is so small and hath not learned to read?' Mary reproved him, saying: **'Son, what hast thou done to us? Behold I and thy father have sought thee for three days sorrowing.'** Jesus answered: **'Know ye not that the service of God ought to come before father and mother?'** Jesus then went down with his mother and Joseph to Nazareth, and was subject to them with humility and reverence.*

Similar stories are told of Jesus in Jerusalem at age twelve in the non-canonical **Gospel of Pseudo-Matthew**[88]:

50. And when He was twelve years old, they took Him to Jerusalem to the feast. And when the feast was finished, they indeed returned; but the Lord Jesus remained in the temple among the teachers and elders and learned men of the sons of Israel, to whom He put various questions upon the sciences, and gave answers in His turn. (1) For He said to them: Whose son is the Messias? They answered Him: The son of David. Wherefore then, said He, does he in the Spirit call him his lord, when he says, The Lord said to my lord, Sit at my right hand, that I may put thine enemies under thy footsteps? (1) Again the chief of the teachers said to Him: Hast thou read the books? Both the books, said the Lord Jesus, and the things contained in the books. And He explained the books, and the law, and the precepts, and the statutes, and the mysteries, which are contained in the books of the prophets--things which the understanding of no creature attains to.

That teacher therefore said: I hitherto have neither attained to nor heard of such knowledge: Who, pray, do you think that boy will be?

51. And a philosopher who was there present, a skilful astronomer, asked the Lord Jesus whether He had studied astronomy. And the Lord Jesus answered him, and explained the number of the spheres, and of the heavenly bodies, their natures and operations; their opposition; their aspect, triangular, square, and sextile; their course, direct and retrograde; the twenty-fourths, (2) and sixtieths of twenty-fourths; and other things beyond the reach of reason.

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

53. While they were speaking to each other of these and other things, the Lady Mary came, after having gone about seeking Him for three days along with Joseph. She therefore, seeing Him sitting among the teachers asking them questions, and answering in His turn, said to Him: My son, why hast thou treated us thus? Behold, thy father and I have sought thee with great trouble. But He said: Why do you seek me? Do you not know that I ought to occupy myself in my Father's house? But they did not understand the words that He spoke to them. Then those teachers asked Mary whether He were her son; and when she signified that He was, they said: Blessed art thou, O Mary, who hast brought forth such a son. And returning with them to Nazareth, He obeyed them in all things. And His

mother kept all these words of His in her heart. And the Lord Jesus advanced in stature, and in wisdom, and in favour with God and man. (3)

54. And from this day He began to hide His miracles and mysteries and secrets, and to give attention to the law, until He completed His thirtieth year, when His Father publicly declared Him at the Jordan by this voice sent down from heaven: This is my beloved Son, in whom I am well pleased; the Holy Spirit being present in the form of a white dove. (4)

55. This is He whom we adore with supplications, who hath given us being and life, and who hath brought us from our mothers' wombs; who for our sakes assumed a human body, and redeemed us, that He might embrace us in eternal compassion, and show to us His mercy according to His liberality, and beneficence, and generosity, and benevolence. To Him is glory, and beneficence, and power, and dominion from this time forth for evermore. Amen. Here endeth the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original.

Apollonius also spoke to the priests in a temple, and he seems also to have been young at the time. If we admit the chronological order of Philastratus' Biography, then he was scarcely 20 when this occurred [S13]. Here are his purported words to the priests[89]:

[59] *Now it is well that I should not pass over what happened in the Temple, while relating the life of a man who was held in esteem even by the gods. For an Assyrian stripling came to Asclepius, and though he was sick, yet he lived the life of luxury, and being continually drunk, I will not say he lived, rather he was ever dying. He suffered then from dropsy, and finding his pleasure in drunkenness took no care to dry up his malady. On this account then Asclepius took no care of him, and did not visit him even in a dream. [3]*

The youth grumbled at this, and thereupon the god, standing over him, said, "If you were to consult Apollonius you would be easier."

He therefore went to Apollonius, and said: "What is there in your wisdom that I can profit by? for Asclepius bids me consult you."

And he replied: "I can advise you of what, under the circumstances, will be most valuable to you; for I suppose you want to get well."

"Yes, by Zeus," answered the other, "I want the health which Asclepius promises, but never gives."

"Hush," said the other, "for he gives to those who desire it, but you do things that irritate and aggravate your disease, for you give yourself up to luxury, and you accumulate delicate viands upon your water-logged and worn-out stomach, and as it were, choke water with a flood of mud."

This was a clearer response, in my opinion, than Heraclitus, in his wisdom, gave. For he said when he was visited by this affection that what he needed was someone to substitute a drought for a rainy weather, a very unintelligible remark, it appears to me, and by no means clear; but the sage restored the youth to health by a clear interpretation of the wise saw.

[510] *One day he saw a flood of blood upon the altar, and there were victims laid out upon it, Egyptian bulls that had been sacrificed and great hogs, and some of them were being flayed and others were being cut up; and two gold vases had been dedicated set with jewels, the rarest and most beautiful that India can provide. So he went to the priest and said: "What is all this; for someone is making a very handsome gift to the god?"*

And the priest replied: "You may rather be surprised at a man's offering all this without having first put up a prayer in our fane, and without having stayed with us as long as other people do, and without having gained his health from the god, and without obtaining all the things he came to ask for. For he appears to have come only yesterday, yet he is sacrificing on this lavish scale. And he declares that he will sacrifice more victims, and dedicate more gifts, if Asclepius will hearken to him. And he is one of the richest men in existence; at any rate he owns in Cilicia an estate bigger than all the Cilicians together possess. And he is supplicating the god to restore to him one of his eyes that has fallen out."

But Apollonius fixed his eyes upon the ground, as he was accustomed to do in later life, and asked: "What is his name?"

And when he heard it, he said: "It seems to me, O Priest, that we ought not to welcome this fellow in the Temple: for he is some ruffian who has come here, and that he is afflicted in this way is due to some sinister reason: nay, his very conduct in sacrificing on such a magnificent scale before he has gained anything from the god is not that of a genuine votary, but rather of a man who is begging himself off for the penalty of some horrible and cruel deed."

This was what Apollonius said: and Asclepius appeared to the priest by night, and said: "Send away so and so at once with all his possessions, and let him keep them, for he deserves to lose the other eye as well."

The priest accordingly made inquiries about the Cilician and learned that his wife by a former marriage borne a daughter, and he had fallen in love with the maiden and had seduced her, and was living with her in open sin. For the mother had surprised the two in bed, and had put out both her eyes and one of his by stabbing them with her brooch-pin.

[511] *Again he inculcated the wise rule that in our sacrifices or dedications we should no go beyond the just mean, in the following way. On one occasion several people had flocked to the Temple, not long after the expulsion of the Cilician, and he took the occasion to ask the priest the following questions: "Are then," he said, "the gods just?"*

"Why, of course, most just," answered the priest.

"Well, and are they wise?"

"And what," said the other, "can be wiser than the godhead?"

"But do they know the affairs of men, or are they without experience of them?"

"Why," said the other, "this is just the point in which the gods excel mankind, for the latter, because of their frailty, do not understand their

own concerns, whereas the gods have the privilege of understanding the affairs both of men and of themselves."

"All your answers," said Apollonius, "are excellent, O Priest, and very true. Since then, they know everything, it appears to me that a person who comes to the house of God and has a good conscience, should put up the following prayer:

'O ye gods, grant unto me that which I deserve.'
For," he went on, "the holy, O Priest, surely deserve to receive blessings, and the wicked the contrary. Therefore the gods, as they are beneficent, if they find anyone who is healthy and whole and unscarred by vice, will send him on his way, surely, after crowning him, not with golden crowns, but with all sorts of blessings; but if they find a man branded with sin and utterly corrupt, they will hand him over and leave him to justice, after inflicting their wrath upon him all the more, because he dared to invade their Temple without being pure."

And at the same moment he looked towards Asclepius, and said: "O Asclepius, the philosophy you teach is secret and congenial to yourself, in that you suffer not the wicked to come hither, not even if they pour into your lap all the wealth of India and Sardes. For it is not out of reverence for the divinity that they sacrifice these victims and suspend these offerings, but in order to purchase a verdict, which you will not concede to them in your perfect justice."

And much similar wisdom he delivered himself of in this Temple, while he was still a youth.

Jesus as an adult – the missing years

After Jesus impresses the men gathered at the Temple, at age twelve, and before he reappears in the gospel narrative, at age thirty (Luke 3:23) or nearly fifty (John 8:57), there is a gap. We know nothing at all about his whereabouts and his doings and his associations...nothing. Various authors impatient with this gap have sought to fill it, but their efforts are speculative at best and often stray far from what we do know about the man and his character.

In the biography of Apollonius of Tyana by Philostratus, there is also a gap, for the better part of twenty or twenty-five years[90]:

So far, apparently, Philostratus has been dependent upon the account of Maximus of Ægæ, or perhaps only up to the time of Apollonius' quitting Ægæ. There is now a considerable gap in the narrative, and two short chapters of vague generalities (i 16, 17) are all that Philostratus can produce as the record of some fifteen or twenty [I am inclined to think, however, that Apollonius was still a youngish man when he set out on his Indian travels, instead of being forty-six, as some suppose. But the difficulties of most of the chronology are insurmountable.] years, until Damis' notes begin.

After the five years of silence, we find Apollonius at Antioch, but this seems to be only an incident in a long round of travel and work, and it is probable that Philostratus brings Antioch into prominence merely because what little he had learnt of this period of Apollonius' life, he picked up in this much-frequented city. Even from Philostratus himself we learn incidentally later on (i 20; iv 38) that Apollonius had spent some time among the Arabians, and had been instructed by them.

In comparison with the gospels on Jesus, the biography of Philostratus is far more detailed in its account of the adult life of Apollonius. Hence there is much more material, either to fill out the legend or to detail the actual life of the Pythagorean. Whereas apart from one journey to Egypt as an infant, the only places Jesus is recorded to have visited were in Judaea, Samaria, the Galilee and possibly Idumaea (when he repairs to the wilderness, as it is just east of Jerusalem and other towns in eastern Judaea), Apollonius travels a great deal. In Book One he journeys to Pamphylia, Lycia and Antioch, to Mesopotamia, Iran, Cissia, Babylonia and Ecbatana. In Book Two he journeys through the Caucasus to India. In Book Three he visits the Hindu sages in India. In Book Four he visits Greek cities, then Italy for the first time, and departs for Spain. IN Book Five he visits Spain, the travels to Sicily, Athens and Rhodes and reaches Alexandria, Egypt. In Book Six he sojours in Ethiopia, in Book Seven he visits Rome, and in Book Eight he visits Greece, Ionia, including Smyrna and Ephesus, and soon after he disappears. Clearly a jet setter for his time. Whereas Apollonius went to many of these places to learn from the wise men reputed to live there and to oppose oppressive rulers twice in Rome – Nero and then Domitian – Jesus claims to receive his wisdom directly from God, and he does not challenge the rule of any earthly ruler. A

summary of his attitude towards such temporal administration is epitomized in the famous saying, regarding taxation – "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."[91]

Though virtually all Jewish men of the time – even of our time – are married by the age of twenty, Jesus was not. How can I assert that so definitely, without any doubt? For many reasons…let's look at them one by one. Jesus did not marry because he was aware that at some time he was going to engage in a lifestyle that would be hazardous to a family, deeply hurtful to a spouse, and neglectful of children. He knew that the outcome of the teachings he would utter would be death. That death in fact could have come at any time after he began to teach. He knew this from Jewish history, from the stories of the Biblical prophets, several of whom were killed because of what they said – Isaiah, Joel, Amos, Habbakuk, Ezekiel, Zechariah among them. He knew this from the stories told of the Hassidim under Alexander Jannaeus, who, though a Jewish monarch, hated and killed as many of the observant Jews as he could get his hands on…rather like the Herodians of Jesus' time. He knew this from the killing of those they considered to be competitors to the absolute sovereignty and autocratic control of the Romans and their proxies over Judaea, Galilee and Samaria, including Simon of Paraea and Ahtronges. He knew that, like so many other men who have died martyrs, their families would be slaughtered as well, for that was considered to be the best way root out a problem – kill everyone.

Jesus didn't marry because he knew that if he were to marry, and if he were not to be martyred or if his family was spared, it would bring about favoritism. To be blunt, he didn't want his blood relatives to be his inheritors…he wanted his followers to be his family. He made that very clear when he said, in the Gospel of Matthew (19:29; also see Mark 10:29-30, Luke 14:26): "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." And he made the point even more emphatically when he related it to his own relations, in the Gospel of Matthew (12:47-50; also see Mark 3:33-35, Luke 8:21): "[47]Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. [48]But he answered and said unto him that told him, Who is my mother? and who are my brethren? [49]And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! [50]For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." What woman would want to marry a man with that attitude? What son would want his father to feel that way about him? Jesus understood the personal, proprietary, possessive love of family…and avoided it like the plague. If he had allowed that kind of love to assume its rightful priority in

his life, it would have been impossible for him to have devoted himself entirely to such a radical mission as he felt called to by God.

Jesus didn't marry because his studies as a young man, and later his itinerant preaching and healing as a mature adult did not allow him to think of his own pleasure, of his own benefit. They required his complete dedication and nothing less. Hence, in the Gospel of Matthew (8:20; and Luke 9:58), he says: "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Nor could he pledge himself wholly to one woman, when the nature of his ministry was to be available to all women who crossed his path, not sexually, but emotionally, and in a most intimate manner. This intimacy would make virtually any wife feel anxious and jealous, lest she were to be as saintly as he. St. Francis and St. Claire figured out a way to remain in love and still devoted entirely to God – it was with both of them opting out of marriage, into lifelong celibacy, and a vigorous monastic life. While it is certainly possible that Jesus had feelings for a particular woman, but if they were not purely spiritual, he knew he had to keep them to himself, a secret in his own heart, known only to him and God; anything less would wreck havoc on the community of his followers. Anything else would unleash a miasma of hurt feelings, misunderstandings, hopeless aspirations…a thousand times worse than anything an adolescent has experienced.

And how do we know that Jesus didn't marry? Because we have not only the canonical gospels but many non-canonical gospels as well, and none of them say that he married. A few scholars have recently argued that this or that word in this or that gnostic gospel might be interpreted to mean that Jesus had an exclusive relationship with Mary Magdalene, one that might well have had an erotic dimension, and could have been formalized and presumably sacralized in marriage. Poppycock! If that were the case, his relationship would not have remained secret for two millennia…it would have been the model for all Christian marriages. Millons of Christians celibates would not have embraced celibacy if matrimony was the pattern of life embraced by Jesus and enjoined by him through his actions and not just his words. If he had been married, his spouse and his children would have assumed positions of great importance in the early Christian community. If they followed him in their holiness they would be considerd saints and entreated in prayer every day by Christians seeking empathetic intermediaries to approach the throne of God. And finally, if he had been married, and if he had children, for sure the Jewish memory would have preserved traces of this lineage. Jews keep track of their families, even when they consider members of them to be heretics.

We pause for a moment to compare Jesus once more with Apollonius of Tyana, who, following his master Pythagoras, and exceeding him in virtuous self-sacrifice and chastity, never had a lover and never married[92]:

And as Pythagoras was commended for his saying that "a man should have no intercourse except with his own wife," he declared that this was intended by Pythagoras for others than himself, for that he was resolved never to wed nor have any connexion whatever with women. In laying such restraint on himself he surpassed Sophocles, who only said that in reaching old age he had escaped from a mad and cruel master; but Apollonius by dint of virtue and temperance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his bodily vigor, he mastered and gained control of the maddening passion.[the editor notes: "Sexual abstinence is almost unheard-off in ancient philosophy."]

And yet there are those who accuse him falsely of an addiction to venery, alleging that he fell a victim of such sins and spent a whole year in their indulgence among the Scythians, the facts being that he never once visited Scythia nor was ever carried away by such passions. Not even [his rival] Euphrates ever accused the sage of venery, though he traduced him otherwise and composed lying treatises against him, as we shall show when we come to speak of him below. And his quarrel with Apollonius was that the latter rallied him for doing anything for money and tried to wean him of his love of filthy lucre and of huckstering his wisdom. But these matters I must defer to the times to which they belong.

What else do we know that Jesus did not do? He didn't sit around at home and watch TV for the first few decades of his life. He was active, and we can surmise in what way that activity took shape. He was clearly very familiar with the Torah, the Ketuvim and Neviim, as he quotes from these texts in his talks, and his quotes demonstrate a grasp of the inner message of scripture and not just the literal outward meaning. This means that he would have been fluent in whatever languages were required of a talmid Torah...while he sometimes quotes from the Septuagint, there are instances when he seems to have quoted from a Syriac translation of the Bible (see my essay on the Last Words of Jesus), and in a synagogue in Galilee he read from the sefer Torah, which was probably in Hebrew. I will propose that he was fluent in Greek, Syriac, Hebrew and probably Aramaic as well. Since he held converse with Romans – a centurion in Galilee, and Pontius Pilate in Jerusalem – he may well have been fluent in Latin as well.

There are lots of books that assert that Jesus spent his early manhood with the Essenes, either adjacent to the Dead Sea, or in Jerusalem or some other location. That is possible, but by no means is it evident that he adopted Essene views. Hence, in order to become well informed about this important group of Jewish believers of his day, he may well have lived with Essenes and read their literature for a period. That would make him intellectually curious, not a devoted sectarian at odd with the status quo. He certainly had ample opportunity to associate with Sadducees, scribes and Pharisees, who are spoken of separately in the canonical gospels, and are members of three distinct groups within the Jewish community of his time. It is unlikely, given his family's poverty and his predilection for a simple and unadorned lifestyle, that he would have been closely acquainted with Sadducees, but nevertheless they crossed paths, he was familiar with their theological peculiarities and with their legal positions. And he was critical of them. His knowledge of the Pharisees (perisim) and scribes (sofrim) was much deeper and presumably he had more contact with them, both in Galilee and in Jerusalem. We may suppose that he spent a fair amount of his time as a young man in the synagogue, praying and reading and studying Torah and haftorah, and in discussion with those who enjoy discourse about religious teachings and law. The gospels speak of him addressing multiple congregations...in fact synagogues are mentioned 5 times in the Gospel of John, 9 times in the Gospel of Matthew, 12 times in the Gospel of Mark, 17 times in the Gospel of Luke! To cite just the Gospel of Matthew: "And Jesus went about all Galilee, teaching in their synagogues" (4:23), "And Jesus went about all the cities and villages, teaching in their synagogues" (9:35), "And when he was departed thence, he went into their synagogue" (12:9), "And when he was come into his own country, he taught them in their synagogue" (13:54). The anti-Semitic and idiotic aversion of Christians to entering and praying in synagogues is without foundation in the actions of Jesus. On the contrary, he probably spent most of his adult life in synagogues, because that was where the sefarim were kept, and it was the Word of God that particularly interested him.

From his disagreements with Sadducees, scribes and Pharisees on various legal and doctrinal issues, and in particular his familiarity with those practices that had no basis in the written Torah, but were either part of the oral Torah or of the minhag (custom) of the community, we know that Jesus knew the literature backwards and forwards. While he is reported to have been gifted with quite remarkable intuition, as in his divining that the Samaritan woman he met at Yakov's well had been married multiple times and was currently with a man she was not married to (see John 4:18), this does not suggest that Jesus had no knowledge acquired from reading, from study, from the normal human process of learning. He never claimed to have omniscience, and often demonstrated his humanity, and even his

vulnerability. Consider, for example, his cry to God in the Gospel of Matthew, not once but twice: "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (26:39) and "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (26:42) Consider also his tears when he sees the suffering of his friends Mary and Martha at the death of their brother Lazarus, in the Gospel of John (11:34-36): "[34] And said, Where have ye laid him? They said unto him, Lord, come and see. [35] Jesus wept. [36] Then said the Jews, Behold how he loved him!" For a final example, consider the tender humanity of this plea from the cross, in the Gospel of Luke (23:34): "Father, forgive them; for they know not what they do."

Jesus was very comfortable with women and children. We know that there were several women followers who were closely associated with him, once he began his real work. It must be assumed, without evidence to the contrary, that he had long association with women apart from his mother and sisters prior to this. In his relations with Mary and Martha there is no trace of preference for either one, nor of formality or disapproval. He freely permits a woman with whom he has no family tie and whose touch would presumably be taboo, considering the Jewish concerns about ritual purity and the requirements of niddah, as well as the spiritual pollution connected with fornication and adultery and prostitution – to anoint him with expensive ointment, not with a brush but with her hair. This is the sort of intimacy one would imagine between happily married couples, not between a profligate and a holy man. The women who followed him on his itinerant preaching, caring for him and his disciples –some of them were married, others were not. They prepared his body for burial as if they were close relations. With women he is forgiving and direct. And he emphasizes the love for God and love for one's neighbor, and these words are understood by women. The intellectuals who quizzed him on his teachings may compartmentalize them and effectively insultate their hearts from putting the Word into practice, but the women in his community, like women everywhere, were impressed with action, not words.

Nor is he haughty or imperious with children. In the Gospel of Mark (9:36-37), Jesus speaks to his disciples in candid terms, after they have asked him about their pecking order: "[36] And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, [37] Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Let me get that straight – whoever brings one child to Jesus, he is accounted as a true believer, not just in Jesus but in God. It is through this action of spiritually adopting a child, one child, that one

receives the kingdom of God. In the Gospel of Matthew (19:13-15; 10:13-15), we read: "[13] Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. [14] But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. [15] And he laid his hands on them, and departed thence." The Gospel of Luke (18:15-17) [15] And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. [16] But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. [17] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Like most adults, his disciples were going to shew the children away. They had important, adult business to attend to, and had no time for children. Besides, the children that were drawn to Jesus were probably not the offspring of the rich folks, but the riffraff off the street, the poor kids... dirty, noisy, some of them diseased and deformed. They wanted to protect their master from these good for nothing kids...and themselves. They believed implicitly that association with their inferiors would rub off and make them inferior. They were out of touch with the reality Jesus sought to inculcate. Not only did he love children, but he said that anyone who wanted entry into the kingdom of heaven, of God, the whole purpose of his teaching, of his sacrifice of a normal life to preach and heal his fellow Jews, anyone at all must become like little children, like infants...what are these little ones like? Pure in heart, honest, spontaneous.

He demonstrated to his disciples this principle in another way, in the Gospel of Matthew (18:1-6), in another interaction with a child: "18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? [2] And Jesus called a little child unto him, and set him in the midst of them, [3] And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. [4] Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. [5] And whoso shall receive one such little child in my name receiveth me. [6] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." This is at the very heart of his teaching, so radical as to upend all of human civilization. There is no society, apart from the society of some women perhaps, in which children have been treated consistently as Jesus describes here. A kindergarten, a nursery school, a daycare center is where the kingdom of heaven begins and ends. To humble oneself so as to be able to care for these little ones who are entrusted to us, this is the most important task of all. But Jesus does not stop here. The rest of his sermon reinforces this teaching with power and without compromise: "[7] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Surely he is speaking here of offences against children,

for they are more egregious than any towards adults. Later on in the same sermon he will speak of how two adults can reconcile after one has wronged the other – but if an adult wrongs a child, this is a much graver offence, for the child is innocent. "[8] Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." This is graphic language to get across an essential teaching – it would be better to cut off the hand that strikes or the foot that kicks a child than go to hell for having hurt a child. "[9] And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Yes, if you look upon a child with lust, it is better to take out your eye than to go to hell for continuing to have such thoughts. For the sexual exploitation of children did not begin yesterday – it was going on in Jesus' time and he disapproved of it more than any other crime. Offences against a fellow adult could be forgiven, but towards children, only if drastic measures were taken to prevent reoccurrence. His use of this explicit language here is not to shock or to allegorize – it is to state that there must be no reoccurrence of such acts against children. There must be restitution, but there must also be renunciation and repentence. Otherwise, the offender is going to the fire, to be burnt as if he were a dry tree without fruit. "[10] Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." The angels of the little children, they are the perpetual consorts of God Himself. The disciples wanted to know who would have the honor of sitting at the right hand of Jesus in heaven (we'll come back to that), and here Jesus tells them that the little children are reserved that place closest to God. "[11] For the Son of man is come to save that which was lost. [12] How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? [13] And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. [14] Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." These little children are the sheep who are lost and will perish if they are not brought to their true shepherd, who alone can protect them from the snake, the wolf, and particularly the wolf disguised as a lamb. Jesus makes it his highest priority to save children. That translates into making education, from birth, in the family and the synagogue and the village and the town, the focus of Christian dedication. Not education to become famous and rich but education to become angels which "do always behold the face of my Father which is in heaven."

Jesus does not neglect men. He must have spent a great deal of his time with men during his adult years, because he is a very effective leader. He leads through his wisdom and through his actions. Rich and powerful men

do not like him, do not see his value. That much we can be sure of. He obviously did not spend much time learning how to placate or manipulate the rich and powerful. We already know that his focus was on the very opposite of the spectrum – the little children, the poor, the lost and the diseased and possessed. We have already considered the children, but in many of his addresses he speaks of the poor. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Gospel of Matthew 5:3) "Blessed be ye poor: for yours is the kingdom of God." (Gospel of Luke 6:20) "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Gospel of Matthew 11:5; see Gospel of Luke 4:18, 7:22) "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." (Gospel of Mark 10:21; see Gospel of Matthew 19:21) There are many other references to the love Jesus bore for the poor, and his insistence that all those who sought to enter the kingdom of God demonstrate their complete severance from the grip of materialism and their generosity with those in need. But we should also pay close attention to the other signs of this kingdom of God: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up" and the crazy folk are released from the possession of their demons. Mary Magadalene, freed from seven demons. Legion, from one hundred demons. The wholescale healing and liberation is what his gospel is all about. While he didn't have any followers and didn't make known his teachings until after his baptism by John, his cousin, he must have been thinking these thoughts and living by these principles from his early years.

Towards his fellow men, working men like himself, the sons and fathers of carpenters and masons, of fishermen and farmers, or shopkeepers and tax collectors, Jesus is honest and affectionate, and he does not rebuff genuine affection. Think of the disciple who loved him, leaning on his breast at his last supper. This disciple did not know that his beloved teacher would never sup with him again, that he would soon be torn from their midst, crucified, and then resurrected. But in that intimate moment of a shared inner, Jesus does not stiffen and reject the love of his disciple. He is not so unsure of himself and of his manhood that he would reject the love of another man. He would not assume that such love was sexual…for sexuality is selfish if it is not dedicated to new life, and that new life are the little children Jesus loved and sought to protect. Jesus inspires the very same love in his true disciples after his death as he did while he was alive. That is one of the lessons of the resurrection. He demonstrated that he is deathless, and they demonstrated that their love for him was deathless. That link is precisely what the Gospel of John teaches page after page. "God so loved the world that He gave His only-begotten son…" "I give you a new commandment, that ye love one another as I have loved you…" "If

ye love me, ye must follow my commandments…" And if this sounds fuzzy and comforting but not operational, consider what Jesus says about leadership: "[25] And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. [26] But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. [27] For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." (Gospel of Luke 22:25-27) "[34] But they held their peace: for by the way they had disputed among themselves, who should be the greatest. [35] And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." This is difficult for the rich and famous, the powerful and comfortable to understand. But it is easy for women and children to grasp, for they have no access to such material advantages, they derived all of their sustenance from men, and so they know that serving others is how to show one's humanity and that this humanity is the true sign of spiritual stature.

If the writers of the gospels are correct, in identifying Jesus as a savior designated before the creation of the worlds, the incarnation of the Word that created all things, and known as such to some from his conception and many more from his birth, then we can be sure that his adulthood was full of incidents that manifested these supernal gifts. Why then is there no record of these manifestations, from age twelve to thirty or fifty? The answer to this question is not that obscure…countless persons have lived over the course of centuries and millennia, and which of them are described in the chronicles, the epic poetry, the other traces of our ancestors? It is the kings and the prophets, the wars and the conversions… the children, the women, the poor, the diseased, the deformed, the possessed, they are forgotten. Their names are mostly missing from history. The Israelites are a peculiar people, because they have chronicled their prophets for many hundreds of years. Most civilizations preserved only fragments of the lives of their spiritual directors, but then wrote volumes about their kings, and more of those volumes have been lost than the many that has survived. We don't know what Jesus was doing as an adult because nobody wrote down that story or the document that preserved that story was lost or destroyed. But Josephus wrote plenty about the kings of his time, as did Suetonius and Caesar and Tacitus and we could continue to drop the names of many other chroniclers, but to no avail. None of the contemporaries of Jesus bothered to write about any of the ordinary people living in the land of Israel, except got for the authors of the gospels.

We know quite a bit about Jesus from the first part of his life told here. We know he was exceptionally intelligent, intuitive, a healer, a miracle worker…poor, residing in Nazareth, probably working as a carpenter like

his father, with his father. Jewish, a student of scripture and halacha, friend to men, women, children. Living a largely unremarkable life probably focused on the moment, even as children, women, the poor, the diseased, the deformed, the possessed tend to be. Building his character, he tarried for the right moment to make his mark.

BOOK THE SECOND

Jesus joins his cousin John

Elizabeth was the cousin of Mary (Luke 1:36), so their two sons were second cousins. They do not seem to have had a close personal relationship however. Perhaps this was in part because Elizabeth and her husband Zacharias raised their son John in Jerusalem, where Zacharias was a priest [kohen] serving in the Temple [beit Knesset ha-gadol] (Luke 1:8-9), whereas Mary and her husband Joseph lived in Nazareth, in the Galilee. Nevertheless, Jesus and his family visited Jerusalem at least once a year, for the festival of Pesach, as already discussed. Surely during those visits they stayed with Elizabeth and Zacharias and met with other relatives as well.

Inasmuch as Jesus accompanied his parents on an annual visit to Jerusalem and in particular the Temple during the feast of Passover, it may be surmised that the two second cousins came into contact every year, possibly into their adult years. There are, however, no stories that have survived the centuries about their relations during those visits. It is likely that Jesus would have been aware of the preaching of John, as he was famous and infamous throughout Judaea. In the **Gospel of Matthew**, the preaching of John is pointed out as a fulfillment of prophecy from the Book of Isaiah:

3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, 3:2 And saying, **Repent ye: for the kingdom of heaven is at hand.** 3:3 For this is he that was spoken of by the prophet Esaias, saying, **The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.** 3:4 And the same

John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 3:5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 3:6 And were baptized of him in Jordan, confessing their sins.

Likewise in the **Gospel of Mark**:

1:2 As it is written in the prophets, ***Behold, I send my messenger before thy face, which shall prepare thy way before thee.*** 1:3 ***The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*** 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 1:5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And also in the **Gospel of Luke**:

3:2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 3:4 As it is written in the book of the words of Esaias the prophet, saying, ***The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 3:5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 3:6 And all flesh shall see the salvation of God.***

Finally, in the **Gospel of John**:

1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?** 1:20 And he confessed, and denied not; but confessed, ***I am not the Christ.*** 1:21 And they asked him,

What then? Art thou Elias [Elijah]? And he saith, *I am not.* Art thou that prophet? And he answered, *No.* 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 1:23 He said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah].*

What all four of the canonical Gospels cite are from among these verses from the **Book of Isaiah**:

40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

What precedes this quotation in the **Gospel of Mark** is the following citation from the Book of Malachi:

3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

This verse is also found cited elsewhere in the **Gospel of Luke**, where Jesus is speaking of John the Baptist and of the prophecy about him in the Tanakh:

7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist…

What was the substance of John's sermons? We find snippets of them in the canonical Gospels, beginning with the **Gospel of Matthew**:

3:7 But when he saw many of the Pharisees and Sadducees[93] come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits meet for repentance: 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

The **Gospel of Luke** tells the same story, but in much greater detail:

3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 3:10 And the people asked him, saying, What shall we do then? 3:11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? 3:13 And he said unto them, Exact no more than that which is appointed you. 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

Why would John call the people of his time a "generation of vipers", which was reiterated by Jesus (Gospel of Matthew 12:34 and 23:33) in at least two of his discourses? The Greek word translated in the KJV as "generation" implies illegitimacy, and the word translated as "vipers" most like refers to the first serpent himself, the snake in the Garden of Eden. Hence, the "children of Satan" is most likely what he had in mind. The First Epistle of John indeed refers to "the children of God" and the "children of the devil" (3:10), and in the Gospel of Matthew (13:38), Jesus calls them "the children of the kingdom" and the "children of the wicked one". In the **Gospel of John**, Jesus answers his critics as follows:

8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The first time we hear of any contact between Jesus and John is in the baptism of Jesus by John, which we may presume, from the account cited above, to have occurred after the death of Joseph. The **Gospel of Mark** tells the story of the baptism of Jesus, and indicates that as he emerged from the Jordan River "he saw the heavens opened, and the Spirit like a dove descending upon him...And there came a voice from heaven":

*1:9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 1:11 And there came a voice from heaven, saying, **Thou art my beloved Son, in whom I am well pleased.***

The **Gospel of Matthew** tells the same story, but elaborates...in this version, John does not want to baptize Jesus because he discerns the superior spiritual station of his second cousin:

*3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 3:14 But John forbad him, saying, **I have need to be baptized of thee, and comest thou to me?** 3:15 And Jesus answering said unto him, **Suffer it to be so now: for thus it becometh us to fulfil all righteousness.** Then he suffered him. 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 3:17 And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.***

The **Gospel according to the Hebrews**[94] reports that Mary the mother of Jesus and his brothers recommend that they go together to be baptized by John, and Jesus' reply reminds one of John's reluctance to do so:

*The mother of the Lord and his brothers said to him, **"John the Baptist baptizes for the forgiveness of sins; let us go and be baptized by him."** But*

he said to them, "In what have I sinned that I should go and be baptized by him? Unless, perhaps, what I have just said is a sin of ignorance."

The **Gospel of Luke** tells this same story, but without reporting the presence of John at the baptism of Jesus:

3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

While the references to the baptism of Jesus and his divine designation are not so descriptive, they nevertheless confirm that the event occurred. First, the **Gospel of John** reports a conversation in which John tells two of his disciples after the fact about these events:

1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 1:20 And he confessed, and denied not; but confessed, I am not the Christ. 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 1:24 And they which were sent were of the Pharisees. 1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 1:26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing. 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 1:32 And John bare record, saying, I saw the Spirit descending

from heaven like a dove, and it abode upon him. 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 1:34 And I saw, and bare record that this is the Son of God.

Later in the **Gospel of John**, some of his followers ask John the Baptist about "he that was with thee beyond Jordan" who was by then baptizing himself:

3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

At least two of the non-canonical Gospels likewise relate stories of the baptism of Jesus, first in two quotes from the **Gospel of the Ebionites**:

After the people were baptized, Jesus also came and was baptized by John. And as he came up from the water, the heavens were opened, and he saw the Holy Spirit descending in the form of a dove and entering into him. And a voice from heaven said, "Thou art my beloved Son; with thee I am well pleased." And again, "Today I have begotten thee." And immediately a great light shone around the place; and John, seeing it, said to him, "Who are you, Lord?" And again, a voice from heaven said to him, "This is my beloved Son, with whom I am well pleased." Then John, falling down before him, said, "I beseech you, Lord, baptize me!" But he forbade him, saying, "Let it be so; for thus it is fitting to fulfil all things."[95]

When Jesus went down to the water, fire was kindled in the Jordan; and when he was rising from the water, the Holy Spirit came upon him like a dove, as the apostles of our Christ have written.[96]

A third story from a non-canonical Gospel is fond in the **Gospel according to the Hebrews**:

When the Lord ascended from the water, the whole fount of the Holy Spirit descended and rested upon him, and said to him, "My son, in all the

prophets I was waiting for you, that you might come, and that I might rest in you. For you are my rest; and you are my firstborn son, who reigns forever."[97]

Another source attests to John baptizing, that is, Titus Flavius Josephus Judaeus (that is his Roman name, assumed upon being conferred citizenship; his original name in Hebrew was Yosef ben Matityahu[98]), in **The Antiquities of the Jews**, 18. 116–117:

…John, that was called the Baptist….was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness.[99]

The "voice from heaven" in these canonical and non-canonical Gospel accounts has traditionally been said by Christian theologians to refer to these verses from a **psalm attributed to David**:

2:6 Yet have I set my king upon my holy hill of Zion. 2:7 I will declare the decree: the LORD hath said unto me, *Thou art my Son; this day have I begotten thee.*

The identification of this psalm with the words spoken by the "voice of heaven" is by virtue of two features...first of all, in the psalm God is addressing David, and the name David means "beloved"; secondly, the ministry of Jesus begins with his baptism by John, and in that sense he is begotten in that moment. As we will soon discover, at the core of the message of Jesus was that every soul must be reborn in the spirit, and hence it is fitting that his rebirth should occur at the moment of his baptism, perpetually associating baptism with spiritual nascence. It appears, then, that it was the moment of his baptism that signaled the commencement of the ministry of Jesus, and that this was experienced by Jesus, and perhaps also by John and others, in the form of a vision and a voice from heaven.

This private announcement of his Davidic messianic station is reported at a later juncture in the life of Jesus in the **Gospel of Matthew**, when the "voice out of the cloud" makes the same statement to Jesus in the company of Peter, James and John the brother of James:

17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 17:3 And, behold, there appeared unto them Moses and Elias talking with him. 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, ***This is my beloved Son, in whom I am well pleased; hear ye him.***

This latter visitation is recalled in the **Second Epistle of Peter**:

1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ***This is my beloved Son, in whom I am well pleased.*** *1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.*

The canonical Gospels indicate that John was aware of the superlative character of his successor. In the **Gospel of Matthew** quotes John as designating his successor in superlative terms:

3:11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 3:12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

The **Gospel of Mark** quotes John likewise but more concisely:

1:7 And preached, saying, ***There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 1:8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.***

The **Gospel of Luke** quotes John in somewhat greater detail than Matthew:

3:15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 3:16 John answered, saying unto them all, **I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 3:17 Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.**

The **Gospel of John** refers to the same distinction in virtually the same words:

1:15 John bare witness of him, and cried, saying, **This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 1:16 And of his fulness have all we received, and grace for grace. 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ. 1:18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.** 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?** 1:20 And he confessed, and denied not; but confessed, **I am not the Christ.** 1:21 And they asked him, **What then? Art thou Elias [Elijah]?** And he saith, **I am not. Art thou that prophet?** And he answered, **No.** 1:22 Then said they unto him, **Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?** 1:23 He said, **I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah].** 1:24 And they which were sent were of the Pharisees.1:25 And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ, nor Elias [Elijah], neither that prophet?** 1:26 John answered them, saying, **I baptize with water: but there standeth one among you, whom ye know not; 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.** 1:28

These things were done in Bethabara beyond Jordan, where John was baptizing.

Jesus commented on the rank and function of his cousin John, confirming that he was the one designated by John as "coming after me" who "is preferred before me, whose shoe's latchet I am not worthy to unloose", in the **Gospel of Matthew**:

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said unto him, Art thou he that should come, or do we look for another? 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.[100] 11:6 And blessed is he, whosoever shall not be offended in me.

The **Gospel of Luke** adds a few details to the account:

7:18 And the disciples of John shewed him of all these things. 7:19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 7:20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 7:22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 7:23 And blessed is he, whosoever shall not be offended in me.

The **Gospel of Matthew** continues, with Jesus' words to the multitudes after the emissaries of John had departed:

11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[101] *11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*[102]

Once again, the **Gospel of Luke** adds on a few details:

7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.[103]

We find a brief articulation of the same principle in the non-canonical **Gospel of Thomas**:

46) Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said whichever one of you comes to be a child will be acquainted with the Kingdom and will become superior to John."

In the **Acts of the Apostles**, the apostle Paul likewise confirms that the baptism of John was to make way for the appearance of his successor, that is, the messiah Jesus:

19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

The **Gospel of Matthew** continues with Jesus' words to the multitudes:

11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 11:13 For all the prophets and the law prophesied until John. 11:14 And if ye will receive it, this is Elias [Elijah], which was for to come. [104] 11:15 He that hath ears to hear, let him hear.

This time, there is a gap in the narrative of the **Gospel of Luke,** which is partially filled by this verse:

16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

The **Gospel of Matthew** continues with Jesus' words to the multitudes:

11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 11:18 For John came neither eating nor drinking, and they say, He hath a devil. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

The passage is virtually identical as found in the **Gospel of Luke:**

7:31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have

piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 7:33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 7:35 But wisdom is justified of all her children.

The **Gospel of Matthew** continues with Jesus' words to the multitudes:

11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell:[103] for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Now the parallel verses in the **Gospel of Luke** are found in the tenth chapter:

10:13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Continuing with the **Gospel of Matthew**, now iterating a prayer uttered by Jesus, followed by remarks to the multitudes:

11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and

prudent, and hast revealed them unto babes. 11:26 Even so, Father: for so it seemed good in thy sight. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Now the parallel verses in the **Gospel of Luke** are also found in the tenth chapter:

10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.[106]

In verses found only in the **Gospel of Matthew**, and with parallels in the Hebrew Scriptures, Jesus addresses the multitudes:

11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 11:30 For my yoke is easy, and my burden is light.[107]

In contrast to the behavior of John the Baptist, who is reported to have lived in the wilderness, out in the open, to have subsisted on locusts and honey, with camel's hair and a belt of leather as his raiment, Jesus characterizes himself as "a man gluttonous, and a winebibber, a friend of publicans and sinners". He goes much further though, and, in contradiction to the elaborate laws regulating kashrut[108] (which foods may be eaten), niddah[109] (when a woman is untouchable) and ceremonial purity (pertaining to the kohanim[110] and the leviim[111], the priests and their assistants in the Temple) set forth in the Torah and elaborated in the Talmud, he says, as recorded in the **Gospel of Mark**:

7:18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 7:19 Because it entereth not into his heart, but into the

belly, and goeth out into the draught, purging all meats? 7:20 And he said, That which cometh out of the man, that defileth the man. 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 7:22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 7:23 All these evil things come from within, and defile the man.

In contrast to this teaching is the practice and instruction of his contemporary, Apollonius of Tyana, who was meticulous about his diet and about his dietary prescriptions for others[112]:

Notwithstanding he [Apollonius of Tyana] *did not cease to love Euxenus, nay, he persuaded his father to present him with a villa outside the town, where there were tender groves and fountains, and he said to him: "Now you live there your own life, but I will live that of Pythagoras.* [113]

[58] *Now Euxenus realized that he was attached to a lofty ideal, and asked him at what point he would begin it. Apollonius answered: "At the point at which physicians begin, for they, by purging the bowels of their patients prevent some from being ill at all, and heal others."*

And having said this he declined to live upon a flesh diet, on the ground that it was unclean, and also that it made the mind gross; so he partook only of dried fruits and vegetables, for he said that all the fruits of the earth are clean. And of wine he said that it was a clean drink because it is yielded to men by so well-domesticated a plant as the vine; but he declared that it endangered the mental balance and system and darkened, as with mud, the ether which is in the soul.

After then having thus purged his interior, he took to walking without shoes by way of adornment and clad himself in linen raiment, declining to wear any animal product; and he let his hair grow long and lived in the Temple. And the people round about the Temple were struck with admiration for him, and the god Asclepius[114] *one day said to the priest that he was delighted to have Apollonius as witness of his cures of the sick; and*

such was his reputation that the Cilicians[115] themselves and the people all around flocked to Aegae[116] to visit him. Hence the Cilician proverb: "Whither runnest thou? Is it to see the stripling?"

Such was the saying that arose about him, and it gained the distinction of becoming a proverb.
[59] *Now it is well that I should not pass over what happened in the Temple, while relating the life of a man who was held in esteem even by the gods. For an Assyrian[117] stripling came to Asclepius, and though he was sick, yet he lived the life of luxury, and being continually drunk, I will not say he lived, rather he was ever dying. He suffered then from dropsy, and finding his pleasure in drunkenness took no care to dry up his malady. On this account then Asclepius took no care of him, and did not visit him even in a dream[118].*

The youth grumbled at this, and thereupon the god, standing over him, said, "If you were to consult Apollonius you would be easier."
He therefore went to Apollonius, and said: "What is there in your wisdom that I can profit by? for Asclepius bids me consult you."

And he replied: "I can advise you of what, under the circumstances, will be most valuable to you; for I suppose you want to get well."
"Yes, by Zeus," answered the other, "I want the health which Asclepius promises, but never gives."

"Hush," said the other, "for he gives to those who desire it, but you do things that irritate and aggravate your disease, for you give yourself up to luxury, and you accumulate delicate viands upon your water-logged and worn-out stomach, and as it were, choke water with a flood of mud."

This was a clearer response, in my opinion, than Heraclitus[119], in his wisdom, gave. For he said when he was visited by this affection that what he needed was someone to substitute a drought for a rainy weather, a very

unintelligible remark, it appears to me, and by no means clear; but the sage restored the youth to health by a clear interpretation of the wise saw.

[510] One day he saw a flood of blood upon the altar, and there were victims laid out upon it, Egyptian bulls that had been sacrificed and great hogs, and some of them were being flayed and others were being cut up; and two gold vases had been dedicated set with jewels, the rarest and most beautiful that India can provide. So he went to the priest and said: "What is all this; for someone is making a very handsome gift to the god?"

And the priest replied: "You may rather be surprised at a man's offering all this without having first put up a prayer in our fane, and without having stayed with us as long as other people do, and without having gained his health from the god, and without obtaining all the things he came to ask for. For he appears to have come only yesterday, yet he is sacrificing on this lavish scale. And he declares that he will sacrifice more victims, and dedicate more gifts, if Asclepius will hearken to him. And he is one of the richest men in existence; at any rate he owns in Cilicia an estate bigger than all the Cilicians together possess. And he is supplicating the god to restore to him one of his eyes that has fallen out."

But Apollonius fixed his eyes upon the ground, as he was accustomed to do in later life, and asked: "What is his name?"
And when he heard it, he said: "It seems to me, O Priest, that we ought not to welcome this fellow in the Temple: for he is some ruffian who has come here, and that he is afflicted in this way is due to some sinister reason: nay, his very conduct in sacrificing on such a magnificent scale before he has gained anything from the god is not that of a genuine votary, but rather of a man who is begging himself off for the penalty of some horrible and cruel deed."

This was what Apollonius said: and Asclepius appeared to the priest by night, and said: "Send away so and so at once with all his possessions, and let him keep them, for he deserves to lose the other eye as well."

The priest accordingly made inquiries about the Cilician and learned that his wife by a former marriage borne a daughter, and he had fallen in love with the maiden and had seduced her, and was living with her in open sin. For the mother had surprised the two in bed, and had put out both her eyes and one of his by stabbing them with her brooch-pin.

Jesus goes into the desert

Jesus rises up from his baptism, from the purification of the mikvah and the next scene according to the synoptic Gospels, Matthew, Mark and Luke, is his solo sojourn in the wilderness:

4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. 4:2 And when he had fasted forty days and forty nights, he was afterward an hungred.

1:12 And immediately the spirit driveth him into the wilderness. 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

The story of his sojourn in the wilderness reminds the reader immediately of the 40 years Moses and the Israelites spent wandering in the wilderness of Sinai, according to the principle of scripture, stated in The **Book of Numbers**:

*14:34 **After the number of the days in which ye searched the land, even forty days, each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*

It is also reminiscent of the story of Noah, and the rain that endured 40 days and 40 nights (Genesis 7:4, 12; 8:6). Noah was set apart from the world of humanity, and took only what was needed with him. This setting apart was the prelude to his re-establishment of God's covenant on earth.

Above all this sojourn recalls the story of Elijah in the wilderness, as told in the **Third Book of Kings**:

19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. 19:5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 19:6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 19:7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 19:8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 19:9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 19:10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 19:11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 19:12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. 19:13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 19:14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 19:15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: 19:16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel:

and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. 19:17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Moses had come to the wilderness of Judaea, to the Jordan River, and he did not cross over. Whether with the memory of the 40 years of Moses or the 40 days and nights of Elijah, Jesus set forth into the wilderness, the dwelling place of the outcasts of society and the wildbeasts and evil spirits eschewed by the faithful. It was in the wilderness that he would be fortified, prepared for the ministry that he was thenceforth to pursue. It was in the wilderness that his first dialogue occurs, between the self and the soul, between satan and the angel of the Lord.

The **Gospel of Matthew** tells the story of this dialogue, which recalls the dialogues in the Book of Job:

*4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4:4 But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 4:7 Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.** 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 4:10 Then saith Jesus unto him, **Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** 4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.*

The **Gospel of Luke** tells the story in virtually identical terms:

*4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4:4 And Jesus answered him, saying, **It is written, That man shall not live by bread alone, but by every word of God.** 4:5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 4:6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 4:7 If thou therefore wilt worship me, all shall be thine. 4:8 And Jesus answered and said unto him, **Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.** 4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 4:10 For it is written, He shall give his angels charge over thee, to keep thee: 4:11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 4:12 And Jesus answering said unto him, **It is said, Thou shalt not tempt the Lord thy God.** 4:13 And when the devil had ended all the temptation, he departed from him for a season.*

Fragments of this story are also found in the **Gospel according to the Hebrews**, cited by Jerome and by Origen:

*The Jewish copy has not "**to the holy city**", but "**to Jerusalem**".*[120]

Then my mother, the Holy Spirit, took me by oe of my hairs, and carried me to Mount Tabor.[121]

What is the purpose of this story? Who could have witnessed it? The only witness to this story was Jesus. It was Jesus who sojourned alone in the wilderness. Even as the story of his baptism was, according to two of the accounts, witnessed in its spiritual dimensions by Jesus alone, and, according to the third account by John as well as Jesus, and not by anyone else, so also this dialogue between the devil and the Son of God was his experience alone. And in this story are found the hidden words wherein his teachings are enshrined. In dialogue form they constitute the contrasted teachings of the world and its powers and principalities, represented here by the devil, with the teachings of the divine prophets and angels of the Lord. The one side sees only the material dimension, and calls upon the Son of God to exercise physical powers to satisfy his physical hunger, to do magic in order to demonstrate his control over the elements

and to satisfy his appetites. He answers that with the teaching he would reiterate throughout his ministry, that *"man shall not live by bread alone, but by every word of God"*. This is a direct quote from the **Book of Devarim (Deuteronomy)**, wherein Moses is speaking to the Israelites near Horeb (5:2), the very Horeb where Elijah dwelt for 40 days:

8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

The second temptation reported above in the **Gospel of Matthew** and the third temptation in the **Gospel of Luke**, is not to rely upon the miraculous intervention of God, and to act as if one is invulnerable, rather than in need of His help. It is to believe oneself to be physically impervious to damage or death, and to value such physical prowess as was related of the heroes and gods of many nations.

While there is indeed a promise found in the **Psalms** that God:

91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling. 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways. 91:12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Notwithstanding, Jesus is firm in noting that it is for God to test His servants and not the converse, as he invoked by citing the **Book of Deuteronomy/Devarim:**

6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

The third temptation in the Gospel of Matthew and the second in the Gospel of Luke is to possess everything, to have all the kingdoms of the earth, and in exchange to worship the opponent of God, to worship what Jesus would later call Mammon, when he taught, "Ye cannot serve God and mammon" (Matthew 6:24; Luke 16:13). To this Jesus replies with what classical Judaism calls the Shemah[122], "Shema Yisrael, adonai eloheinu, adonai echad." (Hear, O Israel, the Lord our God, the Lord is one) is immediately followed by this commandment (and its reiterations), which is to be found in the **Book of Deuteronomy/Devarim**:

6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

11:1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

As Jesus would later explain, as recorded in the **Gospels of Matthew, Mark and Luke**, this was the first and greatest commandment:

22:37 Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 22:38 This is the first and great commandment.*

12:29 And Jesus answered him, *The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

10:27 And he answering said, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;*

The second commandment cited by Jesus is also referred to in the **Book of Deuteronomy/Devarim:**

5:20 Neither shalt thou bear false witness against thy neighbour. 5:21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

19:14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

23:24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. 23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

10:19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

It is also found in the **Book of Leviticus/Vayikra**:

19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Jesus cites this second commandment along with the first in all three of the synoptic gospels, **Matthew, Mark and Luke:**

22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

As in the Book of Job, where Satan dialogues with the Lord, and then the Lord dialogues with Job, and Job with his friends, the dialogue of Satan with Jesus is a story that contrasts evil and good, a morality play. Jesus must have related this dialogue many times to his followers, each time aligning it with the powerful symbolism of a sojourn in the wilderness for 40 days and 40 nights. Like the confrontations of Elijah with the prophets of Baal, Jesus meets every challenge from the devil with truth. He is inflexible, unwavering, unswayed. These are the qualities he encouraged in his true followers. Only such determination could establish the kingdom of God, on earth, as it is in heaven.

After these temptations are completed, it is written in the Gospels of **Matthew and Mark**:

4:11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

In the **Gospel of John**, Jesus tells Nathaniel that he will witness the ministration of the angels:

1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

As there is no account in the Gospels or elsewhere of Nathaniel, or anyone else witnessing "the angels of God ascending and descending upon the Son of man" in the person of Jesus, this may be a reference to the prophetic words in the **Gospel of Matthew** which seem to refer to His return appearance:

13:41 The Son of man shall send forth his angels…

16:27 For the Son of man shall come in the glory of his Father with his angels…

24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And he shall send his angels…

25:31 When the Son of man shall come in his glory, and all the holy angels with him…

26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

There are also two passages in the **Gospel of Mark** that refer to the same phenomenon:

8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

13:26 And then shall they see the Son of man coming in the clouds with great power and glory. 13:27 And then shall he send his angels…

It is noteworthy that Jesus makes this assurance to Nathaniel not in reference to some distant age, but to his own time, his own experience.

Disciples of John become disciples of Jesus

The chronology of events in the Gospels is not consistent from one to the other, and there are gaps in every account. The Gospel of John does not describe the baptism of Jesus by John, but it relates his telling his disciples about that baptism…this could only have occurred after the baptism. I suggest this took place after Jesus returned from the Judaean desert.

In the **Gospel of John**, it is recorded that John was preaching one day in Judaea:

*1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?** 1:20 And he confessed, and denied not; but confessed, **I am not the Christ.** 1:21 And they asked him, **What then? Art thou Elias [Eliyah]?** And he saith, **I am not. Art thou that prophet [Deut 18:15,18]?** And he answered, **No.** 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 1:23 He said, **I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Eliyah].** 1:24 And they which were sent were of the Pharisees. 1:25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ [Mashiach ben David], nor Elias [Eliyah], neither that prophet [Deut 18:15,18]? 1:26 John answered them, saying, **I baptize with water: but**

there standeth one among you, whom ye know not; 1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

The **Gospel of John** continues the story, and John tells two of his followers that Jesus is the one to which his prophecies refer, and the circumstances of his baptism:

*1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God[23], which taketh away the sin of the world. 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.** 1:32 And John bare record, saying, **I saw the Spirit descending from heaven like a dove, and it abode upon him. 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 1:34 And I saw, and bare record that this is the Son of God.***

Whereas the other Gospels tell the story of the baptism of Jesus as it was happening, John tells this story to an unidentified company of his disciples *after* it happens. Hence, he could have told them about it well after the fact. The **Gospel of John** continues:

*1:35 Again the next day after John stood, and two of his disciples; 1:36 And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!** 1:37 And the two disciples heard him speak, and they followed Jesus.*

The second time that John designates Jesus as "the Lamb of God" to a group of his disciples, they do what he evidently wanted them to do—they followed Jesus. The **Gospel of John** goes on to say:

*1:38 Then Jesus turned, and saw them following, and saith unto them, **What seek ye?** They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 1:39 He saith unto them, **Come and see.** They came and saw where he dwelt, and abode with him that day: for it was*

about the tenth hour. 1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias [Mashiach ben David], which is, being interpreted, the Christ. 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, ***Thou art Simon [Shim'on] the son of Jona [Yona]: thou shalt be called Cephas*** *[Greek for Rock], which is by interpretation, A stone.*

Jesus sojourns in the Galilee

The Gospel of John, as pointed out earlier, depicts Andrew as a disciple of John who seeks out Jesus when John calls him "the Lamb of God". Andrew becomes convinced that Jesus is the Messiah and so he finds his brother Peter and brings him to meet the Messiah. The Gospel of John does not say that Andrew and Peter began from that moment to follow Jesus, nor that Jesus invited them to follow him. It states that this was their first meeting with him. If this were the case, the *subsequent* encounter of Jesus with Andrew and Peter on the shore of the Sea of Galilee and their immediate abandonment of their vocation in order to follow him makes much more sense. After his first meeting with Andrew and Simon Peter, the **Gospel of John** records:

1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, ***Follow me.*** *1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.*

The **Gospel of John** does not record the election of Andrew and Peter...it states that they came to him, not that he summoned them to follow him. The **Gospel of Matthew** describes his summons to the two brothers:

4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 4:19 And he saith unto them, ***Follow me, and I will make you fishers of men.*** *4:20 And they straightway left their nets, and followed him. 4:21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 4:22 And they immediately left the ship and their father, and followed him.*

The **Gospel of Mark** tells the same story in its own fashion:

1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. 1:17 And Jesus said unto them, ***Come ye after me, and I will make you to become fishers of men.*** *1:18 And straightway they forsook their nets, and followed him. 1:19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.*

The **Gospel of Luke** does not refer to the election of the disciples, but it does name the disciples:

6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

Likewise, the **Gospel of the Ebionites**[124] refers to the election of these disciples:

Coming to Capernaum, he entered the house of Simon, who is called Peter, and said, *"As I passed by the lake of Tiberias, I chose John and James, sons of Zebedee, and Simon, Andrew, Thaddaeus, Simon the Zealot, Judas Iscariot; and you, Matthew, sitting at the tax office, I called and you followed me. You, therefore, I desire to be twelve apostles, as a witness to Israel."*

While the Gospels of Matthew and Mark tell only the of the election of Andrew and Simon Peter followed by that of James and John, the **Gospel of John** refers to the election of Philip, and after him Nathanael:

1:43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter. 1:45 Philip findeth Nathanael, and saith unto him, We

have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 1:46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, ***Come and see.*** *1:47 Jesus saw Nathanael coming to him, and saith of him,* ***Behold an Israelite indeed, in whom is no guile!*** *1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him,* ***Before that Philip called thee, when thou wast under the fig tree, I saw thee.*** *1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 1:50 Jesus answered and said unto him,* ***Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.*** *1:51 And he saith unto him,* ***Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.***

While Philip is mentioned as one of the twelve disciples in the synoptic Gospels (Matthew 10:3; Mark 3:18; Luke 6:14), this is the only reference in any of them to him. Nathanael is only referred to in the Gospel of John, where he is counted among the disciples (John 21:1-2). The **Gospel of John** continues with another story not found in the synoptic Gospels:

2:1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2:2 And both Jesus was called, and his disciples, to the marriage. 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 2:4 Jesus saith unto her, ***Woman, what have I to do with thee? mine hour is not yet come.*** *2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 2:6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 2:7 Jesus saith unto them,* ***Fill the waterpots with water.*** *And they filled them up to the brim. 2:8 And he saith unto them,* ***Draw out now, and bear unto the governor of the feast.*** *And they bare it. 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. 2:11 This beginning of miracles did Jesus in Cana of*

Galilee, and manifested forth his glory; and his disciples believed on him. 2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

How did the "beloved disciple", who purports to be the source of the **Gospel of John** know about this miracle, while the sources for the synoptic Gospels apparently knew nothing of it, as it is found nowhere else? If the "beloved disciple" was the caretaker of Mary, mother of Jesus after his death, then she could very well have told him the story. While his disciples were invited to the wedding along with Jesus, it seems that those who attended did not tell this story to their colleagues.

The **Gospel of Mark** takes up the story at that point, telling us about the first preaching of Jesus in a synagogue, on the Sabbath following his recruitment of Simon Peter and Andrew, James and John:

1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 1:23 And there was in their synagogue a man with an unclean spirit; and he cried out, 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 1:25 And Jesus rebuked him, saying, ***Hold thy peace, and come out of him.*** *1:26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 1:28 And immediately his fame spread abroad throughout all the region round about Galilee.*

The **Gospel of Luke** tells the story in almost identical words:

4:30 But he passing through the midst of them went his way, 4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 4:32 And they were astonished at his doctrine: for his word was with power. 4:33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 4:34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to

*destroy us? I know thee who thou art; the Holy One of God. 4:35 And Jesus rebuked him, saying, **Hold thy peace, and come out of him.** And when the devil had thrown him in the midst, he came out of him, and hurt him not. 4:36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 4:37 And the fame of him went out into every place of the country round about.*

The **Gospel of Marcion**[125] likewise records:

*1:1 In the fifteenth year of the reign of Tiberius Caesar, 1:2 [Pontius Pilatus being the Governor of Judaea,] Jesus came down to Capernaum, a city in Galilee, and was 1:3 teaching on the sabbath days : and they were astonished at his doctrine : for his word was in authority. 1:4 And in the synagogue there was a man which had a spirit of an unclean demon, and he cried out with a loud 1:5 voice, Saying, "let us alone ; what have we to do with thee, Jesus art thou come to destroy us I know thee 1: 6 who thou art : the Holy One of God." And Jesus rebuked him, saying ; "**Hold thy peace, and come out of him.**" And when the demon had thrown him into the midst, 1:7 he came out of him, having done no hurt. And amazement came upon all, and they spake together saying to one another, what is this word For in authority and power he commandeth the unclean spirits, 1:8 and they come out. And a rumour of him went out into every place of the country round about…*

After he preached and healed in the synagogue in Capernaum, according to the **Gospel of Mark**, Jesus healed the wife of Simon Peter:

1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. 1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 1:33 And all the city was gathered together at the door. 1:34 And he healed many that were sick of

divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

The **Gospel of Matthew** likewise reports this healing of the mother of Peter's wife, and the subsequent healing of those who came to him that evening:

8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet[126], saying, Himself took our infirmities, and bare our sicknesses.

The **Gospel of Luke** tells this story as well:

4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

As does the **Gospel of Marcion[127]:**

1:9 And he arose out of the synagogue, and entered into the house of Simon. And Simon`s mother in law was taken with a great fever : and they besought him for her. 1:10 And he stood over her, and rebuked the fever : and it left her : and immidately she arose and ministered unto them.
1:22 And when the sun was setting, all as many as had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 1:23 And demons also came out of many, crying out, saying, "Thou art Son of God" and he rebuked them suffered them

not to speak; for they knew that he was the Christ.

Now, having preached and healed aplenty in Capernaum, according to the **Gospel of Mark**, Jesus sought a few hours of renewal:

1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 1:36 And Simon and they that were with him followed after him. 1:37 And when they had found him, they said unto him, All men seek for thee. 1:38 And he said unto them, ***Let us go into the next towns, that I may preach there also: for therefore came I forth.***

The **Gospel of Luke** recapitulates this story:

4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 4:43 And he said unto them, ***I must preach the kingdom of God to other cities also: for therefore am I sent.***

The **Gospel of Marcion** likewise reports:

*1:24 And when it was day, he departed and went into a desert place: and the multitudes sought him, and came unto him, and stayed him, that he should not depart from 1:25 them. And he said unto them, "****I must announce as good tidings the kingdom of God to the other cities also: for therefore am I sent.***

All three synoptic Gospels. **Matthew, Mark and Luke**, describe Jesus preaching throughout the Galilee, first **Matthew**:

4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 4:25 And there followed him great multitudes of

people from Galilee, and from Tetrarchy of Philip, and from Jerusalem, and from Judaea, and from beyond Jordan.

Second the **Gospel of Mark**:

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 3:12 And he straitly charged them that they should not make him known.

3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

Third, the **Gospel of Luke**:

4:44 And he preached in the synagogues of Galilee.

Also we find this attested in the **Gospel of Marcion**:

1:26 And he was preaching in the synagogues of Galilee.

There are several stories of cures that Jesus delivered to the people of Galilee. The **Gospel of Matthew** tells us:

*8:2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 8:3 And Jesus put forth his hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed. 8:4 And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.** 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 8:6 And*

saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 8:7 And Jesus saith unto him, **I will come and heal him.** 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 8:10 When Jesus heard it, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel. 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.** 8:13 And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour. 8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself took our infirmities, and bare our sicknesses.** 8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 8:19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 8:20 And Jesus saith unto him, **The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.** 8:21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 8:22 But Jesus said unto him, **Follow me; and let the dead bury their dead.**

The **Gospel of Mark** tells this story:

1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, **I will; be thou clean.** 1:42 And as soon as he had spoken,

immediately the leprosy departed from him, and he was cleansed. 1:43 And he straitly charged him, and forthwith sent him away; 1:44 And saith unto him, ***See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.*** *1:45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. 2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four. 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 2:5 When Jesus saw their faith, he said unto the sick of the palsy,* ***Son, thy sins be forgiven thee.*** *2:6 But there was certain of the scribes sitting there, and reasoning in their hearts, 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,* ***Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins,*** *(he saith to the sick of the palsy,) 2:11 I say unto thee,* ***Arise, and take up thy bed, and go thy way into thine house.*** *2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.*

The **Gospel of Luke** refers to the curing of the centurion's servant:

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he

would come and heal his servant. 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 7:5 For he loveth our nation, and he hath built us a synagogue. 7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, ***I say unto you, I have not found so great faith, no, not in Israel.*** *7:10 And they that were sent, returning to the house, found the servant whole that had been sick.*

The **Gospel of John** indicates that at this juncture, Jesus left the Galilee and went to Jerusalem to celebrate Passover:

2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem. 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 2:16 And said unto them that sold doves, ***Take these things hence; make not my Father's house an house of merchandise.*** *2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 2:19 Jesus answered and said unto them,* ***Destroy this temple, and in three days I will raise it up.*** *2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 2:21 But he spake of the temple of his body. 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 2:23 Now when he was in Jerusalem at the*

passover, in the feast day, many believed in his name, when they saw the miracles which he did. 2:24 But Jesus did not commit himself unto them, because he knew all men, 2:25 And needed not that any should testify of man: for he knew what was in man. 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3:3 Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.** 3:4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 3:7 Marvel not that I said unto thee, Ye must be born again. 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.** 3:9 Nicodemus answered and said unto him, How can these things be? 3:10 Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things? 3:11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 3:15 That whosoever believeth in him should not perish, but have eternal life. 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 3:19 And this is the condemnation, that light is come into the world, and men loved**

darkness rather than light, because their deeds were evil. 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

Jesus returns to Judaea and baptizes

The **Gospel of John** attests that after his sojourn in the Galilee, Jesus returned to Judaea and did baptize there:

3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 3:24 For John was not yet cast into prison. 3:25 Then there arose a question between some of John's disciples and the Jews about purifying. 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 3:27 John answered and said, A man can receive nothing, except it be given him from heaven. 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. 3:30 He must increase, but I must decrease. 3:31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 3:32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 3:33 He that hath received his testimony hath set to his seal that God is true. 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 3:35 The Father loveth the Son, and hath given all things into his hand. 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The **Gospel of John** also reports that ultimately the disciples of Jesus baptized more disciples than John:

4:1 When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 4:2 (Though Jesus himself baptized not, but his disciples,) 4:3 He left Judaea, and departed again into Galilee.

John is imprisoned by Herod Antipas

Even though John attested to the superior station of Jesus after the latter's baptism, he nonetheless continued to pursue his own mission. As he called all to repentance and righteousness, he could not fail to note the violation of divine law by no less than Herod Antipas, the tetrarch or ethnarch of Galilee. Herod Antipas imprisoned John when this prophet in the wilderness condemned his immorality in marrying the wife of his brother Herod Phillip. Apparently Herod Philip had not divorced his wife, so she would be committing polyandry. While polygamy, that is, plurality of wives was permitted to men, multiple husbands were not allowed to women...apart from those women whose harlotry was allowed to continue, notwithstanding official disapproval. Josephus describes the situation, briefly in "Antiquities of the Jews" (18.5.1 109-115):

"About this time Aretas, the king of Petra, and Herod the Tetrarch had a quarrel on account of the following. Herod the tetrarch had married the daughter of Aretas and had lived with her a great while; but once when he was on his way to Rome he lodged with his half-brother, also named Herod [Philip] but who had a different mother, the high priest Simon's daughter. There he fell in love with Herodias, this latter Herod's wife, who was the daughter of their brother Aristobulus and the sister of Agrippa the Great. This man ventured to talk to her about a marriage between them; she accepted, and an agreement was made for her to come to him as soon as he should return from Rome, one condition of this marriage being that he should divorce Aretas's daughter. So when he had made this agreement, he sailed to Rome; but when he had finished there and returned again, his wife, having discovered the agreement he had made with Herodias, and before he knew that she knew of the plan, asked him to

send her to Machaerus, a place on the border between the territories of Aretas and Herod, without informing him of any of her intentions. Accordingly Herod sent her there, thinking his wife had not perceived anything. But she had sent messages a good while before to Machaerus, which had been under the control of her father, and so all things necessary for her escape were made ready for her by the general of Aretas's army. By that means she soon came into Arabia, under the conduct of the several generals, who carried her from one to another successively; and soon she came to her father and told him of Herod's intentions. Aretas made this the start of his enmity toward Herod. He also had a quarrel with him about their boundaries in the area of Gabalis. So they raised armies on both sides and prepared for war, sending their generals to fight instead of themselves. And when they had joined battle, all Herod's army was destroyed by the treachery of some fugitives who, though they were of the tetrarchy of Philip and joined the army, betrayed him. So Herod wrote about these affairs to Emperor Tiberius, who was very angry at the attempt made by Aretas and wrote to Vitellius to make war upon him and either to take him alive, and bring him in chains, or to kill him, and send him his head. This was the command that Tiberius gave to the governor of Syria."

Later in the "Antiquities" (18.5.3 136), Josephus continues the tale of Herod Antipas and John the Baptist:

"Herodias was married to Herod, the son of Herod the Great by Mariamme the daughter of Simon the high priest. They had a daughter Salome, after whose birth Herodias, taking it into her head to flout the way of our fathers, married Herod the Tetrarch, her husband's brother by the same father, who was tetrarch of Galilee; to do this she parted from a living husband."

It further details, in the "Antiquities" (18.7.1-2), the character of Herodias, and the end she came to as a direct result of her political machinations gone awry:

But Herodias, Agrippa's sister, who now lived as wife to that Herod [Anipas] who was tetrarch of Galilee and Peres, took this authority of her brother in an envious manner, particularly when she saw that he had a greater dignity bestowed on him than her husband had; since, when he ran away, it was because he was not able to pay his debts; and now he was come back, he was in a way of dignity, and of great good fortune. She was therefore grieved and much displeased at so great a mutation of his affairs; and chiefly when she saw him marching among the multitude with the usual ensigns of royal authority, she was not able to conceal how miserable she was, by reason of the envy she had towards him; but she excited her husband, and desired him that he would sail to Rome, to court honors equal to his; for she said that she could not bear to live any longer, while Agrippa, the son of that Aristobulus who was condemned to die by his father [King Herod the Great], one that came to her husband in such extreme poverty, that the necessaries of life were forced to be entirely supplied him day by day; and when he fled away from his creditors by sea, he now returned a king; while he was himself the son of a king, and while the near relation he bare to royal authority called upon him to gain the like dignity, he sat still, and was contented with a privater life. "But then, Herod [Antipas], although thou wast formerly not concerned to be in a lower condition than thy father [King Herod the Great] from whom thou wast derived had been, yet do thou now seek after the dignity which thy kinsman hath attained to; and do not thou bear this contempt, that a man who admired thy riches should he in greater honor than thyself, nor suffer his poverty to show itself able to purchase greater things than our abundance; nor do thou esteem it other than a shameful thing to be inferior to one who, the other day, lived upon thy charity. But let us go to Rome, and let us spare no pains nor expenses, either of silver or gold, since they cannot be kept for any better use than for the obtaining of a kingdom."

But for Herod [Antipas], he opposed her request at this time, out of the love of ease, and having a suspicion of the trouble he should have at Rome; so he tried to instruct her better. But the more she saw him draw

back, the more she pressed him to it, and desired him to leave no stone unturned in order to be king; and at last she left not off till she engaged him, whether he would or not, to be of her sentiments, because he could no otherwise avoid her importunity. So he got all things ready, after as sumptuous a manner as he was able, and spared for nothing, and went up to Rome, and took Herodias along with him. But Agrippa, when he was made sensible of their intentions and preparations, he also prepared to go thither; and as soon as he heard they set sail, he sent Fortunatus, one of his freed-men, to Rome, to carry presents to the emperor, and letters against Herod [Antipas], and to give Caius a particular account of those matters, if he should have any opportunity. This man followed Herod so quick, and had so prosperous a voyage, and came so little after Herod, that while Herod was with Caius, he came himself, and delivered his letters; for they both sailed to Dicearchia, and found Caius at Bairn, which is itself a little city of Campania, at the distance of about five furlongs from Dicearchia. There are in that place royal palaces, with sumptuous apartments, every emperor still endeavoring to outdo his predecessor's magnificence; the place ,also affords warm baths, that spring out of the ground of their own accord, which are of advantage for the recovery of the health of those that make use of them; and, besides, they minister to men's luxury also. Now Caius saluted Herod, for he first met with him, and then looked upon the letters which Agrippa had sent him, and which were written in order to accuse Herod; wherein he accused him, that he had been in confederacy with Sejanus against Tiberius's and that he was now confederate with Artabanus, the king of Parthia, in opposition to the government of Caius; as a demonstration of which he alleged, that he had armor sufficient for seventy thousand men ready in his armory. Caius was moved at this information, and asked Herod whether what was said about the armor was true; and when he confessed there was such armor there, for he could not deny the same, the truth of it being too notorious, Caius took that to be a sufficient proof of the accusation, that he intended to revolt. So he took away from him his tetrarchy, and gave it by way of addition to Agrippa's kingdom; he also gave Herod's money to Agrippa, and, by way of punishment, awarded him a perpetual banishment, and

appointed Lyons, a city of Gaul, to be his place of habitation. But when he was informed that Herodias was Agrippa's sister, he made her a present of what money was her own, and told her that it was her brother who prevented her being put under the same calamity with her husband. But she made this reply: "Thou, indeed, O emperor! actest after a magnificent manner, and as becomes thyself in what thou offerest me; but the kindness which I have for my husband hinders me from partaking of the favor of thy gift; for it is not just that I, who have been made a partner in his prosperity, should forsake him in his misfortunes." Hereupon Caius was angry at her, and sent her with Herod into banishment, and gave her estate to Agrippa. And thus did God punish Herodias for her envy at her brother, and Herod also for giving ear to the vain discourses of a woman. Now Caius managed public affairs with great magnanimity during the first and second year of his reign, and behaved himself with such moderation, that he gained the good-will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and by reason of the vastness of his dominions made himself a god, and took upon himself to act in all things to the reproach of the Deity itself.

While Josephus tells the stories of kings and queens and rarely refers to plain folk, nonetheless, hopefully these ancillary anecdotes will shed some light on the Roman lives being lived parallel to the principally Jewish lives depicted in the Gospels and the Talmud. The synoptic Gospels contain accounts of John's imprisonment as a punishment for his speaking out publicly against this breech of the divine law. In the **Gospel of Matthew** the story is told that when John is imprisoned by Herod Antipas:

14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 14:4 For John said unto him, ***It is not lawful for thee to have her.*** *14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.*

The **Gospel of Mark** confirms the imprisonment of John:

6:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 6:18 For John had said unto Herod, ***It is not lawful for thee to have thy brother's wife.***

The Gospel of Luke likewise refers to the imprisonment of John:

3:19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 3:20 Added yet this above all, that he shut up John in prison.

Jesus visits Samaria on his way to Galilee

Furthermore, according to the **Gospel of John**, Jesus did not go directly to the Galilee—he traveled through Samaria.

4:4 And he must needs go through Samaria. 4:5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, ***Give me to drink.*** *4:8 (For his disciples were gone away unto the city to buy meat.) 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. 4:10 Jesus answered and said unto her,* ***If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*** *4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 4:13 Jesus answered and said unto her,* ***Whosoever drinketh of this water shall***

thirst again: 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 4:16 Jesus saith unto her, Go, call thy husband, and come hither. 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet. 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. 4:26 Jesus saith unto her, I that speak unto thee am he. 4:27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? 4:28 The woman then left her waterpot, and went her way into the city, and saith to the men, 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ? 4:30 Then they went out of the city, and came unto him.

There is a pause in the story to take a meal provides Jesus with another opportunity to preach:

*4:31 In the mean while his disciples prayed him, saying, Master, eat. 4:32 But he said unto them, **I have meat to eat that ye know not of.** 4:33 Therefore said the disciples one to another, Hath any man brought him ought to eat? 4:34 Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work. 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 4:37 And herein is that saying true, One soweth, and another reapeth. 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.***

At this point the Samaritan woman has returned to her city and has told many of the residents about Jesus, and the story continues:

4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 4:41 And many more believed because of his own word; 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Jesus proceeds to Nazareth

The **Gospel of John** then says that after spending two days in Samaria, Jesus traveled on to his hometown, Nazareth:

*4:43 Now after two days he departed thence, and went into Galilee. 4:44 For Jesus himself testified, **that a prophet hath no honour in his own country.***

The synoptic gospels were more detailed in their description of the rejection of Jesus in his home city.

The **Gospel of Matthew** tells the reader:

13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 13:56 And his sisters, are they not all with us? Whence then hath this man all these things? 13:57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 13:58 And he did not many mighty works there because of their unbelief.

Gospel of Mark tells these same story:

6:1 And he went out from thence, and came into his own country; and his disciples follow him. 6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? 6:3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. 6:4 But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. 6:5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

The **Gospel of Luke** tells of his visit to Nazareth in greatest detail:

4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day,

and stood up for to read. 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 4:18 ***The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 4:19 To preach the acceptable year of the Lord.*** *4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 4:21 And he began to say unto them,* ***This day is this scripture fulfilled in your ears.*** *4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said,* ***Is not this Joseph's son?*** *4:23 And he said unto them,* ***Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.*** *4:24 And he said,* ***Verily I say unto you, No prophet is accepted in his own country. 4:25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 4:26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 4:27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.*** *4:28 And all they in the synagogue, when they heard these things, were filled with wrath, 4:29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*

The **Gospel of Marcion** cites the expression "Physician, heal thyself" in a different context, immediately after the healing of Simon's mother:

*1:11 And he came to Nazareth, and went into the 1:12 synagogue [on the Sabbath day] and sat down. And the eyes of all in the synagogue fastened on him, 1:13-14 And he began to speak to them; and all wondered 1:15 at the words which proceedeth from his mouth. And he said unto them, "**Ye will surely say unto me this parable, Physician, heal thyself; whatsoever we have 1:16 heard done at Capernaum, do also here. But I tell you of a truth, many widows were in Israel in the days of Elijah , when the heaven was shut up three years and six months, 1:17 when great famine occured throughout all the land: and unto none of them was Elijah sent, but only to Sarepta , 1:18 a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet : and none of them was cleansed, but only 1:19 Naaman the Syrian**". And they were all filled with wrath 1:20 in the synagogue, when they heard these things, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, to cast 1:21 him down headlong. But he passing through the midst of them went his way.*

The expression "Physician, heal thyself" may well have derived from an ancient source, but it is not found in the published writings of Galen, Hippocrates or Pythagoras. It may have been known to and therefore cited in the Gospel of Luke (4:23) because he is described as being a physician (Paul's Epistle to the Colossians 4:14) and author of the Gospel of Luke and Book of Acts (Luke 1:3; Acts 1:1). He is also accounted a company of Paul (Acts 16:10, Second Epistle of Paul to Timothy 4:11).
The reference to the innate wisdom of Jesus in these two Gospels recall similar words in the **Gospel of John**, albeit in the Temple in Jerusalem rather than in a synagogue in Nazareth:

7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

As the **Gospel of John** stated succinctly, Jesus was not well received in his hometown:

*4:44 For Jesus himself testified, **that a prophet hath no honour in his own country.***

The various articulations of "No prophet is accepted in his own country" seems to have originated with Jesus, and it is also reported in the **Gospel of Thomas**:

"A prophet is not acceptable in his own country, neither does a physician cure those who know him."[28]

In the **Gospel of Luke** and the **Gospel of Marcion**, cited above, Jesus recounts a story of a miracle by Elijah the prophet, that is derived from the **Third Book of Kings**, although it contains some details not found there:

*17:7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 17:8 And the word of the LORD came unto him, saying, 17:9 **Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.** 17:10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, **Fetch me, I pray thee, a little water in a vessel, that I may drink.** 17:11 And as she was going to fetch it, he called to her, and said, **Bring me, I pray thee, a morsel of bread in thine hand.** 17:12 And she said, **As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.** 17:13 And Elijah said unto her, **Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 17:14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.** 17:15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 17:16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. 17:17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was*

so sore, that there was no breath left in him. 17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 17:19 And he said unto her, ***Give me thy son.*** *And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 17:20 And he cried unto the LORD, and said,* ***O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?*** *17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said,* ***O LORD my God, I pray thee, let this child's soul come into him again.*** *17:22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 17:23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said,* ***See, thy son liveth.*** *17:24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.*

The second story, that of the cleansing of the leper Naaman the Syrian, by Elisha is found in the **Fourth Book of Kings**:

5:1 Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. 5:2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. 5:3 And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. 5:4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. 5:5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. 5:6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. 5:7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth

send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. 5:8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, **Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.** 5:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. 5:10 And Elisha sent a messenger unto him, saying, **Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.** 5:11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. 5:12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 5:13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 5:14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean. 5:15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. 5:16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. 5:17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. 5:18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. 5:19 And he said unto him, **Go in peace.** So he departed from him a little way. 5:20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his

hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. 5:21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 5:22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 5:23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 5:24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. 5:25 But he went in, and stood before his master. And Elisha said unto him, ***Whence comest thou, Gehazi?*** *And he said, Thy servant went no whither. 5:26 And he said unto him,* ***Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 5:27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.*** *And he went out from his presence a leper as white as snow.*

While the **Fourth Book of Kings** does not speak of "...many lepers...in Israel in the time of Eliseus [Elisha] the prophet" (Gospel of Luke 4:27), it does refer to four lepers, who are not cleansed of their ailment by Elisha:

7:3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die? 7:4 If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die. 7:5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. 7:6 For the LORD had made the host of

the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. 7:7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. 7:8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it.

This is a telling story, as told by Jesus in the **Gospel of Luke** and the **Gospel of Marcion**, inasmuch as it provides a comparison between the healings of Elijah, regarded by Jews as a uniquely gifted prophet in that regard, and those of Jesus, and points out that Jesus healed many more than Elijah. This has the ring of truth about it, inasmuch as it would help to explain why there was such widespread and profound hostility to Jesus in the Jewish community, particularly among its leadership. It would be one thing to perform healings, but to suggest that one has superior divine gifts than those of Elijah, would be, for many Jews, beyond the pale.

Jesus leaves Nazareth and journeys into the Galilee

The **Gospel of John** likewise indicates the departure of Jesus into Galilee was because of his growing notoriety, not related to the imprisonment of John:

4:1 When therefore the LORD knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 4:2 (Though Jesus himself baptized not, but his disciples,) 4:3 He left Judaea, and departed again into Galilee.

His return to Capernaum in to the Galilee is also attested in the **Gospel of Matthew**:

4:12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 4:14 ***That it might be fulfilled which was spoken by Esaias the prophet, saying, 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*** *4:17 From that time Jesus began to preach, and to say,* ***Repent: for the kingdom of heaven is at hand.***

This return to Galilee was linked to the fulfillment of a prophecy in the **Book of Isaiah**:

9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

The **Gospel of Mark** gives a brief account of the same, omitting the fulfillment of the specific prophecy but alluding to it with "the time is fulfilled":

1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 1:15 And saying, ***The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***

The **Gospel of Luke** tells the same story, but with a different prophetic fulfillment cited, and with a much more detailed depiction of his preaching:

4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 4:15 And he taught in their synagogues, being glorified of all. 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went

into the synagogue on the sabbath day, and stood up for to read. 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 4:19 To preach the acceptable year of the Lord. 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

The verses that these passages referred to as "fulfilled in your ears" are also from the **Book of Isaiah**:

61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 61:2 To proclaim the acceptable year of the LORD.

Also alluded to may be these related verses from the same prophet:

29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 35:6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the

people, for a light of the Gentiles; 42:7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

58:5 Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? 58:6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 58:7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 58:8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

According to the synoptic Gospels, the theme of Jesus' preaching was repentance. The **Gospel of Luke** documents several other instances in which Jesus laid stress on the importance of repentance:

13:2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 13:5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 15:8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 15:9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 15:10 Likewise, I say unto you, there is joy

in the presence of the angels of God over one sinner that repenteth. 15:10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Repentance is a theme encountered in the Torah, Neviim and Ketuvim, and not all of these references are relevant to the calls to repentance from John and Jesus. In one verse of the Torah and one in the Ketuvim, repentance is described as a distinctive attribute of man. In the Torah, YHWH tells Balaam to say to Balak (Bemidbar/Numbers 23:19): "*God is not a man, that He should lie; neither the son of man, that He should repent: when He hath said, will He not do it? or when He hath spoken, will He not make it good?*" And in the Ketuvim, the First Book of Shmuel (1 Samuel 15:29) this distinction is likewise set forth by the prophet Shmuel: *"And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent."*

The **Book of Job** (Iyov) speaks of the repentance of the individual man:

42:1 Then Job answered the LORD, and said: 42:2 I know that Thou canst do every thing, and that no purpose can be withholden from Thee. 42:3 Who is this that hideth counsel without knowledge? Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not. 42:4 Hear, I beseech Thee, and I will speak; I will demand of Thee, and declare Thou unto me. 42:5 I had heard of Thee by the hearing of the ear; but now mine eye seeth Thee; 42:6 Wherefore I abhor my words, and repent, seeing I am dust and ashes.

The prophet Yirmiyahu (**Jeremiah**) calls for the Israelites of his time to repent:

8:4 Moreover thou shalt say unto them: Thus saith the LORD: do men fall, and not rise up again? Doth one turn away, and not return? 8:5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. 8:6 I attended and listened, but

*they spoke not aright; **no man repenteth him of his wickedness, saying: 'What have I done?' Every one turneth away in his course, as a horse that rusheth headlong in the battle. 8:7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the swallow and the crane observe the time of their coming; but My people know not the ordinance of the LORD.** 8:8 How do ye say: 'We are wise, and the Law of the LORD is with us'? Lo, certainly in vain hath wrought the vain pen of the scribes. 8:9 The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD; and what wisdom is in them?*

The **Gospel of John** continues to describe his travels in the Galilee:

*4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 4:48 Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.** 4:49 The nobleman saith unto him, **Sir, come down ere my child die.** 4:50 Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way. 4:51 And as he was now going down, his servants met him, and told him, saying, **Thy son liveth.** 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, **Yesterday at the seventh hour the fever left him.** 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, **Thy son liveth: and himself believed, and his whole house.** 4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.*

The **Gospel of Matthew** indicates that having collected a few disciples, Jesus straight away "went about all Galilee, teaching in their synagogues":

4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness

and all manner of disease among the people. 4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 4:25 And there followed him great multitudes of people from Galilee, and from Tetrarchy of Philip, and from Jerusalem, and from Judaea, and from beyond Jordan.

The **Gospel of Mark** indicates that Jesus taught in other synagogues besides the one in Capernaum throughout the region:

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

The **Gospel of Luke** indicates the same:

4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 4:15 And he taught in their synagogues, being glorified of all.

The **Gospel of Matthew** describes the healing of a leper:

*8:2 And, behold, there came a leper and worshipped him, saying, **Lord, if thou wilt, thou canst make me clean.** 8:3 And Jesus put forth his hand, and touched him, saying, **I will; be thou clean.** And immediately his leprosy was cleansed. 8:4 And Jesus saith unto him, **See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.***

The **Gospel of Mark** tells the same story:

*1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, **If thou wilt, thou canst make me clean.** 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, **I will; be thou clean.** 1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 1:43 And he straitly charged him, and forthwith sent him away; 1:44 And saith unto*

*him, **See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.** 1:45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.*

The **Gospel of Matthew** refers to the healing of a servant of a Roman centurion by Jesus in Capernaum:

*8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 8:7 And Jesus saith unto him, **I will come and heal him.** 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 8:10 When Jesus heard it, he marvelled, and said to them that followed, **Verily I say unto you, I have not found so great faith, no, not in Israel. 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.** 8:13 And Jesus said unto the centurion, **Go thy way; and as thou hast believed, so be it done unto thee.** And his servant was healed in the selfsame hour.*

The **Gospel of Mark** records the healing of one sick with palsy but does not identify the beneficiary of this healing:

2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four. 2:4 And when they could not come nigh unto him for the press, they

uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 2:5 When Jesus saw their faith, he said unto the sick of the palsy, ***Son, thy sins be forgiven thee.***

According to this account, there were hostile witnesses to this healing, and they did not approve of his healing by faith:

2:6 But there was certain of the scribes sitting there, and reasoning in their hearts, 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, ***Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.*** *2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.*

Apparently Jesus and his disciples visited the east side of the Lake of Galilee early on, but there are no accounts of this visit, whereas the latter two visits are described in detail. After preaching this long sermon, Jesus spoke to the multitudes on the shore of the Sea of Galilee, according to the **Gospel of Matthew**:

8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Likewise the **Gospel of Mark**:

2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

Still in the Galilee, Jesus continues to teach. We cite the **Gospel of Matthew**:

17:22 And while they abode in Galilee, Jesus said unto them, **The Son of man shall be betrayed into the hands of men: 17:23 And they shall kill him, and the third day he shall be raised again.** And they were exceeding sorry. 17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 17:25 He saith, **Yes.** And when he was come into the house, Jesus prevented him, saying, **What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?** 17:26 Peter saith unto him, Of strangers. Jesus saith unto him, **Then are the children free. 17:27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.** 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 18:2 And Jesus called a little child unto him, and set him in the midst of them, 18:3 And said, **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 18:5 And whoso shall receive one such little child in my name receiveth me. 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 18:11 For the Son of man is come to save that which was lost. 18:12 How think ye? if a man have an hundred sheep,**

and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 18:20 For where two or three are gathered together in my name, there am I in the midst of them. 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 18:26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 18:30 And he would not: but went and cast him into prison, till he should pay the debt. 18:31 So when his

fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The **Gospel of Mark** has his account of the same teachings:

*9:30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 9:31 For he taught his disciples, and said unto them, **The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.** 9:32 But they understood not that saying, and were afraid to ask him. 9:33 And he came to Capernaum: and being in the house he asked them, **What was it that ye disputed among yourselves by the way?** 9:34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 9:35 And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, the same shall be last of all, and servant of all.** 9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, **9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.** 9:38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. 9:39 But Jesus said, **Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 9:40 For he that is not against us is on our part. 9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than***

having two hands to go into hell, into the fire that never shall be quenched: 9:44 Where their worm dieth not, and the fire is not quenched. 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 9:46 Where their worm dieth not, and the fire is not quenched. 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 9:48 Where their worm dieth not, and the fire is not quenched. 9:49 For every one shall be salted with fire, and every sacrifice shall be salted with salt. 9:50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

The **Gospel of Luke** cites some of these teachings, albeit without indicating that they were given in the Galilee:

9:46 Then there arose a reasoning among them, which of them should be greatest. 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 9:50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

The **Gospel of John** conveys the same teachings, albeit with great brevity:

13:20 *Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me…*
13:33 *Little children, yet a little while I am with you.*

Annointing of the Disciples to be Missionaries

Most likely it is prior to the execution of John, that there comes an event of great significance, reported in the three synoptic Gospels—Jesus anoints his followers to carry out his mission on his behalf: first the **Gospel of Matthew**, which is the most detailed on this account:

*9:37 Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.** 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.*

The **Gospel of Mark** tells the same story:

*6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 6:9 But be shod with sandals; and not put on two coats. 6:10 And he said unto them, **In what place soever ye enter into an house, there abide till ye depart from that place. 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.***

The **Gospel of Luke** is the most parsimonious in detail in this case:

*9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 9:2 And he sent them to preach the kingdom of God, and to heal the sick. 9:3 And he said unto them, **Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 9:4 And whatsoever house ye enter into, there abide, and thence depart. 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.***

The discourse of Jesus as he sent off his twelve disciples to preach and heal is recorded in the **Gospel of Matthew**:

10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 10:12 And when ye come into an house, salute it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple

that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 10:30 But the very hairs of your head are all numbered. 10:31 Fear ye not therefore, ye are of more value than many sparrows. 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me. 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Jesus sends out disciples

According to the synoptic gospels, Jesus sent out 12 disciples, and the question is when did he do that. He could have done so before his journey to Caesaria Philippi, and before he attended a festival in Jerusalem for the first time. But we are going to surmise that they accompanied him on various journeys before he sent them as envoys with his message. We have positioned this act just prior to him receiving an envoy from John the Baptist in prison, as this is the sequence in the Gospel of Matthew, which preserves the most complete discourse of Jesus delivered to the disciples prior to their depature. Hence, we begin with the **Gospel of Matthew**:

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him…
9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 9:37 Then saith he unto his disciples, ***The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*** *10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 10:5 These twelve Jesus sent forth, and commanded them, saying,* ***Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*** *10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 10:12 And when ye come into an*

house, salute it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 10:16 Behold, I send you forth as sheep in the midst of wolves[129]*: be ye therefore wise as serpents, and harmless as doves.*

10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.[130] *10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*[131] *10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?*

The parallels to this account in the **Gospel of Mark** are fragmentary and scattered all over and they will be cited according to where they match, rather than in the order in which they appear:

3:13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:15 And to have power to heal sicknesses, and to cast out devils: 3:16 And Simon he surnamed Peter; 3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of

thunder: 3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 3:19 And Judas Iscariot, which also betrayed him: and they went into an house…

6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching. 6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 6:9 But be shod with sandals; and not put on two coats. 6:10 And he said unto them, **In what place soever ye enter into an house, there abide till ye depart from that place. 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.** 6:12 And they went out, and preached that men should repent. 6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them…

6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

6:31 And he said unto them, **Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.** 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him…

13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 13:10 And the gospel must first be published among all nations. 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be

put to death. 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

The passages in the **Gospel of Luke** which refer to the sending out of the disciples are just as fragmented and scattered:

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 6:14 Simon[32], (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor…

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him…

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 9:2 And he sent them to preach the kingdom of God, and to heal the sick. 9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 9:4 And whatsoever house ye enter into, there abide, and thence depart. 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 9:6 And they departed, and went through the towns, preaching the gospel, and healing every where…

12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say…

21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 21:13 And it shall turn to you for a testimony. 21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 21:15 For I will give you a mouth and wisdom,

which all your adversaries shall not be able to gainsay nor resist. 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 21:17 And ye shall be hated of all men for my name's sake. 21:18 But there shall not an hair of your head perish.[133] *21:19 In your patience possess ye your souls.*

The last section of this discourse of Jesus to his disciples upon sending them forth is found in the **Gospel of Matthew** and the **Gospel of Luke**, but there are only scattered quotes from it in the **Gospel of Mark**. We will begin again with the **Gospel of Matthew**:

10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 10:30 But the very hairs of your head are all numbered. 10:31 Fear ye not therefore, ye are of more value than many sparrows. 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me. 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. [134] *10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*[135] *10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous*

man's reward. 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.[136] *11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.*

The **Gospel of Luke** continues in similar fashion, but begins with a reverse image of the statement in the Gospel of Matthew:

10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me…
12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 12:9 But he that denieth me before men shall be denied before the angels of God. [137] *12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven…*
12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law…

14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple…
17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.[138]

The **Gospel of Luke** also records that Jesus sent out seventy other disciples:

10:1 After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 10:2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 10:3 Go your ways: behold, I send you forth as lambs among wolves. 10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 10:5 And into whatsoever house ye enter, first say, Peace be to this house. 10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.10:7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10:10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 10:13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 10:16 He that heareth you

heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 10:18 And he said unto them, *I beheld Satan as lightning fall from heaven. 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.* 10:21 In that hour Jesus rejoiced in spirit, and said, *I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.*[139] 10:23 And he turned him unto his disciples, and said privately, *Blessed are the eyes which see the things that ye see: 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

The envoys from John in prison

While John is in prison, he hears from his followers that Jesus is baptizing, and, beyond that, he is healing and preaching the coming of the kingdom of God. This is recorded in the **Gospel of Matthew**:

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said unto him, *Art thou he that should come, or do we look for another?* 11:4 Jesus answered and said unto them, *Go and shew John again those things which ye do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 11:6 And blessed is he, whosoever shall not be offended in me.*

This story is found also in the **Gospel of Luke**:

7:16 And there came a fear on all: and they glorified God, saying, *That a great prophet is risen up among us; and, That God hath visited his people.*

*7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about. 7:18 And the disciples of John shewed him of all these things. 7:19 And John calling unto him two of his disciples sent them to Jesus, saying, **Art thou he that should come? or look we for another?** 7:20 When the men were come unto him, they said, **John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?** 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 7:22 Then Jesus answering said unto them, **Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 7:23 And blessed is he, whosoever shall not be offended in me.***

This may appear to be an odd story, considering the many attestations to John being aware of the spiritual station of Jesus, including those found both in the Gospel of Matthew and the Gospel of John. Was John unsure of the station of Jesus, after having affirmed that station at the time of his baptism? It is likely that John sent his followers to Jesus so that they might hear from his lips what John already knew to be the truth—that Jesus was the Davidic messiah, "he that should come". They were, after all, followers of John, loyal to him, and only by hearing directly from Jesus could they recognize him as the one prophesied by John, and thereby become the disciples of the messiah himself.

The **Gospel of Matthew** reports a discourse given by Jesus about his cousin John immediately upon the departure of John's envoys:

*11:7 And as they departed, Jesus began to say unto the multitudes concerning John, **What went ye out into the wilderness to see? A reed shaken with the wind? 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and***

the violent take it by force. 11:13 For all the prophets and the law prophesied until John. 11:14 And if ye will receive it, this is Elias [Elijah], which was for to come. 11:15 He that hath ears to hear, let him hear. 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

The same story is told in the **Gospel of Luke**:

7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

In the **Gospel of Matthew**, the discourse continues:

11:18 For John came neither eating nor drinking, and they say, He hath a devil. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have

been done in thee, had been done in Sodom, it would have remained until this day. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 11:26 Even so, Father: for so it seemed good in thy sight. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 11:30 For my yoke is easy, and my burden is light.

The execution of John the Baptist

While there are no particular indications in the Gospels that will enable us to date the beheading of John, we will see shortly that there are good reasons to believe that it occurred during the early period of his ministry.

Herod Antipas wanted to silence John permanently, but he was afraid of executing him because the people considered John to be a prophet and Herod didn't want trouble. Josephus describes this situation in **"Antiquities of the Jews"** (18.5.2 116-119):

"Now some of the Jews thought that the destruction of Herod's army came from God, and was a very just punishment for what he did against John called the baptist [the dipper]. For Herod had him killed, although he was a good man and had urged the Jews to exert themselves to virtue, both as to justice toward one another and reverence towards God, and having done so join together in washing. For immersion in water, it was clear to him, could not be used for the forgiveness of sins, but as a sanctification of the body, and only if the soul was already thoroughly purified by right actions. And when others massed about him, for they were very greatly moved by his words, Herod, who feared that such strong influence over the people might carry to a revolt -- for they seemed ready to do any thing he should

advise -- believed it much better to move now than later have it raise a rebellion and engage him in actions he would regret.
And so John, out of Herod's suspiciousness, was sent in chains to Machaerus, the fort previously mentioned, and there put to death; but it was the opinion of the Jews that out of retribution for John God willed the destruction of the army so as to afflict Herod."

The shortest report of the execution of John among the canonical Gospels is found in the **Gospel of Luke**:

9:9 And Herod said, ***John have I beheaded...***

The **Gospel of Matthew** tells the story of how John came to be martyred with some details:

14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 14:7 Whereupon he promised with an oath to give her whatsoever she would ask. 14:8 And she, being before instructed of her mother, said, ***Give me here John Baptist's head in a charger.*** *14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.*

The **Gospel of Mark** tells this story as well, but with more rather than less detail:

6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ***Ask of me whatsoever thou wilt,***

and I will give it thee. 6:23 And he sware unto her, ***Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*** 6:24 And she went forth, and said unto her mother, ***What shall I ask?*** And she said, ***The head of John the Baptist.*** 6:25 And she came in straightway with haste unto the king, and asked, saying, ***I will that thou give me by and by in a charger the head of John the Baptist.*** 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, ***Come ye yourselves apart into a desert place, and rest a while:*** for there were many coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately.

It was then that the inevitable occurred...John was beheaded. We will begin with the account in the **Gospel of Matthew**:

14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 14:4 For John said unto him, ***It is not lawful for thee to have her.*** 14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 14:7 Whereupon he promised with an oath[140] to give her whatsoever she would ask. 14:8 And she, being before instructed of her mother, said, ***Give me here John Baptist's head in a charger.*** 14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she

brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

The **Gospel of Mark** tells the same story, but again in more detail:

6:19 Therefore Herodias had a quarrel against him[41], and would have killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ***Ask of me whatsoever thou wilt, and I will give it thee.*** *6:23 And he sware unto her,* ***Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*** *6:24 And she went forth, and said unto her mother,* ***What shall I ask?*** *And she said,* ***The head of John the Baptist.*** *6:25 And she came in straightway with haste unto the king, and asked, saying,* ***I will that thou give me by and by in a charger the head of John the Baptist.*** *6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.*

The **Gospel of Luke** refers very briefly to the beheading of John, the Gospel of John not at all:

9:9 And Herod said, ***John have I beheaded: but who is this, of whom I hear such things?*** *And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.*

Jesus after the execution of John the Baptist

Jesus responded to the execution of John by leaving the city and returning to the wilderness. He apparently sojourned somewhere on the east coast of the Sea of Galilee, perhaps near to Genessaret, which is some 20 miles from Caesaria Philippi, which he was to visit later on. The **Gospel of Matthew** tells this part of the story:

14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus. 14:13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 14:15 And when it was evening, his disciples came to him, saying, ***This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.*** *14:16 But Jesus said unto them,* ***They need not depart; give ye them to eat.*** *14:17 And they say unto him, We have here but five loaves, and two fishes. 14:18 He said, Bring them hither to me. 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children. 14:22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying,* ***It is a spirit; and they cried out for fear.*** *14:27 But straightway Jesus spake unto them, saying,* ***Be of good cheer; it is I; be not afraid.*** *14:28 And Peter answered him and said,* ***Lord, if it be thou, bid me come unto thee on the water.*** *14:29 And he said,* ***Come.*** *And when Peter was come down out of*

the ship, he walked on the water, to go to Jesus. 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, ***Lord, save me.*** *14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him,* ***O thou of little faith, wherefore didst thou doubt?*** *14:32 And when they were come into the ship, the wind ceased. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 14:34 And when they were gone over, they came into the land of Gennesaret.*

The **Gospel of Mark** likewise tells the story of this sojourn in the wilderness and away from the cities:

6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, ***Come ye yourselves apart into a desert place, and rest a while:*** *for there were many coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 6:35 And when the day was now far spent, his disciples came unto him, and said,* ***This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.*** *6:37 He answered and said unto them,* ***Give ye them to eat.*** *And they say unto him,* ***Shall we go and buy two hundred pennyworth of bread, and give them to eat?*** *6:38 He saith unto them,* ***How many loaves have ye? go and see.*** *And when they knew, they say,* ***Five, and two fishes.*** *6:39 And he commanded them to make all sit down by companies upon the green grass. 6:40 And they sat down in ranks, by hundreds, and by fifties. 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples*

to set before them; and the two fishes divided he among them all. 6:42 And they did all eat, and were filled. 6:43 And they took up twelve baskets full of the fragments, and of the fishes. 6:44 And they that did eat of the loaves were about five thousand men. 6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 6:46 And when he had sent them away, he departed into a mountain to pray. 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 6:48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 6:49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 6:50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ***Be of good cheer: it is I; be not afraid.*** *6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.*

While the Gospels of Matthew and Mark date this retreat to the wilderness right after the execution of John, the Gospel of Luke seems to have placed it in the wrong chronological order. It indicates that Herod Antipas, after the beheading of John, asked who he might be, who was preaching and calling to repentance and healing, if he was the return of John, or someone else...and this the **Gospel of Luke** places before the sojourn in the wilderness:

9:7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9:9 And Herod said, ***John have I beheaded: but who is this, of whom I hear such things?*** *And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 9:11 And the people, when*

they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Up until this point it looks like Luke is telling a different story, one that would take place weeks or months after the execution of John. However, the **Gospel of Luke** then continues:

9:12 And when the day began to wear away, then came the twelve, and said unto him, ***Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.*** *9:13 But he said unto them,* ***Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.*** *9:14 For they were about five thousand men. And he said to his disciples,* ***Make them sit down by fifties in a company.*** *9:15 And they did so, and made them all sit down. 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

Although the **Gospel of John** does not indicate that this took place shortly after the execution of John, his account is virtually identical in most details with that of the Gospels of Matthew and Mark:

6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 6:3 And Jesus went up into a mountain, and there he sat with his disciples. 6:4 And the passover, a feast of the Jews, was nigh. 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, ***Whence shall we buy bread, that these may eat?*** *6:6 And this he said to prove him: for he himself knew what he would do. 6:7 Philip answered him,* ***Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.*** *6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,* ***6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?*** *6:10 And Jesus said,* ***Make the men sit down.*** *Now there was much grass in the place. So the men sat*

down, in number about five thousand. 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 6:12 When they were filled, he said unto his disciples, ***Gather up the fragments that remain, that nothing be lost.*** *6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 6:14 Then those men, when they had seen the miracle that Jesus did, said,* ***This is of a truth that prophet that should come into the world.*** *6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 6:16 And when even was now come, his disciples went down unto the sea, 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 6:18 And the sea arose by reason of a great wind that blew. 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 6:20 But he saith unto them,* ***It is I; be not afraid.*** *6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 6:25 And when they had found him on the other side of the sea, they said unto him,* ***Rabbi, when camest thou hither?***

All of the canonical Gospels indicate that at this juncture, Jesus left the Galilee, journeyed across the Kinneret and abode awhile in the Tetrarchy of Philip, referred to as "a desert place" in the **Gospels of Matthew** and **Mark**, and more specifically as "a desert place belonging to the city called Bethsaida" in the **Gospel of Luke**. We begin with the account in the **Gospel of Matthew**:

14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.14:13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 14:15 And when it was evening, his disciples came to him, saying, ***This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.*** *14:16 But Jesus said unto them,* ***They need not depart; give ye them to eat.*** *14:17 And they say unto him,* ***We have here but five loaves, and two fishes.*** *14:18 He said,* ***Bring them hither to me.*** *14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children.*

The **Gospel of Mark** tells this same story, with some important details missing but otherwise virtually word for word the same as Matthew:

6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, ***Come ye yourselves apart into a desert place, and rest a while: for there were many***

coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 6:35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 6:37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 6:38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 6:39 And he commanded them to make all sit down by companies upon the green grass. 6:40 And they sat down in ranks, by hundreds, and by fifties. 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 6:42 And they did all eat, and were filled. 6:43 And they took up twelve baskets full of the fragments, and of the fishes. 6:44 And they that did eat of the loaves were about five thousand men.6:45

The **Gospel of Luke** refers to Jesus and the apostles journeying to Bethsaida, which is a city on the east coast of the Sea of Galilee which is the most mentioned city in the Gospels, and also referred to by Josephus:

9:9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 9:12 And when the day began to wear away, then came the

*twelve, and said unto him, **Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.** 9:13 But he said unto them, **Give ye them to eat.** And they said, **We have no more but five loaves and two fishes; except we should go and buy meat for all this people.** 9:14 For they were about five thousand men. And he said to his disciples, **Make them sit down by fifties in a company.** 9:15 And they did so, and made them all sit down. 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.*

The **Gospel of John** likewise tells the story of this journey to the east coast of the Sea of Galilee without stipulating its location:

*6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 6:3 And Jesus went up into a mountain, and there he sat with his disciples. 6:4 And the passover, a feast of the Jews, was nigh. 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, **Whence shall we buy bread, that these may eat?** 6:6 And this he said to prove him: for he himself knew what he would do. 6:7 Philip answered him, **Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.** 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, **6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?** 6:10 And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand. 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.*

*6:12 When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.** 6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five*

barley loaves, which remained over and above unto them that had eaten. 6:14 Then those men, when they had seen the miracle that Jesus did, said, **This is of a truth that prophet that should come into the world.** 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Jesus travels to Caesarea Philippi

We have read of two times that Jesus and his apostles crossed over to the east coast of the Sea of Galilee. Here is a third time, wherein a visit to Caesaria Philippi is specifically identified. It speaks of his sojourn "into the coasts of Caesarea Philippi", which is twenty-five miles north of the Kinneret and in the tetrarchy of Philip. While we might suppose that Jesus actually went as far north as to Caesarea Philippi (formerly called Paneas) itself, reference to "the coasts" and "the towns" may be to the realms under the jurisdiction of the tetrarch Philip (who reigned circa 4 BCE to 34 CE), whose capital city was Caesaria Philippi. There is no reference to Jesus being in the capital city and so no reason to believe that such reference would have been omitted by all of the canonical gospel authors. We will begin with the story as told in the **Gospel of Matthew**:

16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** 16:14 And they said, **Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.** 16:15 He saith unto them, **But whom say ye that I am?** 16:16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** 16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.** 16:20 Then charged he his disciples that they should tell no man that he was Jesus the Christ. 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 16:22 Then Peter

took him, and began to rebuke him, saying, **Be it far from thee, Lord: this shall not be unto thee**. 16:23 But he turned, and said unto Peter, **Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.** 16:24 Then said Jesus unto his disciples, **If any man will come after me, let him deny himself, and take up his cross, and follow me. 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.** 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 17:3 And, behold, there appeared unto them Moses and Elias talking with him. 17:4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved son, in whom I am well pleased; hear ye him.** 17:6 And when the disciples heard it, they fell on their face, and were sore afraid. 17:7 And Jesus came and touched them, and said, **Arise, and be not afraid.** 17:8 And when they had lifted up their eyes, they saw no man, save Jesus only. 17:9 And as they came down from the mountain, Jesus charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.** 17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 17:11 And Jesus answered and said unto them, **Elias truly shall first come, and restore all things. 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.** 17:13 Then the disciples understood that he spake unto them of John the Baptist. 17:14 And when they were come to the multitude, there came to him

a certain man, kneeling down to him, and saying, 17:15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. 17:16 And I brought him to thy disciples, and they could not cure him. 17:17 Then Jesus answered and said, **O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.** 17:18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 17:19 Then came the disciples to Jesus apart, and said, Why could not we cast him out? 17:20 And Jesus said unto them, **Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. 17:21 Howbeit this kind goeth not out but by prayer and fasting.**

The **Gospel of Mark** tells this same story, in somewhat different words:

8:27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, **Whom do men say that I am?** 8:28 And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. 8:29 And he saith unto them, **But whom say ye that I am?** And Peter answereth and saith unto him, Thou art the Christ. 8:30 And he charged them that they should tell no man of him. 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 8:32 And he spake that saying openly. And Peter took him, and began to rebuke him. 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, **Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.** 8:34 And when he had called the people unto him with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross[142], and follow me. 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 8:37 Or what shall a man give in exchange for his soul? 8:38 Whosoever**

therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. 9:1 And he said unto them, *Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.* 9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 9:3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 9:4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 9:5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 9:6 For he wist not what to say; for they were sore afraid. 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, *This is my beloved son: hear him.* 9:8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9:9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 9:10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 9:11 And they asked him, saying, Why say the scribes that Elias must first come? 9:12 And he answered and told them, *Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.* 9:14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 9:15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 9:16 And he asked the scribes, *What question ye with them?* 9:17 And one of the multitude answered and said, *Master, I have brought unto thee my son, which hath a dumb spirit; 9:18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.* 9:19 He

answereth him, and saith, **O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.** 9:20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 9:21 And he asked his father, **How long is it ago since this came unto him?** And he said, **Of a child. 9:22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.** 9:23 Jesus said unto him, **If thou canst believe, all things are possible to him that believeth.** 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 9:25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, **Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.** 9:26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 9:27 But Jesus took him by the hand, and lifted him up; and he arose. 9:28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 9:29 And he said unto them, **This kind can come forth by nothing, but by prayer and fasting.**

The **Gospel of Luke** places the conversation of Jesus with his disciples about his station and ministry and the subsequent appearance of Moses and Elijah immediately following the "five loaves"...and considering that the other synoptic Gospels locate this conversation on that side of the Kinneret, this is not surprising...it may be indicative of there being a gap in the text, a gap which is filled by the other Gospels:

9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, **Whom say the people that I am?** 9:19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 9:20 He said unto them, **But whom say ye that I am?** Peter answering said, The Christ of God. 9:21 And he straitly charged them, and commanded them to tell no man that thing; 9:22 Saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.** 9:23 And he said to them all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 9:24 For whosoever will**

save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 9:28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. 9:30 And, behold, there talked with him two men, which were Moses and Elias: 9:31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 9:32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 9:33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 9:34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 9:35 And there came a voice out of the cloud, saying, This is my beloved son: hear him. 9:36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. 9:37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 9:39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 9:40 And I besought thy disciples to cast him out; and they could not. 9:41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 9:42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 9:43 And they were all amazed at the mighty power of God. But while they

*wondered every one at all things which Jesus did, he said unto his disciples, **9:44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.** 9:45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.*

It should be noted that, in each of these accounts from the synoptic Gospels, three disciples, being Peter, James and his brother John, all fishermen living on the coast of the sea of Galilee, did accompany Jesus and were witnesses to the "*voice out of the cloud saying, **This is my beloved son, in whom I am well pleased, hear him.***" That Peter was a witness to this event is further confirmed in the Second Epistle of Peter:

*1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **This is my beloved son, in whom I am well pleased.** 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.*

While the Gospel of John is attributed to the disciple John, this is the only Gospel which does not contain this story. Obviously, if the disciple John was an eye-witness to this cosmic pronouncement, he would have reported it in his Gospel. One possibility is that John did not accompany Jesus on his visit to Caesaria Philippi. Other explanations have been suggested, but this one seems to be the simplest, and therefore the most likely to be accurate.

Jesus crosses over into Judaea

The **Gospels of Matthew and Mark** then say that Jesus crossed over the Jordan, presumably from Caesaria Philippi, into Judaea...we start with the **Gospel of Matthew**:

19:1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 19:2 And great multitudes followed him; and he healed them there. 19:3 The Pharisees also came unto him, tempting him, and saying unto him,

Is it lawful for a man to put away his wife for every cause? 19:4 And he answered and said unto them, **Have ye not read, that he which made them at the beginning made them male and female, 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.** 19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 19:8 He saith unto them, **Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.** 19:10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 19:11 But he said unto them, **All men cannot receive this saying, save they to whom it is given. 19:12 For there are some eunuchs[143], which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.** 19:13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 19:14 But Jesus said, **Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.** 19:15 And he laid his hands on them, and departed thence. 19:16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 19:17 And he said unto him, **Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.** 19:18 He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.** 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 19:21 Jesus said unto him, **If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.** 19:22 But when the

young man heard that saying, he went away sorrowful: for he had great possessions. 19:23 Then said Jesus unto his disciples, **Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.** 19:25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 19:26 But Jesus beheld them, and said unto them, **With men this is impossible; but with God all things are possible.** 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 19:28 And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 19:30 But many that are first shall be last; and the last shall be first. 20:1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 20:3 And he went out about the third hour, and saw others standing idle in the marketplace, 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 20:5 Again he went out about the sixth and ninth hour, and did likewise. 20:6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 20:8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 20:9 And when they came that were hired about the eleventh hour, they received every man a penny. 20:10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 20:11 And when they had received it, they murmured against the goodman of the**

house, 20:12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 20:13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 20:14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 20:15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

And now the same account fom the **Gospel of Mark**:

*10:1 And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 10:2 And the Pharisees came to him, and asked him, **Is it lawful for a man to put away his wife?** tempting him. 10:3 And he answered and said unto them, **What did Moses command you?** 10:4 And they said, **Moses suffered to write a bill of divorcement, and to put her away.** 10:5 And Jesus answered and said unto them, **For the hardness of your heart he wrote you this precept. 10:6 But from the beginning of the creation God made them male and female. 10:7 For this cause shall a man leave his father and mother, and cleave to his wife; 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 10:9 What therefore God hath joined together, let not man put asunder.** 10:10 And in the house his disciples asked him again of the same matter. 10:11 And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her. 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery.** 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 10:14 But when Jesus saw it, he was much displeased, and said unto them, **Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.** 10:16 And he took them up in his arms, put his hands upon them, and blessed them. 10:17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked*

him, Good Master, what shall I do that I may inherit eternal life? 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 10:19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 10:20 And he answered and said unto him, Master, all these have I observed from my youth. 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 10:22 And he was sad at that saying, and went away grieved: for he had great possessions. 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 10:26 And they were astonished out of measure, saying among themselves, Who then can be saved? 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 10:28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 10:29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 10:30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 10:31 But many that are first shall be last; and the last first.

In much abbreviated form, the **Gospel of Luke** describes the same journey:

13:22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 13:25 When

once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 13:30 And, behold, there are last which shall be first, and there are first which shall be last.

Jesus visits Jerusalem for a feast

Jesus and his traveling companions reach Jerusalem and celebrate a Jewish festival, as recorded in the **Gospel of John:**

5:1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5:5 And a certain man was there, which had an infirmity thirty and eight years. 5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, ***Wilt thou be made whole?*** *5:7 The impotent man answered him,* ***Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.*** *5:8 Jesus saith unto him,* ***Rise, take up thy bed, and walk.*** *5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 5:10 The Jews therefore said unto him that was cured,* ***It is the sabbath day: it is not lawful for thee to carry thy bed.*** *5:11 He answered them,* ***He that made me whole, the same***

said unto me, Take up thy bed, and walk. 5:12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 5:15 The man departed, and told the Jews that it was Jesus, which had made him whole. 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 5:17 But Jesus answered them, My Father worketh hitherto, and I work. 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 5:27 And hath given him authority to execute judgment also, because he is the Son of man. 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent

me. 5:31 If I bear witness of myself, my witness is not true. 5:32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 5:33 Ye sent unto John, and he bare witness unto the truth. 5:34 But I receive not testimony from man: but these things I say, that ye might be saved. 5:35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 5:36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 5:40 And ye will not come to me, that ye might have life. 5:41 I receive not honour from men. 5:42 But I know you, that ye have not the love of God in you. 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? 5:45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 5:46 For had ye believed Moses, ye would have believed me; for he wrote of me. 5:47 But if ye believe not his writings, how shall ye believe my words?

This festival spent in Jerusalem is not identified in any way. Nor are a number of other visits ot festivals found in the gospels. Rather than attempt to identify when each one might have occurred, it has seemed to be of greater value to look at them side by side, with three exceptions – the first being his visit with his parents, possibly for his circumcision, and previous to their flight to Egypt. The second was when he was left behind in the Beit ha-Mikdash at the age of twelve. Both of these have been described earlier in this text. We will now look at the other festivals he attended without attempting to determine when they occurred in his life.

Jesus visits Jerusalem for the feast of Sukkot

The second visit, after the unidentified festival just described, is for the festival of tabernacles, which we know to have been Sukkot, and which is described in the **Gospel of John**:

7:2 Now the Jew's feast of tabernacles was at hand. 7:3 His brethren therefore said unto him, ***depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*** *7:5 For neither did his brethren believe in him. 7:6 Then Jesus said unto them,* ***My time is not yet come: but your time is alway ready. 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.*** *7:9 When he had said these words unto them, he abode still in Galilee.*

But Jesus did not tarry long in Galilee…he elected to journey to the feast of tabernacles but in secret, and not in the company of his family:

7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 7:11 Then the Jews sought him at the feast, and said, Where is he? 7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 7:13 Howbeit no man spake openly of him for fear of the Jews.

The **Gospel of John** indicates that Jesus taught in the temple in the midst of Sukkot. Inasmuch as Sukkot is seven days in length, this would have been a few days after the start of the feast:

7:14 Now about the midst of the feast Jesus went up into the temple, and taught. 7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 7:16 Jesus answered them, and said, ***My doctrine is not mine, but his that sent me. 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?*** *7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 7:21 Jesus answered and said unto*

them, I have done one work, and ye all marvel. 7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 7:24 Judge not according to the appearance, but judge righteous judgment. 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ [Mashiach ben David]? 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 7:29 But I know him: for I am from him, and he hath sent me.

The **Gospel of John** registers the reaction of the people to the teaching of Jesus:

7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 7:31 And many of the people believed on him, and said, When Christ [Mashiach ben David] cometh, will he do more miracles than these which this man hath done? 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 7:34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 7:35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

The **Gospel of John** reports the open proclamation of Jesus at the last day of Sukkot, which may be a reference to Shemini Atzeret, on the 22nd day of Tishrei:

*7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink. 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

Once more, the **Gospel of John** registers the reaction of the people to his teaching:

*7:40 Many of the people therefore, when they heard this saying, said, **Of a truth this is the Prophet [Deut 18:15,18]. 7:41 Others said, This is the Christ [Mashiach ben David]. But some said, Shall Christ [Mashiach ben David] come out of Galilee? 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?** 7:43 So there was a division among the people because of him. 7:44 And some of them would have taken him; but no man laid hands on him. 7:45Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 7:46 The officers answered, Never man spake like this man. 7:47 Then answered them the Pharisees, Are ye also deceived? 7:48 Have any of the rulers or of the Pharisees believed on him? 7:49 But this people who knoweth not the law are cursed. 7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 7:51 Doth our law judge any man, before it hear him, and know what he doeth? **7:52They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 7:53** And every man went unto his own house.*

This assumption that the Messiah would not come from Galilee but from Bethlehem, the birthplace of King David, is reiterated in a statement made by Nathaniel, which we encountered when he first made contact with Jesus, also described in the **Gospel of John**:

*1:46 And Nathanael said unto him, **Can there any good thing come out of Nazareth?** Philip saith unto him, **Come and see.***

On this occasion, of Sukkot, Jesus returned to preach in the temple, and to judge a case of adultery:

8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 8:4 They say unto him, Master, this woman was taken in adultery, in the very act. 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 8:7 So when they continued asking him, he lifted up himself, and said unto them, ***He that is without sin among you, let him first cast a stone at her.*** *8:8 And again he stooped down, and wrote on the ground. 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her,* ***Woman, where are those thine accusers? hath no man condemned thee?*** *8:11 She said, No man, Lord. And Jesus said unto her,* ***Neither do I condemn thee: go, and sin no more.***

While Jesus preaches on adultery in the synoptic Gospels, it is only in the **Gospel of John** that this story is told of his forgiveness of the adulterous woman. Also unique to the **Gospel of John** is this sermon, which presumably took place in the same place and on the same occasion:

8:12 Then spake Jesus again unto them, saying, ***I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*** *8:13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 8:14 Jesus answered and said unto them,* ***Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 8:15 Ye judge after the flesh; I judge no man. 8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. 8:17 It is also written in your law, that the testimony of two men is true. 8:18 I am one that bear witness of myself, and the Father that sent me beareth***

witness of me. 8:19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. 8:21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. 8:22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. 8:23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. 8:25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. 8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. 8:27 They understood not that he spake to them of the Father. 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. 8:30 As he spake these words, many believed on him. 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 8:32 And ye shall know the truth, and the truth shall make you free. 8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 8:35 And the servant abideth not in the house for ever: but the Son abideth ever. 8:36 If the Son therefore shall make you free, ye shall be free indeed. 8:37 I know that ye are Abraham's seed; but ye

seek to kill me, because my word hath no place in you. 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 8:40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 8:43 Why do ye not understand my speech? even because ye cannot hear my word. 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 8:45 And because I tell you the truth, ye believe me not. 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 8:48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? 8:49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. 8:50 And I seek not mine own glory: there is one that seeketh and judgeth. 8:51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death. 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. 8:53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye

say, that he is your God: 8:55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?[444] 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

At this juncture in the sermon, Jesus is attacked when he says these words, as a party of his listeners sincerely believed them to be blasphemous. He exited the temple and then proceeded to heal a man blind from birth:

8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. 9:1 And as Jesus passed by, he saw a man which was blind from his birth. 9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 9:5 As long as I am in the world, I am the light of the world. 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9:9 Some said, This is he: others said, He is like him: but he said, I am he. 9:10 Therefore said they unto him, How were thine eyes opened? 9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 9:12 Then said they unto him, Where is he? He said, I know not. 9:13 They brought to the Pharisees him that aforetime was blind. 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

This seems to have occurred on a shabbat following Sukkot, for the days of Sukkot, apart from the first and second day, are not shabbatot, they do not require the cessation of work. This was the reaction of the Pharisees, masters of the Jewish law, to Jesus healing a man on this shabbat, in Jerusalem, shortly after the end of Sukkot:

9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 9:20 His parents answered them and said, We know that this is our son, and that he was born blind: 9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 9:23 Therefore said his parents, He is of age; ask him. 9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 9:25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 9:26 Then said they to him again, What did he to thee? how opened he thine eyes? 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 9:29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 9:32 Since the world began was it not heard

that any man opened the eyes of one that was born blind. 9:33 If this man were not of God, he could do nothing. 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The man who was blind and who could now see was ostracized because he had the courage to speak the truth—to affirm without equivocation that "whereas I was blind, now I see."

9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, ***Dost thou believe on the Son of God?*** *9:36 He answered and said, Who is he, Lord, that I might believe on him? 9:37 And Jesus said unto him,* ***Thou hast both seen him, and it is he that talketh with thee.*** *9:38 And he said, Lord, I believe. And he worshipped him. 9:39 And Jesus said,* ***For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*** *9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 9:41 Jesus said unto them,* ***If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 10:2 But he that entereth in by the door is the shepherd of the sheep. 10:3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 10:4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*** *10:6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 10:7 Then said Jesus unto them again,* ***Verily, verily, I say unto you, I am the door of the sheep. 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 10:11 I am the good shepherd: the good shepherd giveth***

his life for the sheep. 10:12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 10:14 I am the good shepherd, and know my sheep, and am known of mine. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 10:19 There was a division therefore again among the Jews for these sayings. 10:20 And many of them said, He hath a devil, and is mad; why hear ye him? 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

Jesus visits Jerusalem for the feast of Channukah

While Sukkot takes place years on different days according to the lunar Jewish calendar corresponding to the period between late September to late October in the Gregorian calendar, Jesus and his disciples were in Jerusalem between two and three months prior to the next festival he is described as attending in Jerusalem. That is the "feast of the dedication", later called Channukah, which the text of the **Gospel of John** describes immediately after its depiction of Sukkot. It does not seem likely that Jesus and his apostles remained in Jerusalem for this entire period, and rather that the Gospel of John did what has been done here, which is to present multiple festival visits into one narrative:

10:22 And it was at Jerusalem the feast of the dedication, and it was winter. 10:23 And Jesus walked in the temple in Solomon's porch. 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 10:26 But ye believe not, because ye are not of my sheep, as I said unto you. 10:27 My sheep hear my voice, and I know them,

and they follow me: 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 10:30 I and my Father are one. 10:31 Then the Jews took up stones again to stone him. 10:32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 10:37 If I do not the works of my Father, believe me not. 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Jesus in the wilderness where John first baptized

Jesus was attacked again and this time he left Jerusalem, alone, returning to the wilderness where John the Baptist had begun his calling of baptizing souls for the repentance of sins and preparation for the coming of the kingdom of God. This is once more found in the **Gospel of John**:

10:39 Therefore they sought again to take him: but he escaped out of their hand, 10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 10:41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 10:42 And many believed on him there.

It was in the wilderness his disciples that his disciples joined him, and where he received word from Mary and Martha, who resided in nearby Bethany, that his friend Lazarus had died. He resolved to visit Bethany and to revive Lazarus:

11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 11:2 (It was that Mary which anointed the Lord

with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 11:4 When Jesus heard that, he said, **This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.** 11:5 Now Jesus loved Martha, and her sister, and Lazarus. 11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was. 11:7 Then after that saith he to his disciples, **Let us go into Judaea again.** 11:8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 11:9 Jesus answered, **Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 11:10 But if a man walk in the night, he stumbleth, because there is no light in him. 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.** 11:12 Then said his disciples, Lord, if he sleep, he shall do well. 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 11:14 Then said Jesus unto them plainly, **Lazarus is dead. 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.** 11:16 Then said Thomas, which is called Didymus, unto his fellow disciples, **Let us also go, that we may die with him.**

Jesus goes to Bethany to revive Lazarus

11:17 Then when Jesus came, he found that he had lain in the grave four days already. 11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 11:22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 11:23 Jesus saith unto her, **Thy brother shall rise again. 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 11:25 Jesus said unto her, I am the**

resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this? 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 11:29 As soon as she heard that, she arose quickly, and came unto him. 11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled. 11:34 And said, Where have ye laid him? They said unto him, Lord, come and see. 11:35 Jesus wept. 11:36 Then said the Jews, Behold how he loved him! 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 11:41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

As previously encountered, the **Gospel of John** reports the response of the people to these events:

11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 11:53 Then from that day forth they took counsel together for to put him to death. 11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

The conclusion of this series of events would have occurred in the midst of winter, while the final Pesacn (Passover) festival during which pilgrimage to Jerusalem Jesus was apprehended, condemned and crucified would have occurred no earlier than March. It is very unlikely that they occurred during this visit. Hence, we will examine the fiinal festival and its related events much later in this study of the life of Jesus. While it was clear from the narrative that there were already members of the Sanhedrin and among the kohanim who were very concerned about the teachings of Jesus, they were not yet ready to engineer his elimination.

Jesus sends out disciples

According to the synoptic gospels, Jesus sent out 12 disciples, and the question is when did he do that. He could have done so before his journey to Caesaria Philippi, and before he attended a festival in Jerusalem for the first time. But we are going to surmise that they accompanied him on various journeys before he sent them as envoys with his message. We have positioned this act just prior to him receiving an envoy from John the

Baptist in prison, as this is the sequence in the Gospel of Matthew, which preserves the most complete discourse of Jesus delivered to the disciples prior to their depature. Hence, we begin with the **Gospel of Matthew**:

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him…
9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 9:37 Then saith he unto his disciples, ***The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*** *10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 10:5 These twelve Jesus sent forth, and commanded them, saying,* ***Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*** *10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 10:11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 10:12 And when ye come into an house, salute it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:15 Verily I say unto*

you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 10:16 Behold, I send you forth as sheep in the midst of wolves[145]*: be ye therefore wise as serpents, and harmless as doves.*
10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.[146] *10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*[147] *10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?*

The parallels to this account in the **Gospel of Mark** are fragmentary and scattered all over and they will be cited according to where they match, rather than in the order in which they appear:

3:13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:15 And to have power to heal sicknesses, and to cast out devils: 3:16 And Simon he surnamed Peter; 3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the

Canaanite, 3:19 And Judas Iscariot, which also betrayed him: and they went into an house…
6:6 And he marvelled because of their unbelief. And he went round about the villages, teaching. 6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 6:9 But be shod with sandals; and not put on two coats. 6:10 And he said unto them, **In what place soever ye enter into an house, there abide till ye depart from that place. 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.** 6:12 And they went out, and preached that men should repent. 6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them…
6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
6:31 And he said unto them, **Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.** 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him…
13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 13:10 And the gospel must first be published among all nations. 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

The passages in the **Gospel of Luke** which refer to the sending out of the disciples are just as fragmented and scattered:

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 6:14 Simon[148], (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor…

8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him…

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 9:2 And he sent them to preach the kingdom of God, and to heal the sick. 9:3 And he said unto them, **Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 9:4 And whatsoever house ye enter into, there abide, and thence depart. 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.** 9:6 And they departed, and went through the towns, preaching the gospel, and healing every where…

12:11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say…

21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 21:13 And it shall turn to you for a testimony. 21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 21:17 And ye

shall be hated of all men for my name's sake. 21:18 But there shall not an hair of your head perish.[149] *21:19 In your patience possess ye your souls.*

The last section of this discourse of Jesus to his disciples upon sending them forth is found in the **Gospel of Matthew** and the **Gospel of Luke**, but there are only scattered quotes from it in the **Gospel of Mark**. We will begin again with the **Gospel of Matthew**:

10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 10:30 But the very hairs of your head are all numbered. 10:31 Fear ye not therefore, ye are of more value than many sparrows. 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me. 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.[150] *10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*[151] *10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*[152] *11:1 And it came to pass, when*

Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

The **Gospel of Luke** continues in similar fashion, but begins with a reverse image of the statement in the Gospel of Matthew:

10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me…
12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 12:4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 12:6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 12:7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 12:9 But he that denieth me before men shall be denied before the angels of God. [153] *12:10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven…*
12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law…
14:26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.[154]

The **Gospel of Luke** also records that Jesus sent out seventy other disciples:

10:1 After these things the LORD appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 10:2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. 10:3 Go your ways: behold, I send you forth as lambs among wolves. 10:4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 10:5 And into whatsoever house ye enter, first say, Peace be to this house. 10:6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.10:7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 10:8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10:10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 10:12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 10:13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 10:14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 10:15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 10:16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 10:17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through

thy name. 10:18 And he said unto them, **I beheld Satan as lightning fall from heaven. 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.** 10:21 In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.**[155] 10:23 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see: 10:24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.**

Annointing of the Disciples to be Missionaries

Most likely it is prior to the execution of John, that there comes an event of great significance, reported in the three synoptic Gospels—Jesus anoints his followers to carry out his mission on his behalf: first the **Gospel of Matthew**, which is the most detailed on this account:

9:37 Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few; 9:38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.** 10:1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 10:2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 10:3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 10:4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

The **Gospel of Mark** tells the same story:

6:7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; 6:8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 6:9 But be shod with sandals; and not put on two coats. 6:10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 6:11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

The **Gospel of Luke** is the most parsimonious in detail in this case:

9:1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 9:2 And he sent them to preach the kingdom of God, and to heal the sick. 9:3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 9:4 And whatsoever house ye enter into, there abide, and thence depart. 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

The discourse of Jesus as he sent off his twelve disciples to preach and heal is recorded in the **Gospel of Matthew**:

10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 10:9 Provide neither gold, nor silver, nor brass in your purses, 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. 10:11 And into

whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. 10:12 And when ye come into an house, salute it. 10:13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 10:14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 10:22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 10:23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 10:24 The disciple is not above his master, nor the servant above his lord. 10:25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 10:26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye

upon the housetops. 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 10:30 But the very hairs of your head are all numbered. 10:31 Fear ye not therefore, ye are of more value than many sparrows. 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. 10:38 And he that taketh not his cross, and followeth after me, is not worthy of me. 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. 11:1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

The envoys from John in prison

While John is in prison, he hears from his followers that Jesus is baptizing, and, beyond that, he is healing and preaching the coming of the kingdom of God. This is recorded in the **Gospel of Matthew**:

*11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said unto him, **Art thou he that should come, or do we look for another?** 11:4 Jesus answered and said unto them, **Go and shew John again those things which ye do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 11:6 And blessed is he, whosoever shall not be offended in me.***

This story is found also in the **Gospel of Luke**:

*7:16 And there came a fear on all: and they glorified God, saying, **That a great prophet is risen up among us; and, That God hath visited his people.** 7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about. 7:18 And the disciples of John shewed him of all these things. 7:19 And John calling unto him two of his disciples sent them to Jesus, saying, **Art thou he that should come? or look we for another?** 7:20 When the men were come unto him, they said, **John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?** 7:21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 7:22 Then Jesus answering said unto them, **Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 7:23 And blessed is he, whosoever shall not be offended in me.***

This may appear to be an odd story, considering the many attestations to John being aware of the spiritual station of Jesus, including those found both in the Gospel of Matthew and the Gospel of John. Was John unsure of the station of Jesus, after having affirmed that station at the time of his baptism? It is likely that John sent his followers to Jesus so that they might hear from his lips what John already knew to be the truth—that

Jesus was the Davidic messiah, "he that should come". They were, after all, followers of John, loyal to him, and only by hearing directly from Jesus could they recognize him as the one prophesied by John, and thereby become the disciples of the messiah himself.

The **Gospel of Matthew** reports a discourse given by Jesus about his cousin John immediately upon the departure of John's envoys:

11:7 And as they departed, Jesus began to say unto the multitudes concerning John, *What went ye out into the wilderness to see? A reed shaken with the wind? 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11:11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 11:13 For all the prophets and the law prophesied until John. 11:14 And if ye will receive it, this is Elias [Elijah], which was for to come. 11:15 He that hath ears to hear, let him hear. 11:16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.*

The same story is told in the **Gospel of Luke**:

7:24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 7:26 But what went ye

out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 7:29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

In the **Gospel of Matthew**, the discourse continues:

11:18 For John came neither eating nor drinking, and they say, He hath a devil. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 11:26 Even so, Father: for so it seemed good in thy sight. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 11:30 For my yoke is easy, and my burden is light.

The execution of John the Baptist

While there are no particular indications in the Gospels that will enable us to date the beheading of John, we will see shortly that there are good reasons to believe that it occurred during the early period of his ministry.

Herod Antipas wanted to silence John permanently, but he was afraid of executing him because the people considered John to be a prophet and Herod didn't want trouble. Josephus describes this situation in **"Antiquities of the Jews"** (18.5.2 116-119):

"Now some of the Jews thought that the destruction of Herod's army came from God, and was a very just punishment for what he did against John called the baptist [the dipper]. For Herod had him killed, although he was a good man and had urged the Jews to exert themselves to virtue, both as to justice toward one another and reverence towards God, and having done so join together in washing. For immersion in water, it was clear to him, could not be used for the forgiveness of sins, but as a sanctification of the body, and only if the soul was already thoroughly purified by right actions. And when others massed about him, for they were very greatly moved by his words, Herod, who feared that such strong influence over the people might carry to a revolt -- for they seemed ready to do any thing he should advise -- believed it much better to move now than later have it raise a rebellion and engage him in actions he would regret.
And so John, out of Herod's suspiciousness, was sent in chains to Machaerus, the fort previously mentioned, and there put to death; but it was the opinion of the Jews that out of retribution for John God willed the destruction of the army so as to afflict Herod."

The shortest report of the execution of John among the canonical Gospels is found in the **Gospel of Luke**:

9:9 And Herod said, ***John have I beheaded...***

The **Gospel of Matthew** tells the story of how John came to be martyred with some details:

14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 14:7 Whereupon he promised with an oath to give her whatsoever she would ask. 14:8 And she, being before instructed of her mother, said, ***Give me here John Baptist's head in a charger.*** *14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.*

The **Gospel of Mark** tells this story as well, but with more rather than less detail:

6:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 6:21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ***Ask of me whatsoever thou wilt, and I will give it thee.*** *6:23 And he sware unto her,* ***Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*** *6:24 And she went forth, and said unto her mother,* ***What shall I ask?*** *And she said,* ***The head of John the Baptist.*** *6:25 And she came in straightway with haste unto the king, and asked, saying,* ***I will that thou give me by and by in a charger the head of John the Baptist.*** *6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head*

in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, ***Come ye yourselves apart into a desert place, and rest a while:*** *for there were many coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately.*

It was then that the inevitable occurred...John was beheaded. We will begin with the account in the **Gospel of Matthew**:

14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 14:4 For John said unto him, ***It is not lawful for thee to have her.*** *14:5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 14:6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 14:7 Whereupon he promised with an oath[156] to give her whatsoever she would ask. 14:8 And she, being before instructed of her mother, said,* ***Give me here John Baptist's head in a charger.*** *14:9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.*

The **Gospel of Mark** tells the same story, but again in more detail:

6:19 Therefore Herodias had a quarrel against him[157], and would have killed him; but she could not: 6:20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 6:21 And when

a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 6:22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ***Ask of me whatsoever thou wilt, and I will give it thee.*** *6:23 And he sware unto her,* ***Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.*** *6:24 And she went forth, and said unto her mother,* ***What shall I ask?*** *And she said,* ***The head of John the Baptist.*** *6:25 And she came in straightway with haste unto the king, and asked, saying,* ***I will that thou give me by and by in a charger the head of John the Baptist.*** *6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.*

The **Gospel of Luke** refers very briefly to the beheading of John, the Gospel of John not at all:

9:9 And Herod said, ***John have I beheaded: but who is this, of whom I hear such things?*** *And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.*

Jesus visits the Tetrarchy of Philip

Jesus responded to the execution of John by leaving the city and returning to the wilderness. The **Gospel of Matthew** tells this part of the story:

14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus. 14:13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 14:15 And when it was evening, his disciples came to him, saying, **This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.** 14:16 But Jesus said unto them, *They need not depart; give ye them to eat.* 14:17 And they say unto him, We have here but five loaves, and two fishes. 14:18 He said, Bring them hither to me. 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children. 14:22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying, *It is a spirit; and they cried out for fear.* 14:27 But straightway Jesus spake unto them, saying, *Be of good cheer; it is I; be not afraid.* 14:28 And Peter

answered him and said, **Lord, if it be thou, bid me come unto thee on the water.** 14:29 And he said, *Come.* And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, **Lord, save me.** 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?* 14:32 And when they were come into the ship, the wind ceased. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 14:34 And when they were gone over, they came into the land of Gennesaret.

The **Gospel of Mark** likewise tells the story of this sojourn in the wilderness and away from the cities:

6:29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, *Come ye yourselves apart into a desert place, and rest a while:* for there were many coming and going, and they had no leisure so much as to eat. 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 6:35 And when the day was now far spent, his disciples came unto him, and said, **This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.** 6:37 He

answered and said unto them, *Give ye them to eat.* And they say unto him, **Shall we go and buy two hundred pennyworth of bread, and give them to eat?** 6:38 He saith unto them, *How many loaves have ye? go and see.* And when they knew, they say, **Five, and two fishes.** 6:39 And he commanded them to make all sit down by companies upon the green grass. 6:40 And they sat down in ranks, by hundreds, and by fifties. 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 6:42 And they did all eat, and were filled. 6:43 And they took up twelve baskets full of the fragments, and of the fishes. 6:44 And they that did eat of the loaves were about five thousand men. 6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 6:46 And when he had sent them away, he departed into a mountain to pray. 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 6:48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 6:49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: 6:50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, *Be of good cheer: it is I; be not afraid.* 6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

While the Gospels of Matthew and Mark date this retreat to the wilderness right after the execution of John, the Gospel of Luke seems to have placed it in the wrong chronological order. It indicates that Herod Antipas, after the beheading of John, asked who he might be, who was preaching and calling to repentance and healing, if he was the return of John, or someone else...and this the **Gospel of Luke** places before the sojourn in the wilderness:

9:7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9:9 And Herod said, **John have I beheaded: but who is this, of whom I hear such things?** And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Up until this point it looks like Luke is telling a different story, one that would take place weeks or months after the execution of John. However, the **Gospel of Luke** then continues:

9:12 And when the day began to wear away, then came the twelve, and said unto him, **Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place**. 9:13 But he said unto them, *Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.* 9:14 For they were about five thousand men. And he said to his disciples, *Make them sit down by fifties in a company.* 9:15 And they did so, and made them all sit down. 9:16 Then he took the five loaves and the

two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Although the **Gospel of John** does not indicate that this took place shortly after the execution of John, his account is virtually identical in most details with that of the Gospels of Matthew and Mark:

6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 6:3 And Jesus went up into a mountain, and there he sat with his disciples. 6:4 And the passover, a feast of the Jews, was nigh. 6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, *Whence shall we buy bread, that these may eat?* 6:6 And this he said to prove him: for he himself knew what he would do. 6:7 Philip answered him, **Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.** 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, **6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?** 6:10 And Jesus said, **Make the men sit down.** Now there was much grass in the place. So the men sat down, in number about five thousand. 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 6:12 When they were filled, he said unto his disciples, *Gather up the fragments that remain, that nothing be lost.* 6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 6:14 Then those men, when they had seen

the miracle that Jesus did, said, **This is of a truth that prophet that should come into the world.** 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 6:16 And when even was now come, his disciples went down unto the sea, 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 6:18 And the sea arose by reason of a great wind that blew. 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 6:20 But he saith unto them, *It is I; be not afraid.* 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 6:25 And when they had found him on the other side of the sea, they said unto him, **Rabbi, when camest thou hither?**

All of the canonical Gospels indicate that at this juncture, Jesus left the Galilee, journeyed across the Kinneret and abode awhile in the Tetrarchy of Philip, referred to as "a desert place" in the **Gospels of Matthew** and **Mark**, and more specifically as "a desert place belonging to the city called Bethsaida" in the **Gospel of Luke**. We begin with the account in the **Gospel of Matthew**:

14:10 And he sent, and beheaded John in the prison. 14:11 And his head was brought in a charger, and given to the damsel: and she

brought it to her mother. 14:12 And his disciples came, and took up the body, and buried it, and went and told Jesus.14:13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities. 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 14:15 And when it was evening, his disciples came to him, saying, **This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.** 14:16 But Jesus said unto them, *They need not depart; give ye them to eat.* 14:17 And they say unto him, **We have here but five loaves, and two fishes.** 14:18 He said, *Bring them hither to me.* 14:19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 14:20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 14:21 And they that had eaten were about five thousand men, beside women and children.

The **Gospel of Mark** tells this same story, with some important details missing but otherwise virtually word for word the same as Matthew:

6:25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 6:27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 6:28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 6:29 And when his disciples heard of it, they came and took

up his corpse, and laid it in a tomb. 6:30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 6:31 And he said unto them, *Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.* 6:32 And they departed into a desert place by ship privately. 6:33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 6:35 And when the day was now far spent, his disciples came unto him, and said, **This is a desert place, and now the time is far passed: 6:36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.** 6:37 He answered and said unto them, *Give ye them to eat.* And they say unto him, **Shall we go and buy two hundred pennyworth of bread, and give them to eat?** 6:38 He saith unto them, *How many loaves have ye? go and see.* And when they knew, they say, **Five, and two fishes.** 6:39 And he commanded them to make all sit down by companies upon the green grass. 6:40 And they sat down in ranks, by hundreds, and by fifties. 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 6:42 And they did all eat, and were filled. 6:43 And they took up twelve baskets full of the fragments, and of the fishes. 6:44 And they that did eat of the loaves were about five thousand men.6:45

The **Gospel of Luke** refers to Jesus and the apostles journeying to Bethsaida, which is a city on the east coast of the Sea of Galilee which is the most mentioned city in the Gospels, and also referred to by Josephus:

9:9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. 9:10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 9:11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 9:12 And when the day began to wear away, then came the twelve, and said unto him, **Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.** 9:13 But he said unto them, *Give ye them to eat.* And they said, **We have no more but five loaves and two fishes; except we should go and buy meat for all this people.** 9:14 For they were about five thousand men. And he said to his disciples, *Make them sit down by fifties in a company.* 9:15 And they did so, and made them all sit down. 9:16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 9:17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

The **Gospel of John** likewise tells the story of this journey to the Tetrarchy of Philip:

6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 6:3 And Jesus went up into a mountain, and there he sat with his disciples. 6:4 And the passover, a feast of the Jews, was nigh. 6:5

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, *Whence shall we buy bread, that these may eat?* 6:6 And this he said to prove him: for he himself knew what he would do. 6:7 Philip answered him, **Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.** 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, **6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?** 6:10 And Jesus said, *Make the men sit down.* Now there was much grass in the place. So the men sat down, in number about five thousand. 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

6:12 When they were filled, he said unto his disciples, *Gather up the fragments that remain, that nothing be lost.* 6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 6:14 Then those men, when they had seen the miracle that Jesus did, said, **This is of a truth that prophet that should come into the world.** 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Jesus and disciples return to Galilee

The **Gospel of Matthew** describes the return from the Tetrarchy of Philip to the Galilee, to the city called Genezareth, Genezar and Gennesaret, which was situated on the northwest corner of the Kinneret:

14:22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the

multitudes away. 14:23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 14:25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 14:26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 14:27 But straightway Jesus spake unto them, saying, *Be of good cheer; it is I; be not afraid.* 14:28 And Peter answered him and said, **Lord, if it be thou, bid me come unto thee on the water.** 14:29 And he said, *Come.* And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, **Lord, save me.** 14:31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt?* 14:32 And when they were come into the ship, the wind ceased. 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 14:34 And when they were gone over, they came into the land of Gennesaret.

The **Gospel of Mark** likewise describes this return:

6:45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 6:46 And when he had sent them away, he departed into a mountain to pray. 6:47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 6:48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 6:49 But when they saw him walking upon the sea, they supposed it had been

a spirit, and cried out: 6:50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, *Be of good cheer: it is I; be not afraid.* 6:51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 6:53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

The **Gospel of John** likewise describes this return to the Galilee:

6:16 And when even was now come, his disciples went down unto the sea, 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 6:18 And the sea arose by reason of a great wind that blew. 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. 6:20 But he saith unto them, *It is I; be not afraid.* 6:21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 6:22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; 6:23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. 6:25 And when they had found him on the other side of the sea, they said unto him, **Rabbi, when camest thou hither?** 6:26 Jesus answered them and said, *Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because*

ye did eat of the loaves, and were filled. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 6:28 Then said they unto him, **What shall we do, that we might work the works of God?** 6:29 Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.* 6:30 They said therefore unto him, **What sign shewest thou then, that we may see, and believe thee? what dost thou work? 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.** 6:32 Then Jesus said unto them, *Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.* 6:34 Then said they unto him, **Lord, evermore give us this bread.** 6:35 And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 6:36 But I said unto you, That ye also have seen me, and believe not. 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.* 6:41 The Jews then murmured at him, because he said, *I am the bread which came down from heaven.* 6:42 And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?** 6:43 Jesus therefore answered and said unto them, *Murmur not among yourselves. 6:44 No man can*

come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 6:48 I am that bread of life. 6:49 Your fathers did eat manna in the wilderness, and are dead. 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 6:52 The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?** 6:53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 6:55 For my flesh is meat indeed, and my blood is drink indeed. 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.* 6:59 These things said he in the synagogue, as he taught in Capernaum. 6:60 Many therefore of his disciples, when they had heard this, said, **This is an hard saying; who can hear it?** 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you? 6:62 What and if ye shall see the Son of man ascend up where he was before? 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 6:64 But there are*

some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 6:65 And he said, *Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.* 6:66 From that time many of his disciples went back, and walked no more with him. 6:67 Then said Jesus unto the twelve, *Will ye also go away?* 6:68 Then Simon Peter answered him, **Lord, to whom shall we go? thou hast the words of eternal life. 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.** 6:70 Jesus answered them, *Have not I chosen you twelve, and one of you is a devil?* 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve. 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Jesus returns to Capernaum

After his sojourn on the east side of the Sea of Galilee, Jesus returned to Capernaum, and again he spoke in the synagogue. John does not explain that the people first sought Jesus in Capernaum, then on the other side of the sea, and that he subsequently returned to Capernaum...but after citing this discourse, the **Gospel of John** states that it was delivered in the synagogue in Capernaum. Some things were no doubt left out, but that was not left out:

6:26 Jesus answered them and said, *Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.* 6:28 Then said they unto him, **What shall we do, that we might work the works of God?** 6:29 Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he*

hath sent. 6:30 They said therefore unto him, **What sign shewest thou then, that we may see, and believe thee? what dost thou work?** **6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.** 6:32 Then Jesus said unto them, *Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 6:33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.* 6:34 Then said they unto him, **Lord, evermore give us this bread.** 6:35 And Jesus said unto them, *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 6:36 But I said unto you, That ye also have seen me, and believe not. 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.* 6:41 The Jews then murmured at him, because he said, *I am the bread which came down from heaven.* 6:42 And they said, **Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?** 6:43 Jesus therefore answered and said unto them, *Murmur not among yourselves. 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. 6:48 I am*

that bread of life. 6:49 Your fathers did eat manna in the wilderness, and are dead. 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 6:52 The Jews therefore strove among themselves, saying, **How can this man give us his flesh to eat?** 6:53 Then Jesus said unto them, *Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 6:55 For my flesh is meat indeed, and my blood is drink indeed. 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.* 6:59 These things said he in the synagogue, as he taught in Capernaum.

The **Gospel of John** reports that once the crowd had dispersed his followers spoke with him about what he had said in the synagogue:

6:60 Many therefore of his disciples, when they had heard this, said, **This is an hard saying; who can hear it?** 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you? 6:62 What and if ye shall see the Son of man ascend up where he was before? 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 6:64 But there are some of you that believe not.* For Jesus knew from the beginning who they were that believed not, and who should betray him. 6:65 And he said,

Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 6:66 From that time many of his disciples went back, and walked no more with him. 6:67 Then said Jesus unto the twelve, *Will ye also go away?* 6:68 Then Simon Peter answered him, **Lord, to whom shall we go? thou hast the words of eternal life. 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.** 6:70 Jesus answered them, *Have not I chosen you twelve, and one of you is a devil?* 6:71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Prior to the departure of his disciples, Jesus had an encounter with the Pharisees which defined his relationship to them and to Jewish tradition. It is a story told in the **Gospel of Matthew**:

12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. 12:2 But when the Pharisees saw it, they said unto him, **Behold, thy disciples do that which is not lawful to do upon the sabbath day.** 12:3 But he said unto them, *Have ye not read what David did, when he was an hungred, and they that were with him; 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 12:6 But I say unto you, That in this place is one greater than the temple. 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 12:8 For the Son of man is Lord even of the sabbath day.*

This story is also told in the **Gospel of Mark**:

2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 2:24 And the Pharisees said unto him, **Behold, why do they on the sabbath day that which is not lawful?** 2:25 And he said unto them, *Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?* 2:27 And he said unto them, *The sabbath was made for man, and not man for the sabbath: 2:28 Therefore the Son of man is Lord also of the sabbath.*

The **Gospel of Matthew** continues with another healing, in a synagogue. First he plucked corn on the Sabbath, and then he healed on the Sabbath:

12:9 And when he was departed thence, he went into their synagogue: 12:10 And, behold, there was a man which had his hand withered. And they asked him, saying, **Is it lawful to heal on the sabbath days?** that they might accuse him. 12:11 And he said unto them, *What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.* 12:13 Then saith he to the man, *Stretch forth thine hand.* And he stretched it forth; and it was restored whole, like as the other. 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

The **Gospel of Mark** tells the same story in substantially the same terms:

3:1 And he entered again into the synagogue; and there was a man there which had a withered hand. 3:2 And they watched him,

whether he would heal him on the sabbath day; that they might accuse him. 3:3 And he saith unto the man which had the withered hand, *Stand forth.* 3:4 And he saith unto them, *Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?* But they held their peace. 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, *Stretch forth thine hand.* And he stretched it out: and his hand was restored whole as the other. 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians[158] against him, how they might destroy him.

The **Gospel of Luke** also confirms this story:

6:6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 6:9 Then said Jesus unto them, *I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?* 6:10 And looking round about upon them all, he said unto the man, *Stretch forth thy hand.* And he did so: and his hand was restored whole as the other. 6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

The **Gospel of Luke** continues with a brief account of the sequel to this event:

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 6:13 And when it was day, he called unto him his disciples: and of them he

chose twelve, whom also he named apostles; 6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor. 6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 6:18 And they that were vexed with unclean spirits: and they were healed. 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

And the **Gospel of Mark** continues, in a somewhat different account:

3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 3:9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, **Thou art the Son of God.** 3:12 And he straitly charged them that they should not make him known.

The **Gospel of Matthew** continues much in the same vein as the Gospel of Mark:

12:15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 12:16 And

charged them that they should not make him known: 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 12:18 *Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 12:21 And in his name shall the Gentiles trust.* **12:22** Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 12:23 And all the people were amazed, and said, **Is not this the son of David?**

After he had ministered to the multitudes, the **Gospel of Mark** indicates that Jesus took his disciples with him up into a mountain:

3:13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 3:15 And to have power to heal sicknesses, and to cast out devils: 3:16 And Simon he surnamed Peter; 3:17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 3:18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 3:19 And Judas Iscariot, which also betrayed him: and they went into an house.

The **Gospel of Matthew** likewise indicates that he took his disciples up into a mountain to speak to them in private, away from the multitudes:

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, **his disciples came unto him: 5:2 And he opened his**

mouth, and taught them, saying, 5:3 Blessed are the poor in spirit[159]: for theirs is the kingdom of heaven.[160] 5:4 Blessed are they that mourn: for they shall be comforted.[161] 5:5 Blessed are the meek: for they shall inherit the earth. 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.[162] 5:7 Blessed are the merciful: for they shall obtain mercy.[163] 5:8 Blessed are the pure in heart: for they shall see God. 5:9 Blessed are the peacemakers: for they shall be called the children of God. 5:10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.[164] 5:12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.[165] 5:13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.[166] 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.[167] 5:15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.[168] 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy[169], but to fulfil. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.[170] 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of

heaven. 5:21 Ye have heard that it was said of them of old time, Thou shalt not kill[171]; and whosoever shall kill shall be in danger of the judgment: 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment[172]: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.[173] 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery[174]: 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.[175] 5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.[176] 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement[177]: 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.[178] 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths[179]: 5:34 But I say unto you, Swear

not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.[180] 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:[181] 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.[182] 5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.[183] 5:41 And whosoever shall compel thee to go a mile, go with him twain. 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.[184] 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.[185] 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you[186]; 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?[187] 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.[188] 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father

which seeth in secret himself shall reward thee openly. 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.[189] 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 6:9 After this manner therefore pray ye:[190] Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us not into temptation, but deliver us from evil:[191] For thine is the kingdom, and the power, and the glory, for ever. Amen. 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.[192] 6:16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 6:17 But thou, when thou fastest, anoint thine head, and wash thy face; 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt,[193] and where thieves do not break through nor steal: 6:21 For where your treasure is, there will your heart be also.[194] 6:22

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness![195] 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[196] 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 6:27 Which of you by taking thought can add one cubit unto his stature? 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.[197] 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. 7:1 Judge not, that ye be not judged. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:4 Or how

wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.[198] 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.[199] 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent? 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?[200] 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them[201]: for this is the law and the prophets. 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.[202] 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.[203] 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 7:20 Wherefore by their fruits ye shall know them.[204] 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.[205] 7:22 Many will say to me in that day, Lord, Lord, have we not

prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.[206] *7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.*[207] 7:28 And it came to pass, when Jesus had ended these sayings, *the people were astonished at his doctrine: 7:29 For he taught them as one having authority, and not as the scribes.*[208] 8:1 When he was come down from the mountain, great multitudes followed him.

The **Gospel of Luke** indicates that Jesus went up into the mountain alone, and that he descended in the morning, and then addressed his remarks to the disciples and not to the multitudes. We will discover that while the location of and the actual contents of this discourse vary in the two Gospel accounts, there is evidence from what followed the two discourses that they were one and the same. As in the account found in the **Gospel of Matthew**, these were teachings for the few who are chosen rather than for the many who are called:

6:12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 6:13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 6:14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 6:15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 6:16 And Judas the brother of James, and Judas Iscariot, which also was the traitor. 6:17 And he

came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 6:18 And they that were vexed with unclean spirits: and they were healed. 6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.6:20 And he lifted up his eyes on his disciples, and said, *Blessed be ye poor: for yours is the kingdom of God. 6:21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*[209] *6:24 But woe unto you that are rich! for ye have received your consolation. 6:25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 6:26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. 6:27 But I say unto you which hear, Love your enemies, do good to them which hate you, 6:28 Bless them that curse you, and pray for them which despitefully use you. 6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.*[210] *6:31 And as ye would that men should do to you, do ye also to them likewise.*[211] *6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 6:33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.*[212] *6:34 And if ye lend to them of whom ye hope to receive, what thank*

have ye? for sinners also lend to sinners, to receive as much again. 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 6:36 Be ye therefore merciful, as your Father also is merciful.[213] 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 6:40 The disciple is not above his master: but every one that is perfect shall be as his master. 6:41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 6:42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. 6:46 And why call ye me, Lord, Lord, and do not the things which I say? 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a

rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 6:49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great. 7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

According to the **Gospel of Matthew**, when Jesus descended from the mountain where he had given the famous discourse to his disciples, he healed a leper[214]:

8:1 When he was come down from the mountain, great multitudes followed him. 8:2 And, behold, there came a leper and worshipped him, saying, **Lord, if thou wilt, thou canst make me clean.** 8:3 And Jesus put forth his hand, and touched him, saying, *I will; be thou clean.* And immediately his leprosy was cleansed. 8:4 And Jesus saith unto him, *See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

The **Gospel of Luke** is somewhat longer and more detailed, omitting where and when this occurred:

5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, **Lord, if thou wilt, thou canst make me clean.** 5:13 And he put forth his hand, and touched him, saying, *I will: be thou clean.* And immediately the leprosy departed from him. 5:14 And he charged him to *tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.* 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed

by him of their infirmities. 5:16 And he withdrew himself into the wilderness, and prayed.

The **Gospel of Mark** is the longest of the three synoptic, but it also does not identify the context for this event in the life and ministry of Jesus:

1:39 And he preached in their synagogues throughout all Galilee, and cast out devils. 1:40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If **thou wilt, thou canst make me clean.** 1:41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, *I will; be thou clean.* 1:42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 1:43 And he straitly charged him, and forthwith sent him away; 1:44 And saith unto him, *See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.* 1:45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

The **Gospel of Matthew** tells us that the disciples of Jesus were called upon to heal lepers, even as he had done so:

10:5 These twelve Jesus sent forth, and commanded them, saying, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand. 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.*

In the **Gospel of Matthew**, when the followers of John the Baptist came to check his credentials, Jesus said to them:

11:2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 11:3 And said unto him, Art thou he that should come, or do we look for another? 11:4 Jesus answered and said unto them, *Go and shew John again those things which ye do hear and see: 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.*

In the **Gospel of Luke**, the same story is found:

7:22 Then Jesus answering said unto them, *Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*

The **Gospel of Matthew** then has Jesus entering Capernaum, and raising the servant[215] of the Roman centurion[216] from the dead:

8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 8:6 And saying, **Lord, my servant lieth at home sick of the palsy, grievously tormented.** 8:7 And Jesus saith unto him, *I will come and heal him.* 8:8 The centurion answered and said, **Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.** 8:10 When Jesus heard it, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel. 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing*

of teeth. 8:13 And Jesus said unto the centurion, *Go thy way; and as thou hast believed, so be it done unto thee.* And his servant was healed in the selfsame hour.

A confirmation that the discourse reported in Matthew and in Luke were one and the same, is that the **Gospel of Luke** likewise reports that Jesus entered Capernaum and performed this miraculous resurrection immediately afterwards:

7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: 7:5 For he loveth our nation, and he hath built us a synagogue. 7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, **Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.** 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, *I say unto you, I have not found so great faith, no, not in Israel.* 7:10 And they that were sent, returning to the house, found the servant whole that had been sick.

The **Gospel of Mark** does not tell of this miraculous deliverance from death, but it does indicate that immediately following his healing of the leper, Jesus entered Capernaum:

2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

The **Gospel of Matthew** indicates that Jesus then visited the home of his disciple Peter, and healed Peter's mother-in-law::

8:14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

The **Gospel of Mark** also speaks of the healing of Peter's mother-in-law:

1:29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 1:30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 1:31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

The **Gospel of Luke** also speaks of this healing:

4:38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 4:39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

In the **Gospel of Matthew** account, after healing Peter's mother in law Jesus ministered to others:

8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

Likewise, in the **Gospel of Mark**:

1:32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 1:33 And all the city was gathered together at the door. 1:34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 1:36 And Simon and they that were with him followed after him. 1:37 And when they had found him, they said unto him, **All men seek for thee.** 1:38 And he said unto them, *Let us go into the next towns, that I may preach there also: for therefore came I forth.* 1:39 And he preached in their synagogues throughout all Galilee, and cast out devils.

There is another passage in the **Gospel of Mark** which immediately follows this account and his account of the healing of the leper. This seems seems to match up with the Gospel of Matthew in its account of what happened after the healing of Peter's mother:

2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four. 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 2:5 When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee.* 2:6 But there was certain of the scribes sitting there, and reasoning in their hearts, 2:7 **Why doth this man thus speak blasphemies? who can forgive sins but God only?** 2:8 And immediately when Jesus perceived in his

spirit that they so reasoned within themselves, he said unto them, *Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.* 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, **We never saw it on this fashion.**

The **Gospel of Luke** likewise speaks of these healings:

4:40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 4:41 And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.** And he rebuking them suffered them not to speak: for they knew that he was Christ. 4:42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. 4:43 And he said unto them, *I must preach the kingdom of God to other cities also: for therefore am I sent.* 4:44 And he preached in the synagogues of Galilee.

The **Gospel of Matthew** tells a brief story just before Jesus takes a trip:
8:19 And a certain scribe came, and said unto him, **Master, I will follow thee whithersoever thou goest.** 8:20 And Jesus saith unto him, *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.* 8:21 And another of his disciples said unto him, **Lord, suffer me first to go and bury my**

father. 8:22 But Jesus said unto him, *Follow me; and let the dead bury their dead.*

The **Gospel of Mark** elaborates upon the events that transpired after his healing:

2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, *Follow me.* And he arose and followed him. 2:15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, **How is it that he eateth and drinketh with publicans and sinners?** 2:17 When Jesus heard it, he saith unto them, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.* 2:18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, **Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?** 2:19 And Jesus said unto them, *Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 2:21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. 2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 2:24 And the Pharisees said unto him, Behold, why do*

they on the sabbath day that which is not lawful? 2:25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 2:27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 2:28 Therefore the Son of man is Lord also of the sabbath. 3:1 And he entered again into the synagogue; and there was a man there which had a withered hand. 3:2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3:3 And he saith unto the man which had the withered hand, *Stand forth.* 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, *Stretch forth thine hand.* And he stretched it out: and his hand was restored whole as the other. 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

The **Gospel of Luke** also tells this story, with additional anecdotes not found in any of the other gospels:

9:57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, **I will follow thee whithersoever thou goest.** 9:58 And Jesus said unto him, *Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.* 9:59 And he said unto another, *Follow me.* But he said, **Lord, suffer me first to go and bury my father.** 9:60 Jesus said unto him, *Let the dead bury their dead: but go thou and preach the kingdom of God.* 9:61 And another also said, **Lord, I will follow thee; but let me first go**

bid them farewell, which are at home at my house. 9:62 And Jesus said unto him, *No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.*

A quick trip to the Gadarenes

The Gospel of Matthew reports the arrival of Jesus at the lake side:

8:18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

The Gospel of Mark likewise:

2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

The Gospel of Luke:
5:1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret…

The synoptic gospels refer to Jesus arriving at the shore of the Sea of Galilee, also called the Lake of Gennesaret, and they follow with his journey to the other side...we will start with the **Gospel of Matthew**:

8:23 And when he was entered into a ship, his disciples followed him. 8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 8:25 And his disciples came to him, and awoke him, saying, **Lord, save us: we perish.** 8:26 And he saith unto them, *Why are ye fearful, O ye of little faith?* Then he arose, and rebuked the winds and the sea; and there was a great calm. 8:27 But the men marvelled, saying, **What manner of man is this, that even the winds and the sea obey him!**

The **Gospel of Mark**:

4:35 And the same day, when the even was come, he saith unto them, **Let us pass over unto the other side.** 4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, **Master, carest thou not that we perish?** 4:39 And he arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm. 4:40 And he said unto them, *Why are ye so fearful? how is it that ye have no faith?* 4:41 And they feared exceedingly, and said one to another, **What manner of man is this, that even the wind and the sea obey him?**

The **Gospel of Luke**:

8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, *Let us go over unto the other side of the lake.* And they launched forth. 8:23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 8:24 And they came to him, and awoke him, saying, **Master, master, we perish.** Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 8:25 And he said unto them, *Where is your faith?* And they being afraid wondered, saying one to another, **What manner of man is this! for he commandeth even the winds and water, and they obey him.**

When Jesus arrived on the other side of the lake, to the country of the Gadarenes[217], he was met by two possessed men, as depicted in the **Gospel of Matthew**:

8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 8:29 And, behold, they cried out, saying, **What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?** 8:30 And there was a good way off from them an herd of many swine feeding. 8:31 So the devils besought him, saying, **If thou cast us out, suffer us to go away into the herd of swine.** 8:32 And he said unto them, *Go.* And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 8:33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. 9:1 And he entered into a ship, and passed over, and came into his own city.

The **Gospel of Mark** tells this story:

5:1 And they came over unto the other side of the sea, into the country of the Gadarenes. 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 5:3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 5:6 But when he saw Jesus afar off, he ran and worshipped him, 5:7 And cried with a loud voice, and said, **What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God,**

that thou torment me not. 5:8 For he said unto him, *Come out of the man, thou unclean spirit.* 5:9 And he asked him, *What is thy name? And he answered, saying, My name is Legion: for we are many.* 5:10 And he besought him much that he would not send them away out of the country. 5:11 Now there was there nigh unto the mountains a great herd of swine feeding. 5:12 And all the devils besought him, saying, **Send us into the swine, that we may enter into them.** 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 5:16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 5:17 And they began to pray him to depart out of their coasts. 5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 5:19 Howbeit Jesus suffered him not, but saith unto him, *Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.* 5:20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

The **Gospel of Luke** likewise:

8:26 And they arrived at the country of the Gadarenes, which is over against Galilee. 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud

voice said, **What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.** 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 8:30 And Jesus asked him, saying, *What is thy name?* And he said, *Legion*: because many devils were entered into him. 8:31 And they besought him that he would not command them to go out into the deep. 8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 8:33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 8:34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 8:36 They also which saw it told them by what means he that was possessed of the devils was healed. 8:37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

Returns to Capernaum

The **Gospel of Matthew** then says that Jesus returned to Capernaum, whch he calls "his own city":

9:1 And he entered into a ship, and passed over, and came into his own city. 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; *Son, be of good cheer; thy sins be forgiven thee.* 9:3

And, behold, certain of the scribes said within themselves, **This man blasphemeth.** 9:4 And Jesus knowing their thoughts said, *Wherefore think ye evil in your hearts? 9:5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 9:6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.* 9:7 And he arose, and departed to his house. 9:8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 9:10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 9:11 And when the Pharisees saw it, they said unto his disciples, **Why eateth your Master with publicans and sinners?** 9:12 But when Jesus heard that, he said unto them, *They that be whole need not a physician, but they that are sick. 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.* 9:14 Then came to him the disciples of John, saying, **Why do we and the Pharisees fast oft, but thy disciples fast not?** 9:15 And Jesus said unto them, *Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 9:16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

The **Gospel of Mark** is more detailed but follows much the same lines:

2:1 And again he entered into Capernaum after some days; and it was noised that he was in the house. 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four. 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 2:5 When Jesus saw their faith, he said unto the sick of the palsy, *Son, thy sins be forgiven thee.* 2:6 But there was certain of the scribes sitting there, and reasoning in their hearts, **2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only?** 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, *Why reason ye these things in your hearts? 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.* 2:12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, **We never saw it on this fashion.** 2:13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, **Follow me.** And he arose and followed him. 2:15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners,

they said unto his disciples, **How is it that he eateth and drinketh with publicans and sinners?** 2:17 When Jesus heard it, he saith unto them, *They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.* 2:18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, **Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?** 2:19 And Jesus said unto them, *Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 2:21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.*

The **Gospel of Luke** is virually identical to that of Mark:

5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. 5:18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 5:19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. 5:20 And when he saw their faith, he said unto him, *Man, thy sins are forgiven thee.* 5:21 And the scribes and the Pharisees began to reason, saying, **Who is this which speaketh blasphemies? Who can**

forgive sins, but God alone? 5:22 But when Jesus perceived their thoughts, he answering said unto them, *What reason ye in your hearts? 5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 5:24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.* 5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, **We have seen strange things to day.** 5:27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, *Follow me.* 5:28 And he left all, rose up, and followed him. 5:29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. 5:30 But their scribes and Pharisees murmured against his disciples, saying, **Why do ye eat and drink with publicans and sinners?** 5:31 And Jesus answering said unto them, *They that are whole need not a physician; but they that are sick. 5:32 I came not to call the righteous, but sinners to repentance.* 5:33 And they said unto him, **Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?** 5:34 And he said unto them, *Can ye make the children of the bridechamber fast, while the bridegroom is with them? 5:35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.* 5:36 And he spake also a parable unto them; *No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 5:37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 5:38 But new*

wine must be put into new bottles; and both are preserved. 5:39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

The story is also told in the **Gospel of John**, with a very important reference to a principled breaking of the Sabbath, which was to have consequences for Jesus:

5:2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.5:5 And a certain man was there, which had an infirmity thirty and eight years. 5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, *Wilt thou be made whole?* 5:7 The impotent man answered him, **Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.** 5:8 Jesus saith unto him, *Rise, take up thy bed, and walk.* 5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 5:10 The Jews therefore said unto him that was cured, **It is the sabbath day: it is not lawful for thee to carry thy bed.** 5:11 He answered them, **He that made me whole, the same said unto me, Take up thy bed, and walk.** 5:12 Then asked they him, **What man is that which said unto thee, Take up thy bed, and walk?** 5:13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 5:14 Afterward Jesus findeth him in the temple, and said unto him, *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.* 5:15 The man departed, and told the

Jews that it was Jesus, which had made him whole. 5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 5:17 But Jesus answered them, *My Father worketh hitherto, and I work.* 5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

The **Gospel of Matthew** tells the story of a "ruler" named Jairus and a woman with a hemorrhage, both of whom having demonstrated their faith. In the Gospels of Mark and Luke, we learn that Jairus was a "ruler of the synagogue" [*arxisynágōgos* in the original Greek[218]], and in its Hebrew form Ya'ir means "he will illuminate"[219]. That is all we know about this man, apart from the report that he had complete confidence that Jesus could raise his daughter from death itself:

9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, **My daughter is even now dead: but come and lay thy hand upon her, and she shall live.** 9:19 And Jesus arose, and followed him, and so did his disciples. 9:20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 9:21 For she said within herself, **If I may but touch his garment, I shall be whole.** 9:22 But Jesus turned him about, and when he saw her, he said, *Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.* 9:23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 9:24 He said unto them, *Give place: for the maid is not dead, but sleepeth.* And they laughed him to scorn. 9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 9:26 And the fame hereof went abroad into all that land.

The **Gospel of Mark** contains a parallel account:

5:21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 5:23 And besought him greatly, saying, **My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.** 5:24 And Jesus went with him; and much people followed him, and thronged him. 5:25 And a certain woman, which had an issue of blood twelve years, 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 5:27 When she had heard of Jesus, came in the press behind, and touched his garment. 5:28 For she said, **If I may touch but his clothes, I shall be whole.** 5:29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, *Who touched my clothes?* 5:31 And his disciples said unto him, **Thou seest the multitude thronging thee, and sayest thou, Who touched me?** 5:32 And he looked round about to see her that had done this thing. 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 5:34 And he said unto her, *Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.* 5:35 While he yet spake, there came from the ruler of the synagogue's house certain which said, **Thy daughter is dead: why troublest thou the Master any further?** 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, *Be not afraid, only believe.* 5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept

and wailed greatly. 5:39 And when he was come in, he saith unto them, *Why make ye this ado, and weep? the damsel is not dead, but sleepeth.* 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. 5:41 And he took the damsel by the hand, and said unto her, *Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.* 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. 5:43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat. 6:1 And he went out from thence, and came into his own country; and his disciples follow him.

The **Gospel of Luke** tells the same story:

8:40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.8:41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 8:42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 8:43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 8:44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. 8:45 And Jesus said, *Who touched me?* When all denied, Peter and they that were with him said, **Master, the multitude throng thee and press thee, and sayest thou, Who touched me?** 8:46 And Jesus said, *Somebody hath touched me: for I perceive that virtue is gone out of me.* 8:47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto

him before all the people for what cause she had touched him, and how she was healed immediately. 8:48 And he said unto her, *Daughter, be of good comfort: thy faith hath made thee whole; go in peace.* 8:49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, **Thy daughter is dead; trouble not the Master.** 8:50 But when Jesus heard it, he answered him, saying, *Fear not: believe only, and she shall be made whole.* 8:51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 8:52 And all wept, and bewailed her: but he said, *Weep not; she is not dead, but sleepeth.* 8:53 And they laughed him to scorn, knowing that she was dead. 8:54 And he put them all out, and took her by the hand, and called, saying, *Maid, arise.* 8:55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 8:56 And her parents were astonished: but he charged them that they should tell no man what was done.

The **Gospel of Luke** tells of another raising from the dead, reported in the text preceding the raising of Ya'ir's daughter...this time the son of a widow from Nain. "Nain was a small village about 6 miles SE of Nazareth, Eusebius (Onom 140:3) referred to it as Naeim, 12 miles S of Mount Tabor near Endor."[220]

7:11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 7:12 Now when he came nigh to the gate of the city, behold, there was a deas man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 7:13 And when the Lord saw her, he had compassion on her, and said unto her, *Weep not.* 7:14 And he came and touched the bier: and they that bare him stood still. And he said, *Young man, I say unto thee, Arise.* 7:15 And he that was dead sat up, and began to speak. And he delivered him

to his mother. 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us: and, That God hath visited his people. 7:17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

When we encounter the raising of Lazarus in the Gospel of John, we would be wise to recall that the three synoptic Gospels told of the raising of the daughter of Ya'ir from death, and that the Gospel of Luke told this story of the raising of the son of the widow from Nain from death...so the raising of Lazarus was not an isolated incident in the New Testament. Furthermore, there were precedents for the resurrection of the dead associated with holy men in the Old Testament. Elijah, in the First Book of Kings (17:17-24):

17:17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 17:18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? 17:19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. 17:20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? 17:21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. 17:22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 17:23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. 17:24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

Elisha was with Elijah when he was on his death bed, and he asked a crucial question:

2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 2:13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; 2:14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 2:15 And when the sons of the prophets which were to view at Jericho saw him, they said, **The spirit of Elijah doth rest on Elisha.** And they came to meet him, and bowed themselves to the ground before him.

This spirit empowered Elisha also to raise from the dead, as told in Second Book of Kings (4:17-37):

4:17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. 4:18 And when the child was grown, it fell on a day, that he went out to his father to the reapers. 4:19 And he said unto his father, **My head, my head.** And he said to a lad, **Carry him to his mother.** 4:20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. 4:21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and

went out. 4:22 And she called unto her husband, and said, **Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.** 4:23 And he said, **Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath.** And she said, **It shall be well.** 4:24 Then she saddled an ass, and said to her servant, **Drive, and go forward; slack not thy riding for me, except I bid thee.** 4:25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: 4:26 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, **It is well.** 4:27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the LORD hath hid it from me, and hath not told me. 4:28 Then she said, **Did I desire a son of my lord? did I not say, Do not deceive me?** 4:29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. 4:30 And the mother of the child said, **As the LORD liveth, and as thy soul liveth, I will not leave thee.** And he arose, and followed her. 4:31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, **The child is not awaked.** 4:32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. 4:33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD. 4:34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the

flesh of the child waxed warm. 4:35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. 4:36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. 4:37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

So powerful was the resurrecting spirit of Elisha, that contact with his very bones resulted in the raising of another man from death, as told in Second Kings 13:20-21:

13:20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. 13:21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Now to continue with the healings reported by the Gospels. The **Gospel of Matthew** tells of the healing of two blind men:

9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, **Thou son of David, have mercy on us.** 9:28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, *Believe ye that I am able to do this?* They said unto him, **Yea, Lord.** 9:29 Then touched he their eyes, saying, *According to your faith be it unto you.* 9:30 And their eyes were opened; and Jesus straitly charged them, saying, *See that no man know it.* 9:31 But they, when they were departed, spread abroad his fame in all that country.

Later on in the same **Gospel of Matthew**, the same story seems to be repeated:

20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, **Have mercy on us, O Lord, thou son of David.** 20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, **Have mercy on us, O Lord, thou son of David.** 20:32 And Jesus stood still, and called them, and said, *What will ye that I shall do unto you?* 20:33 They say unto him, **Lord, that our eyes may be opened.** 20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

A very similar story is told in the **Gospel of Mark**, but of one man instead of two, Bar Timaeus, that is, the son of Timaeus (an ancient Greek name):

10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, **Jesus, thou son of David, have mercy on me.** 10:48 And many charged him that he should hold his peace: but he cried the more a great deal, **Thou son of David, have mercy on me.** 10:49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, **Be of good comfort, rise; he calleth thee.** 10:50 And he, casting away his garment, rose, and came to Jesus. 10:51 And Jesus answered and said unto him, *What wilt thou that I should do unto thee?* The blind man said unto him, **Lord, that I might receive my sight.** 10:52 And Jesus said unto him, *Go thy way; thy faith hath made thee whole.* And immediately he received his sight, and followed Jesus in the way.

This same story is told in the **Gospel of Luke**:

18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 18:36 And hearing the multitude pass by, he asked what it meant. 18:37 And they told him, that Jesus of Nazareth passeth by. 18:38 And he cried, saying, **Jesus, thou son of David, have mercy on me.** 18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, **Thou son of David, have mercy on me.** 18:40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 18:41 Saying, *What wilt thou that I shall do unto thee?* And he said, **Lord, that I may receive my sight.** 18:42 And Jesus said unto him, *Receive thy sight: thy faith hath saved thee.* 18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The **Gospel of John** does not identify the place, but he tells the story of Jesus healing a blind man, and once again, breaking the Sabbath:

9:1 And as Jesus passed by, he saw a man which was blind from his birth. 9:2 And his disciples asked him, saying, **Master, who did sin, this man, or his parents, that he was born blind?** 9:3 Jesus answered, *Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 9:4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 9:5 As long as I am in the world, I am the light of the world.* 9:6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 9:7 And said unto him, *Go, wash in the pool of Siloam, (which is by interpretation, Sent.)* He went his way therefore, and washed, and came seeing. 9:8 The neighbours therefore, and they which before had seen him that he was blind, said, **Is not this he that sat and begged?** 9:9 Some said, **This is he:**

others said, **He is like him: but he said, I am he.** 9:10 Therefore said they unto him, **How were thine eyes opened?** 9:11 He answered and said, **A man that is called Jesus made clay, and anointed mine eyes, and said unto me,** *Go to the pool of Siloam, and wash: and I went and washed, and I received sight.* 9:12 Then said they unto him, **Where is he?** He said, **I know not.** 9:13 They brought to the Pharisees him that aforetime was blind. 9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, **He put clay upon mine eyes, and I washed, and do see.** 9:16 Therefore said some of the Pharisees, **This man is not of God, because he keepeth not the sabbath day.** Others said, **How can a man that is a sinner do such miracles?** And there was a division among them. 9:17 They say unto the blind man again, **What sayest thou of him, that he hath opened thine eyes?** He said, **He is a prophet.** 9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 9:19 And they asked them, saying, **Is this your son, who ye say was born blind? how then doth he now see?** 9:20 His parents answered them and said, **We know that this is our son, and that he was born blind: 9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.** 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 9:23 Therefore said his parents, **He is of age; ask him.** 9:24 Then again called they the man that was blind, and said unto him, **Give God the praise: we know that this man is a sinner.** 9:25 He answered and said, **Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.** 9:26 Then said they to him again, **What did he to thee?**

how opened he thine eyes? 9:27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? 9:28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. 9:29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 9:30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. 9:32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 9:33 If this man were not of God, he could do nothing. 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, *Dost thou believe on the Son of God?* 9:36 He answered and said, Who is he, Lord, that I might believe on him? 9:37 And Jesus said unto him, *Thou hast both seen him, and it is he that talketh with thee.* 9:38 And he said, Lord, I believe. And he worshipped him. 9:39 And Jesus said, *For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.* 9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 9:41 Jesus said unto them, *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

The **Gospel of Matthew** also refers to the healing of a dumb demoniac, which story is repeated elsewhere in this Gospel and in the other two synoptic gospels:

9:32 As they went out, behold, they brought to him a dumb man possessed with a devil. 9:33 And when the devil was cast out, the

dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 9:34 But the Pharisees said, **He casteth out devils through the prince of the devils.**

The other iteration of this story in the **Gospel of Matthew**:

12:22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 12:23 And all the people were amazed, and said, **Is not this the son of David?** 12:24 But when the Pharisees heard it, they said, **This fellow doth not cast out devils, but by Beelzebub the prince of the devils.** 12:25 And Jesus knew their thoughts, and said unto them, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*

The **Gospel of Mark** tells part of the story:

3:22 And the scribes which came down from Jerusalem said, **He hath Beelzebub, and by the prince of the devils casteth he out devils.** 3:23 And he called them unto him, and said unto them in parables, *How can Satan cast out Satan? 3:24 And if a kingdom be divided against itself, that kingdom cannot stand. 3:25 And if a house be divided against itself, that house cannot stand. 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall*

blaspheme: 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. 3:30 Because they said, **He hath an unclean spirit.**

The **Gospel of Luke** tells part of it as well:

11:14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 11:15 But some of them said, **He casteth out devils through Beelzebub the chief of the devils.** 11:16 And others, tempting him, sought of him a sign from heaven.11:17 But he, knowing their thoughts, said unto them, *Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 11:19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

In the **Gospel of Matthew** contains a much longer discourse of Jesus immediately following this:

12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 12:33 Either make the tree good, and his fruit

good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 12:38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

In the **Gospel of Luke** portions of this longer discourse is also found:

11:21 When a strong man armed keepeth his palace, his goods are in peace: 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 11:23 He that is not with me is against me: and he that gathereth not with me scattereth. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 11:25 And when he cometh, he findeth it swept and garnished. 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 11:27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, **Blessed is the womb that bare thee, and the paps which thou hast sucked.** 11:28 But he said, *Yea rather, blessed are they that hear the word of God, and keep it.* 11:29 And when the people were gathered thick together, he began to say, *This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 11:30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

The **Gospel of Matthew** reports another case of breaking the Sabbath, and

12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn and to eat. 12:2 But when the Pharisees saw it, they said unto him, **Behold, thy disciples do that which is not lawful to do upon the sabbath day.** 12:3 But he said unto them, *Have ye not read what David did, when he was an hungred, and they that were with him; 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?*[221] *12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 12:6 But I say unto you, That in this place is one greater than the temple. 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 12:8 For the Son of man is Lord even of the sabbath day.*

The **Gospel of Mark** tells much the same story:

2:23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 2:24 And the Pharisees said unto him, **Behold, why do they on the sabbath day that which is not lawful?** 2:25 And he said unto them, *Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 2:26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?* 2:27 And he said unto them, *The sabbath was made for man, and not man for the sabbath: 2:28 Therefore the Son of man is Lord also of the sabbath.*

The **Gospel of Luke** reiterates the story:

6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 6:2 And certain of the Pharisees said unto them, **Why do ye that which is not lawful to do on the sabbath days?** 6:3 And Jesus answering them said, *Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 6:4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?* 6:5 And he said unto them, *That the Son of man is Lord also of the sabbath.*

The **Gospel of Matthew** reports another violation of the Sabbath, when Jesus healed the man with the withered hand:

12:9 And when he was departed thence, he went into their synagogue: 12:10 And, behold, there was a man which had his hand withered. And they asked him, saying, **Is it lawful to heal on the sabbath days?** that they might accuse him. 12:11 And he said unto them, *What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12:12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.* 12:13 Then saith he to the man, *Stretch forth thine hand.* And he stretched it forth; and it was restored whole, like as the other. 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

The **Gospel of Mark** tells this same story:

3:1 And he entered again into the synagogue; and there was a man there which had a withered hand. 3:2 And they watched him, whether he would heal him on the sabbath day; that they might

accuse him. 3:3 And he saith unto the man which had the withered hand, *Stand forth.* 3:4 And he saith unto them, *Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?* But they held their peace. 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, *Stretch forth thine hand.* And he stretched it out: and his hand was restored whole as the other. 3:6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

The **Gospel of Luke** likewise:

6:6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 6:8 But he knew their thoughts, and said to the man which had the withered hand, *Rise up, and stand forth in the midst.* And he arose and stood forth. 6:9 Then said Jesus unto them, *I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?* 6:10 And looking round about upon them all, he said unto the man, *Stretch forth thy hand.* And he did so: and his hand was restored whole as the other. 6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

14:5 And answered them, saying, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

6:9 Then said Jesus unto them, *I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to*

destroy it? 6:10 And looking round about upon them all, he said unto the man, *Stretch forth thy hand.* And he did so: and his hand was restored whole as the other. 6:11 And they were filled with madness; and communed one with another what they might do to Jesus.

There are two other stories of healings on the Sabbath in the **Gospel of Luke** which are found in no other Gospel:

13:10 And he was teaching in one of the synagogues on the sabbath. 13:11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 13:12 And when Jesus saw her, he called her to him, and said unto her, *Woman, thou art loosed from thine infirmity.* 13:13 And he laid his hands on her: and immediately she was made straight, and glorified God. 13:14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, **There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.** 13:15 The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?* 13:17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

14:1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 14:2 And, behold, there was a certain man before him which had the dropsy. 14:3 And Jesus answering spake unto the lawyers and

Pharisees, saying, *Is it lawful to heal on the sabbath day?* 14:4 And they held their peace. And he took him, and healed him, and let him go; 14:5 And answered them, saying, *Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?* 14:6 And they could not answer him again to these things.

We'll give Jesus recorded in the **Gospel of John** the last word on this theme, with his staunch defence of healing on the Sabbath:

7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 7:24 Judge not according to the appearance, but judge righteous judgment.

Jesus heals the multitudes

The synoptic gospels report mass healings as well, and we will begin with the **Gospel of Matthew** as it left off after describing the healing of the man with withered hand:

12:15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all…

4:24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 4:25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

12:16 And charged them that they should not make him known: 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 12:21 And in his name shall the Gentiles trust.

14:35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 14:36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

The **Gospel of Mark** tells part of this story:

3:7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 3:8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 3:9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 3:10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, **Thou art the Son of God.** 3:12 And he straitly charged them that they should not make him known.
6:56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they

might touch if it were but the border of his garment: and as many as touched him were made whole.

The **Gospel of Luke** tells more the story:

6:17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 6:18 And they that were vexed with unclean spirits: and they were healed.

4:41 And devils also came out of many, crying out, and saying, **Thou art Christ the Son of God.** And he rebuking them suffered them not to speak: for they knew that he was Christ.

6:19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

Jesus answers those who claim he is Satan

The Pharisees heard that the people wondered if Jesus was the Messiah, and the Pharisees sought to discredit Jesus, as found in the **Gospel of Matthew**:

12:23 And all the people were amazed, and said, **Is not this the son of David?** 12:24 But when the Pharisees heard it, they said, **This fellow doth not cast out devils, but by Beelzebub the prince of the devils.** 12:25 And Jesus knew their thoughts, and said unto them, *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 12:27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 12:28 But if I cast out devils by the Spirit of God, then the*

kingdom of God is come unto you. 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 12:30 He that is not with me is against me; and he that gathereth not with me scattereth abroad. 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The same story is told in the **Gospel of Mark**;

3:22 And the scribes which came down from Jerusalem said, **He hath Beelzebub, and by the prince of the devils casteth he out devils.** 3:23 And he called them unto him, and said unto them in parables, *How can Satan cast out Satan? 3:24 And if a kingdom be divided against itself, that kingdom cannot stand. 3:25 And if a house be divided against itself, that house cannot stand. 3:26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 3:27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and*

then he will spoil his house. 3:28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: 3:29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: 3:30 Because they said, He hath an unclean spirit.

Likewise in the **Gospel of Luke**:

11:15 But some of them said, **He casteth out devils through Beelzebub the chief of the devils.** 11:16 And others, tempting him, sought of him a sign from heaven. 11:17 But he, knowing their thoughts, said unto them, *Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 11:18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 11:19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 11:21 When a strong man armed keepeth his palace, his goods are in peace: 11:22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 11:23 He that is not with me is against me: and he that gathereth not with me scattereth. 11:24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 11:25 And when he cometh, he findeth it swept and garnished. 11:26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.*

Jesus answers those who ask for a sign

After this event Jesus is accosted by the Pharisees who ask for a sign of his prophetic station. This story is told in the **Gospel of Matthew**:

12:38 Then certain of the scribes and of the Pharisees answered, saying, **Master, we would see a sign from thee.** 12:39 But he answered and said unto them, *An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 12:43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 12:44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 12:45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

Even so in the **Gospel of Luke**:

11:29 And when the people were gathered thick together, he began to say, *This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 11:30 For as*

Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 11:35 Take heed therefore that the light which is in thee be not darkness. 11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Jesus re-defines family for his followers

He then is summoned to speak to his family, who were standing outside the meeting, according to the **Gospel of Matthew**:

12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 12:47 Then one said unto him, **Behold, thy mother and thy brethren stand without, desiring to speak with thee.** 12:48 But he answered and said unto him that told him, *Who is my mother? and who are my brethren?* 12:49 And he stretched forth his hand toward his disciples, and said, *Behold my mother and my brethren! 12:50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

The same is found in the **Gospel of Mark**:

3:31 There came then his brethren and his mother, and, standing without, sent unto him, calling him. 3:32 And the multitude sat about him, and they said unto him, **Behold, thy mother and thy brethren without seek for thee.** 3:33 And he answered them, saying, *Who is my mother, or my brethren?* 3:34 And he looked round about on them which sat about him, and said, *Behold my mother and my brethren! 3:35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*

Similarly in the **Gospel of Luke**:

8:19 Then came to him his mother and his brethren, and could not come at him for the press. 8:20 And it was told him by certain which said, **Thy mother and thy brethren stand without, desiring to see thee.** 8:21 And he answered and said unto them, *My mother and my brethren are these which hear the word of God, and do it.*

In the **Gospel of the Ebionites**[222], "from the word which the Savior spoke when it was announced to him,"

Behold, your mother and your brothers stand without.
Who are my mother and brothers?
And stretching out his hand toward his disciples, he said,
These who do the will of my Father are my brothers and mother and sisters.

Jesus has been credited with being a supporter of the traditional family... and yet these words of his clearly indicate that, in the kingdom of God, the family of brethren in faith supercedes the family of blood ties. He underscores this principle in one of his sermons, reported in two of the synoptic Gospels; first in the **Gospel of Matthew**:

10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my

Father which is in heaven. 10:34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 10:36 And a man's foes shall be they of his own household. 10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Then the **Gospel of Luke**:

12:49 I am come to send fire on the earth; and what will I, if it be already kindled? 12:50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 12:51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 12:52 For from henceforth there shall be five in one house divided, three against two, and two against three. 12:53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

While the **Gospel of John** does not cite either the meeting with his family or this sermon, it showcases the following teaching, which may appear to be a mere repetition of Leviticus (19:18), but, in the light of the priority Jesus places on the family of believers, it has far more significance:

13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

15:9 As the Father hath loved me, so have I loved you: continue ye in my love. 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 15:12 This is my commandment, That ye love one another, as I have loved you. 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 15:14 Ye are my friends, if ye do whatsoever I command you. 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 15:17 These things I command you, that ye love one another.

The **Second Epistle of John** reiterates this teaching:

1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

In contrast to this teaching is the behavior of his brothers, as told in the **Gospel of John**:

7:2 Now the Jews' feast of tabernacles was at hand. 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew

thyself to the world. 7:5 For neither did his brethren believe in him. 7:6 Then Jesus said unto them, *My time is not yet come: but your time is alway ready. 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 7:8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.* 7:9 When he had said these words unto them, he abode still in Galilee. 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

This brief passage indicates that his brothers had some interaction with him, and sought to persuade him to accompany them to Jerusalem to observe the Jewish festival of Sukkot. It also reports "neither did his brethren believe in him", and hence they were apparently seeking the approval of others when they advised him to "shew thyself to the world", notwithstanding that "neither did his brethren believe in him." This is not the loyalty of a true brother, this is the manipulative behavior of a brother who seeks his own advantage, regardless of the cost. It is not surprising then that Jesus should have assigned his mother to the care of his "beloved disciple", inasmuch as leaving her to his blood relations was clearly not in her best interest.

Jesus preaches from the sea of Galilee

After this encounter with his family, Jesus takes a ship out into the Sea of Galilee and preaches from there. This is described in the **Gospel of Matthew**:

13:1 The same day went Jesus out of the house, and sat by the sea side. 13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 13:3 And he spake many things unto them in parables, saying, *Behold, a sower went forth to sow; 13:4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 13:5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 13:6 And when the sun was up, they were scorched; and because they had no root, they withered away. 13:7*

And some fell among thorns; and the thorns sprung up, and choked them: 13:8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 13:9 Who hath ears to hear, let him hear. 13:10 And the disciples came, and said unto him, **Why speakest thou unto them in parables?** 13:11 He answered and said unto them, *Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 13:16 But blessed are your eyes, for they see: and your ears, for they hear. 13:17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 13:18 Hear ye therefore the parable of the sower. 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 13:22 He also that received seed*

among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 13:23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 13:25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 13:26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 13:27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 13:29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 13:31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 13:32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of

the world. 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, **Declare unto us the parable of the tares of the field.** 13:37 He answered and said unto them, *He that soweth the good seed is the Son of man; 13:38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 13:41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 13:42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 13:43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 13:45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 13:46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it. 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 13:50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.* 13:51 Jesus saith unto them, *Have ye understood all these things?* They say unto him, **Yea, Lord.** 13:52 Then said he unto them, *Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new*

and old. 13:53 And it came to pass, that when Jesus had finished these parables, he departed thence.

And the same is found, with variations, in the **Gospel of Mark**:

4:1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 4:2 And he taught them many things by parables, and said unto them in his doctrine, *4:3 Hearken; Behold, there went out a sower to sow: 4:4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 4:5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 4:6 But when the sun was up, it was scorched; and because it had no root, it withered away. 4:7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 4:8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.* 4:9 And he said unto them, *He that hath ears to hear, let him hear.* 4:10 And when he was alone, they that were about him with the twelve asked of him the parable. 4:11 And he said unto them, *Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 4:12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.* 4:13 And he said unto them, *Know ye not this parable? and how then will ye know all parables? 4:14 The sower soweth the word. 4:15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 4:16 And these are they likewise which are sown on*

stony ground; who, when they have heard the word, immediately receive it with gladness; 4:17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 4:18 And these are they which are sown among thorns; such as hear the word, 4:19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. 4:21 And he said unto them, *Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? 4:22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 4:23 If any man have ears to hear, let him hear.* 4:24 And he said unto them, *Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 4:25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.* 4:26 And he said, *So is the kingdom of God, as if a man should cast seed into the ground; 4:27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 4:28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 4:29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.* 4:30 *And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? 4:31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the*

shadow of it. 4:33 And with many such parables spake he the word unto them, as they were able to hear it. 4:34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. 4:35 And the same day, when the even was come, he saith unto them, *Let us pass over unto the other side.*

The Tamer of tempest and Healer of madness

Another chapter took place after he preached these parables, as told in the **Gospel of Matthew**:

8:23 And when he was entered into a ship, his disciples followed him. 8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 8:25 And his disciples came to him, and awoke him, saying, **Lord, save us: we perish.** 8:26 And he saith unto them, *Why are ye fearful, O ye of little faith?* Then he arose, and rebuked the winds and the sea; and there was a great calm. 8:27 But the men marvelled, saying, **What manner of man is this, that even the winds and the sea obey him!** 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 8:29 And, behold, they cried out, saying, **What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?** 8:30 And there was a good way off from them an herd of many swine feeding. 8:31 So the devils besought him, saying, **If thou cast us out, suffer us to go away into the herd of swine.** 8:32 And he said unto them, *Go.* And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 8:33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the

possessed of the devils. 8:34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. 9:1 And he entered into a ship, and passed over, and came into his own city.

The same chapter is recorded in the **Gospel of Mark**, in much greater detail:

4:36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 4:37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. 4:38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, **Master, carest thou not that we perish?** 4:39 And he arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm. 4:40 And he said unto them, *Why are ye so fearful? how is it that ye have no faith?* 4:41 And they feared exceedingly, and said one to another, **What manner of man is this, that even the wind and the sea obey him?** 5:1 And they came over unto the other side of the sea, into the country of the Gadarenes. 5:2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 5:3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 5:4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5:5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 5:6 But when he saw Jesus afar off, he ran and worshipped him, 5:7 And cried with a loud voice, and said, **What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.** 5:8 For he said unto him, *Come out of the man,*

thou unclean spirit. 5:9 And he asked him, **What is thy name?** And he answered, saying, **My name is Legion: for we are many.** 5:10 And he besought him much that he would not send them away out of the country. 5:11 Now there was there nigh unto the mountains a great herd of swine feeding. 5:12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 5:13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 5:14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 5:15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 5:16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 5:17 And they began to pray him to depart out of their coasts. 5:18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 5:19 Howbeit Jesus suffered him not, but saith unto him, **Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.** 5:20 And he departed, and began to publish in Tetrarchy of Philip how great things Jesus had done for him: and all men did marvel. 5:21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

And in the **Gospel of Luke** the same story appears:

8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, *Let us go over unto the other side of the lake.* And they launched forth. 8:23 But as they sailed he fell asleep: and there came down a storm of wind on the

lake; and they were filled with water, and were in jeopardy. 8:24 And they came to him, and awoke him, saying, **Master, master, we perish.** Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 8:25 And he said unto them, *Where is your faith?* And they being afraid wondered, saying one to another, **What manner of man is this! for he commandeth even the winds and water, and they obey him.** 8:26 And they arrived at the country of the Gadarenes, which is over against Galilee. 8:27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 8:28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, **What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.** 8:29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 8:30 And Jesus asked him, saying, *What is thy name?* And he said, **Legion:** because many devils were entered into him. 8:31 And they besought him that he would not command them to go out into the deep. 8:32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 8:33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 8:34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 8:35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 8:36 They also which saw it told them by what means he that was possessed of the devils was healed. 8:37 Then

the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 8:38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, *8:39 Return to thine own house, and shew how great things God hath done unto thee.* And he went his way, and published throughout the whole city how great things Jesus had done unto him. 8:40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

Jesus thought to be the return of John

In the **Gospel of Matthew**, Herod the tetrarch learns of the fame of Jesus, and this prompts him to suspect that John the Baptist has risen from the dead:

14:1 At that time Herod the tetrarch heard of the fame of Jesus, 14:2 And said unto his servants, **This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.**

According to the **Gospel of Mark**, it was when the disciples began to preach and heal that Herod Antipas enquired whether Jesus was John "risen from the dead":

6:12 And they went out, and preached that men should repent. 6:13 And they cast out many devils, and anointed with oil many that were sick, and healed them. 6:14 And king Herod heard of him; (for his name was spread abroad:) and he said, **That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.** 6:15 Others said, **That it is Elias. And others said, That it is a prophet, or as one of the prophets.** 6:16 But when

Herod heard thereof, he said, **It is John, whom I beheaded: he is risen from the dead.**

Likewise the **Gospel of Luke** reports the very same story:

9:6 And they departed, and went through the towns, preaching the gospel, and healing every where. 9:7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 9:8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9:9 And Herod said, **John have I beheaded: but who is this, of whom I hear such things?** And he desired to see him.

Herod Antipas would see Jesus, but not at this time. That meeting would have to wait, as also a meeting with his brother, Herod Archelaus.

Jesus visits Samaria on his way from the Galilee to Jerusalem

The **Gospel of Matthew** tells a story about Jesus passing through Samaria on his way to Jerusalem:

9:51 And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, 9:52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 9:53 And they did not receive him, because his face was as though he would go to Jerusalem. 9:54 And when his disciples James and John saw this, they said, **Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?** 9:55 But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of. 9:56 For the Son of man is not come to destroy men's lives, but to save them.* And they went to another village.

The **Gospel of Luke** tells of an encounter between Jesus and a Samaritan man, as he journeyed from the Galilee to Jerusalem, indicating that, unlike the Jewish populace of his time, Jesus had no prejudice towards Samaritans, and praised a righteous Samaritan over an ungrateful and unrighteous Jew:

17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 17:13 And they lifted up their voices, and said, **Jesus, Master, have mercy on us.** 17:14 And when he saw them, he said unto them, *Go shew yourselves unto the priests.* And it came to pass, that, as they went, they were cleansed. 17:15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17:17 And Jesus answering said, *Were there not ten cleansed? but where are the nine? 17:18 There are not found that returned to give glory to God, save this stranger.* 17:19 And he said unto him, *Arise, go thy way: thy faith hath made thee whole.*

When he was teaching one day, according to the **Gospel of Luke,** he was challenged to describe the meaning of "neighbor" in the context of the commandment to "love...thy neighbor as thyself":

10:25 And, behold, a certain lawyer stood up, and tempted him, saying, **Master, what shall I do to inherit eternal life?** 10:26 He said unto him, *What is written in the law? how readest thou?* 10:27 And he answering said, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.** 10:28 And he said unto him, *Thou hast answered right: this do, and thou shalt live.* 10:29 But he, willing to justify himself, said unto Jesus, **And who is my neighbour?** 10:30 And Jesus answering said, *A certain man went down from Jerusalem*

to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 10:32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 10:34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 10:35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 10:36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 10:37 And he said, He that shewed mercy on him. Then said Jesus unto him, *Go, and do thou likewise.*

In the **Gospel of John** we find Jesus accused of being a Samaritan, and of being demonic:

8:48 Then answered the Jews, and said unto him, **Say we not well that thou art a Samaritan, and hast a devil?** 8:49 Jesus answered, *I have not a devil; but I honour my Father, and ye do dishonour me.*

Jesus returns to Jerusalem for Passover

The Gospel of Matthew speaks of the return to Jerusalem to celebrate the festival of Passover:

20:17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 20:18 *Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,*

20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. 20:20 Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. 20:21 And he said unto her, *What wilt thou?* She saith unto him, **Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.** 20:22 But Jesus answered and said, *Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?* They say unto him, **We are able.** 20:23 And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* 20:24 And when the ten heard it, they were moved with indignation against the two brethren. 20:25 But Jesus called them unto him, and said, *Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 20:26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; 20:27 And whosoever will be chief among you, let him be your servant: 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* 20:29 And as they departed from Jericho, a great multitude followed him. 20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, **Have mercy on us, O Lord, thou son of David.** 20:31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, **Have mercy on us, O Lord, thou son of David.** 20:32 And Jesus stood still, and called them, and said, *What will ye that I shall do unto you?* 20:33 They say unto him, **Lord, that our eyes may be opened.**

20:34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

The Gospel of Mark tells the same story:

10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 10:33 Saying, *Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.* 10:35 And James and John, the sons of Zebedee, come unto him, saying, **Master, we would that thou shouldest do for us whatsoever we shall desire.** 10:36 And he said unto them, *What would ye that I should do for you?* 10:37 They said unto him, **Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.** 10:38 But Jesus said unto them, *Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?* 10:39 And they said unto him, **We can.** And Jesus said unto them, *Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 10:40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.* 10:41 And when the ten heard it, they began to be much displeased with James and John. 10:42 But Jesus called them to him, and saith unto them, *Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 10:44 And*

whosoever of you will be the chiefest, shall be servant of all. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, **Jesus, thou son of David, have mercy on me.** 10:48 And many charged him that he should hold his peace: but he cried the more a great deal, **Thou son of David, have mercy on me.** 10:49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, **Be of good comfort, rise; he calleth thee.** 10:50 And he, casting away his garment, rose, and came to Jesus. 10:51 And Jesus answered and said unto him, *What wilt thou that I should do unto thee?* The blind man said unto him, **Lord, that I might receive my sight.** 10:52 And Jesus said unto him, *Go thy way; thy faith hath made thee whole.* And immediately he received his sight, and followed Jesus in the way.

The Gospel of Luke likewise tells of this journey to Jerusalem:

18:31 Then he took unto him the twelve, and said unto them, *Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 18:33 And they shall scourge him, and put him to death: and the third day he shall rise again.* 18:34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. 18:35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 18:36 And hearing the multitude pass by, he asked what it meant. 18:37 And

they told him, that Jesus of Nazareth passeth by. 18:38 And he cried, saying, **Jesus, thou son of David, have mercy on me.** 18:39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, **Thou son of David, have mercy on me.** 18:40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 18:41 Saying, What wilt thou that I shall do unto thee? And he said, **Lord, that I may receive my sight.** 18:42 And Jesus said unto him, *Receive thy sight: thy faith hath saved thee.* 18:43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God. 19:1 And Jesus entered and passed through Jericho. 19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 19:4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. 19:5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 19:6 And he made haste, and came down, and received him joyfully. 19:7 And when they saw it, they all murmured, saying, **That he was gone to be guest with a man that is a sinner.** 19:8 And Zacchaeus stood, and said unto the Lord: **Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.** 19:9 And Jesus said unto him, *This day is salvation come to this house, forsomuch as he also is a son of Abraham. 19:10 For the Son of man is come to seek and to save that which was lost.* 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 19:12 He said therefore, *A certain nobleman went into a far*

country to receive for himself a kingdom, and to return. 19:13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 19:14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 19:15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 19:16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 19:17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 19:18 And the second came, saying, Lord, thy pound hath gained five pounds. 19:19 And he said likewise to him, Be thou also over five cities. 19:20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 19:21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 19:23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 19:24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 19:25 (And they said unto him, Lord, he hath ten pounds.) 19:26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 19:27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. 19:28 And when he had thus spoken, he went before, ascending up to Jerusalem.

The Gospel of John refers to this same time, and the appearance of Jersus in Jerusalem, but with virtually no details found in the synoptic Gospels:

11:55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 11:56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, **What think ye, that he will not come to the feast?** 11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

The synoptic Gospels report an event which most probably happened prior to the entry of Jesus into Jerusalem at the time of this Passover. So triumphant was this arrival that it is unlikely that it would have occurred simultaneously...the principal character would likely have lost his nerve if he had personally witnessed the tumultuous enthusiasm of the masses. It was the defection of Judas Iscariot, reported in the synoptic Gospels, and placed by Matthew and Mark immediately after this supper in Bethany:

26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, **What will ye give me, and I will deliver him unto you?** And they covenanted with him for thirty pieces of silver. 26:16 And from that time he sought opportunity to betray him. (Matthew)

14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 14:11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. (Mark)

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 22:4 And he went his way, and

communed with the chief priests and captains, how he might betray him unto them. 22:5 And they were glad, and covenanted to give him money. 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude. (Luke)

The Gospel of John does not report this secret and traitorous transaction, but in its telling of the supper story (which follows shortly) it records Judas Iscariot being concerned about the money, the financial value of the ointment. Furthermore, it states "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." By then, plainly, Judas Iscariot had already received the bag of money from the chief priests in advance of his betrayal of Jesus. This story recalls the teaching of Jesus that "Ye cannot serve God and mammon" (Matthew 6:24; Luke 16:13). The Greek term translated as mammon is *mamOna* and this is derived from the Aramaic *mAmOnA*. Both words mean "wealth", in the sense of "material riches". The synoptic Gospel accounts indicate that Judas Iscariot agreed to deliver Jesus to the chief priests when they promised "to give him money" and the Gospel of Matthew even specifies that the price was "thirty pieces of silver". The clear message of the Gospels is that Judas Iscariot valued money over Jesus, and that he could not be a true believer in Jesus or in God because "Ye cannot serve God and mammon." This uncompromising choice of spiritual values over material values, and obedience to the voice of God and detachment from the lure of material riches is one of the hallmarks of Jesus' message. It was embodied in the lifestyle his precursor adopted, he himself adopted, and his disciples likewise embraced—fewness and simplicity of possessions, chastity and (for many) celibacy, and abandonment of worldly ambitions and pursuits. He told his followers to "let the dead bury their dead" (Matthew 8:22; Luke 9:60), and "go and sell that thou hast, and give to the poor" (Matthew 19:20; Mark 10:21). He expected total commitment to the divine from his followers, but still praised the less drastic obedience to divine principle of others, as depicted in this story recorded in the Gospel of Luke:

19:2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 19:3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 19:4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 19:5 And

when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 19:6 And he made haste, and came down, and received him joyfully. 19:7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 19:8 And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 19:9 And Jesus said unto him, *This day is salvation come to this house, forsomuch as he also is a son of Abraham. 19:10 For the Son of man is come to seek and to save that which was lost.*

After his respite in the wilderness and prior to his triumphal entry into Jerusalem, in which he was glorified by the people and by a visitation of the angel of the Lord, Jesus again visited Bethany and the Gospels of Matthew and Mark tell the tale of the fig tree in that location:

21:17 And he left them, and went out of the city into Bethany; and he lodged there. 21:18 Now in the morning as he returned into the city, he hungered. 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, *Let no fruit grow on thee henceforward for ever.* And presently the fig tree withered away. 21:20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21:21 Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.* (Matthew)

11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the

eventide was come, he went out unto Bethany with the twelve. 11:12 And on the morrow, when they were come from Bethany, he was hungry: 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 11:14 And Jesus answered and said unto it, *No man eat fruit of thee hereafter for ever.* And his disciples heard it. (Mark)

This may have been related to the parable of the fig tree that is reported in all three synoptic Gospels:

24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. (Matthew)

13:28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. (Mark)

21:29 And he spake to them a parable; *Behold the fig tree, and all the trees; 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.* (Luke)

Jesus told another parable of the fig tree according to the **Gospel of Luke**:

13:6 He spake also this parable; *A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 13:7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 13:8 And he answering*

said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 13:9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

Jesus visited his friends in Bethany once more. It was to be their last supper together:

12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. 12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 12:3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 12:4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 12:5 **Why was not this ointment sold for three hundred pence, and given to the poor?** 12:6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 12:7 Then said Jesus, *Let her alone: against the day of my burying hath she kept this. 12:8 For the poor always ye have with you; but me ye have not always.*

The **Gospel of Matthew** tells this story as well, but he says that this dinner took place in the house of Simon the leper (Matthew 26:6; Mark 14:3) or Simon the Pharisee (Luke 7:39-40), and there is no mention of Martha, Mary or Lazarus. In the Gospel of John, the owner of the house in which the three siblings sup with Jesus is not identified. Could it be that Simon the leper was father of these three? In that case, the Hebrew name of Lazarus would have been Eleazar ben Shim'on, a priestly name to be sure, and given the proximity of Bethany to Jerusalem, he may well have been in service at the Temple. Of course, there was another Eleazar ben Shim'on, about whom we know considerably more.[223] Even as the synoptic Gospels make no mention of Lazarus, neither do the synoptic Gospels name the woman who anoints Jesus with ointment:

26:6 Now when Jesus was in Bethany, in the house of Simon the leper, 26:7 There came unto him a woman having an alabaster box of

very precious ointment, and poured it on his head, as he sat at meat. 26:8 But when his disciples saw it, they had indignation, saying, **To what purpose is this waste? 26:9 For this ointment might have been sold for much, and given to the poor.** 26:10 When Jesus understood it, he said unto them, *Why trouble ye the woman? for she hath wrought a good work upon me. 26:11 For ye have the poor always with you; but me ye have not always. 26:12 For in that she hath poured this ointment on my body, she did it for my burial. 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*

The **Gospel of Mark** records the same version of the story as that of Matthew, also without naming the woman who anointed Jesus:

14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 14:4 And there were some that had indignation within themselves, and said, **Why was this waste of the ointment made? 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor.** And they murmured against her. 14:6 And Jesus said, *Let her alone; why trouble ye her? she hath wrought a good work on me. 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying. 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*

The **Gospel of Luke** tells the same story, and calls the owner of the house Simon, but identifies him not as a leper but as a Pharisee:

7:36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 7:37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 7:38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 7:39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, **This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.** 7:40 And Jesus answering said unto him, *Simon, I have somewhat to say unto thee.* And he saith, **Master, say on.** *7:41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 7:42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?* 7:43 Simon answered and said, **I suppose that he, to whom he forgave most.** And he said unto him, *Thou hast rightly judged.* 7:44 And he turned to the woman, and said unto *Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 7:45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 7:46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 7:47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.* 7:48 And he said unto her, *Thy sins are forgiven.* 7:49 And they that sat at meat with him began to say within themselves, **Who is this that forgiveth sins also?** 7:50 And he said to the woman, *Thy faith hath saved thee; go in peace.*

The **Gospel of Luke** tells a similar story about the family of Mary and Martha, but makes no mention of Lazarus or Simon, only of the special attentiveness of Mary:

10:38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 10:39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 10:40 But Martha was cumbered about much serving, and came to him, and said, **Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.** 10:41 And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things: 10:42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

The **Gospel of John** then turns back to the social atmosphere that was present leading up to this Passover in Jerusalem:

12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 12:10 But the chief priests consulted that they might put Lazarus also to death; 12:11 Because

that by reason of him many of the Jews went away, and believed on Jesus.

This is the last mention of Lazarus by name in the **Gospel of John**, which is the only Gospel in which he appears. We may well wonder if Lazarus would have remained in residence with his sisters Mary and Martha in Bethany once he was informed that the "chief priests" had "consulted that they might put" him "also to death", that is along with Jesus, whom they were determined to capture and silence. Did Lazarus go "underground"? We shall see.

12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, 12:13 Took branches of palm trees, and went forth to meet him, and cried, **Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.** 12:14 And Jesus, when he had found a young ass, sat thereon; as it is written, 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 12:18 For this cause the people also met him, for that they heard that he had done this miracle.

Lazarus was not an unknown after his resurrection from the grave...he had become a celebrity, and because of the success of this miracle, Jesus had become even more of a celebrity, and of a threat to the religious authorities of Jerusale.

12:19 The Pharisees therefore said among themselves, **Perceive ye how ye prevail nothing? behold, the world is gone after him.** 12:20 And there were certain Greeks among them that came up to worship at the feast: 12:21 The same came therefore to Philip, which was of

Bethsaida of Galilee, and desired him, saying, **Sir, we would see Jesus.** 12:22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

The **Gospel of Matthew** tells this same story, of the triumphant entry of Jesus into Jerusalem:

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 21:2 Saying unto them, *Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 21:3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.* 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 21:6 And the disciples went, and did as Jesus commanded them, 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 21:9 And the multitudes that went before, and that followed, cried, saying, **Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.** 21:10 And when he was come into Jerusalem, all the city was moved, saying, **Who is this?** 21:11 And the multitude said, **This is Jesus the prophet of Nazareth of Galilee.**

The **Gospel of Mark** tells the story with all of the same details as Matthew:

11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 11:2 And saith unto them, *Go your way into the village over*

against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. 11:3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. 11:4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. 11:5 And certain of them that stood there said unto them, **What do ye, loosing the colt?** 11:6 And they said unto them even as Jesus had commanded: and they let them go. 11:7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. 11:8 And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. 11:9 And they that went before, and they that followed, cried, saying, **Hosanna; Blessed is he that cometh in the name of the Lord: 11:10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.**

The **Gospel of Luke** likewise conveys all of these details:

19:29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 19:30 Saying, *Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 19:31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.* 19:32 And they that were sent went their way, and found even as he had said unto them. 19:33 And as they were loosing the colt, the owners thereof said unto them, **Why loose ye the colt?** 19:34 And they said, **The Lord hath need of him.** 19:35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 19:36 And as he went, they spread their clothes in the way. 19:37 And when he was come nigh,

even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 19:38 Saying, **Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.**

Once in the holy city on this fateful Passover, and the disciples have gathered together, according to the **Gospel of John** and not found in the synoptic Gospels, Jesus had another visitation from an angel:

12:23 And Jesus answered them, saying, *The hour is come, that the Son of man should be glorified. 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 12:28 Father, glorify thy name.* Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, **An angel spake to him.** 12:30 Jesus answered and said, *This voice came not because of me, but for your sakes. 12:31 Now is the judgment of this world: now shall the prince of this world be cast out. 12:32 And I, if I be lifted up from the earth, will draw all men unto me.* 12:33 This he said, signifying what death he should die.

This angelic visitation has many special characteristics—whereas the voice from heaven that spoke during the baptism of Jesus was heard only by John the Baptist and a few others at the time; and the voice from heaven that spoke on the mountain was witnessed by Peter, James and his brother John; this voice from heaven is witnessed by "the people" in Jerusalem

during the Passover festival, and the sound of this voice is described by some saying "it thundered" while others said "an angel spake to him". The people who witnessed this extraordinary spectacle were evidently curious, and Jesus obliges their curiosity by explaining that this voice from heaven spoke for the sake of the people, indicating that the Day of Judgment had arrived, that Satan, the prince of this world would now be cast out, that he wold be lifted up to the heavens from earth, and that he would "draw all men unto me." These are stupendous statements, each one of them, and they indicate that the "judgment" and "resurrection" are not future events, but were fulfilled at that very time, when Jesus was in Jerusalem, two millennia ago. Jesus continues to answer their queries:

12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 12:35 Then Jesus said unto them, *Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 12:36 While ye have light, believe in the light, that ye may be the children of light.* These things spake Jesus, and departed, and did hide himself from them.

Instead of believing in his divine appointment, "the people" did not believe in him, and so he left them and sought solace apart from them:

12:37 But though he had done so many miracles before them, yet they believed not on him: 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 12:39 Therefore they could not believe, because that Esaias said again, 12:40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 12:41 These things said Esaias, when he saw his glory, and spake of him.

What is remarkable is that the common folk did not believe him at this time but that there were nevertheless leaders of the people, most likely Sadducees, Essenes or Herodians, or perhaps some of each, who believed that he was divinely elected:

12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: 12:43 For they loved the praise of men more than the praise of God.

The deep sorrow, the greatest sorrow of the world is the sorrow of the Son of man, the prophet of God who knows what mankind's crying need is, and sees that mankind rejects the only means whereby that need may be met:

12:44 Jesus cried and said, *He that believeth on me, believeth not on me, but on him that sent me. 12:45 And he that seeth me seeth him that sent me. 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness. 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. 12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

The **Gospel of Mark** reports that immediately after his triumphal entry into Jerusalem, Jesus immediately visited the Temple, and that he then returned to Bethany with his disciples:

11:11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

This Gospel then says speaks of a first encounter between Jesus and a fig tree the following morning, on his way back to Jerusalem:

11:12 And on the morrow, when they were come from Bethany, he was hungry: 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. 11:14 And Jesus answered and said unto it, *No man eat fruit of thee hereafter for ever.* And his disciples heard it.

This first encounter with the fig tree is not reported in the other Gospels. The **Gospel of Mark** continues with an account of Jesus in the Temple, expelling the merchants:

11:15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 11:16 And would not suffer that any man should carry any vessel through the temple. 11:17 And he taught, saying unto them, *Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.* 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 11:19 And when even was come, he went out of the city.

The **Gospel of Matthew** likewise reports a visit to the Temple, and the forcible removal of commerce from its sacred environs:

21:12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 21:13 And said unto them, *It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.* 21:14 And the blind and the lame came to him in the temple; and he healed them. 21:15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to

the son of David; they were sore displeased, 21:16 And said unto him, **Hearest thou what these say?** And Jesus saith unto them, *Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?* 21:17 And he left them, and went out of the city into Bethany; and he lodged there.

The **Gospel of Luke** reverses the order of the account, first reporting Jesus' conversation with the priests and scribes and then his visit to the Temple and eviction of the merchants:

19:39 And some of the Pharisees from among the multitude said unto him, **Master, rebuke thy disciples.** 19:40 And he answered and said unto them, *I tell you that, if these should hold their peace, the stones would immediately cry out.* 19:41 And when he was come near, he beheld the city, and wept over it, 19:42 Saying, *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* 19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 19:46 Saying unto them, *It is written, My house is the house of prayer: but ye have made it a den of thieves.*

The next morning, Jesus has a second encounter with the fig tree, and he tells a parable to his disciples, first in the **Gospel of Matthew**:

21:18 Now in the morning as he returned into the city, he hungered. 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, *Let no fruit grow*

on thee henceforward for ever. And presently the fig tree withered away. 21:20 And when the disciples saw it, they marvelled, saying, **How soon is the fig tree withered away!** 21:21 Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.*

Then, in the **Gospel of Mark**, he tells the same story, with more detail:

11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 11:21 And Peter calling to remembrance saith unto him, **Master, behold, the fig tree which thou cursedst is withered away.** 11:22 And Jesus answering saith unto them, *Have faith in God. 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

Jesus on prayer

To digress from our telling of the story, in this discourse Jesus refers to the manner in which prayer should be offered, and in words strikingly similar to his model prayer, in the **Gospel of Matthew**:

6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

And the same model in the **Gospel of Luke**:

11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 11:3 Give us day by day our daily bread. 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Jesus speaks to multiple audiences in Jerusalem

The **Gospel of Mark** then speaks about the challenge made by the priests and scribes and elders to Jesus' authority, because he spoke as one with authority, and they were accustomed to being in charge and believed it to be their exclusive right, and he follows this with a detailed acount of a day in the Temple with Jesus teaching different groups of Jews:

1)chief priests, scribes, elders:
11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 11:28 And say unto him, **By what authority doest thou these things? and who gave thee this authority to do these things?** 11:29 And Jesus answered and said unto them, *I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. 11:30 The baptism of John, was it from heaven, or of*

men? answer me. 11:31 And they reasoned with themselves, saying, **If we shall say, From heaven; he will say, Why then did ye not believe him? 11:32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.** 11:33 And they answered and said unto Jesus, **We cannot tell.** And Jesus answering saith unto them, *Neither do I tell you by what authority I do these things.* 12:1 And he began to speak unto them by parables. *A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 12:2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 12:3 And they caught him, and beat him, and sent him away empty. 12:4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 12:5 And again he sent another; and him they killed, and many others; beating some, and killing some. 12:6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. 12:8 And they took him, and killed him, and cast him out of the vineyard. 12:9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: 12:11 This was the Lord's doing, and it is marvellous in our eyes?* 12:12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

2)Parisees, Herodians:

12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 12:14 And when they were come, they say unto him, **Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 12:15 Shall we give, or shall we not give?** But he, knowing their hypocrisy, said unto them, *Why tempt ye me? bring me a penny, that I may see it.* 12:16 And they brought it. And he saith unto them, *Whose is this image and superscription?* And they said unto him, **Caesar's.** 12:17 And Jesus answering said unto them, *Render to Caesar the things that are Caesar's, and to God the things that are God's.* And they marvelled at him.

3) Sadducees:

12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, **12:19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed. 12:21 And the second took her, and died, neither left he any seed: and the third likewise. 12:22 And the seven had her, and left no seed: last of all the woman died also. 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.** 12:24 And Jesus answering said unto them, *Do ye not therefore err, because ye know not the scriptures, neither the power of God? 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 12:27 He is*

not the God of the dead, but the God of the living: ye therefore do greatly err.

4) Scribes:

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?** 12:29 And Jesus answered him, *The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.* 12:32 And the scribe said unto him, **Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.** 12:34 And when Jesus saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God.* And no man after that durst ask him any question. 12:35 And Jesus answered and said, while he taught in the temple, *How say the scribes that Christ is the son of David? 12:36 For David himself said by the Holy Ghost[224], The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 12:37 David therefore himself calleth him Lord; and whence is he then his son?*

5)The common people:

And the common people heard him gladly. 12:38 And he said unto them in his doctrine, *Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 12:39 And the*

chief seats in the synagogues, and the uppermost rooms at feasts: 12:40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. 12:41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 12:43 And he called unto him his disciples, and saith unto them, *Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 12:44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.*

The **Gospel of Matthew** reports these same discourses in even greater detail, and, like the **Gospel of Mark**, Jesus speaks to several groups of people:

1)chief priests and elders of the people:

21:23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, **By what authority doest thou these things? and who gave thee this authority?** 21:24 And Jesus answered and said unto them, *I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 21:25 The baptism of John, whence was it? from heaven, or of men?* And they reasoned with themselves, saying, **If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 21:26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.** 21:27 And they answered Jesus, and said, **We cannot tell.** And he said unto them, *Neither tell I you by what authority I do these things. 21:28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 21:29 He answered and said, I will not: but afterward he repented, and went. 21:30 And he came to the*

second, and said likewise. And he answered and said, I go, sir: and went not. 21:31 Whether of them twain did the will of his father? They say unto him, **The first.** Jesus saith unto them, *Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 21:34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 21:36 Again, he sent other servants more than the first: and they did unto them likewise. 21:37 But last of all he sent unto them his son, saying, They will reverence my son. 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 21:39 And they caught him, and cast him out of the vineyard, and slew him. 21:40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?* 21:41 They say unto him, **He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.** 21:42 Jesus saith unto them, *Did ye never read in the scriptures[225], The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall*

fall, it will grind him to powder. 21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. 22:1 And Jesus answered and spake unto them again by parables, and said, *22:2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 22:4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 22:5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 22:6 And the remnant took his servants, and entreated them spitefully, and slew them. 22:7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. 22:14 For many are called, but few are chosen.*

2)Pharisees and Heriodians:

22:15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 22:16 And they sent out unto him their disciples with the Herodians, saying, **Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?** 22:18 But Jesus perceived their wickedness, and said, *Why tempt ye me, ye hypocrites? 22:19 Shew me the tribute money.* And they brought unto him a penny. 22:20 And he saith unto them, *Whose is this image and superscription?* 22:21 They say unto him, **Caesar's.** Then saith he unto them, *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.* 22:22 When they had heard these words, they marvelled, and left him, and went their way.

3)Sadducees:

22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 22:24 Saying, **Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 22:26 Likewise the second also, and the third, unto the seventh. 22:27 And last of all the woman died also. 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.** 22:29 Jesus answered and said unto them, *Ye do err, not knowing the scriptures, nor the power of God. 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 22:31 But as touching the resurrection of the dead,*

have ye not read that which was spoken unto you by God, saying, *22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.* 22:33 And when the multitude heard this, they were astonished at his doctrine.

4) Pharisees:

22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, **22:36 Master, which is the great commandment in the law?** 22:37 Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 22:38 This is the first and great commandment. 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 22:40 On these two commandments hang all the law and the prophets.* 22:41 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, *What think ye of Christ? whose son is he?* They say unto him, **The son of David.** 22:43 He saith unto them, *How then doth David in spirit call him Lord, saying[226], 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 22:45 If David then call him Lord, how is he his son?* 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

5)The multitude and his disciples:

23:1 Then spake Jesus to the multitude, and to his disciples, 23:2 Saying *The scribes and the Pharisees sit in Moses' seat: 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 23:4 For*

they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven. 23:10 Neither be ye called masters: for one is your Master, even Christ. 23:11 But he that is greatest among you shall be your servant. 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 23:21 And whoso shall swear by the temple, sweareth by it, and by

him that dwelleth therein. 23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 23:24 Ye blind guides, which strain at a gnat, and swallow a camel. 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 23:32 Fill ye up then the measure of your fathers. 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel[227] unto the blood of Zacharias son of Barachias[228], whom ye slew between the temple and the altar. 23:36 Verily I say unto you, All these things shall come

upon this generation. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets[229], and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your house is left unto you desolate. 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The **Gospel of Luke** gives an account of the very same discourses in the Temple, which will now be cited in full, with the various groups whom he addressed identified:

19:47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 19:48 And could not find what they might do: for all the people were very attentive to hear him.

1)The people in the Temple, the chief priests and elders:

20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 20:2 And spake unto him, saying, **Tell us, by what authority doest thou these things? or who is he that gave thee this authority?** 20:3 And he answered and said unto them, *I will also ask you one thing; and answer me: 20:4 The baptism of John, was it from heaven, or of men?* 20:5 And they reasoned with themselves, saying, **If we shall say, From heaven; he will say, Why then believed ye him not? 20:6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.** 20:7 And they answered, that **they could not tell whence it was.** 20:8 And Jesus said unto them, *Neither tell I you by what authority I do these things.* 20:9 Then began he to speak to the people this parable; *A certain man planted a vineyard, and let it*

forth to husbandmen, and went into a far country for a long time. 20:10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 20:11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 20:12 And again he sent a third: and they wounded him also, and cast him out. 20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 20:14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 20:15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 20:16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 20:17 And he beheld them, and said, What is this then that is written[230], The stone which the builders rejected, the same is become the head of the corner? 20:18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20:20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 20:21 And they asked him, saying, **Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 20:22 Is it lawful for us to give tribute unto Caesar, or no?** 20:23 But he perceived their craftiness, and said unto them, *Why tempt ye me? 20:24 Shew me a penny. Whose image and superscription hath it?* They answered and

said, **Caesar's.** 20:25 And he said unto them, *Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.* 20:26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

2)Sadducees:

20:27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 20:28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 20:29 There were therefore seven brethren: and the first took a wife, and died without children. 20:30 And the second took her to wife, and he died childless. 20:31 And the third took her; and in like manner the seven also: and they left no children, and died. 20:32 Last of all the woman died also. 20:33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.20:34 And Jesus answering said unto them, *The children of this world marry, and are given in marriage: 20:35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 20:37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 20:38 For he is not a God of the dead, but of the living: for all live unto him.*

3)Scribes:

20:39 Then certain of the scribes answering said, **Master, thou hast well said.** 20:40 And after that they durst not ask him any question at all. 20:41 And he said unto them, *How say they that Christ is David's son? 20:42 And David himself saith in the book of Psalms[231], The LORD said unto my Lord, Sit thou on my right hand, 20:43 Till I make thine enemies thy footstool. 20:44 David therefore calleth him Lord, how is he then his son?* 20:45 Then in the audience of all the people he said unto his disciples, *20:46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 20:47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.* 21:1 And he looked up, and saw the rich men casting their gifts into the treasury. 21:2 And he saw also a certain poor widow casting in thither two mites. 21:3 And he said, *Of a truth I say unto you, that this poor widow hath cast in more than they all: 21:4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

Before we leave this topic, we will consider an apocryphal report, of great renown particularly among the Eastern Christians, of a communication between Jesus and another king, in Syria.

Communication with King Abgar

Abgar/Abgarus V, was King of Osroene (what is currently part of Syria), whose capitol city was Edessa and he reigned from 4 BCE to 15/50 CE. He was a contemporary of Jesus, and, according to some documentary sources which are first described in the 4th century CE, they were in contact. Eusebius, Bishop of Caesaria and prolific historian of early Christianity, records a tradition, in his *Historia Ecclesiastica*, I, xiii, written in 325 CE, concerning written communications exchanged between King Abgar of Edessa and Jesus. Eusebius was convinced that the original letters, written in Syriac, were kept in the archives of Edessa. Eusebius copies the letter of Abgar and the response of Jesus into the text of his book. In a Syriac text called *Doctrina Addai,* which has been dated to the second half of the 4th century CE, and which is attributed to Thaddeus of Edessa, one of

the seventy-two disciples, the story is somewhat different from the version found in Eusebius. According to this work, while the communication of King Abgar V was in writing, the response of Jesus was given verbally to Abgar's envoy, the court archivist Hannan/Ananias, and this occurred in the year 32 CE. According to *Doctrina Addai*, Hannan painted an image of Jesus, the first portrait from life. Greek versions of this story are found in the *Acta Thaddaei*. In the mid-5th century CE the History of the Armenians of Moses of Chorene reported the story and indicated that Hannan's portrait of Jesus was preserved in Edessa.

An English translation, by M.R.James, of the Greek text of Eusebius[232], cites "a copy of a letter written by Abgarus the toparch to Jesus, and sent to him by means of Ananias the runner, to Jerusalem":

Abgarus Uchama the toparch to Jesus the good Saviour that hath appeared in the parts (place) of Jerusalem, greeting. I have heard concerning thee and thy cures, that they are done of thee without drugs or herbs: for, as the report goes, thou makest blind men to see again, lame to walk, and cleansest lepers, and castest out unclean spirits and devils, and those that are afflicted with long sickness thou healest, and raisest the dead. And having heard all this of thee, I had determined one of two things, either that thou art God come down from heaven, and so doest these things or art a Son of God that doest these things. Therefore now have I written and entreated thee to trouble thyself to come to me and heal the affliction which I have or indeed I have heard that the Jews even murmur against thee and wish to do thee hurt. And I have a very little city but (and) comely (reverend), which is sufficient for us both.

The version of this letter found in *Doctrina Addai*, translated into English[233], is as follows:

Abgar Ouchama to Jesus, the Good Physician Who has appeared in the country of Jerusalem, greeting: I have heard of Thee, and of Thy healing; that Thou dost not use medicines or roots, but by Thy word openest (the eyes) of the blind, makest the lame to walk, cleansest the lepers, makest the deaf to hear; how by Thy word (also) Thou healest (sick) spirits and those who are tormented with lunatic demons, and how, again, Thou raisest the dead to life. And, learning the wonders that Thou doest, it was borne in upon me that (of two things, one): either Thou hast come down from heaven, or else Thou art the Son of God, who bringest all these things to pass. Wherefore I write to Thee, and pray that thou wilt come to me, who adore Thee, and heal all the ill that I suffer, according to the faith I have in Thee. I also learn that the Jews murmur against Thee, and persecute Thee, that they seek to crucify Thee, and to destroy Thee. I possess but one small city, but it is beautiful, and large enough for us two to live in peace.

From the English translation, by M.R.James, of the Greek text of Eusebius[234], "the answer, written by Jesus, sent by Ananias the runner to Abgarus the toparch" reads as follows:

Blessed art thou that hast believed in me, not having seen me. For it is written concerning me that they that have seen me shall not believe in me, and that they that have not seen me shall believe and live. But concerning that which thou hast written to me, to come unto thee; it must needs be that I fulfill all things for the which I was sent here, and after fulfilling them should then be taken up unto him that sent me. And when I am taken up, I will send thee one of my disciples, to heal thine affliction and give life to thee and them that are with thee.

The oral response and circumstances thereof reported in *Doctrina Addai*, translated into English[235], is as follows:

When Jesus had received the letter, in the house of the high priest of the Jews, He said to Hannan, the secretary, "Go thou, and say to thy master, who hath sent thee to Me: 'Happy art thou who hast believed in Me, not having seen me, for it is written of me that those who shall see me shall not believe in Me, and that those who shall not see Me shall believe in Me. As to that which thou hast written, that I should come to thee, (behold) all that for which I was sent here below is finished, and I ascend again to My Father who sent Me, and when I shall have ascended to Him I will send thee one of My disciples, who shall heal all thy sufferings, and shall give (thee) health again, and shall convert all who are with thee unto life eternal. And thy city shall be bleseed forever, and the enemy shall never overcome it.'"

According to currently accessible information[236], versions of this story and of the purported communication between Abgar V and Jesus survive in Syriac, Armenian, in two independent Greek versions (Eusebius and *Acta Thaddaei*), and several inscriptions on marble and metal. It was used as a talisman, an amulet by many Christians, particularly in the East. It is also cited in Syrian liturgies, during Lent, and in at least one Celtic liturgy, as found in the Liber Hymnorum, a manuscript preserved at Trinity College, Dublin (E. 4,2).

BOOK THE THIRD

Predictions of the Crucifixion and Resurrection

The Apocalypses – After the Resurrection

The **Gospel of Mark** gives an account of Jesus' prophecies, called the minor apocalypse, which were spoken on the Mount of Olives to his disciples:

13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 13:2 And Jesus answering said unto him, *Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.* 13:3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, **13:4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?** 13:5 And Jesus answering them began to say, *Take heed lest any man deceive you: 13:6 For many shall come in my name, saying, I am Christ; and shall deceive many. 13:7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 13:8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 13:10 And the gospel must first be published among all nations. 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 13:12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to*

death. 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 13:15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 13:16 And let him that is in the field not turn back again for to take up his garment. 13:17 But woe to them that are with child, and to them that give suck in those days! 13:18 And pray ye that your flight be not in the winter. 13:19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 13:23 But take ye heed: behold, I have foretold you all things. 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 13:26 And then shall they see the Son of man coming in the clouds with great power and glory. 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 13:28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: 13:29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 13:30 Verily I say unto you, that this generation shall not

pass, till all these things be done. 13:31 Heaven and earth shall pass away: but my words shall not pass away. 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 13:33 Take ye heed, watch and pray: for ye know not when the time is. 13:34 For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 13:36 Lest coming suddenly he find you sleeping. 13:37 And what I say unto you I say unto all, Watch.

The **Gospel of Matthew** gives a very similar version of the minor apocalypse:

24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 24:2 And Jesus said unto them, *See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.* 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, **Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?** 24:4 And Jesus answered and said unto them, *Take heed that no man deceive you. 24:5 For many shall come in my name, saying, I am Christ; and shall deceive many. 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 24:8 All these are the beginning of sorrows. 24:9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's*

sake. 24:10 And then shall many be offended, and shall betray one another, and shall hate one another. 24:11 And many false prophets shall rise, and shall deceive many. 24:12 And because iniquity shall abound, the love of many shall wax cold. 24:13 But he that shall endure unto the end, the same shall be saved. 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 24:16 Then let them which be in Judaea flee into the mountains: 24:17 Let him which is on the housetop not come down to take any thing out of his house: 24:18 Neither let him which is in the field return back to take his clothes. 24:19 And woe unto them that are with child, and to them that give suck in those days! 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day: 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 24:25 Behold, I have told you before. 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 24:28 For wheresoever the carcase is, there will the eagles be gathered together. 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall

fall from heaven, and the powers of the heavens shall be shaken: 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 24:33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 24:35 Heaven and earth shall pass away, but my words shall not pass away. 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 24:37 But as the days of Noe were, so shall also the coming of the Son of man be. 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 24:39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 24:40 Then shall two be in the field; the one shall be taken, and the other left. 24:41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 24:42 Watch therefore: for ye know not what hour your Lord doth come. 24:43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 24:46 Blessed is that servant, whom his lord when he cometh shall find so doing. 24:47 Verily I say unto you, That he shall

make him ruler over all his goods. 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 24:49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 24:51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 25:2 And five of them were wise, and five were foolish. 25:3 They that were foolish took their lamps, and took no oil with them: 25:4 But the wise took oil in their vessels with their lamps. 25:5 While the bridegroom tarried, they all slumbered and slept. 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 25:7 Then all those virgins arose, and trimmed their lamps. 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 25:9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 25:10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 25:11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 25:12 But he answered and said, Verily I say unto you, I know you not. 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. 25:14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 25:15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. 25:16 Then he that had received the five talents went and traded with the same, and made them other five talents. 25:17 And likewise he that had

received two, he also gained other two. 25:18 But he that had received one went and digged in the earth, and hid his lord's money. 25:19 After a long time the lord of those servants cometh, and reckoneth with them. 25:20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 25:22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 25:23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25:25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 25:26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 25:27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 25:28 Take therefore the talent from him, and give it unto him which hath ten talents. 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 25:30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 25:32 And before him shall be gathered all nations: and he shall

separate them one from another, as a shepherd divideth his sheep from the goats: 25:33 And he shall set the sheep on his right hand, but the goats on the left. 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 25:35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 25:36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 25:37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 25:38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 25:39 Or when saw we thee sick, or in prison, and came unto thee? 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

The Gospel of Luke tells the story of what has been called the minor apocalypse, which is the text found in each of the Gospels of Jesus' prophecies:

21:5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *21:6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.* 21:7 And they asked him, saying, **Master, but when shall these things be? and what sign will there be when these things shall come to pass?** 21:8 And he said, *Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 21:9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.* 21:10 Then said he unto them, *Nation shall rise against nation, and kingdom against kingdom: 21:11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 21:12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 21:13 And it shall turn to you for a testimony. 21:14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 21:15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 21:16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 21:17 And ye shall be hated of all men for my name's sake. 21:18 But there shall not an hair of your head perish. 21:19 In your patience possess ye your souls. 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 21:22 For these be the days of vengeance, that all things which are written may be fulfilled. 21:23 But woe unto*

them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 21:27 And then shall they see the Son of man coming in a cloud with power and great glory. 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 21:29 And he spake to them a parable; *Behold the fig tree, and all the trees; 21:30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 21:31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. 21:33 Heaven and earth shall pass away: but my words shall not pass away. 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. 21:35 For as a snare shall it come on all them that dwell on the face of the whole earth. 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

The **Gospel of Mark** follows the minor apocalypse with a report that just before the feast of Passover, the priests and scribes were looking for a way to put him to death:

14:1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 14:2 But they said, **Not on the feast day, lest there be an uproar of the people.**

The **Gospel of Matthew** follows with the same report:

26:1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 26:2 *Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.* 26:3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 26:4 And consulted that they might take Jesus by subtilty, and kill him. 26:5 But they said, **Not on the feast day, lest there be an uproar among the people.**

The **Gospel of Luke** indicates that Jesus repaired after delivering this series of discourses to the Mount of Olives:

21:37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. 21:38 And all the people came early in the morning to him in the temple, for to hear him. 22:1 Now the feast of unleavened bread drew nigh, which is called the Passover. 22:2 And the chief priests and scribes sought how they might kill him; for they feared the people.

Jesus enjoys his last dinner in Bethany

In two of the synoptic Gospels a supper follows immediately upon this report. We begin with the **Gospel of Mark**:

14:3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of

spikenard very precious; and she brake the box, and poured it on his head. 14:4 And there were some that had indignation within themselves, and said, **Why was this waste of the ointment made? 14:5 For it might have been sold for more than three hundred pence, and have been given to the poor.** And they murmured against her. 14:6 And Jesus said, *Let her alone; why trouble ye her? she hath wrought a good work on me. 14:7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 14:8 She hath done what she could: she is come aforehand to anoint my body to the burying. 14:9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.* 14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

The **Gospel of Matthew** is similar:

26:6 Now when Jesus was in Bethany, in the house of Simon the leper, 26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 26:8 But when his disciples saw it, they had indignation, saying, **To what purpose is this waste? 26:9 For this ointment might have been sold for much, and given to the poor.** 26:10 When Jesus understood it, he said unto them, *Why trouble ye the woman? for she hath wrought a good work upon me. 26:11 For ye have the poor always with you; but me ye have not always. 26:12 For in that she hath poured this ointment on my body, she did it for my burial. 26:13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.* 26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests…

As we have already seen, the **Gospel of Luke** omits this story, only stating:

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

Jesus anoints his disciples and outs his betrayer

The **Gospel of John** reports a meal shared prior to the feast of Passover, and as he anoints his disciples and preaches to them, and neither the actions nor the words are reported in any other Gospel, it will be treated separately here:

13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 13:4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 13:6 Then cometh he to Simon Peter: and Peter saith unto him, **Lord, dost thou wash my feet?** 13:7 Jesus answered and said unto him, *What I do thou knowest not now; but thou shalt know hereafter.* 13:8 Peter saith unto him, **Thou shalt never wash my feet.** Jesus answered him, *If I wash thee not, thou hast no part with me.* 13:9 Simon Peter saith unto him, **Lord, not my feet only, but also my hands and my head.** 13:10 Jesus saith to him, *He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.* 13:11 For he knew who should betray him; therefore said he, *Ye are not all clean.* 13:12 So after he had washed their feet, and had taken his garments, and

was set down again, he said unto them, *Know ye what I have done to you? 13:13 Ye call me Master and Lord: and ye say well; for so I am. 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. 13:15 For I have given you an example, that ye should do as I have done to you. 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 13:17 If ye know these things, happy are ye if ye do them. 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.* 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, *Verily, verily, I say unto you, that one of you shall betray me.* 13:22 Then the disciples looked one on another, doubting of whom he spake. 13:23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

It should be noted that there is no naming of the disciple "whom Jesus loved", either here or elsewhere in the canonical and non-canonical literature. It has been noted that the only man who is named as being loved by Jesus was Lazarus, and that Jesus loved him so much that he brought him back to life after he had been dead for four days. Whether or not this "disciple, whom Jesus loved", referred to this way only in the Gospel of John (John 13:23, 19:26, 20:2, 21:7, 21:20), was Lazarus, it is evident that he was the "other disciple" also alluded to only in that Gospel (John 18:16, 20:2-4, 20:8) and only subsequent to the resurrection of Lazarus, whom he "loved" (John 11:5, 11:4-44).

13:24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 13:25 He then lying on Jesus' breast saith unto him, **Lord, who is it?** 13:26 Jesus answered, *He it is, to whom I shall give a sop, when I have dipped it.* And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 13:27

And after the sop Satan entered into him. Then said Jesus unto him, *That thou doest, do quickly.* 13:28 Now no man at the table knew for what intent he spake this unto him. 13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. 13:30 He then having received the sop went immediately out: and it was night.

While the synoptic gospels indicate that Jesus addressed many words to all of the disciples during the Passover meal, according to the **Gospel of John** the greater part of his counsels on this occasion were uttered after Judas Iscariot had left their midst. For ease of comparison, those verses which are found in another of the Gospel accounts are underlined here and there:

13:31 Therefore, when he was gone out, Jesus said, *Now is the Son of man glorified, and God is glorified in him. 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.* 13:36 Simon Peter said unto him, **Lord, whither goest thou?** Jesus answered him, *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* 13:37 Peter said unto him, **Lord, why cannot I follow thee now? I will lay down my life for thy sake.** 13:38 Jesus answered him, *Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. 14:1 Let not your heart be troubled: ye believe in God, believe also in me. 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 14:3 And if I go and prepare a place*

for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 14:4 And whither I go ye know, and the way ye know. 14:5 Thomas saith unto him, **Lord, we know not whither thou goest; and how can we know the way?** 14:6 Jesus saith unto him, *I am the way, the truth, and the life: no man cometh unto the Father, but by me. 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* 14:8 Philip saith unto him, **Lord, shew us the Father, and it sufficeth us.** 14:9 Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14:14 If ye shall ask any thing in my name, I will do it. 14:15 If ye love me, keep my commandments. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 14:18 I will not leave you comfortless: I will come to you. 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will*

manifest myself to him. 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 14:23 Jesus answered and said unto him, *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. 14:25 These things have I spoken unto you, being yet present with you. 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 14:30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. 15:1 I am the true vine, and my Father is the husbandman. 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 15:3 Now ye are clean through the word which I have spoken unto you. 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they*

are burned. 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 15:9 As the Father hath loved me, so have I loved you: continue ye in my love. 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 15:12 This is my commandment, That ye love one another, as I have loved you. 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 15:14 Ye are my friends, if ye do whatsoever I command you. 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. 15:17 These things I command you, that ye love one another. 15:18 If the world hate you, ye know that it hated me before it hated you. 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. 15:23 He that hateth me hateth my Father also. 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and

my Father. 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 15:27 And ye also shall bear witness, because ye have been with me from the beginning. 16:1 These things have I spoken unto you, that ye should not be offended. 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 16:3 And these things will they do unto you, because they have not known the Father, nor me. 16:4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? 16:6 But because I have said these things unto you, sorrow hath filled your heart. 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 16:9 Of sin, because they believe not on me; 16:10 Of righteousness, because I go to my Father, and ye see me no more; 16:11 Of judgment, because the prince of this world is judged. 16:12 I have yet many things to say unto you, but ye cannot bear them now. 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me,

because I go to the Father. 16:17 Then said some of his disciples among themselves, **What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?** 16:18 They said therefore, **What is this that he saith, A little while? we cannot tell what he saith.** 16:19 Now Jesus knew that they were desirous to ask him, and said unto them, *Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16:20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. 16:21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 16:24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 16:25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 16:26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.* 16:29 His disciples said unto him, *Lo, now speakest thou plainly, and speakest no proverb. 16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.* 16:31 Jesus answered them, *Do ye now believe? 16:32*

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, *Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 17:7 Now they have known that all things whatsoever thou hast given me are of thee. 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 17:10 And all mine are thine, and thine are mine; and I am glorified in them. 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 17:14 I have given them thy*

word; and the world hath hated them, because they are not of the world, even as I am not of the world. 17:15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 17:16 They are not of the world, even as I am not of the world. 17:17 Sanctify them through thy truth: thy word is truth. 17:18 As thou hast sent me into the world, even so have I also sent them into the world. 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 17:25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Judas Iscariot makes a deal

The **Gospel of Mark** reports that Judas Iscariot made a deal to betray Jesus to the authorities, immediately prior to the feast of Passover:

14:10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 14:11 And when they heard it, they were glad, and promised to give him money. And he sought how he

might conveniently betray him. 14:12 And the first day of unleavened bread, when they killed the passover…

The **Gospel of Matthew** tells virtually the same story:

26:14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 26:15 And said unto them, **What will ye give me, and I will deliver him unto you?** And they covenanted with him for thirty pieces of silver. 26:16 And from that time he sought opportunity to betray him. 26:17 Now the first day of the feast of unleavened bread…

The **Gospel of Luke** tells the same story, but omitting the price:

22:3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 22:4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them. 22:5 And they were glad, and covenanted to give him money. 22:6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

The Passover seder with the Jesus and his disciples

The synoptic Gospels then tell the story of the "last supper", the first meal of the feast of Passover, which Jesus shared with his disciples in Jerusalem, first with the **Gospel of Mark**:

14:12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, **Where wilt thou that we go and prepare that thou mayest eat the passover?** 14:13 And he sendeth forth two of his disciples, and saith unto them, *Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14:14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I*

shall eat the passover with my disciples? 14:15 And he will shew you a large upper room furnished and prepared: there make ready for us. 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 14:17 And in the evening he cometh with the twelve. 14:18 And as they sat and did eat, Jesus said, *Verily I say unto you, One of you which eateth with me shall betray me.* 14:19 And they began to be sorrowful, and to say unto him one by one, **Is it I?** and another said, **Is it I?** 14:20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish. 14:21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.* 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, *Take, eat: this is my body.* 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 14:24 And he said unto them, *This is my blood of the new testament, which is shed for many. 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.* 14:26 And when they had sung an hymn, they went out into the mount of Olives.

The **Gospel of Matthew** tells the same story with greater brevity:

26:17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, **Where wilt thou that we prepare for thee to eat the passover?** 26:18 And he said, *Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.* 26:19 And the disciples did as Jesus had appointed them; and they made ready the passover. 26:20 Now when the even was come, he sat down with the twelve. 26:21 And as they did eat, he said, *Verily I say unto you, that one of you shall betray me.* 26:22 And they were

exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 26:23 And he answered and said, *He that dippeth his hand with me in the dish, the same shall betray me. 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.* 26:25 Then Judas, which betrayed him, answered and said, **Master, is it I?** He said unto him, *Thou hast said.* 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, *Take, eat; this is my body.* 26:27 And he took the cup, and gave thanks, and gave it to them, saying, *Drink ye all of it; 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.* 26:30 And when they had sung an hymn, they went out into the mount of Olives.

The **Gospel of Luke** likewise tells this story:

22:7 Then came the day of unleavened bread, when the passover must be killed. 22:8 And he sent Peter and John, saying, *Go and prepare us the passover, that we may eat.* 22:9 And they said unto him, **Where wilt thou that we prepare?** 22:10 And he said unto them, *Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 22:11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 22:12 And he shall shew you a large upper room furnished: there make ready.* 22:13 And they went, and found as he had said unto them: and they made ready the passover. 22:14 And when the hour was come, he sat down, and the twelve apostles with him.22:15 And he said unto them, *With desire I*

have desired to eat this passover with you before I suffer: 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 22:17 And he took the cup, and gave thanks, and said, *Take this, and divide it among yourselves: 22:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.* 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you: this do in remembrance of me.* 22:20 Likewise also the cup after supper, saying, *This cup is the new testament in my blood, which is shed for you. 22:21 But, behold, the hand of him that betrayeth me is with me on the table. 22:22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!* 22:23 And they began to enquire among themselves, which of them it was that should do this thing. 22:24 And there was also a strife among them, which of them should be accounted the greatest. 22:25 And he said unto them, *The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 22:26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 22:28 Ye are they which have continued with me in my temptations. 22:29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.* 22:31 *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.* 22:33 And he said unto him, **Lord, I am ready to go with thee, both into prison, and to death.** 22:34 And he said, *I tell thee, Peter, the cock shall not*

crow this day, before that thou shalt thrice deny that thou knowest me. 22:35 And he said unto them, *When I sent you without purse, and scrip, and shoes, lacked ye any thing?* And they said, **Nothing.** 22:36 Then said he unto them, *But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 22:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.* 22:38 And they said, **Lord, behold, here are two swords.** And he said unto them, *It is enough.*

In the Garden of Gethsemane, Mount of Olives

The **Gospel of Mark** tells the story of the last night of Jesus, before his capture:

14:26 And when they had sung an hymn, they went out into the mount of Olives. 14:27 And Jesus saith unto them, *All ye shall be offended because of me this night: for it is written[237], I will smite the shepherd, and the sheep shall be scattered. 14:28 But after that I am risen, I will go before you into Galilee.* 14:29 But Peter said unto him, **Although all shall be offended, yet will not I.** 14:30 And Jesus saith unto him, *Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.*

The only Gospel account that places Jesus' prophecy regarding the three denials of his disciple Peter at the Passover seder is the Gospel of Luke. In the Gospel of Mark (14:30), and the Gospel of Matthew (26:34), the prophecy is told on the Mount of Olives, after Jesus and his disciples had completed the seder.

14:31 But he spake the more vehemently, **If I should die with thee, I will not deny thee in any wise.** Likewise also said they all. 14:32 And they came to a place which was named Gethsemane: and he saith to

his disciples, *Sit ye here, while I shall pray.* 14:33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 14:34 And saith unto them, *My soul is exceeding sorrowful unto death: tarry ye here, and watch.* 14:35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 14:36 And he said, *Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.* 14:37 And he cometh, and findeth them sleeping, and saith unto Peter, *Simon, sleepest thou? couldest not thou watch one hour? 14:38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.* 14:39 And again he went away, and prayed, and spake the same words. 14:40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 14:41 And he cometh the third time, and saith unto them, *Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 14:42 Rise up, let us go; lo, he that betrayeth me is at hand.*

The **Gospel of Matthew** tells the same story:

26:30 And when they had sung an hymn, they went out into the mount of Olives. 26:31 Then saith Jesus unto them, *All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 26:32 But after I am risen again, I will go before you into Galilee.* 26:33 Peter answered and said unto him, **Though all men shall be offended because of thee, yet will I never be offended.** 26:34 Jesus said unto him, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.* 26:35 Peter said unto him, **Though I should die with thee, yet will I not deny thee.** Likewise also said all the disciples. 26:37 And he took with him Peter and the two

sons of Zebedee, and began to be sorrowful and very heavy. 26:38 Then saith he unto them, *My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.* 26:39 And he went a little farther, and fell on his face, and prayed, saying, *O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.* 26:40 And he cometh unto the disciples, and findeth them asleep, and saith unto *Peter, What, could ye not watch with me one hour? 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.* 26:42 He went away again the second time, and prayed, saying, *O my Father, if this cup may not pass away from me, except I drink it, thy will be done.* 26:43 And he came and found them asleep again: for their eyes were heavy. 26:44 And he left them, and went away again, and prayed the third time, saying the same words. 26:45 Then cometh he to his disciples, and saith unto them, *Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 26:46 Rise, let us be going: behold, he is at hand that doth betray me.*

The **Gospel of Luke** tells an abbreviated tale of their last visit to the Mount of Olives:

22:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 22:40 And when he was at the place, he said unto them, *Pray that ye enter not into temptation.* 22:41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 22:42 Saying, *Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.* 22:43 And there appeared an angel unto him from heaven, strengthening him. 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 22:45 And when he rose up from prayer,

and was come to his disciples, he found them sleeping for sorrow, 22:46 And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.**

The **Gospel of John** gives the shortest of references to this event, and then proceeds immediately to his delivery into captivity by Judas Iscariot: 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Delivered into captivity by Judas Iscariot

The **Gospel of Mark** tells the story of Jesus delivered into captivity by Judas Iscariot:

14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 14:44 And he that betrayed him had given them a token, saying, **Whomsoever I shall kiss, that same is he; take him, and lead him away safely.** 14:45 And as soon as he was come, he goeth straightway to him, and saith, **Master, master;** and kissed him. 14:46 And they laid their hands on him, and took him. 14:47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 14:48 And Jesus answered and said unto them, *Are ye come out, as against a thief, with swords and with staves to take me? 14:49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.* 14:50 And they all forsook him, and fled. 14:51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 14:52 And he left the linen cloth, and fled from them naked.

The **Gospel of Matthew** tells substantially the same story with some important details filled in:

26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 26:48 Now he that betrayed him gave them a sign, saying, **Whomsoever I shall kiss, that same is he: hold him fast.** 26:49 And forthwith he came to Jesus, and said, **Hail, master;** and kissed him. 26:50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus and took him. 26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 26:52 Then said Jesus unto him, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 26:54 But how then shall the scriptures be fulfilled, that thus it must be?* 26:55 In that same hour said Jesus to the multitudes, *Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.* 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

The **Gospel of Luke** tells virtually the same story:

22:47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 22:48 But Jesus said unto him, *Judas, betrayest thou the Son of man with a kiss?* 22:49 When they which were about him saw what would follow, they said unto him, **Lord, shall we smite with the sword?** 22:50 And one of them smote the servant of the high priest, and cut off his right ear. 22:51 And Jesus

answered and said, *Suffer ye thus far.* And he touched his ear, and healed him. 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, *Be ye come out, as against a thief, with swords and staves? 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*

The **Gospel of John** adds details to the story:

18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 18:2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. 18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, *Whom seek ye?* 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 18:6 As soon then as he had said unto them, *I am he*, they went backward, and fell to the ground. 18:7 Then asked he them again, *Whom seek ye?* And they said, Jesus of Nazareth. 18:8 Jesus answered, *I have told you that I am he: if therefore ye seek me, let these go their way:* 18:9 That the saying might be fulfilled, which he spake[238], *Of them which thou gavest me have I lost none.* 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 18:11 Then said Jesus unto *Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

Jesus taken to Annas and Caiaphas

In the synoptic Gospels, when Jesus is apprehended, "Peter followed afar off" (Mark 14:53-54; Matthew 26:57-58; Luke 22:54).

The **Gospel of Mark**:

14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 14:54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

The **Gospel of Matthew**:

26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. 26:58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

The **Gospel of Luke**:

22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat among them.

The Gospel of John reports that Peter was not the only disciple who followed Jesus. This is the only account of this event that includes this "other disciple":

18:15 And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 18:16 But Peter stood at the door without. Then went out that other

disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Who is this unnamed disciple, if not the similarly unnamed "other disciple, who Jesus loved" (John 13:23, 19:26, 20:2, 21:7, 20-24)? And how did he come to be "known unto the high priest"? It is certainly possible that this unnamed disciple was Lazarus, and that he was a kohen himself, as Eleazar was the patronymic of a line of high priests[239]: "The high-priesthood remained in the family of Eleazar until the time of Eli, into whose family it passed (Eli was a descendant of Ithamar, Eleazar's brother[3]). The high priesthood was restored to the family of Eleazar in the person of Zadok after Abiathar was cast out by Solomon." There are many reasons to conclude that the "beloved disciple" so copiously referred to in the Gospel and John, and nowhere else, was not, as has been supposed for two millennia, John of Galilee, but rather, Lazarus of Judaea. More about that later.

Now as to the actual trial of Jesus, the **Gospel of Mark**:

14:55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 14:56 For many bare false witness against him, but their witness agreed not together. 14:57 And there arose certain, and bare false witness against him, saying, 14:58 We heard him say, **I will destroy this temple that is made with hands, and within three days I will build another made without hands.** 14:59 But neither so did their witness agree together. 14:60 And the high priest stood up in the midst, and asked Jesus, saying, **Answerest thou nothing? what is it which these witness against thee?** 14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?** 14:62 And Jesus said, *I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* 14:63 Then the high priest rent his clothes, and saith, **What need we**

any further witnesses? 14:64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 14:65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

The **Gospel of Matthew** adds a few details but otherwise the details are virtually identical:

26:59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 26:60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 26:63 But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 26:64 Jesus saith unto him, *Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.* 26:65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.26:66 What think ye? They answered and said, He is guilty of death. 26:67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 26:68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

The **Gospel of Luke** refers to Jesus being brought before Caiaphas in one verse, and then comes back to it (after recounting the three denials of Peter):

22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
22:63 And the men that held Jesus mocked him, and smote him.
22:64 And when they had blindfolded him, they struck him on the face, and asked him, saying, **Prophesy, who is it that smote thee?**
22:65 And many other things blasphemously spake they against him.
22:66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 22:67 **Art thou the Christ? tell us.** And he said unto them, *If I tell you, ye will not believe: 22:68 And if I also ask you, ye will not answer me, nor let me go. 22:69 Hereafter shall the Son of man sit on the right hand of the power of God.* 22:70 Then said they all, **Art thou then the Son of God?** And he said unto them, *Ye say that I am.* 22:71 And they said, **What need we any further witness? for we ourselves have heard of his own mouth.**

The **Gospel of John** sums this arraignment before the chief priest in two verses, and indicates that Jesus was brought first to Annas and then to Caiaphas:

18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. 18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people…
18:19 The high priest then asked Jesus of his disciples, and of his doctrine. 18:20 Jesus answered him, *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 18:21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.* 18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, **Answerest thou the high priest so?** 18:23 Jesus

answered him, *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?* 18:24 Now Annas had sent him bound unto Caiaphas the high priest.

According to the Gospel of Luke (3:2) and the Book of Acts (4:6), both Annas and Caiaphas were considered "high priests". Whereas his interview with Caiaphas is described in the synoptic gospels, it is not in the Gospel of John:

18:24 Now Annas had sent him bound unto Caiaphas the high priest…
18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

The three denials of Peter

The canonical Gospels tell a story which begins with a prophecy and ends with a fulfillment. According to the Gospel of Mark (14:30), the Gospel of Matthew (26:34), the Gospel of Luke (22:34) and the Gospel of John (13:38), Jesus prophesied that Peter would deny him three times before a rooster crows. The implication seems to be that this would take place on one day, the very day that Jesus made the prediction. In the Gospels of Mark and Matthew, Peter emphatically denied that he would ever deny Jesus. All four Gospels describe the fulfillment of this prophecy. First we cite the **Gospel of Mark**:

14:66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 14:67 And when she saw Peter warming himself, she looked upon him, and said, **And thou also wast with Jesus of Nazareth.** 14:68 But he denied, saying, **I know not, neither understand I what thou sayest.** And he went out into the porch; and the cock crew. 14:69 And a maid saw him again, and began to say to them that stood by, **This is one of them.** 14:70 And he denied it again. And a little after, they that stood by said again to Peter,

Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. 14:71 But he began to curse and to swear, saying, **I know not this man of whom ye speak.** 14:72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, *Before the cock crow twice, thou shalt deny me thrice.* And when he thought thereon, he wept.

The **Gospel of Matthew** tells the story in almost identical phrasing:

26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, **Thou also wast with Jesus of Galilee.** 26:70 But he denied before them all, saying, **I know not what thou sayest.** 26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, **This fellow was also with Jesus of Nazareth.** 26:72 And again he denied with an oath, **I do not know the man.** 26:73 And after a while came unto him they that stood by, and said to Peter, **Surely thou also art one of them; for thy speech bewrayeth thee.** 26:74 Then began he to curse and to swear, saying, **I know not the man.** And immediately the cock crew. 26:75 And Peter remembered the word of Jesus, which said unto him, *Before the cock crow, thou shalt deny me thrice.* And he went out, and wept bitterly.

The **Gospel of Luke** tells the same story, except in this version Jesus is present, and he looks upon Peter after Peter denies him three times:

22:54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 22:55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 22:56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, **This man was also with him.** 22:57 And he denied him, saying, **Woman, I know him not.** 22:58 And after a little while another saw

him, and said, **Thou art also of them.** And Peter said, **Man, I am not.** 22:59 And about the space of one hour after another confidently affirmed, saying, **Of a truth this fellow also was with him: for he is a Galilaean.** 22:60 And Peter said, **Man, I know not what thou sayest.** And immediately, while he yet spake, the cock crew. 22:61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, ***Before the cock crow, thou shalt deny me thrice.*** 22:62 And Peter went out, and wept bitterly.

The Gospel of John likewise relates this fulfillment of prophecy, but with a detail not noted by any of the other evangelists—he identifies the third peson who asked Peter if he was one of the disciples; not surprising, since, according to this Gospel, Peter was accompanied by "another disciple", and it is his version of the story that seems to be told here:

18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 18:16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 18:17 Then saith the damsel that kept the door unto Peter, **Art not thou also one of this man's disciples?** He saith, **I am not.** 18:18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself…

18:25 And Simon Peter stood and warmed himself. They said therefore unto him, **Art not thou also one of his disciples?** He denied it, and said, **I am not.** 18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, **Did not I see thee in the garden with him?** 18:27 Peter then **denied again**: and immediately the cock crew.

The visit to Pontius Pilatus and Herod Antipas

The **Gospel of Luke** indicates that Jesus was brought first to Pilatethen to Herod, and then back to Pilate:

23:1 And the whole multitude of them arose, and led him unto Pilate. 23:2 And they began to accuse him, saying, **We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.** 23:3 And Pilate asked him, saying, **Art thou the King of the Jews?** And he answered him and said, ***Thou sayest it.*** 23:4 Then said Pilate to the chief priests and to the people, **I find no fault in this man.** 23:5 And they were the more fierce, saying, **He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.** 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

After Jesus met with Herod, the **Gospel of Luke** continues the story as follows:

23:12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. 23:13 And Pilate, when he had called together the chief priests and the rulers and the people, 23:14 Said unto them, **Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:** 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. 23:16 I will therefore chastise him, and release him. 23:17 (For of necessity he must release one unto them at the feast.) 23:18 And they cried out all at once, saying, **Away with this man, and**

release unto us Barabbas: 23:19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 23:20 Pilate therefore, willing to release Jesus, spake again to them. 23:21 But they cried, saying, **Crucify him, crucify him.** 23:22 And he said unto them the third time, **Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.** 23:23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 23:24 And Pilate gave sentence that it should be as they required. 23:25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

The other three canonical Gospels report that Jesus encountered only the governor of Judaea, named Pontius Pilatus. The most detailed account of this interrogation is in the **Gospel of John**:

18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 18:29 Pilate then went out unto them, and said, **What accusation bring ye against this man?** 18:30 They answered and said unto him, **If he were not a malefactor, we would not have delivered him up unto thee.** 18:31 Then said Pilate unto them, **Take ye him, and judge him according to your law.** The Jews therefore said unto him, **It is not lawful for us to put any man to death:** 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, **Art thou the King of the Jews?** 18:34 Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* 18:35 Pilate answered, **Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what**

hast thou done? 18:36 Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* 18:37 Pilate therefore said unto him, **Art thou a king then?** Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* 18:38 Pilate saith unto him, **What is truth?** And when he had said this, he went out again unto the Jews, and saith unto them, **I find in him no fault at all. 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?** 18:40 Then cried they all again, saying, **Not this man, but Barabbas.** Now Barabbas was a robber. 19:1 Then Pilate therefore took Jesus, and scourged him. 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 19:3 And said, **Hail, King of the Jews!** and they smote him with their hands. 19:4 Pilate therefore went forth again, and saith unto them, **Behold, I bring him forth to you, that ye may know that I find no fault in him.** 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **Behold the man!** 19:6 When the chief priests therefore and officers saw him, they cried out, saying, **Crucify him, crucify him.** Pilate saith unto them, **Take ye him, and crucify him: for I find no fault in him.** 19:7 The Jews answered him, **We have a law, and by our law he ought to die, because he made himself the Son of God.** 19:8 When Pilate therefore heard that saying, he was the more afraid; 19:9 And went again into the judgment hall, and saith unto Jesus, **Whence art thou?** But Jesus gave him no answer. 19:10 Then saith Pilate unto him, **Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?** 19:11 Jesus answered, *Thou couldest have no power at all against me,*

except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.** 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, **Behold your King!** 19:15 But they cried out, **Away with him, away with him, crucify him.** Pilate saith unto them, **Shall I crucify your King?** The chief priests answered, **We have no king but Caesar.** 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19:19 And Pilate wrote a title, and put it on the cross. And the writing was **JESUS OF NAZARETH THE KING OF THE JEWS.** 19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 19:21 Then said the chief priests of the Jews to Pilate, **Write not, The King of the Jews; but that he said, I am King of the Jews.** 19:22 Pilate answered, **What I have written I have written.**

The account is somewhat less detailed in the **Gospel of Matthew**:

27:1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 27:2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and

brought again the thirty pieces of silver to the chief priests and elders, 27:4 Saying, **I have sinned in that I have betrayed the innocent blood.** And they said, **What is that to us? see thou to that.** 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 27:6 And the chief priests took the silver pieces, and said, **It is not lawful for to put them into the treasury, because it is the price of blood.** 27:7 And they took counsel, and bought with them the potter's field, to bury strangers in. 27:8 Wherefore that field was called, The field of blood, unto this day. 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying[240], And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 27:10 And gave them for the potter's field, as the Lord appointed me. 27:11 And Jesus stood before the governor: and the governor asked him, saying, **Art thou the King of the Jews?** And Jesus said unto him, *Thou sayest.* 27:12 And when he was accused of the chief priests and elders, he answered nothing. 27:13 Then said Pilate unto him, **Hearest thou not how many things they witness against thee?** 27:14 And he answered him to never a word; insomuch that the governor marvelled greatly. 27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 27:16 And they had then a notable prisoner, called Barabbas. 27:17 Therefore when they were gathered together, Pilate said unto them, **Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?** 27:18 For he knew that for envy they had delivered him. 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, **Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.** 27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 27:21 The governor answered and said unto them,

Whether **of the twain will ye that I release unto you?** They said, **Barabbas.** 27:22 Pilate saith unto them, **What shall I do then with Jesus which is called Christ?** They all say unto him, **Let him be crucified.** 27:23 And the governor said, **Why, what evil hath he done?** But they cried out the more, saying, **Let him be crucified.** 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, **I am innocent of the blood of this just person: see ye to it.** 27:25 Then answered all the people, and said, **His blood be on us, and on our children.** 27:26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

In the **Gospel of Mark** the story is told:

15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 15:2 And Pilate asked him, **Art thou the King of the Jews?** And he answering said unto them, *Thou sayest it.* 15:3 And the chief priests accused him of many things: but he answered nothing. 15:4 And Pilate asked him again, saying, **Answerest thou nothing? behold how many things they witness against thee.** 15:5 But Jesus yet answered nothing; so that Pilate marvelled. 15:6 Now at that feast he released unto them one prisoner, whomsoever they desired. 15:7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 15:8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 15:9 But Pilate answered them, saying, **Will ye that I release unto you the King of the Jews?** 15:10 For he knew that the chief priests had delivered him for envy. 15:11 But the chief priests moved the people, that he should rather release Barabbas

unto them. 15:12 And Pilate answered and said again unto them, **What will ye then that I shall do unto him whom ye call the King of the Jews?** 15:13 And they cried out again, **Crucify him.** 15:14 Then Pilate said unto them, **Why, what evil hath he done?** And they cried out the more exceedingly, **Crucify him.** 15:15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

A remarkable characteristic of these accounts in all but the **Gospel of Luke** is the silence with which Jesus meets the accusations of his antagonists. Why didn't he defend himself? Why did he permit these blasphemies to go unanswered? There is immense wisdom demonstrated by this behavior, which we will consider at length and in depth. At the top of the list, let us consider for a moment the hierarchy, and to whom a response may be demanded. When Job questions God's judgment in visiting plagues and tribulations upon him, God answers him: *"38:1 Then the LORD answered Job out of the whirlwind, and said, 38:2 Who is this that darkeneth counsel by words without knowledge? 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me. 38:4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."* In relation to the chief priest, to Pilate, and to Herod, Jesus is infinitely higher in authority. It is for him to pose questions and for them to reply, and not the inverse. By questioning and especially by challenging him to explain himself, they transgress their boundaries, the violate their relationship with God. Perhaps a little lower on the list is the inevitability of this moment, faced in one fashion or another by every Manifestation of God, for all of them are opposed by the religious and secular authorities of their times, and without this opposition their divine sovereignty and prophetic station would not be recognized. Yet a little lower on this list is the danger which prolonged argumentation could bring upon the intimates of Jesus. At that moment his opponents were asking for his head, but if he had dared to prolong the debacle and challenge their power, they might well have sought to harm his family or his followers. The Manifestation of God does not think only of himself but of everyone in the world. Of what possible benefit would a prolongation of his passion serve in any case?

Jesus brought to Golgotha

The **Gospel of Mark** tells the next act of the story, wherein Jesus is bedecked with faux-royal finery and conducted to the place of crucifixion:

15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 15:18 And began to salute him, **Hail, King of the Jews!** 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 15:20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

The **Gospel of Matthew** tells the next act of the story, in virtually the same words as the **Gospel of Mark**:

27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 27:28 And they stripped him, and put on him a scarlet robe. 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **Hail, King of the Jews!** 27:30 And they spit upon him, and took the reed, and smote him on the head. 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull…

The **Gospel of Luke** does not repeat the details of how Jesus was mocked and abused, but it is the repository of a unique address of Jesus to the women of Judaea:

23:25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 23:26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 23:27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 23:28 But Jesus turning unto them said, *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 23:29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 23:31 For if they do these things in a green tree, what shall be done in the dry?* 23:32 And there were also two other, malefactors, led with him to be put to death. 23:33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

The **Gospel of John** says nothing of the events described in the synoptic Gospels, which may indicate that its author was not a witness.

Crucifixion

The Gospels describe the crucifixion of Jesus in quite remarkable detail and their accounts reiterate most of the same elements. Let us begin with the **Gospel of Mark**:

15:23 And they gave him to drink wine mingled with myrrh: but he received it not. 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 15:25 And it was the third hour, and they crucified him. 15:26 And the superscription of his accusation was written over, THE KING OF

THE JEWS. 15:27 And with him they crucify two thieves; the one on his right hand, and the other on his left. 15:28 And the scripture was fulfilled, which saith, *And he was numbered with the transgressors.* [4] 15:29 And they that passed by railed on him, wagging their heads, and saying, **Ah, thou that destroyest the temple, and buildest it in three days, 15:30 Save thyself, and come down from the cross.** 15:31 Likewise also the chief priests mocking said among themselves with the scribes, **He saved others; himself he cannot save. 15:32 Let Christ the King of Israel descend now from the cross, that we may see and believe.** And they that were crucified with him reviled him. 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour. 15:34 And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?* 15:35 And some of them that stood by, when they heard it, said, **Behold, he calleth Elias.** 15:36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, **Let alone; let us see whether Elias will come to take him down.** 15:37 And Jesus cried with a loud voice, and gave up the ghost.

Substantially the same account is found in the **Gospel of Matthew**:

27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots.*[5] 27:36 And sitting down they watched him there; 27:37 And set up over his head his

[4] Isaiah 53:12.
[5] Psalms 22:18.

accusation written, THIS IS JESUS THE KING OF THE JEWS. 27:38 Then were there two thieves crucified with him, one on the right hand, and another on the left. 27:39 And they that passed by reviled him, wagging their heads, 27:40 And saying, **Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.** 27:41 Likewise also the chief priests mocking him, with the scribes and elders, said, **27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 27:43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.** 27:44 The thieves also, which were crucified with him, cast the same in his teeth. 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 27:46 And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?* 27:47 Some of them that stood there, when they heard that, said, **This man calleth for Elias.** 27:48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. 27:49 The rest said, **Let be, let us see whether Elias will come to save him.** 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

Likewise we find most of the same features of this same crucifixion account in **Gospel of Luke**:

23:34 Then said Jesus, *Father, forgive them; for they know not what they do.* And they parted his raiment, and cast lots. 23:35 And the people stood beholding. And the rulers also with them derided him, saying, **He saved others; let him save himself, if he be Christ, the chosen of God.** 23:36 And the soldiers also mocked him, coming to him, and offering him vinegar, 23:37 And saying, **If thou be the king**

of the Jews, save thyself. 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. 23:39 And one of the malefactors which were hanged railed on him, saying, **If thou be Christ, save thyself and us.** 23:40 But the other answering rebuked him, saying, **Dost not thou fear God, seeing thou art in the same condemnation? 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.** 23:42 And he said unto **Jesus, Lord, remember me when thou comest into thy kingdom.** 23:43 And Jesus said unto him, *Verily I say unto thee, To day shalt thou be with me in paradise.* 23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 23:45 And the sun was darkened, and the veil of the temple was rent in the midst. 23:46 And when Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit*: and having said thus, he gave up the ghost.

The **Gospel of John** is very succinct by comparison; after describing the witnesses present and his words to them:

19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled[241], saith, *I thirst.* 19:29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. 19:30 When Jesus therefore had received the vinegar, he said, *It is finished*: and he bowed his head, and gave up the ghost.

Witnesses of the crucifixion

The **Gospel of Mark** reports that:

15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of

Joses, and Salome; 15:41 Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

The **Gospel of Matthew** reports:

27:55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him; 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

The **Gospel of Luke** likewise reports:

23:49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The **Gospel of John** reports the presence of "the disciple...whom he loved", along with his mother, his aunt and Mary Magdalene, but not "afar off" but "by the cross":

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, **Woman, behold thy son! 19:27 Then saith he to the disciple, Behold thy mother!** And from that hour that disciple took her unto his own home.

The **Gospel of John** is the only account that points to the presence of one of the male disciples at the crucifixion; it identifies who that disciple was; and it reports that Jesus directed this disciple to take care of his mother as if she were his own. It has been pointed out that the crucifixion occurred in Jerusalem, and that the home of Lazarus, whom Jesus loved, was only a few miles away in Bethany; while the home of John, who has been regarded for centuries as the "beloved disciple", would have been located in a small village on the shore of the Kinneret, the sea of Galilee, over 100 miles from Jerusalem. While Lazarus had an established home, in which Martha and Mary were also living, it seems from the Gospel narrative that, as one of the twelve, John had been on the road nonstop since meeting

Jesus. As Jesus replied when "a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, *The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head*." (Matthew 8:19-20) Another reason for regarding Lazarus as the "beloved disciple", and hence honoring those traditions that identified her resting place as Jerusalem, rather than others which erroneously paired her up with John and had both of them die in the city of Ephesus (Turkish: Efes), many years later.

Miraculous signs after the Crucifixion

The **Gospel of Mark** reports a miraculous event, the cracking of the immediately subsequent to the crucifixion:

15:38 And the veil of the temple was rent in twain from the top to the bottom.

The **Gospel of Matthew** writes the same, and adds details:

27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 27:52 And the graves were opened; and many bodies of the saints which slept arose, 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

The **Gospel of Luke** writes the same and adds one detail:

23:45 And the sun was darkened, and the veil of the temple was rent in the midst.

The only disciple who witnessed the crucifixion was the "beloved disciple", and the **Gospel of John** which purports to be his testimony does not report any of these events. The "veil of the temple" to which all three synoptic Gospels refer is καταπέτασμα, ατος, τό (transliterated katapetasma) in the original Greek; according to Strong's Concordance[242], it is literally "that which is spread out downwards, that which hangs down", a curtain, veil, of that which separated the Holy of Holies from the outer parts of the temple at Jerusalem, also of an outer curtain at the entrance to the Holy Place in the same temple." Any worshipping Jew could have attested to this event, and it is surprising that it is not reported

by Josephus or in the Talmud or any other Jewish-authored text of the time. The eclipse of the sun, reported in the Gospel of Luke, the earthquake reported in the Gospel of Matthew, and the physical resurrection of entombed saints reported in the Gospel of Matthew are also unreported. Attempts to buttress this account through the citation of independent testimonies, notably the references in the works of Christian apologists hundreds of years after the event, to a pagan author called Thallus have been debunked as untenable[243].

A Roman Witness to the Crucifixion

The **Gospel of Mark** reports that a Roman centurion witnessed the crucifixion and was converted by the experience:

15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**

The **Gospel of Matthew** writes the same:

27:54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, **Truly this was the Son of God.**

The **Gospel of Luke**:

23:47 Now when the centurion saw what was done, he glorified God, saying, **Certainly this was a righteous man.** 23:48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The **Gospel of John** does not refer to the centurion, or to the miraculous events to which the centurion seems to be responding. While the "beloved disciple" could not have witnessed the rending of the Temple veil, as he was on Calgary watching the crucifixion, he could have experienced an earthquake, and the physical resurrection of the saints from the graveyard that is situation adjacent to the place of crucifixion...but he is silent.

The Last Words of Jesus

Through the centuries there has been much discussion about the last words of Jesus. In the **Gospels of Mark** and **Matthew** the last words spoken by Jesus are virtually identical. The **Gospels of Luke** and **John** cite entirely different last words. There is agreement however between the three synoptic Gospels that just before dying Jesus "cried with a loud voice"—only the **Gospel of Luke** records the actual words that Jesus cried. And then there is the **Gospel of John**, which only refers to Jesus bowing his head and not to cry before he died. All versions are here cited, without preference or disapproval.

The **Gospel of Mark**:

15:34 And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?* 15:35 And some of them that stood by, when they heard it, said, **Behold, he calleth Elias.** 15:36 And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, **Let alone; let us see whether Elias will come to take him down.** 15:37 And Jesus cried with a loud voice, and gave up the ghost.

The **Gospel of Matthew**:

27:46 And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?* 27:47 Some of them that stood there, when they heard that, said, **This man calleth for Elias.** 27:48 And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. 27:49 The rest said, **Let be, let us see whether Elias will come to save him.** 27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

The **Gospel of Luke**:

23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

The **Gospel of John**:

19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Of these accounts, the one that comes from an alleged eye-witness is that reported in the Gospel of John. And it is the simplest. If it be alleged that the "beloved disciple" perhaps did not hear the last words of Jesus reported by the other Gospels, consider that all three indicate that he said these last words "with a loud voice" (Mark 15:37, Matthew 27:50, Luke 23:46). As the "beloved disciple" was standing right there, what likelihood is there that he would not have heard and reported these last words?

The Day of Preparation

All four canonical Gospels report that Jesus died on the day before the Sabbath, which, according to the Jewish calendar, begins with sunset on Yom Shlishi (Thursday) and ends with sunset on Yom Shivi (Friday). As the accounts speak of the evening coming after the death of Jesus, and state that "it was the preparation", and as the friends and followers of Jesus were in a hurry to transfer his body inot a sepulchre, it is evident that the crucifixion took place on Yom Shivi (Friday) and that the body of Jesus was removed from the cross and placed in a sepulchre on Erev Shabbat.

The **Gospel of Mark**:

15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 15:41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem. 15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto

Pilate, and craved the body of Jesus. 15:44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 15:45 And when he knew it of the centurion, he gave the body to Joseph. 15:46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. 15:47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

The **Gospel of Matthew**:

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. 27:57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 27:58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The **Gospel of Luke**:

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. 23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 23:51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. 23:52 This man went unto Pilate, and begged the body of Jesus. 23:53 And he took it

down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 23:54 And that day was the preparation, and the sabbath drew on. 23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

The **Gospel of John**:

19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 19:36 For these things were done, that the scripture should be fulfilled[244], A bone of him shall not be broken. 19:37 And again another scripture saith[245], They shall look on him whom they pierced. 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

19:42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

The Sabbath after the Crucifixion

Only one of the Gospels tells us what happened on the Sabbath after the crucifixion, the **Gospel of Matthew**:

27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 27:63 Saying, **Sir, we remember that that deceiver said, while he was yet alive,** *After three days I will rise again.* 27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 27:65 Pilate said unto them, **Ye have a watch: go your way, make it as sure as ye can.** 27:66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The **Gospel of Luke** tells us only that the women who followed Jesus waited during the Sabbath:

23:55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 23:56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Yom Rishon after the Crucifixion

The **Gospel of Mark** begins the story again after the Sabbath, quickly telling us about the disappearance of Jesus from his sepulchre and the appearance of a young man clothed in a long white garment, all witnessed by Mary Magdalene, Mary the mother of James, and Salome:

16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they

might come and anoint him. 16:2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 16:3 And they said among themselves, **Who shall roll us away the stone from the door of the sepulchre?** 16:4 And when they looked, they saw that the stone was rolled away: for it was very great. 16:5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 16:6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 16:7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 16:8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

The **Gospel of Matthew** tells the story somewhat differently...with the young man being identified as an angel, and the witnesses described as Mary Magdalene and the other Mary, apparently Mary the mother of James:

28:1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 28:2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 28:3 His countenance was like lightning, and his raiment white as snow: 28:4 And for fear of him the keepers did shake, and became as dead men. 28:5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 28:7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The **Gospel of Luke** differs even more...reporting two men in shining garments rather than one angel:

24:1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 24:2 And they found the stone rolled away from the sepulchre. 24:3 And they entered in, and found not the body of the Lord Jesus. 24:4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 24:5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

The **Gospel of John** begins with these simple words:

20:1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Consider how naturalistic and normal this account is, in comparison with the others—one of the women who stood by Jesus as he was crucified, and who is reported to have followed his body to its internment and kept watch there, having apparently gone home to sleep, returns in the very early morning and finds the stone that was sealing the cave tomb rolled removed from its place. No earthquake unattested by other witnesses, no young man in linen or angel or two men in shining garments...just an unsealed gravesite.

Jesus appears to Mary Magdalene and other women

The **Gospel of Mark** announces that on the first day of the week (yom rishon in Hebrew parlance, corresponding to Sunday) after the crucifixion, Jesus rises from the dead and is seen by Mary Magdalene:

16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 16:10 And she went and told them that had been with him, as they mourned and wept. 16:11 And they, when they had heard that he was alive, and had been seen of her, believed not.

The **Gospel of Matthew** reports that Jesus appeared first to Mary Magdalene and the other Mary, apparently Mary the mother of James:

28:8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, *All hail.* And they came and held him by the feet, and worshipped him. 28:10 Then said Jesus unto them, *Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.*

The **Gospel of Luke** indicates that the angels told Mary Magdalene, Mary the mother of James and Salome about the resurrection of Jesus, and that they conveyed this message to the male disciples:

24:8 And they remembered his words, 24:9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 24:10 It was Mary Magdalene and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 24:11 And their words seemed to them as idle tales, and they believed them not.

The **Gospel of John** tells the story somewhat differently, but in this case also, the disciples do not believe Mary Magdalene, and Peter and John, "the other disciple, whom Jesus loved" investigate for themselves and then they believe:

20:2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, **They have taken away the LORD out of the sepulchre, and we know not where**

they have laid him. 20:3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 20:6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 20:7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 20:9 For as yet they knew not the scripture[246], **that he must rise again from the dead.** 20:10 Then the disciples went away again unto their own home.

The Gospel of John does not stop here though...it reports that, left alone and weeping, first the two angels appear to her, and then suddenly the risen Christ appears to Mary Magdalene:

20:11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 20:12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 20:13 And they say unto her, **Woman, why weepest thou?** She saith unto them, **Because they have taken away my LORD, and I know not where they have laid him.** 20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 20:15 Jesus saith unto her, *Woman, why weepest thou? whom seekest thou?* She, supposing him to be the gardener, saith unto him, **Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.** 20:16 Jesus saith unto her, *Mary.* She turned herself, and saith unto him, **Rabboni; which is to say, Master.** 20:17 Jesus saith unto her, *Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my*

Father, and your Father; and to my God, and your God. 20:18 Mary Magdalene came and told the disciples that she had seen the LORD, and that he had spoken these things unto her.

Jesus appears to two male disciples

The **Gospel of Mark** indicates that Jesus appeared to two of his male disciples after appearing to Mary Magdalene:

16:11 And they, when they had heard that he was alive, and had been seen of her, believed not. 16:12 After that he appeared in another form unto two of them, as they walked, and went into the country. 16:13 And they went and told it unto the residue: neither believed they them.

The **Gospel of Matthew** reports the appearance of Jesus to Mary Magdalene, but does not tell this story of an appearance to two male disciples. The **Gospel of Luke** does not report that Jesus appeared to Mary Magdalene, but it reports him appearing to two of his male disciples, one of whom is called Cleopas and the second identified at the end of this passage (24:34) was Simon Peter:

24:13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 24:14 And they talked together of all these things which had happened. 24:15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 24:16 But their eyes were holden that they should not know him. 24:17 And he said unto them, *What manner of communications are these that ye have one to another, as ye walk, and are sad?* 24:18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 24:19 And he said unto them, *What things?* And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed

and word before God and all the people: 24:20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 24:21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 24:22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 24:23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24:24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 24:25 Then he said unto them, *O fools, and slow of heart to believe all that the prophets have spoken: 24:26 Ought not Christ to have suffered these things, and to enter into his glory?* 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 24:28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 24:29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 24:30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 24:31 And their eyes were opened, and they knew him; and he vanished out of their sight. 24:32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 24:34 Saying, The Lord is risen indeed, and hath appeared to Simon.

The opposition does not rest

The **Gospel of Matthew** is the only Gospel which tells the story of an opposition that does not rest after the burial of Jesus. It begins with his appearance to Mary Magdalene and the other Mary, and then indicates that some of the watchmen who were assigned to guard the sepulchre of Jesus reported his disappearance. It indicates that there was a cover up, that money changed hands, and that a story was fabricated that the disciples of Jesus "came by night, and stole him away" while they slept:

28:10 Then said Jesus unto them, *Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.* 28:11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 28:13 Saying, **Say ye, His disciples came by night, and stole him away while we slept. 28:14 And if this come to the governor's ears, we will persuade him, and secure you.** 28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Jesus appears to his eleven disciples

The **Gospel of Mark** reports that Jesus appeared to his eleven male disciples after appearing to Mary Magdalene:

16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 16:15 And he said unto them, *Go ye into all the world, and preach the gospel to every creature. 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 16:17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 16:18 They shall take up serpents; and if they drink any deadly thing, it shall*

not hurt them; they shall lay hands on the sick, and they shall recover.

The **Gospel of Matthew** reports that Jesus appeared to his male disciples after appearing to Mary Magdalene:

28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 28:17 And when they saw him, they worshipped him: but some doubted. 28:18 And Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

The **Gospel of Luke** reports that Jesus appeared to his male disciples, without specifying their number, after appearing to Mary Magdalene:

24:35 And they told what things were done in the way, and how he was known of them in breaking of bread. 24:36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, *Peace be unto you.* 24:37 But they were terrified and affrighted, and supposed that they had seen a spirit. 24:38 And he said unto them, *Why are ye troubled? and why do thoughts arise in your hearts? 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.* 24:40 And when he had thus spoken, he shewed them his hands and his feet. 24:41 And while they yet believed not for joy, and wondered, he said unto them, *Have ye here any meat?* 24:42 And they gave him a piece of a broiled fish, and of an honeycomb. 24:43 And he took it, and did eat before them. 24:44 And he said unto them, *These are the words which I spake unto you, while I was*

yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 24:45 Then opened he their understanding, that they might understand the scriptures, 24:46 And said unto them, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 24:48 And ye are witnesses of these things. 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.* 24:50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

The **Gospel of John** reports that Jesus appeared to his male disciples, also without numbering them, after appearing to Mary Magdalene:

20:19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, *Peace be unto you.* 20:20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the LORD. 20:21 Then said Jesus to them again, *Peace be unto you: as my Father hath sent me, even so send I you.* 20:22 And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost: 20:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.*

Other appearances of Jesus

Only one Gospel tells of other appearances of Jesus to his disciples...the **Gospel of John**. Perhaps it was because the "beloved disciple" was not one of the twelve who were now eleven, and hence he may have witnessed

appearances where all the eleven were not present. In any case, all of these other appearances are cited here:

20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 20:25 The other disciples therefore said unto him, **We have seen the LORD**. But he said unto them, **Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.** 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.* 20:27 Then saith he to Thomas, *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.* 20:28 And Thomas answered and said unto him, **My LORD and my God.** 20:29 Jesus saith unto him, *Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.* 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. 21:1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 21:3 Simon Peter saith unto them, **I go a fishing.** They say unto him, **We also go with thee.** They went forth, and entered into a ship immediately; and that night they caught nothing. 21:4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 21:5 Then Jesus saith unto them, *Children, have ye any meat?* They answered him, *No.* 21:6 And he said unto them, *Cast the net on the right side of the ship, and ye shall find.* They cast

therefore, and now they were not able to draw it for the multitude of fishes. 21:7 Therefore that disciple whom Jesus loved saith unto Peter, **It is the Lord.** Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. 21:9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 21:10 Jesus saith unto them, **Bring of the fish which ye have now caught.** 21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 21:12 Jesus saith unto them, *Come and dine.* And none of the disciples durst ask him, **Who art thou?** knowing that it was the Lord. 21:13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 21:14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 21:15 So when they had dined, Jesus saith to Simon Peter, *Simon, son of Jonas, lovest thou me more than these?* He saith unto him, **Yea, Lord; thou knowest that I love thee.** He saith unto him, **Feed my lambs.** 21:16 He saith to him again the second time, *Simon, son of Jonas, lovest thou me?* He saith unto him, **Yea, Lord; thou knowest that I love thee.** He saith unto him, *Feed my sheep.* 21:17 He saith unto him the third time, *Simon, son of Jonas, lovest thou me?* Peter was grieved because he said unto him the third time, *Lovest thou me?* And he said unto him, **Lord, thou knowest all things; thou knowest that I love thee.** Jesus saith unto him, *Feed my sheep. 21:18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.* 21:19 This spake he, signifying by what death he

should glorify God. And when he had spoken this, he saith unto him, *Follow me.* 21:20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, **Lord, which is he that betrayeth thee?** 21:21 Peter seeing him saith to Jesus, **Lord, and what shall this man do?** 21:22 Jesus saith unto him, *If I will that he tarry till I come, what is that to thee? follow thou me.* 21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, *He shall not die; but, If I will that he tarry till I come, what is that to thee?* 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The **Acts of the Apostles** indicates that Jesus was seen by his apostles for 40 days after his resurrection:

1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, *ye have heard of me. 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.* 1:6 When they therefore were come together, they asked of him, saying, **Lord, wilt thou at this time restore again the kingdom to Israel?** 1:7 And he said unto them, *It is not for you to know the times or the seasons, which the Father hath put in his own power. 1:8 But ye shall receive power, after that the Holy Ghost is*

come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Ascension of Jesus

The **Gospel of Mark** reports the ascension of Jesus:

16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

The **Gospel of Luke** likewise refers to the ascension of Jesus:

24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 24:52 And they worshipped him, and returned to Jerusalem with great joy: 24:53 And were continually in the temple, praising and blessing God. Amen.

The **Acts of the Apostles** likewise attests to the ascension of Jesus:

1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 1:2 Until the day in which he was taken up...

1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The ascension of Jesus has direct parallels in the Old Testament...it is neither unique to Jesus nor represent a borrowing from Greek or some other Middle Eastern religious tradition. The story of Enoch, son of Cain, in the Book of Genesis ends;

5:24 And Enoch walked with God: and he was not; for God took him.

The Epistle to the Hebrews refers to that ascension of Enoch:

11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Much more familiar, to Jews and Christians alike, is the ascension of Elijah, as told in Second Kings:

2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

Hence, the ascension of Jesus is not unique to the New Testament, and the Jewish understanding (midrash) of such an extraordinary event is germaine to our present comprehension of what the disciples witnessed, what it meant to them, and what it can mean for us.

Those to whom he appears or speaks

The **Acts of the Apostles** report sightings of Jesus after his ascension. The first is Stephen:

7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 7:56 And said, **Behold, I see the heavens opened, and the Son of man standing on the right hand of God.** 7:57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, 7:58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. 7:59 And they stoned Stephen, calling upon God, and saying, **Lord Jesus, receive my spirit.** 7:60 And he kneeled down, and cried with a loud voice, **Lord, lay not this sin to their charge.** And when he had said this, he fell asleep. 8:1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and

Samaria, except the apostles. 8:2 And devout men carried Stephen to his burial, and made great lamentation over him.

The second of these sightings is by Saul, the very persecutor of Stephen, who was renamed Paul:

9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 9:4 And he fell to the earth, and heard a voice saying unto him, *Saul, Saul, why persecutest thou me?* 9:5 And he said, **Who art thou, Lord?** And the Lord said, *I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.* 9:6 And he trembling and astonished said, **Lord, what wilt thou have me to do?** And the Lord said unto him, *Arise, and go into the city, and it shall be told thee what thou must do.* 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9:9 And he was three days without sight, and neither did eat nor drink.

The third sighting is by Ananias, who was instructed to convey a message to Saul by Jesus:

9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, **Behold, I am here, Lord.** 9:11 And the Lord said unto him, *Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 9:12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.* 9:13 Then Ananias answered, **Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 9:14 And here he hath authority from the chief priests to bind all that call on thy**

name. 9:15 But the Lord said unto him, *Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 9:16 For I will shew him how great things he must suffer for my name's sake.* 9:17 And Ananias went his way, and entered into the house; and putting his hands on him said, **Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.** 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Later in the same **Acts of the Apostles**, these two stories are told once again, this time by Saul, now called Paul:

22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 22:7 And I fell unto the ground, and heard a voice saying unto me, *Saul, Saul, why persecutest thou me?* 22:8 And I answered, **Who art thou, Lord?** And he said unto me, *I am Jesus of Nazareth, whom thou persecutest.* 22:9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 22:10 And I said, **What shall I do, LORD?** And the Lord said unto me, *Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.* 22:11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 22:12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 22:13 Came unto me, and stood, and said unto me, **Brother Saul, receive thy sight.** And the same hour I looked up upon him. 22:14 And he said, **The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and**

shouldest hear the voice of his mouth. 22:15 For thou shalt be his witness unto all men of what thou hast seen and heard. 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. 22:17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; 22:18 And saw him saying unto me, *Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.* 22:19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. 22:21 And he said unto me, *Depart: for I will send thee far hence unto the Gentiles.*

According to the **Acts of the Apostles**, Paul told the story of his conversion to King Agrippa[247]:

26:12 Whereupon as I went to Damascus with authority and commission from the chief priests, 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.* 26:15 And I said, Who art thou, Lord? And he said, *I am Jesus whom thou persecutest. 26:16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 26:17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive*

forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Proclamation of the Gospel by the disciples

The **Gospel of Mark** indicates that after the ascension of Jesus, his male disciples went everywhere preaching the Gospel:

16:20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Most of the **Acts of the Apostles** bespeaks of the proclamation of the Gospel by the disciples of Jesus, and the newly converted who joined them in this proclamation, and in healings and other miracles, taking the message of Jesus to the Gentiles.

Jesus addresses the Jewish sectarians

Jesus speaks to all of the Jewish sectarians of his time, as well as to the Greeks and Romans. Among these sectarians, the most "extreme", that is, the most unconventional and radical were undoubtedly the Zealots, who advocated armed overthrow of Roman governors and their puppet Roman influenced Jewish ethnarchs and tetrarchs, and the Essenes, who lived separately from the rest of the population, whether in cities like Damascus or in the Judaean desert as in Qumran. To the Zealots, of which one of his followers was formerly an adherent (Acts 1:13), he speaks, as recorded in the **Gospel of Matthew**:

26:51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 26:52 Then said Jesus unto him, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

This same story is told in the **Gospel of John**, and there the zealot who drew the sword is identified as Peter:

18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 18:11 Then said Jesus unto Peter, *Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

Jesus did not tolerate the worldly attitude that breeds violence. He chastised this same hot-headed Peter when his disciple dared to rebuke him, as told in the Gospels of Matthew and Mark. When Jesus confided in his disciples that he would be martyred, Peter objected, first in the **Gospel of Matthew**:

16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. 16:22 Then Peter took him, and began to rebuke him, saying, Be **it far from thee, Lord: this shall not be unto thee.** 16:23 But he turned, and said unto Peter, *Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.* 16:24 Then said Jesus unto his disciples, *If any man will come after me, let him deny himself, and take up his cross, and follow me. 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

Now in the **Gospel of Mark**:

8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 8:32 And he spake that saying openly. And Peter took him, and began to

rebuke him. 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, *Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.* 8:34 And when he had called the people unto him with his disciples also, he said unto them, *Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

Some commentators have suggested that John was influenced by the Essenes or that he was an Essene himself. But John preached openly to the entire Jewish population, and the Essenes were reportedly pietist and separatist in their orientation. They counted themselves the chosen ones of God, the people of light, and those who were not of their number they counted the active or default chosen ones of Satan, the people of darkness. A thorough study of their complex doctrines, which is now possible given the availability of the Dead Sea Scrolls which include much of their sectarian literature, makes it possible to differentiate the teachings of John from those of John. While Essenes may have been drawn to his teaching and to his personal example of detachment from all material things (as in his being dressed in camel skin and eating wild honey and living in the wilderness) and fearless espousal of the truth regardless of the consequences (in his condemnation of the marital irregularities of Herod Antipas, resulting in his imprisonment and execution), they do not record him as being one of them in the extant literature. It is pointed out that there are many years of Jesus' life which are unaccounted for, and suggested that he could have spent them in the company of Essenes. The non-canonical Gospels indicate that Jesus was residing in Nazareth with his family until the passing of Joseph, and there is no record of him leaving Nazareth, apart from his annual visits with the family to Jerusalem for the feast of Passover, until he went to be baptized by John.

Jesus makes one allusion in one discourse reported in the **Gospel of Matthew** which may have been to the Essenes:

19:9 And I say unto you, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.* 19:10 His disciples say unto him, **If the case of the man be so with his wife, it is not good to marry.** 19:11 But he said unto them, *All men cannot receive this saying, save they to whom it is given. 19:12 For there are some eunuchs, which were so born from their mother's*

womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

What is particularly fascinating about this discourse is that Jesus does not condemn the eunuch...but in the Judaism of the Talmud, the eunuch [sari] is unclean and cannot approach the Temple. Is Jesus innovating here? No, he is reiterating the teaching in the **Book of Isaiah**:

56:1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 56:4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 56:5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 56:6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 56:7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 56:8 The Lord GOD, which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

Furthermore, Jesus practiced celibacy himself, as did John the Baptist –for if either one had been married, some witness would have testified to it— and in so doing the two of them were not unique among Israelites. According to the discoveries in the caves of Qumran, and in the testimonies of Philo and Josephus, many Essenes and similar communities of self-described Songs of Light followed a strict practice of celibacy, and hence their numbers were few and their progeny nonexistent. As for Apollonius, he also adopted celibacy[248]:

And as Pythagoras was commended for his saying that "a man should have no intercourse except with his own wife," he declared that this was intended by Pythagoras for others than himself, for that he was resolved never to wed nor have any connexion whatever with women. In laying such restraint on himself he surpassed Sophocles, who only said that in reaching old age he had escaped from a mad and cruel master; but Apollonius by dint of virtue and temperance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his bodily vigor, he mastered and gained control of the maddening passion.[3]

Jesus was thus reiterating the universalism of Isaiah and Micah, which is also expressed in this famous passage, virtually identical in the two books:

2:2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the

mountains, and it shall be exalted above the hills; and people shall flow unto it. 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

To return to our topic, Jesus does not condemn the eunuch...but is it really his intention to speak about eunuchs in this discourse? After all, how many men are eunuchs "which were so born from their mother's womb"? And how many are there "which were made eunuchs of men"? And finally, what men "have made themselves eunuchs for the kingdom of heaven's sake"? And why would Jesus talk about eunuchs in any case when he has been asked by Pharisees about the grounds for divorce? Jesus begins his response by stating that any man who "shall put away his wife, except it be for fornication, and shall marry another, committeth adultery". The only grounds for divorce then are that the spouse has committed fornication, that is, has engaged in sexual relations with someone other than their partner. If the husband were to discover that his wife committed fornication prior to their marriage, or during their marriage, he would be permitted to divorce her. The same we may assume would be the case for the wife if her husband had acted in this manner. Marriage, for Jesus, is exclusively monogamous. This meant that no man should marry a divorced woman, because the only legitimate grounds for divorce were sexual infidelity and so marriage to a divorced woman was a kind of adultery. Jesus' disciples comment that if this degree of chastity is required in marriage, "it is not good to marry." Obviously they were not pleased to hear that they would be held to such strict account for their sexual behavior. Jesus then says that "all men cannot receive this saying, save they to whom it is given." Then he sets forth the only alternative to monogamy...and it is celibacy. That celibacy is so complete that the one who is celibate is called a eunuch. If we cannot be true to one partner for life, then we should remain unmarried. Some will be celibate because they are born celibate, and while Jesus does not describe himself as such, he appears to have all the qualifications of the celibate from birth. Some will be made celibates by their experiences with other human beings—and here we may find those who are not attracted to an appropriate partner, those who have been abused as children or youths or adults, as well as those who have engaged in fornication and therefore disqualified from marrying

because any marriage with them would be adultery. Who then are those "which have made themselves eunuchs for the kingdom of heaven's sake"? Jesus is not talking to Greeks or Romans, in which case he might have been making reference to the eunuchs who served the temples of the various pagan gods and goddesses. Popular at one time in certain areas of the Roman Empire, but probably not during the lifetime of Jesus, was the cult of the Magna Mater (Great Mother), the priests of which were called Galli. They were eunuchs and they were consecrated to the service of the goddess. But Jesus was talking with Pharisees and besides them a mixed crowd of Jews. What did they know of eunuchs dedicated to the Great Mother? Probably nothing. There was one sect of Jews that encouraged both men and women to be celibates in order to more fully consecrate themselves to the service of God...the Essenes. The Essenes lived in separate communities and in enclaves in Damascus and other cities alongside other Jews. They were married and celibate. But unlike the Pharisees and Sadducees who expected all of their fold to be married and to bring forth many children, the Essenes honored those who did not marry and eschewed sexual liasons of all kinds "for the kingdom of heaven's sake." Jesus did not disapprove of celibacy, in fact he said, "He that is able to receive it, let him receive it." The celibate path was for those who could tread it, and not for those who could not.

Paul chose the celibate path, and when asked about it he wrote, in his First Epistle to the Corinthians:

7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

For Paul, it was better that everyone remain celibate, but those who could not remain celibate are advised by him to marry and not to divorce:

7:9 But if they cannot contain, let them marry: for it is better to marry than to burn. 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 7:11 But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

But Paul does not insist that Christians be celibate, nor that they marry believing partners, nor does he approve of them divorcing unbelieving partners. The choice of whether they marry or not is left to them:

7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

This teaching of Paul exactly reiterates what Jesus taught in the **Gospel of Matthew**:

19:11 But he said unto them, *All men cannot receive this saying, save they to whom it is given. 19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.*

It is therefore a myth that Jesus endorsed celibacy as the preferred lifestyle for his followers, and it is a myth that Paul did not believe marriage to be as Christian a response to the call of God as celibacy. "But every man hath his proper gift of God, one after this manner, and another after that...But as God hath distributed to every man, as the Lord hath called every one, so let him walk." Jesus used many physical metaphors in order to convey spiritual teachings. In this case it is evident that he conjured up the image of the eunuch in order to honor celibacy in a manner that would stick in the minds and hearts of his audience. And, as an aside, he was honoring the Essenes who had taken and lived by a vow of chastity. But we must remember that Jesus was more gracious and merciful to those who were

active sinners and then repented of their sins than he was towards those who sought to walk the straight and narrow and considered themselves superior to those who did not. We will return to them later.

To the Sadducees both John and Jesus speak. In the **Gospel of Matthew**, John is baptizing and he speaks to a group of Sadducees and Pharisees:

3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, *O generation of vipers, who hath warned you to flee from the wrath to come? 3:8 Bring forth therefore fruits meet for repentance: 3:9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 3:11 I indeed baptize you with water unto repentance.*

In another encounter, in Galilee, with scribes and Pharisees, as recorded in the **Gospel of Matthew**:

15:1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 15:2 **Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread.**

The same event is reported in the **Gospel of Mark**, in more detail:

7:1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 7:2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 7:3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they

have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 7:5 Then the Pharisees and scribes asked him, **Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?**

Ritual washing in Judaism, or ablution, takes two main forms. A *tevilah* (טְבִילָה) is a full body immersion in a mikveh, and a netilat yadayim which is the washing of the hands with a cup. The Hebrew Bible includes various regulations about bathing, as in Leviticus[249]:

15:11 And whoever he that hath issue[250] touches without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

The other kind of ablution is hand-washing, as in Psalms:

26:6 I will wash my hands in innocence; so will I compass Thine altar, O LORD.

Both traditional religious and secular scholars agree that ritual washing in Judaism was derived by the Rabbis of the Talmud from a more extensive set of ritual washing and purity practices in use in the days of the Temple in Jerusalem, based on various verses in the Hebrew Bible and received traditions. There is disagreement, however, about the origins and meanings of these practices. This article[251] first describes these practices as they exist in contemporary traditional Judaism, then discusses various alternative perspectives on their nature, origins, and meaning.

Traditional Judaism requires certain types of ritual washing. Some of these types do not require a special ritual body of water (and can be done with tap water):

1. *Netilat Yadayim Shacharit* ("Raising [after ritually washing] the hands of the morning"), when getting up in the morning after a full night's sleep, or even after a lengthy nap, there is the custom to wash one's hands ritually by pouring a large cup of water over one's hands, alternating three times. In the custom of some communities, it is also done without a blessing after engaging in sexual intercourse or other seminal emission.

2. *Netilat yadayim* ("Raising [after ritually washing] the hands"), also known as *Mayim Rishonim*. which is done with a blessing, prior to eating any bread with a meal, and done without a blessing, after touching objects that convey *tumah* (such as one's private parts, leather shoes, or a ritually unclean animal or insect or after paying a visit to a cemetary).[3]

3. *Mayim acharonim* ("After-waters") a law or custom of ritually washing off one's fingers after a meal, to protect oneself from touching the eyes with hazardous residue.[4]

4. During a Passover Seder, a third washing of *netilat yadayim*[5] is performed without any blessing being recited, before the eating of a vegetable, called *karpas*, prior to the main meal.

The School of Hillel and the School of Shammai ruled differently pertaining to washing before meals. The School of Shammai said that the hands must be washed before filling the cup of wine. The School of Hillel ruled the washing must be done just before you touching the bread. The Talmud explains this in Berachot 52A and B, and since the lives of Hillel and Shammai overlapped with that of Jesus, it appears from the disapproval reproach of the scribes and Pharisees recorded in these two Gospels that the Hillelian form of this tradition was already regarded as binding.[252]

In his next recorded encounter with Pharisees and Sadducees, Jesus addresses them as follows in the **Gospel of Matthew**:

16:1 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 16:2 He answered and said unto them, *When it is evening, ye say, It will be fair weather: for the sky is red. 16:3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.* And he left them, and departed. 16:5 And when his disciples were come to the other side, they had forgotten to take bread. 16:6 Then Jesus said unto them, *Take heed and beware of the leaven of the Pharisees and of the*

Sadducees. 16:7 And they reasoned among themselves, saying, It is because we have taken no bread. 16:8 Which when Jesus perceived, he said unto them, *O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 16:9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 16:10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 16:11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?* 16:12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

In his second recorded encounter with Pharisees and Sadducees, the Sadducees address him and he responds:

22:23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 22:24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 22:25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 22:26 Likewise the second also, and the third, unto the seventh. 22:27 And last of all the woman died also. 22:28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 22:29 Jesus answered and said unto them, *Ye do err, not knowing the scriptures, nor the power of God. 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the*

living. 22:33 And when the multitude heard this, they were astonished at his doctrine. 22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

The **Gospel of Mark** tells the same story, with some variations:

12:18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 12:19 **Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 12:20 Now there were seven brethren: and the first took a wife, and dying left no seed. 12:21 And the second took her, and died, neither left he any seed: and the third likewise. 12:22 And the seven had her, and left no seed: last of all the woman died also. 12:23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.** 12:24 And Jesus answering said unto them, *Do ye not therefore err, because ye know not the scriptures, neither the power of God? 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 12:26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 12:27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.*

Addressing the Pharisees who asked him a question, Jesus responded in the **Gospel of Mark**:

12:28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, **Which is the first commandment of all?** 12:29 And Jesus answered

him, *The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 12:31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.* 12:32 And the scribe said unto him, **Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.** 12:34 And when Jesus saw that he answered discreetly, he said unto him, *Thou art not far from the kingdom of God.* And no man after that durst ask him any question. 12:35 And Jesus answered and said, while he taught in the temple, *How say the scribes that Christ is the son of David? 12:36 For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 12:37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.*

His fuller answer to the same question, as reported in the **Gospel of Matthew** is spectacular:

22:34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 22:36 **Master, which is the great commandment in the law?** 22:37 Jesus said unto him, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 22:38 This is the first and great commandment. 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 22:40 On*

these two commandments hang all the law and the prophets. 22:41 While the Pharisees were gathered together, Jesus asked them, 22:42 Saying, *What think ye of Christ? whose son is he?* They say unto him, **The son of David.** 22:43 He saith unto them, *How then doth David in spirit call him Lord, saying, 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 22:45 If David then call him Lord, how is he his son?* 22:46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. 23:1 Then spake Jesus to the multitude, and to his disciples, 23:2 Saying *The scribes and the Pharisees sit in Moses' seat: 23:3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 23:4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 23:9 And call no man your father upon the earth: for one is your Father, which is in heaven. 23:10 Neither be ye called masters: for one is your Master, even Christ. 23:11 But he that is greatest among you shall be your servant. 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye*

shall receive the greater damnation. 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 23:18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 23:20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 23:21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 23:22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 23:24 Ye blind guides, which strain at a gnat, and swallow a camel. 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

23:30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 23:32 Fill ye up then the measure of your fathers. 23:33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 23:34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 23:35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 23:36 Verily I say unto you, All these things shall come upon this generation. 23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your house is left unto you desolate. 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Jesus warned his audiences, whether the masses of Jewish people or his disciples not to become infected with the spirit, the way of thinking and feelings, and especially the pattern of actions of the Pharisees and Sadducees. This must have been completely unanticipated, even for those who considered him the Davidic messiah. For they believed that their religious leaders were the holiest, the closest to God, and therefore the "chosen" of the "chosen" to be ranked closest to the anointed King of the Jews. Jesus articulates a revolutionary principle, one which was symbolically articulated in the Book of Isaiah:

40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

This principle is spoken of succinctly in the **Gospel of Mark**:

10:31 But many that are first shall be last; and the last first.

It is reiterated in similar wording in the **Gospel of Matthew**:

19:30 But many that are first shall be last; and the last shall be first.

20:16 So the last shall be first, and the first last; for many be called, but few chosen.

And it is found in the **Gospel of Luke**:

13:30 And behold, there are last which shall be first, and there are first which shall be last.

But this principle would not pack much of a punch if it were not related to particular people in particular situations. As it was, the disciples of Jesus were jockeying for position. They wanted to know how they ranked, both in this world and in the world in which Jesus would reign. In the **Gospel of Matthew** we find merely a passing reference to this controversy, where Jesus tells his disciples:

9:35 And he sat down, and called the twelve, and saith unto them, *If any man desire to be first, the same shall be last of all, and servant of all.*

Not surprisingly it is in the **Gospel of Luke** that we are told more of what Jesus said:

9:46 Then there arose a reasoning among them, which of them should be greatest. 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 9:48 And said unto them, *Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.*

It is quite remarkable that the usually terse **Gospel of Mark** is, in this case, the most detailed in its account of this story:

10:35 And James and John, the sons of Zebedee, come unto him, saying, **Master, we would that thou shouldest do for us whatsoever we shall desire.** 10:36 And he said unto them, *What would ye that I should do for you?* 10:37 They said unto him, **Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.** 10:38 But Jesus said unto them, *Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?* 10:39 And they said unto him, **We can.** And Jesus said unto them, *Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 10:40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.* 10:41 And when the ten heard it, they began to be much displeased with James and John. 10:42 But Jesus called them to him, and saith unto them, *Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 10:43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 10:44 And whosoever of you will be the chiefest, shall be servant of all. 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

To conclude this section, we cite from Chapters LIV-LX of Book I of the Recognitions[253] attributed to Clement of Rome[254] describes the Jewish sects extant at the time of Jesus, and includes a group of disciples of John the Baptist, who did not accept Jesus as Christ, but instead separated themselves and deemed their leader as Christ:

For when the rising of Christ was at hand for the abolition of sacrifices, and for the bestowal of the grace of baptism, the enemy, understanding from the predictions that the time was at hand, wrought various schisms

among the people, that, if haply it might be possible to abolish the former sin [That is, the sin of sacrifice], the latter fault might be incorrigible. The first schism, therefore, was that of those who were called ***Sadducees****, which took their rise almost in the time of John. These, as more righteous than others, began to separate themselves from the assembly of the people, and to deny the resurrection of the dead [Matthew 22:23], and to assert that by an argument of infidelity, saying that it was unworthy that God should be worshipped, as it were, under the promise of a reward. The first author of this opinion was Dositheus [Comp. book ii. 8–11 and Homily II. 24. The writer here confuses the later Dositheus with an earlier teacher, whose disciple Zadok was the founder of the sect of the Sadduccees.—R]; the second was* ***Simon.*** *Another schism is that of the* ***Samaritans****; for they deny the resurrection of the dead, and assert that God is not to be worshipped in Jerusalem, but on Mount Gerizim. They indeed rightly, from the predictions of Moses, expect the one true Prophet; but by the wickedness of Dositheus they were hindered from believing that Jesus is He whom they were expecting. The* ***scribes*** *also, and* ***Pharisees****, are led away into another schism; but these, being baptized by John, and holding the word of truth received from the tradition of Moses as the key of the kingdom of heaven, have hid it from the hearing of the people [Luke 11:52]. Yea,* ***some even of the disciples of John****, who seemed to be great ones, have separated themselves from the people, and proclaimed their own master as the Christ. But all these schisms have been prepared, that by means of them the faith of Christ and baptism might be hindered.*

Chapters LVI through LXI of the same book feature the purported refutations of the Jewish sectarians by certain followers of Jesus:

Chapter LVI.—Sadducees Refuted.
But the party of the Sadducees, who deny the resurrection of the dead, were in a rage, so that one of them cried out from amongst the people, saying that those greatly err who think that the dead ever arise. In opposition to him, Andrew, my brother, answering, declared that it is not an error, but the surest matter of faith, that the dead rise, in accordance with the teaching of Him of whom Moses foretold that He should come the true Prophet. 'Or if,' says he, 'you do not think that this is He whom Moses foretold, let this first be inquired into, so that when this is clearly proved to be He, there may be no further doubt concerning the things which He taught.' These, and many such like things, Andrew proclaimed, and then stopped.
Chapter LVII.—Samaritan Refuted.
But a certain Samaritan, speaking against the people and against God, and asserting that neither are the dead to rise, nor is that worship of God to be maintained which is in Jerusalem, but that Mount Gerizim is to be reverenced, added also this in opposition to us, that our Jesus was not He whom Moses foretold as a Prophet to come into the world. Against him,

and another who supported him in what he said, James and John, the sons of Zebedee, strove vigorously; and although they had a command not to enter into their cities [Matthew 10:5], nor to bring the word of preaching to them, yet, lest their discourse, unless it were confined, should hurt the faith of others, they replied so prudently and so powerfully, that they put them to perpetual silence. For James made an oration concerning the resurrection of the dead, with the approbation of all the people; while John showed that if they would abandon the error of Mount Gerizim, they should consequently acknowledge that Jesus was indeed He who, according to the prophecy of Moses, was expected to come; since, indeed, as Moses wrought signs and miracles, so also did Jesus. And there is no doubt but that the likeness of the signs proves Him to be that prophet of whom he said that He should come, 'like himself.' Having declared these things, and more to the same effect, they ceased.

Chapter LVIII.—Scribes Refuted.

And, behold, one of the scribes, shouting out from the midst of the people, says: 'The signs and miracles which your Jesus wrought, he wrought not as a prophet, but as a magician.' Him Philip eagerly encounters, showing that by this argument he accused Moses also. For when Moses wrought signs and miracles in Egypt, in like manner as Jesus also did in Judæa, it cannot be doubted that what was said of Jesus might as well be said of Moses. Having made these and such like protestations, Philip was silent.

Chapter LIX.—Pharisees Refuted.

Then a certain Pharisee, hearing this, chid Philip because he put Jesus on a level with Moses. To whom Bartholomew, answering, boldly declared that we do not only say that Jesus was equal to Moses, but that He was greater than he, because Moses was indeed a prophet, as Jesus was also, but that Moses was not the Christ, as Jesus was, and therefore He is doubtless greater who is both a prophet and the Christ, than he who is only a prophet. After following out this train of argument, he stopped. After him James the son of Alphæus gave an address to the people, with showing that we are not to believe on Jesus on the ground that the prophets foretold concerning Him, but rather that we are to believe the prophets, that they were really prophets, because the Christ bears testimony to them; for it is the presence and coming of Christ that show that they are truly prophets: for testimony must be borne by the superior to his inferiors, not by the inferiors to their superior. After these and many similar statements, James also was silent. After him Lebbæus began vehemently to charge it upon the people that they did not believe in Jesus, who had done them so much good by teaching them the things that are of God, by comforting the afflicted, healing the sick, relieving the poor; yet for all these benefits their return had been hatred and death. When he had declared these and many more such things to the people, he ceased.

Chapter LX.—Disciples of John Refuted.

And, behold, one of the disciples of John asserted that John was the Christ, and not Jesus, inasmuch as Jesus Himself declared that John was

greater than all men and all prophets [Matthew 11:9,11]. 'If, then,' said he, 'he be greater than all, he must be held to be greater than Moses, and than Jesus himself. But if he be the greatest of all, then must he be the Christ.' To this Simon the Canaanite, answering, asserted that John was indeed greater than all the prophets, and all who are born of women, yet that he is not greater than the Son of man. Accordingly Jesus is also the Christ, whereas John is only a prophet: and there is as much difference between him and Jesus, as between the forerunner and Him whose forerunner he is; or as between Him who gives the law, and him who keeps the law. Having made these and similar statements, the Canaanite also was silent. After him Barnabas [We should doubtless read "Barsabas"], who also is called Matthias, who was substituted as an apostle in the place of Judas, began to exhort the people that they should not regard Jesus with hatred, nor speak evil of Him. For it were far more proper, even for one who might be in ignorance or in doubt concerning Jesus, to love than to hate Him. For God has affixed a reward to love, a penalty to hatred. 'For the very fact,' said he, 'that He assumed a Jewish body, and was born among the Jews, how has not this incited us all to love Him?' When he had spoken this, and more to the same effect, he stopped.

Chapter LXI.—Caiaphas Answered.

Then Caiaphas attempted to impugn the doctrine of Jesus, saying that He spoke vain things, for He said that the poor are blessed [Matthew 5:3; Luke 6:20]; and promised earthly rewards; and placed the chief gift in an earthly inheritance; and promised that those who maintain righteousness shall be satisfied with meat and drink; and many things of this sort He is charged with teaching. Thomas, in reply, proves that his accusation is frivolous; showing that the prophets, in whom Caiaphas believes, taught these things much more, and did not show in what manner these things are to be, or how they are to be understood; whereas Jesus pointed out how they are to be taken. And when he had spoken these things, and others of like kind, Thomas also held his peace.

Jesus addresses the rejected

Here are the stories of the rejected of society who came to Jesus, who were forgiven their sins because of their faith in his divine power of healing, and whom he command to "sin no more". In the **Gospel of John** we find the man who was afflicted for 38 years (5:5) and who is unable to enter the pool near the Temple to be cleansed of his sins because he cannot move fast enough and someone always cuts in front of him. Jesus heals him instantaneously and when he encounters him later he says:

5:14 Afterward Jesus findeth him in the temple, and said unto him, *Behold, thou art made whole: sin no more, lest a worse thing come unto thee.*

Then comes the story of the woman taken in the act of adultery, who is brought before Jesus by scribes and Pharisees (8:3-4). We know that Jesus insists upon monogamy, notwithstanding the propensity of Jewish men at that time to divorce for any number of reasons, and marry again without compunction. This is how the story plays out:

8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 8:4 They say unto him, **Master, this woman was taken in adultery, in the very act.** 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 8:7 So when they continued asking him, he lifted up himself, and said unto them, *He that is without sin among you, let him first cast a stone at her.* 8:8 And again he stooped down, and wrote on the ground. 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

There is no doubt that the woman is adulterous, for she was "taken...in the very act", and since he has spoken in favor of obedience to the law of the Torah, we might well expect him to condemn her. Did he not say, in the **Gospel of Matthew**:

5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 5:19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do

and teach them, the same shall be called great in the kingdom of heaven.

While the scribes and Pharisees may have been hypocrites, did he not also say:

5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

What then is the standard of righteousness that he would have his followers adhere to? Jesus elaborates the meaning of righteousness, of obedience to divine law as he continues this same discourse:

5:21 Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not

that thy whole body should be cast into hell. 5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 5:32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 5:38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 5:41 And whosoever shall compel thee to go a mile, go with him twain. 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 5:46 For if ye love them which love you, what reward

have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 6:11 Give us this day our daily bread. 6:12 And forgive us our debts, as we forgive our debtors. 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 6:16 Moreover when ye fast, be not, as the

hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 6:17 But thou, when thou fastest, anoint thine head, and wash thy face; 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 6:21 For where your treasure is, there will your heart be also. 6:22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 6:23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 6:27 Which of you by taking thought can add one cubit unto his stature? 6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 6:31 Therefore take no thought, saying, What shall we eat? or, What shall

we drink? or, Wherewithal shall we be clothed? 6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. 7:1 Judge not, that ye be not judged. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 7:3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 7:4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 7:10 Or if he ask a fish, will he give him a serpent? 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 7:15 Beware of false

prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 7:20 Wherefore by their fruits ye shall know them. 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 7:25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 7:26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

We can expect then that Jesus would apply his principle to "resist not evil" (5:38) and "Judge not, that ye be not judged" (7:11). This is how the story ends in the **Gospel of John**:

8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Jesus addresses the Gentiles

Many have pointed out that Jesus claimed to have appeared to call the lost sheep of Israel back to God, and this is indeed borne out by many passages from the Gospels. There are also his words to his disciples, reported in the **Gospel of Matthew**, when he sent them forth to preach repentance:

10:5 These twelve Jesus sent forth, and commanded them, saying, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel. 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.*

And this is his response to the Canaanite woman, who requested that he perform exorcism on her daughter, also reported in the **Gospel of Matthew**:

15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, **Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.** 15:23 But he answered her not a word. And his disciples came and besought him, saying, **Send her away; for she crieth after us.** 15:24 But he answered and said, *I am not sent but unto the lost sheep of the house of Israel.* 15:25 Then came she and worshipped him, saying, Lord, help me. 15:26 But he answered and said, *It is not meet to take the children's bread, and to cast it to dogs.* 15:27 And she said, **Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.** 15:28 Then Jesus answered and said unto her, *O woman, great is thy faith: be it unto thee even as thou wilt.* And her daughter was made whole from that very hour.

However, these seem to be anomalies, not confirmations of a general rule. In the **Gospel of Luke**, in the course of his preaching Jesus is approached by tax-collectors and soldiers, and while the former were most likely Jews, the latter were definitely Gentiles; he speaks to both of them:

3:12 Then came also publicans to be baptized, and said unto him, Master, what shall we do? *3:13 And he said unto them, Exact no more than that which is appointed you.* 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither accuse any falsely; and be content with your wages.*

In the canonical Gospels there are five stories wherein Jesus addresses Romans. The first story which gives us a glimpse into the relationship of Jesus to the Romans is the story of the centurion, told in the **Gospel of Matthew**:

8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 8:6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 8:7 And Jesus saith unto him, *I will come and heal him.* 8:8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 8:10 When Jesus heard it, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel. 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 8:12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.* 8:13 And Jesus said unto the centurion, *Go thy way; and as thou hast believed, so be it done unto thee.* And his servant was healed in the selfsame hour.

The same story is told in the **Gospel of Luke**, but this time abbreviated:

7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die. 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. 7:4 And when they came to Jesus, they besought him instantly, saying, **That he was worthy for whom he should do this: 7:5 For he loveth our nation, and he hath built us a synagogue.** 7:6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, **Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: 7:7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. 7:8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.** 7:9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, *I have not found so great faith, no, not in Israel.*

The second story is when the Herodians, those who resided in the city of Herodias and who served at the court of Herod Antipas seek to determine whether or not Jesus was loyal to the Roman imperial government, as told in the **Gospel of Matthew**:

22:16 And they sent out unto him their disciples with the Herodians, saying, **Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 22:17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?** 22:18 But Jesus perceived their wickedness, and said, *Why tempt ye me, ye hypocrites? 22:19 Shew me the tribute money. And they brought unto him a penny.* 22:20 And he saith unto them, *Whose is this image and superscription?* 22:21 They say unto him, **Caesar's.** Then

saith he unto them, *Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

This same story is told in the **Gospel of Mark**:

12:13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 12:14 And when they were come, they say unto him, **Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 12:15 Shall we give, or shall we not give?** But he, knowing their hypocrisy, said unto them, *Why tempt ye me? bring me a penny, that I may see it.* 12:16 And they brought it. And he saith unto them, *Whose is this image and superscription?* And they said unto him, **Caesar's.** 12:17 And Jesus answering said unto them, *Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.*

The **Gospel of Luke** likewise tells this story:

20:19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20:20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 20:21 And they asked him, saying, **Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 20:22 Is it lawful for us to give tribute unto Caesar, or no?** 20:23 But he perceived their craftiness, and said unto them, *Why tempt ye me? 20:24 Shew me a penny. Whose image and superscription hath it?* They answered and said, **Caesar's.** 20:25 And he said unto them, *Render therefore unto*

Caesar the things which be Caesar's, and unto God the things which be God's.

Likewise, in the non-canonical **Gospel of Thomas** we find a variant of this aphorism:

100) They showed Jesus a gold coin and said to Him, "**Caesar's men demand taxes from us.**" He said to them, "*Give Caesar what belongs to Caesar, give God what belongs to God, and give Me what is Mine.*"

What is it that bore the "image and superscription" of Caesar upon it? Money. What was it that was exacted by the government of Caesar? Money, with his countenance and name upon it. What did Jesus think of money? Consider what he said, as recorded in the **Gospel of John**, to the money-changers in the Temple:

2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 2:16 And said unto them that sold doves, *Take these things hence; make not my Father's house an house of merchandise.*

There are some who have interpreted this to mean that Jesus wanted to have nothing to do with money and marketing. There is no evidence in support of such a simplistic view, and, in fact, Jesus demonstrated his practicality on too many occasions by his words and his actions to have espoused such a naïve view. Money and the market were fine things, in their own place, in their own space, in their own time. Likewise, the earthly sovereignty of Caesar, as demonstrated by Roman control of currency and hence of all products bought and sold was also appropriate in its own place, space and time. Jesus did not say to anyone, whether in public or in private, to obey God and defy the authority of the state.

Jesus was no revolutionary, no Zealot, no prophet of separation of obedience to God and obedience to government. He could not inspire the admiration of centuries of Zionists, beginning with the Maccabbees and revived by Judas the Galilean and his son the founder of the Sicari and a

century afterwards Bar Kokhba. No manly resistance to Roman tyranny in him. Instead he said that the Roman centurion had greater faith than any he had found in Israel.

The third story is that of his judgment by a Roman court, as told first in the **Gospel of Luke**:

23:1 And the whole multitude of them arose, and led him unto Pilate. 23:2 And they began to accuse him, saying, **We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.** 23:3 And Pilate asked him, saying, **Art thou the King of the Jews?** And he answered him and said, *Thou sayest it.* 23:4 Then said Pilate to the chief priests and to the people, **I find no fault in this man.** 23:5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 23:6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 23:7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

The **Gospel of John** tells this same story in much more detail:

18:29 Pilate then went out unto them, and said, **What accusation bring ye against this man?** 18:30 They answered and said unto him, **If he were not a malefactor, we would not have delivered him up unto thee.** 18:31 Then said Pilate unto them, **Take ye him, and judge him according to your law.** The Jews therefore said unto him, **It is not lawful for us to put any man to death:** 18:32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 18:33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, **Art thou the King of the Jews?** 18:34 Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* 18:35 Pilate answered, **Am I a Jew? Thine own**

nation and the chief priests have delivered thee unto me: what hast thou done? 18:36 Jesus answered, *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.* 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, *Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.* 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. 18:39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. 19:1 Then Pilate therefore took Jesus, and scourged him. 19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 19:3 And said, Hail, King of the Jews! and they smote him with their hands. 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. 19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 19:8 When Pilate therefore heard that saying, he was the more afraid; 19:9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 19:10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

19:11 Jesus answered, *Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.* 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, **If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.** 19:13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 19:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, **Behold your King!** 19:15 But they cried out, **Away with him, away with him, crucify him.** Pilate saith unto them, **Shall I crucify your King?** The chief priests answered, **We have no king but Caesar.**

Jesus speaks to Pilate, who represents the power of the Roman government to take away life and liberty, in a most astonishing fashion, unless one realizes that the divine Will is reflected in all things:

19:10 Then saith Pilate unto him, **Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?** 19:11 Jesus answered, *Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

Jesus does not challenge the right of the government to crucify, nor the right of the government to levy taxes. He affirms that "Thou couldst have no power at all against me, except it were given thee from above." It is God Who endows the government with power. Once again we encounter Jesus' hostility to ecclesiastics, to those who presumed to call themselves the favored, the chosen ones of God. It was the religious professionals to whom Judas Iscariot betrayed Jesus, it was the priests who brought him to the high priest Annas and Gamaliel head of the Sanhedron, and from Gamaliel was he brought to Pilate for judgment, for the Jewish ecclesiasticals could do nothing without his leave.

The fourth story is set at the crucifixion itself, in which the soldiers actually crucify Jesus and then guard the cross so that nobody will steal his body. The **Gospel of Matthew** tells this story as follows:

27:27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 27:28 And they stripped him, and put on him a scarlet robe. 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **Hail, King of the Jews!** 27:30 And they spit upon him, and took the reed, and smote him on the head. 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 27:36 And sitting down they watched him there; 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

The **Gospel of Mark** tells the same story, but with a few changed details:

15:16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 15:17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 15:18 And began to salute him, **Hail, King of the Jews!** 15:19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 15:20 And when they had

mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 15:22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. 15:23 And they gave him to drink wine mingled with myrrh: but he received it not. 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. 15:25 And it was the third hour, and they crucified him. 15:26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

The **Gospel of John** tells the story somewhat differently, but with most of the same details:

19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 19:3 And said, **Hail, King of the Jews!** and they smote him with their hands. 19:4 Pilate therefore went forth again, and saith unto them, **Behold, I bring him forth to you, that ye may know that I find no fault in him.** 19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **Behold the man!** 19:6 When the chief priests therefore and officers saw him, they cried out, saying, **Crucify him, crucify him.** Pilate saith unto them, **Take ye him, and crucify him: for I find no fault in him.**

19:29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for

that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 19:33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

The fifth story is the account of a pay off, and it is found uniquely in the **Gospel of Matthew**:

28:12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 28:13 Saying, **Say ye, His disciples came by night, and stole him away while we slept. 28:14 And if this come to the governor's ears, we will persuade him, and secure you.** 28:15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Once more, it is not the Romans, in this case the soldiers, who are the instigators of wrongdoing—it is the Jewish ecclesiastical leadership, who bribe the soldiers to tell a lie that will convince many that Jesus was not raised into heaven like Elijah and Elisha, a sure sign of his divine election, should it be reported to the people.

The sixth story is that of the centurion who witnessed the death of Jesus and its aftermath, and is found in the **Gospel of Matthew**:

27:50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 27:52 And the graves were opened; and many bodies of the saints which slept arose, 27:53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 27:54 Now when the centurion, and they that were with him, watching

Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, **Truly this was the Son of God.**

The **Gospel of Mark** tells this story in its typical brevity:

15:37 And Jesus cried with a loud voice, and gave up the ghost. 15:38 And the veil of the temple was rent in twain from the top to the bottom. 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**

The **Gospel of Luke** recounts the same story but with more detail:

23:44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 23:45 And the sun was darkened, and the veil of the temple was rent in the midst. 23:46 And when Jesus had cried with a loud voice, he said, *Father, into thy hands I commend my spirit*: and having said thus, he gave up the ghost. 23:47 Now when the centurion saw what was done, he glorified God, saying, **Certainly this was a righteous man.**

The clear implication is that these wonders caused those who witnessed them to believe in the divine station of Jesus. In the version of Mark, the centurion who was watching over Jesus, when he witnessed his death, spontaneously said "Truly this man was the Son of God." Whatever could those words have meant to a Roman centurion? That Jesus was a demi-god, and if so, was this because he was moved by this death, or, more likely, was he impressed by the rending of the veil of the temple right after Jesus "gave up the ghost"? The third version, that of Luke seems to be the most realistic of the three, for this attests to there being natural phenomena which augured that the death of this man was not favored by the gods, and, characteristically, this Roman centurion glorifies his god, saying, "Certainly this was a righteous man." Fair-minded, true to the evidence, and not prone to exaggeration or theological incongruity.

It recalls what Pilate's wife said to him, recorded in the **Gospel of Matthew**:

27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

ENDNOTES

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[1]http://en.wikipedia.org/wiki/Philo

Philo (20 BCE – 50 CE), known also as **Philo of Alexandria** (Greek: Φίλων ὁ Ἀλεξανδρεύς), **Philo Judaeus**, **Philo Judaeus of Alexandria**, **Yedidia**, "Philon", and **Philo the Jew**, was a Hellenistic Jewish Biblical philosopher born in Alexandria.

Philo used philosophical allegory to attempt to fuse and harmonize Greek philosophy with Jewish philosophy. His method followed the practices of both Jewish exegesis and Stoic philosophy. His allegorical exegesis was important for several Christian Church Fathers, but he has barely any reception history within Judaism. "The sophists of literalness," as he calls the literalist Jews,[1] "opened their eyes superciliously" when he explained to them the marvels of his exegesis. He believed that literal interpretations of the Hebrew Bible would stifle mankind's view and perception of a God too complex and marvelous to be understood in literal human terms.

Some scholars hold that his concept of the Logos as God's creative principle influenced early Christology. Other scholars, however, deny direct influence but say both Philo and Early Christianity borrow from a common source.[2] For Philo, the *Logos* was God's "blueprint for the world", a governing plan.

The few biographical details concerning Philo are found in his own works, especially in *Legatio ad Gaium* ("embassy to Gaius"), and in Josephus.[3] The only event in his life that can be determined chronologically is his participation in the embassy in which the Alexandrian Jews were sent to the emperor Caligula at Rome as the result of civil strife between the Alexandrian Jewish and Greek communities. This occurred in the year 40 CE.

http://www.iep.utm.edu/philo/

1. The first group comprises writings that paraphrase the biblical texts of Moses: *On Abraham*, *On the Decalogue*, *On Joseph*, *The Life of Moses*, *On the Creation of the World*, *On Rewards and Punishments*, *On the Special Laws*, *On the Virtues*. A series of works include allegorical explanations of Genesis 2-41: *On Husbandry*, *On the Cherubim*, *On the Confusion of Tongues*, *On the Preliminary Studies*, *The Worse Attacks the Better*, *On Drunkenness*, *On Flight and Finding*, *On the Giants*, *Allegorical Interpretation* (Allegory of the Law), *On the Migration of Abraham*, *On the Change of Names*, *On Noah's Work as a Planter*, *On the Posterity and Exile of Cain*, *Who is the Heir*, *On the Unchangeableness of God*, *On the Sacrifices of Abel and Cain*, *On Sobriety*, *On Dreams*. Here belong also: *Questions and Answers on Genesis and Questions and Answers on Exodus* (aside from fragments preserved only in Armenian).

2. A series of works classified as philosophical treatises: *Every Good Man is Free* (a sequel of which had the theme that every bad man is a slave, which did not survive); *On the Eternity of the World*; *On Providence* (except for lengthy fragments preserved in Armenian); *Alexander or On Whether Brute Animals Possess Reason* (preserved only in Armenian) and called in Latin *De Animalibus* (On the Animals); a brief fragment *De Deo* (On God), preserved only in Armenian is an exegesis of Genesis 18, and belongs to the *Allegory of the Law*.

3. The third group includes historical-apologetic writings: *Hypothetica* or *Apologia Pro Judaeos* which survives only in two Greek extracts quoted by Eusebius. The first extract is a rationalistic version of Exodus giving a eulogic account of Moses and a summary of Mosaic constitution contrasting its severity with the laxity of the gentile laws; the second extract describes the Essenes. The other apologetic essays include *Against Flaccus*, *The Embassy to Gaius*, and *On the Contemplative Life*. But all these works are related to Philo's explanations of the texts of Moses.

[2]http://www.jesusneverexisted.com/philo.html

[3]http://www.iep.utm.edu/philo/#SH11d

[4]http://www.jesusneverexisted.com/philo.html

[5]http://www.iep.utm.edu/philo/#SH11d

[6]Ibid.

[7]Ibid.

[8]Ibid.

[9]Ibid.

[10]http://www.jesusneverexisted.com/philo.html

[11]http://www.iep.utm.edu/philo/#SH11d

[12]http://www.bibleword.org/memra.shtml

[13]http://en.wikipedia.org/wiki/Philo

[14]http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0018_0_18796.html
[15]http://en.wikipedia.org/wiki/Pharisees

The **Pharisees** (Latin *pharisæus*, *-i*; from Hebrew פְּרוּשִׁים *pĕrûšîm*, pl. of פָּרוּשׁ *pārûš*, meaning "*set apart*", Qal passive participle of the verb פָּרַשׁ *pārāš*,[1][2] through Greek φαρισαῖος, -ου *pharisaios*[3]) were at various times a political party, a social movement, and a school of thought among Jews during the Second Temple period beginning under the Hasmonean dynasty (140–37 BCE) in the wake of the Maccabean Revolt.

Conflicts between the Pharisees and the Sadducees took place in the context of much broader and longstanding social and religious conflicts among Jews dating back to the Babylonian captivity and exacerbated by the Roman conquest. One conflict was class, between the wealthy and the poor, as the Sadducees included mainly the priestly and aristocratic families.[4] Another conflict was cultural, between those who favored Hellenization and those who resisted it. A third was juridico-religious, between those who emphasized the importance of the Second Temple with its cultic rites and services, and those who emphasized the importance of other Mosaic laws and prophetic values. A fourth point of conflict, specifically religious, involved different interpretations of the Torah and how to apply it to current Jewish life, with the Sadducees recognizing only the Written Torah and rejecting doctrines such as the Oral Torah and the Resurrection of the Dead.

Josephus (37 – c. 100 CE), himself a Pharisee, claimed that the Pharisees received the backing and goodwill of the common people, apparently in

contrast to the more elite Sadducees. Pharisees claimed prophetic or Mosaic authority for their interpretation[5] of Jewish laws, while the Sadducees represented the authority of the priestly privileges and prerogatives established since the days of Solomon, when Zadok, their ancestor, officiated as High Priest. Josephus' statement 'common people' strongly indicates that most Jews were 'just Jewish people' by separating them, and making them independent of the main liturgical groups. The New Testament also makes common reference to the common people indicating that the Jewish identity was independent and stronger than these groups. Paul of Tarsus indicates that changing liturgical sects in the Diaspora had occurred while still identifying oneself as 'Jewish' or 'Hebrew' 'circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, the Hebrew of Hebrews; in regard to the law, I am a Pharisee' Philippians 3:5.

After the destruction of the Second Temple in 70 CE, Pharisaic beliefs became the liturgical and ritualistic basis for Rabbinic Judaism, which ultimately produced the normative traditional Judaism which is the basis for all contemporary forms of Judaism except for Karaism.

[16]http://www.jewishencyclopedia.com/articles/15185-zealots

ZEALOTS (Hebrew, Ḳanna'im):

Zealous defenders of the Law and of the national life of the Jewish people; name of a party opposing with relentless rigor any attempt to bring Judea under the dominion of idolatrous Rome, and especially of the aggressive and fanatical war party from the time of Herod until the fall of Jerusalem and Masada. The members of this party bore also the name Sicarii, from their custom of going about with daggers ("sicæ") hidden beneath their cloaks, with which they would stab any one found committing a sacrilegious act or anything provoking anti-Jewish feeling.

Origin and Meaning of the Name.

Following Josephus ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1, 6), most writers consider that the Zealots were a so-called fourth party founded by Judas the Galilean (see Grätz, "Gesch." iii. 252, 259; Schürer, "Gesch." 1st ed., i. 3, 486). This view is contradicted, however, by the fact that Hezekiah, the father of Judas the Galilean, had an organized band of so-called "robbers" which made war against the Idumean Herod ("B. J." i. 10, § 5; "Ant." xiv. 9, § 2), and also by the fact that the system of organized assassination

practised by the Zealots was in existence during the reign of Herod, if not long before (see below). The name "Ḳanna'im" (קנאים; not "Kenaim" as given in Herzog-Hauck, "Real-Encyc." 1886, *s.v.* "Zęloten") occurs twice in the Talmud: in Sanh. ix. 11 and in Ab. R. N. vi. (where the other version has סקריו["Sicarii"]; see Schechter's edition, pp. 31 and 32). The former passage contains a statute, evidently of the Maccabean time, declaring that "Whosoever steals the libation cup [Num. iv. 7 or curses one with the aid of the Holy Name [Lev. xxiv. 16, Sifra] or has sexual intercourse with a Syrian [heathen] woman shall be felled by the Ḳanna'im or Zealots." This is explained in the Talmud (Sanh. 82a, b; Yer. Sanh. ix. 27b) to mean that, while the acts mentioned are not causes for criminal procedure, they fall into the same category as did the crime of Zimri the son of Salu, whom Phinehas, because "he was zealous for his God," slew flagrante delicto (Num. xxv. 11-14). Phinehas is set up as a pattern, being called "Ḳanna'i ben Ḳanna'i" (a Zealot, the son of a Zealot), inasmuch as he followed the example of Levi, the son of Jacob, who avenged the crime perpetrated upon Dinah by killing the men of Shechem (Sifre, Num. 131; Sanh. 82b; comp. Book of Jubilees, xxx. 18, 23, where Levi is said to have been chosen for the priesthood because he was zealous in executing vengeance upon the enemies of Israel, and Judith ix. 2-4, where Simeon as ancestor of Judith is praised for his zealous act).

Phinehas the Model Zealot.

This unfailing "zeal for the Law" became the standard of piety in the days of the Maccabean struggle against the Hellenizers. Thus it is asserted that when Mattathias slew the Jew whom he saw sacrificing to an idol, "he dealt zealously for the law of God, as did Phinehas unto Zimri the son of Salu"; and Mattathias' claim of descent from Phinehas implies that, like the latter, he obtained for his house the covenant of an everlasting priesthood (I Macc. ii. 24, 26, 54). Mattathias' call, "Whosoever is zealous of the Law, and maintaineth the covenant, let him follow me" (*ib.* verse 27; comp. verses 43-45), whether authentic or not, is practically a recognition of a league of Ḳanna'im or Zealots, no matter when or by whom the First Book of Maccabees was written. Similarly Elijah also is lauded for his zeal for the Law (*ib.* verse 58; comp. I Kings xix. 10, 14; Ecclus. [Sirach] xlviii. 2); and later haggadists declared Phinehas and Elijah to have been the same person (Targ. Yer. to Ex. vi. 18; Pirḳe R. El. xxix., xlvii.). That Phinehaswas regarded during the Maccabean reign as the type of true (priestly) piety, in contradistinction to the Hellenizing Sadducees typified by Zimri, may be learned from the warning said to have been addressed by

King Jannæus on his deathbed to his wife: "Fear not the Pharisees nor the Sadducees [non-Pharisees], but the hypocrites who conduct themselves like Zimri and expect the reward of Phinehas" (Soṭah 22b).

Originally the name "Ḳanna'im" or "Zealots" signified religious fanatics; and as the Talmudic traditions ascribe the rigorous laws concerning marriage with a non-Jewess (Sanh. 82a) to the Hasidæan bet din of the Hasmoneans, so probably to the Zealots of the Maccabean time are due the rabbinical laws governing the relations of Jews to idolaters, as well as those concerning idols, such as the prohibition of all kinds of images (Mek., Yitro, 6) and even the mere looking upon them, or of the use of the shadow of an idol (Tosef., Shab. xvii.; 'Ab. Zarah iii. 8), or of the imitation of heathen (Amorite) customs (Shab. vi. 10; Tosef., Shab. vi.). The divine attribute "El ḳanna" (= "a jealous God"; Ex. xx. 5; Mek., Yitro, *l.c.*) is significantly explained as denoting that, while God is merciful and forgiving in regard to every other transgression, He exacts vengeance in the case of idolatry: "As long as there is idolatry in the world, there is divine wrath" (Sifre, Deut. 96; Sanh. x. 6; comp. I Macc. iii. 8).

Regarding the original Zealots or Ḳanna'im, the source from which Josephus derived his description of the Essenes, and which has been preserved in more complete form in Hippolytus, "Origenis Philosophumena sive Omnium Hæresium Refutatio," ix. 26 (ed. Dunker, 1859, p. 482; comp. Jew. Encyc. v. 228-230), has the following:

"Some of these [Essenes] observe a still more rigid practise in not handling or looking at a coin bearing an image, saying that one should neither carry nor look at nor fashion any image; nor will they enter a city at the gate of which statues are erected, since they consider it unlawful to walk under an image [comp. Sifra, Ḳedoshim, i.; Shab. 149a; Yer. 'Ab. Zarah iii. 42b-43b]. Others threaten to slay any uncircumcised Gentile who listens to a discourse on God and His laws, unless he undergoes the rite of circumcision [comp. Sanh. 59a; Sifre, Deut. 345]; should he refuse to do so, they kill him instantly. From this practise they have received the name of 'Zealots' or 'Sicarii.' Others again call no one Lord except God, even though one should torture or kill them."

It is only this last point which Josephus singles out as the doctrine of the Zealots of his day ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1-6) in order to give them the character of political extremists; the rest he omits. But even here he misstates the facts. The principle that God alone is King is essentially a

religious one. It found expression in the older liturgy (comp. "Beside Thee we have no King," in "Emet we-Yaẓẓib"; "Rule Thou alone over us," in the eleventh benediction of the "Shemoneh 'Esreh"; "And be Thou alone King over us," in "U-Beken Ten Paḥdeka"; "We have no King besides Thee," in "Abinu Malkenu" and in "Yir'u 'Enenu"). Expressed in I Sam. viii. 7, and deemed by the Rabbis to be expressed also in Num. xxiii. 21 and Deut. xxxiii. 5 (see Targ. to Sifre, Deut. 346; Musaf of Rosh ha-Shanah; comp. also III Sibyllines, ii.; III Macc. ii. 4), it was to be pronounced in the "Shema'" twice a day (Ber. ii. 1; Friedmann in his edition of Sifre, p. 72b, note, erroneously ascribes the institution to the time of the Roman oppression). As early as 63 B.C. the Pharisaic elders in the name of the nation declared to Pompey that it was not befitting for them to be ruled by a king, because the form of government received from their forefathers was that of subjection to the priests of the God they worshiped, whereas the present descendants of the priests (Hyrcanus and Aristobulus) sought to introduce another form of government which would make slaves of them (Josephus, "Ant." xiii. 3, § 2). The kingship of God is indeed especially accentuated in the Psalms of Solomon, composed at that time (ii. 36; v. 22; vii. 8; xvii. 1, 32, 38, 51). "Either God is your king or Nebuchadnezzar" (Sifra, Ḳedoshim, at the close); "Whoso takes upon himself the yoke of the Torah will have the yoke of the worldly power removed from him," says R. Neḥunya ben ha-Ḳanah ("the Zealot"; see Geiger's "Zeitschrift," ii. 38; comp. Ab. R. N. xx. [ed. Schechter, p. 72]); "My mother's sons were incensed against me" (Cant. i. 6); "These are Sanhedrin" ["Boulai"] of Judea who cast off the yoke of the Holy One and set over themselves a human king." See also Philo's description of the Essenes in "Quod Probus Liber Est," §§ 12-13: "They condemn masters; even their most cruel and treacherous oppressor [Herod] could not but look upon them as free men."

Organization as a Political Party.

The reign of the Idumean Herod gave the impetus for the organization of the Zealots as a political party. Shemaiah and Abṭalion (Ptollion), as members of the Sanhedrin, at first opposed Herod, but seem to have preferred a passive resignation in the end (Josephus, "Ant." xiv. 9, § 4; xv. 1, § 1; xv. 7, § 10; xv. 10, § 4); though there were those who "could by no torments be forced to call him [Herod] king," and who persisted in opposing his government. Hezekiah and his so-called "band of robbers," who were the first to fall as victims under Herod's bloodthirsty rule ("B. J." i. 10, § 5; "Ant." xiv. 9, §§ 2-3), were by no means common robbers. Josephus, following his sources, bestows the name of "robbers" upon all

the ardent patriots who would not endure the reign of the usurper and who fled with their wives and children to the caves and fortresses of Galilee to fight and to die for their conviction and their freedom ("Ant." xiv. 15, §§ 4-6; xv. 8, §§ 3-4; xvii. 10, §§ 5-8; xx. 8, §§ 5-6; "B. J." i. 18, § 1; ii. 13, §§ 2-4; iv. 4, § 3; and elsewhere). All these "robbers" were in reality Zealots. Josephus relates of one of them that he slew his wife and his seven sons rather than allow them to be slaves to the Idumean Herod ("Ant." xiv. 15, § 5; "B. J." i. 16, § 4); this man is possibly identical with Taxo, the Levite mentioned in the "Assumptio Mosis," ix. 1-7, as undergoing a martyr's death in a cave with his seven sons, saying: "Let us die rather than transgress the commands of the Lord of Lords, the God of our fathers; for if we do this our blood will be avenged before the Lord" (comp. Charles, "The Assumption of Moses," 1897, p. 36, who suggests the original reading קנאה ["the Zealot"] in place of תקפא, which he considers a corruption of the copyist; see also Schürer, "Gesch." 1st ed., iii. 3, 217, and Charles, *l.c.* pp. lv.-lviii.). Sepphoris inGalilee seems to have been the main fortress in which the Zealots concentrated their forces ("Ant." xiv. 15, § 4; xvii. 10, § 5).

The Sicarii.

It was for the sake of punishing the crimes of idolatry and bloodshed committed by Herod that the Zealots of Jerusalem first appeared with daggers ("sicæ") hidden underneath their cloaks, bent upon slaying the Idumean despot. Josephus relates ("Ant." xv. 8, §§ 1-4) that it was the introduction of Roman institutions entirely antagonistic to the spirit of Judaism, such as the gymnasium, the arena, and, above all, the trophies (that is, images to which homage was to be paid), which provoked the indignation of the people. Ten citizens of Jerusalem swore vengeance against Herod as an enemy of the nation, and, with concealed daggers, went into the theater, where Herod was supposed to be, in order to slay him there. Owing, however, to his system of espionage, Herod was informed of the conspiracy in time, and so escaped, while the conspirators suffered death with great torture, but gloried in their martyrdom. The people sympathized with them, and in their wrath tore to pieces the spy who had discovered the plot. Another outburst of indignation on the part of the Zealots occurred when Herod, toward the end of his life, placed a large golden eagle over the great gate of the Temple. Two masters of the Law, Judah ben Sarifai and Mattathias ben Margalot, exhorted their disciples to sacrifice their lives rather than allow this violation of the Mosaic law, which forbids as idolatry the use of such images; and forty young men with these two teachers at their head pulled down the golden eagle, for

which act the entire company suffered the cruel penalty of death by fire inflicted by order of Herod ("B. J." i. 33, § 2; "Ant." xvii. 6, §§ 2-4).

Judas, the Zealot Leader.

The spirit of this Zealot movement, however, was not crushed. No sooner had Herod died (4 C.E.)than the people cried out for revenge ("Ant." xvii. 9, § 1) and gave Archelaus no peace. Judea was full of robber bands, says Josephus (*l.c.* 10, § 8), the leaders of which each desired to be a king. It was then that Judas, the son of Hezekiah, the above-mentioned robber-captain, organized his forces for revolt, first, it seems, against the Herodian dynasty, and then, when Quirinus introduced the census, against submission to the rule of Rome and its taxation. Little reliance, however, can be placed upon Josephus regarding the character of Judas: at one point this author describes him as a leader "desirous only of the royal title" and bent upon "pillaging and destroying people's property" with the aid of "a multitude of men of profligate character"; elsewhere ("B. J." ii. 8, § 1; "Ant." xviii. 1, §§ 1, 6; comp. "B. J." ii. 17, § 8) he mentions Judas as "the founder of the fourth sect of Jewish philosophy, who taught that God is the only Ruler and Lord, and neither death nor any dread should make them call any man Lord"; and at the same time he says, "The nation was infected with their doctrine to an incredible degree, which became the cause of its many misfortunes, the robberies and murders committed." Judas the Galilean, the son of Hezekiah, is spoken of in Eccl. R. i. 11 as one of the scholarly Ḥasidim to whom in the world to come God shall join a band of the righteous to place him at His side because he failed to receive due homage as a martyr (see Derenbourg, "Palestine," p. 161).

[17]Deuteronomy 18:15,18-22

[18] http://wesley.nnu.edu/biblical_studies/noncanon/gospels/gosjames.htm

[19]http://www.ccel.org/ccel/schaff/anf01.ix.iv.html

[20]http://gnosis.org/library/psudomat.htm

[21]http://www.newadvent.org/cathen/10745a.htm
In their theory of conduct the neo-Pythagoreans attach great importance to personal asceticism, contemplation, and the worship of a purely spiritual deity. At the same time, it is an essential part of their ethical system that freedom from the trammels of matter and final union with God are to be obtained only by invoking the aid of friendly spirits and God-sent men and by thwarting the efforts of malign demons….

It is important to remark in criticism of Philostratus's narrative, that he lived one hundred years after the events which he describes. Moreover, according to Philostratus's own account, Apollonius did not lay claim to divine prerogatives. He believed that the "virtue" which he possessed was to be attributed to his knowledge of Pythagorean philosophy and his observance of its prescriptions. He held as a general principle that anyone who attained the same degree of wisdom and asceticism could acquire the same power.

http://en.wikipedia.org/wiki/Pythagoreanism

Neopythagoreanism was a revival in the 2nd century BC—2nd century AD period of various ideas traditionally associated with the followers of Pythagoras, the Pythagoreans. Notable Neopythagoreans include Nigidius Figulus, Apollonius of Tyana and Moderatus of Gades. Middle and Neo-Platonists such as Numenius and Plotinus also showed some Neopythagorean influence.

They emphasized the distinction between the soul and the body. God must be worshipped spiritually by prayer and the will to be good. The soul must be freed from its material surroundings by an ascetic habit of life. Bodily pleasures and all sensuous impulses must be abandoned as detrimental to the spiritual purity of the soul. God is the principle of good; Matter the groundwork of Evil. The non-material universe was regarded as the sphere of mind or spirit.[14]

http://www.iep.utm.edu/philo/

Philo of Alexandria, a Hellenized Jew also called Judaeus Philo, is a figure that spans two cultures, the Greek and the Hebrew. When Hebrew mythical thought met Greek philosophical thought in the first century B.C.E. [20 BCE-40 CE] it was only natural that someone would try to develop speculative and philosophical justification for Judaism in terms of Greek philosophy.…
Philo was thoroughly educated in Greek philosophy and culture as can be seen from his superb knowledge of classical Greek literature. He had a deep reverence for Plato and referred to him as “the most holy Plato” (*Prob.* 13). Philo’s philosophy represented contemporary Platonism which was its revised version incorporating Stoic doctrine and terminology via Antiochus of Ascalon (ca 90 B.C.E.) and Eudorus of Alexandria, as well as elements of Aristotelian logic and ethics and Pythagorean ideas.

Clement of Alexandria even called Philo "the Pythagorean." But it seems that Philo also picked up his ancestral tradition, though as an adult, and once having discovered it, he put forward the teachings of the Jewish prophet, Moses, as "the summit of philosophy" (*Op.* 8), and considered Moses the teacher of Pythagoras (b. ca 570 B.C.E.) and of all Greek philosophers and lawgivers (Hesiod, Heraclitus, Lycurgus, to mention a few). For Philo, Greek philosophy was a natural development of the revelatory teachings of Moses. He was no innovator in this matter because already before him Jewish scholars attempted the same. Artapanus in the second century B.C.E identified Moses with Musaeus and with Orpheus. According to Aristobulus of Paneas (first half of the second century B.C.E.), Homer and Hesiod drew from the books of Moses which were translated into Greek long before the Septuagint.

[22]**http://en.wikipedia.org/wiki/Apollonius_of_Tyana**

Apollonius of Tyana (Ancient Greek: Ἀπολλώνιος ὁ Τυανεύς; ca. 15?–ca. 100? CE[2]) was a Greek Neopythagorean philosopher from the town of Tyana in the Roman province of Cappadocia in Asia Minor. Little is known about him with certainty. Being a 1st-century orator and philosopher around the time of Christ, he was compared with Jesus of Nazareth by Christians in the 4th century[3] and by various popular writers in modern times.

[23]http://www.livius.org/ap-ark/apollonius/life/va_00.html

The text of Philostratus' *Life of Apollonius* was published (with a translation) in two volumes in the Loeb Classical Library in 1912 and has been reprinted several times.

The following summary is taken with permission from a book by Jaap-Jan Flinterman, *Power, paideia & pythagoreanism. Greek identity, conceptions of the relationship between philosophers and monarchs and political ideas in Philostratus' Life of Apollonius* (1995 Amsterdam).

Book one

After the first three introductory chapters of Book 1, chapters 4-17 deal with the birth of Apollonius and the miraculous portents that accompanied it, his education and embracing of Pythagoreanism, his five years spent in silence in Pamphylia and Lycia, and his stay in Antioch. Chapters 18ff are concerned with Apollonius' journey to Mesopotamia and Iran. In Nineveh

he meets Damis, who will remain his loyal disciple and companion virtually to the end of Apollonius' earthly existence (1.19).



Vardanes I (©!!)

In Cissia the travelers encounter a Greek community descended from the Eretrians deported by Darius, who are living in miserable circumstances (1.23f). Chapters 25ff describe their stay in the court of the Parthian king Vardanes in Babylon and Ecbatana. The length of their stay with their king, in accordance with Apollonius' interpretation of an omen (1.22), is one year and eight months. During this period Apollonius has regular contact with the Magi (1.26 and 39) and gains considerable influence over the king. He manages to secure an improvement in the situation of the descendants of the Eretrians (1.35) and argues for a peaceful policy toward Rome (1.37). The book ends with their departure from king Vardanes (1.40).



Taxila / Sirkap

Book two

Book 2 recounts the adventures of Apollonius and his followers on their journey to India. They pass through the 'Caucasus' (i.e. the Hindu Kush), where they marvel at the chains of Prometheus (2.3) and drive away a hobgoblin (2.4). This journey is the pretext for an exchange between

Apollonius and Damis, leading to the conclusion that mountaineering does not benefit those in search of the Divine (2.5). The company of travelers cross the river Cophen, visit the shrine of Dionysus on mount Nysa (2.8), but decline to go and see the Aornus rock which Alexander the Great captured (2.10). They kill time on the way to the Indus with learned discussions about the training, character, life expectancy, physical and habits of elephants (2.11-16). With the assistance of the satrap of the Indus region, Apollonius and his followers cross the river (2.17-19) and continue their journey to Taxila (2.20). Chapters 23ff contain an account of their three-day stay with the Indian philosopher king Phraotes, who tells Apollonius about the place where the Indian sages live (2.33). Apollonius discusses dream divination with the king (2.35-37) and advises him on a legal dispute (2.39). The travelers leave Taxila for the castle of the Indian sages, visit the scene of the battle between Alexander and Porus (2.42), cross the Hydraotes and the Hyphasis, and pass the point where Alexander was forced to turn back.



Buddha (Taxila, Jaulian)

Book three

Book 3 is almost entirely devoted to Apollonius' journey to and stay with the Indian sages. The travelers pass a mountain where pepper trees grow, and reach the Ganges plain (3.5), where they witness a sensational snake hunt (3.6-8). Four days later they reach the castle of the sages (3.10). Apollonius is immediately invited to hold a discussion with the sages, while his fellow travelers are accommodated in a neighboring village (3.12). Chapters 13-15 deal with the castle and environs and with the life-style of the sages. During the first discussion (3.16-25), their leader Iarchas displays the prophetic gifts and explains that the sages regard themselves as gods because of their virtue (3.18). The conversation also ranges over

reincarnation, Homeric and Indian heroes, justice, and the Indian cult of Tantalus. It is interrupted by the arrival of an Indian king (3.26f), who proves to be inferior to Phraotes because of his complete lack of interest in philosophy (3.28) and his antipathy to everything Greek (3.31). Apollonius manages to cure him of this antipathy, but refuses to accept an invitation from the king (3.32f).



Antioch today

In a second discussion involving Apollonius and the sages (3.34-37), to which Damis is also invited, they discuss views of the cosmos and other questions. The sages perform a number of acts of healing (3.38-40). Later private discussions between Iarchas and Apollonius concern astrology and cultic practices; Apollonius' writings on these topics are supposed to be the result of these conversations (3.41). The wonders of nature in India also come up for discussion (3.45-49). After staying with the sages for four months, Apollonius and his companions begin the return journey (3.50). Book 3 concludes with their return via the Persian gulf, Babylon and Antioch to Ionia (3.51-58).



Theater of Ephesus

Book four

Most of Book 4 is concerned with Apollonius' visits to the Greek cities in Ionia and the mainland. He provides their citizens with advice, admonition and assistance. In Ephesus (4.1-4) he condemns the idle amusement to

which the Ephesians are addicted, urges them to adopt a sense of community, and warns them of the outbreak of a plague epidemic. In Smyrna (4.5-9) the Ionian league comes under attack because a number of Roman names occur in one of its decrees. Apollonius also discusses how civic life should function with the people of Smyrna. When the plague breaks out in Ephesus, Apollonius miraculously travels there, exposes an old beggar as the plague demon, and eggs the Ephesians on to stone him (4.10). A statue is erected for
Apollonius near the theater.



Kesik Tepe: perhaps the tomb of Achilles

He then proceeds to Pergamon, where he visits the shrine of Asclepius, and to Troy, where he spends the night on the mound of Achilles (4.11). He boards a ship bound for Greece, visiting the grave of Palamedes on the Aeolian coast (4.13) and the shrine of Orpheus on Lesbos (4.14) on the way. During the rest of the voyage, at Damis' request, he describes his nocturnal meeting with the ghost of Achilles (4.15f). After arriving in Athens (4.17), Apollonius wants to be initiated into the Eleusinian mysteries. At first the hierophant refuses to admit a charlatan to the mysteries. A match for the occasion, Apollonius gives the name of the hierophant who will initiate him on a subsequent occasion (4.18).

He lectures the Athenians on cultic practices (4.19), on the effeminate manner in which they celebrate the Anthesteria (4.21), and criticizes the gladiatorial shows held in the theater of Dionysus (4.22). He also expels a demon (4.20). On behalf of Achilles, he convinces the Thessalians of the need to resume his cult, and he pays a visit to Thermopylae (4.23). He corrects cultic practices during his visits to Greek shrines and predicts Nero's (unsuccessful) attempt to dig a canal through the Isthmus (4.24). In Corinth he is joined by the Cynic philosopher Demetrius, where he rescues the latter's pupil Menippus from the claws of a female vampire (4.25). After a brief reference to Apollonius' conflict with the Corinthian Bassus (4.26), the scene shifts to Olympia. As he is on his way there, Apollonius comes across Spartan envoys; he criticizes their effeminate appearance in a

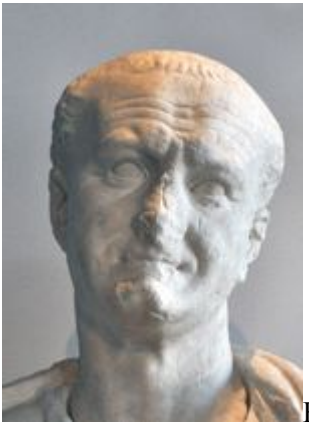
letter to the ephors, resulting in an ethical revival in Sparta (4.27). In Olympia he discusses a few of the statues with his companions, takes part in the religious ceremonies, and rebukes the pretentious young author of an encomium on Zeus (4.28-30). His ethical exhortations meet with general admiration, but he refuses divine honors. In Sparta (4.31-33) he discusses religious and judicial affairs with the magistrates. He brings a young man who shuns community responsibilities to see the error of his ways, and he advises the Spartans on how to answer an imperial letter. He sails from the Peloponnese to Crete, where he visits the shrine of Asclepius in Lebena and diagnoses the geological effect of an earthquake (4.34).



Nero (Glyptothek, Munich)

Chapters 35ff of Book 4 deal with Apollonius' first stay in Italy and his conflict with the regime of Nero. As they are traveling to Rome, Apollonius and his disciples encounter Philolaus of Cittium, who is on the run from Nero and urges Apollonius to follow his example. These words result in a radical diminution in the number of Apollonius' followers. The sage of Tyana discusses philosophical resolution in the face of tyrants with those disciples who are left (4.36-38). Not long after their arrival in Rome, Apollonius and his companions become engaged in a conflict with a drunken harpist who sings Nero's songs (4.39). Next day Apollonius has a meeting with the consul Telesinus, who is well disposed toward him and gives the sage permission to stay in various temples in Rome (4.40). After Demetrius is banished from Rome by the praetorian prefect, Tigellinus, for criticizing the baths which Nero has had built, suspicion also falls on Apollonius (4.42). These suspicions grow after Apollonius interprets an eclipse of the sun as an omen of Nero's narrow escape from being killed by lightning (4.43). A remark by Apollonius on Nero's vocal capacities serves

as a pretext for his arrest by Tigellinus on a charge of lese majesty. When the scroll containing the indictment is unrolled, the text proves to have been mysteriously erased. Apollonius gets the better of Tigellinus during a private hearing, and the prefect has him released out of fear of his supernatural powers (4.44). Apollonius brings a young woman, a member of a consular family, back to life (4.45). Using Menippus and Damis as intermediaries, he corresponds with the philosopher Musonius Rufus, who has been imprisoned by Nero. Musonius declines the offer to release him (4.46). Book 4 closes with Apollonius' departure for Hispania, occasioned by a prohibition on all philosophical activity which Nero had decreed before his departure for Greece.

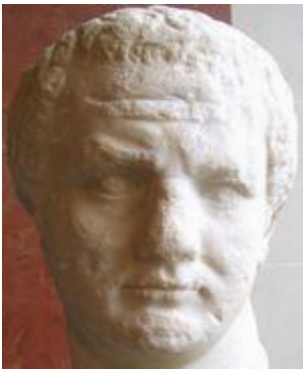

Bust of Vespasian from Narona (Archaeological museum of Vid)

Book five

The first ten chapters of Book 5 recount Apollonius' stay in Hispania. Apollonius and his companions discuss Nero's trip to Greece (5.7). The governor of Andalusia has a private interview with Apollonius, who urges him to join the revolt of the governor of Gaul, Vindex, against Nero (5.10). After traveling through Sicily, Athens and Rhodes, they reach Alexandria. During this journey they receive news of the flight of Nero and the death of Vindex (5.11). Apollonius predicts the political and military events of the year of the three emperors Galba, Vitellius and Otho (5.13). He also discusses volcanic phenomena and the merits of the fables of Aesop with his companions in Catana, at the foot of Mount Etna (5.14-17). He is initiated into the Eleusinian mysteries in Athens and meets Demetrius, who tells him that Musonius has been sentenced to forces labor on the

Isthmus (5.19). Apollonius spends the winter in various Greek shrines (5.20). On Rhodes he pays a visit to the Colossus, discusses flute playing with Canus, a virtuoso flautist (5.21), and rebukes a young *nouveau riche* (5.22). Upon arriving in Alexandria, he rescues an innocent condemned man from the executioner (5.24). He voices his disapproval of the blood sacrifices in the temple, i.e. the Serapeum (5.25), and reproves the Alexandrians for their vandalism at the horse races (5.26).

Chapters 27ff are centered on Apollonius' contacts with the new emperor Vespasian. After his arrival in Alexandria, Vespasian immediately inquires about the whereabouts of Apollonius, who proves to be staying in the temple (5.27). Apollonius replies to his request to make him emperor that he has already done so by praying to the gods for a ruler like Vespasian (5.28). The latter justifies his bid for power to Apollonius, who urges him to carry out his resolutions. Apollonius also mentions the destruction of the temple of Jupiter Capitolinus the previous day during the struggle between the emperor Vitellius and Vespasian's son Domitian in Rome (5.29). The next day Apollonius pays a visit to the emperor; at his request the philosophers Dio and Euphrates, who are both on Alexandria, are also admitted to the conversation (5.31). Vespasian asks the philosophers to advise him on how to exercise the authority that has been brought into discredit by his predecessors (5.32). Euphrates refuses to met the request; instead, he argues for the abolition of the monarchy and the restoration of the republic (5.33). Dio is in favor of a constitutional referendum (5.34). Apollonius rejects the arguments of these speakers as unrealistic sophistries and puts forward a vigorous plea for the monarchy (5.35), followed by an account of how rule by one man should be carried out (5.36). Euphrates reveals his true colors by attacking Pythagoreanism in the emperor's presence (5.37) and asking him for money (5.38). After Vespasian has left, the conflict between Apollonius and Euphrates reaches a climax (5.39). Dio is criticized by Apollonius for the rhetorical character of his philosophy, but the relations between the two men remain cordial (5.40). The later rift between Apollonius and Vespasian is explained by Apollonius' disapproval of the cancellation of the liberty which Nero had bestowed on Greece (5.41). After Apollonius has recognized a lion as a reincarnation of Egypt's last pharaoh Amasis (5.42), he sets out in the company of ten disciples for the Ethiopian gymnosophists.



Titus (Louvre, Paris)

Book six

Book 6 deals mainly with the period that Apollonius and his followers spend with gymnosophists, who turn out to be less wise than the Indians. The travelers cross the border between the Roman province Egypt and independent Ethiopia (6.2) with a young Egyptian, Timasion, as their guide (6.3). After a visit to the statue of Memnon (6.4) near the home of the gymnosophists, they come across a suppliant, who is purified of his blood guilt (6.5). Then comes a description of the abode of the gymnosophists (6.6). Euphrates has sent one of his disciples there to slander Apollonius, who accordingly meets a cool reception (6.7f). Euphrates' machinations are revealed by an incidental remark by Timasion to Damis (6.9). Next day a discussion is held with the gymnosophists, who are lead by Thespesion (6.10-14). The latter defends the unpretentious philosophy and life-style of the gymnosophists; Apollonius replies with a speech justifying his choice of Pythagoreanism and emphasizing the priority and superiority of Indian wisdom in relation to that of the gymnosophists. The first discussion is concluded with a rebuttal of the allegations made by Euphrates. A young gymnosophist, Nilus, is attracted by Apollonius' wisdom (6.15-17). A second conversation with the gymnosophists is held the following day (6.18-21), ranging over peculiarities of the Egyptians and the Greeks, justice, the immortality of the soul and cosmology. Apollonius and his disciples take their leave of the gymnosophists and set off for the source of the Nile (6.22f); Apollonius, Timasion and Nilus reach the third cataract (6.26). During their return voyage Apollonius overmasters a satyr in an Ethiopian village (6.27). The conflict with Euphrates grows more acute after Apollonius gets back from Ethiopia (6.28). Chapters 29-34 focus on Apollonius' contacts with Vespasian's son and crown prince Titus. Apollonius writes a letter of

eulogy of Titus for having refused to be crowned after the fall of Jerusalem (6.29). Titus invites Apollonius for a discussion in Tarsus before returning to Rome. The sage praises the harmony existing between Vespasian and Titus (6.30) and assigns Demetrius to the heir apparent as his philosophical advisor (6.31). He issues a cryptic prophecy of Titus' death (6.32) and brings about the immediate granting of a request made by the people of Tarsus.

At this point, Philostratus abandons the chronological framework of his narrative (6.35). The remaining chapters of the book (6.36-43) are filled with disconnected stories about Apollonius' activities; where locations are given, they are situated in the cities of Asia Minor and Syria. He advises a rich but uneducated young man to study rhetoric (6.36); attacks a foolish myth that is current in Sardes (6.37); warns the citizens of Antioch of the divine wrath incurred by civil disobedience (6.38); and helps to solve the dowry problem of a man with four daughters (6.39). He cures a man of his passion for the famous statue of Aphrodite in Cnidus (6.40), and recommends the inhabitants of the cities on the left bank of the Hellespont on how to appease the divine anger which is evidenced in earthquakes (6.41). The author records a witticism on the emperor Domitian's edicts against castration and viniculture (6.42), and concludes the book with an account of the healing of a man with rabies in Tarsus (6.43).



Domitian (Museo Arqueológico, Sevilla)

Book seven

The dramatic climax of the Life of Apollonius is formed by the sage's confrontation with the tyrant Domitian in Book 7 and the first part of book 8. After an introduction comparing Apollonius' actions with the attitude of

philosophers to tyrants in the past -a comparison which naturally comes down in favor of Apollonius (7.1-4)-, Philostratus relates Apollonius' public opposition to the tyrant and his exhortations to the governors and senators -including Orfitus, Rufus and the future emperor Nerva- to revolt against the tyrannical regime (7.5-8). As a part of the preparations for a trial of these senators, Domitian issues a warrant for the arrest of Apollonius, who has been maligned by Euphrates to the emperor. Apollonius foresees this warrant and on his own initiative he leaves Smyrna for Dicaearchia (Puteoli), accompanied by Damis. He meets Demetrius there (7.9) and resists his attempts to deter him from engaging in a confrontation with Domitian (7.11-14). Apollonius and Damis sail to Rome, where the sage of Tyana is arrested and has a meeting with the praetorian prefect Aelianus, who is well disposed toward him (7.15-21). Apollonius is incarcerated in a prison with a mild regime; he instills courage in Damis and his fellow prisoners (7.22-26) and sees through the trickery of one of Domitian's spies (7.27). A servant of Aelianus advises him on the line to adopt with the emperor (7.28). At his first meeting with the emperor, Apollonius defends himself against the charges (7.32f). The emperor orders him to be shaved and put in irons (7.34). Philostratus dismisses a letter attributed to Apollonius, in which the philosopher begs for Domitian's mercy, as a forgery (7.35). Apollonius brushes off another of Domitian's spies (7.36f) and inspires Damis with new courage by miraculously shaking off his fetters (7.38). Through the intervention of Aelianus, Apollonius is transferred to the prison with a mild regime (7.40). He sends Damis back to Dicaearchia (7.41) and listens to the story of a young man from Messene, who has been imprisoned for spurning the emperor's advances.



Nerva (Palazzo Massimo, Roma)

Book eight

The first five chapters of Book 8 contain an account of Apollonius' trial before Domitian, his acquittal, and his miraculous departure from the court. This is followed by the full text of the speech which Apollonius wrote for the defense, though it was never actually delivered (8.7). Domitian is astonished by Apollonius' inexplicable departure (8.8f). After a mere half day's travel from Rome, Apollonius joins Damis and Demetrius in Dicaearchia (8.10-14) and sets out for Greece. The Tyanean sage visits Olympia again (8.15-18) and the oracle of Trophonius in a cave near Lebadea; he spends seven days there underground and returns with a book containing the teachings of Pythagoras (8.19). Philostratus mentions that this book and a number of letters written by Apollonius are preserved in the emperor Hadrian's villa in Antium (8.20). After staying in Greece for two years, Apollonius moves on to Ionia, staying in Smyrna, Ephesus and elsewhere (8.24). During his stay in Ephesus he miraculously witnesses the murder of Domitian in Rome (8.25-27). Apollonius rejects Nerva's request to act as his advisor, and sends Damis to the new emperor with his recommendations in writing instead (8.28). According to Philostratus (8.29), this is where the memoirs of Damis, which have served him as a main source for the adventures of Apollonius since the start of his journey to the East, come to an end. The writer culls various versions of the end of Apollonius' earthly existence from other sources, devoting the most attention to Apollonius' ascension from the Dictynna temple on Crete (8.30). The sage of Tyana appears posthumously to a young man in a dream to confirm the immortality of the soul (8.31).

[24]http://en.wikipedia.org/wiki/Philostratus

Philostratus or **Lucius Flavius Philostratus** (Greek: Φλάβιος Φιλόστρατος),[1] (ca. 170/172-247/250), called "the Athenian", was a Greek sophist of the Roman imperial period. His father was a minor sophist of the same name. He was born probably around 172, and is said by the *Suda* to have been living in the reign of emperor Philip the Arab (244-249). His death possibly occurred in Tyre ca. 250 AD….

Historians agree that Philostratus authored at minimum five works: *Life of Apollonius of Tyana*, *Lives of the Sophists*, *Gymnasticus*, *Heroicus* and *Epistolae*. Another work, *Imagines*, is usually assigned to his son-in-law Philostratus of Lemnos. The earliest of his works, *Life of Apollonius of Tyana*, written between 217 and 238 AD, tells the story of Apollonius of Tyana (ca. 40—ca. 120 AD), a Pythagorean philosopher and teacher. Philostratus wrote the book for Julia Domna, wife of Septimius Severus and mother of Caracalla. The book was completed after her death.

[25]http://www.livius.org/ap-ark/apollonius/life/va_1_01.html#%A71

[26]PROTEUS (Prôteus), the prophetic old man of the sea (halios gerôn), occurs in the earliest legends as a subject of Poseidon, and is described as seeing through the whole depth of the sea, and tending the flocks (the seals) of Poseidon (Hom. *Od.* iv. 365, 385, 400; Virg. *Georg.* iv. 392 ; Theocr. ii. 58; Horat. *Carm.* i. 2. 7; Philostr. *Icon.* ii. 17). He resided in the island of Pharos, at the distance of one day's journey from the river Aegyptus (Nile), whence he is also called the Egyptian (Hom. *Od.* iv. 355, 385). (http://www.theoi.com/Pontios/Proteus.html)

[27]Note from F.C. Conybeare translation published in 1912 and available online: http://www.livius.org/ap-ark/apollonius/life/va_1_01.html#4:

"The story is told in *Odyssey* 4.349ff. This is the first of a series of allusions to the *Odyssey* in the *Life of Apollonius*, all placed on important turning points in the narrative. One wonders if Philostratus introduced Proteus as Apollonius' divine father to express that the Tyanean sage was also "defying capture": magician or sage, philosopher or sophist - Philostratus' hero is everything at the same time."

[28]Micah 5:2.

[29]http://www.gnosis.org/library/infarab.htm

[30]http://www.earlychristianwritings.com/text/infancyjames-roberts.html

[31]Comprehensive Persian-English Dictionary, by F. Steingass; reprint by Munshiram Manoharlal Publishers, 2000; pp. 613-615.

[32]A Dictionary, Persian, Arabic, and English: With a Dissertation on the Languages, Literature, and Manners of Eastern Nations, by **John Richardson, Franciszek Meniński, and revised and expanded by Francis Johnson; London: 1829, p. 75.**

[33]https://archive.org/details/seferhayasharor01unkngoog

[34]http://www.gnosis.org/library/infarab.htm

[35]http://www.sacred-texts.com/bib/boe/boe110.htm

[36]http://www.come-and-hear.com/sotah/sotah_12.html

[37]*halakhah.com/pdf/moed/**Megilah**.pdf*

[38]http://www.ccel.org/j/josephus/works/ant-18.htm

[39]https://clas-pages.uncc.edu/james-tabor/ancient-judaism/josephus-john-the-baptis/

[40] http://wesley.nnu.edu/biblical_studies/noncanon/gospels/gosjames.htm

[41]Gospel of the Ebionites, cited in Epiphanius, Against Heresies, XXX.13.2.3: "There was a certain man named Jesus, about thirty years old, who chose us." Gospel of John 8:57: "You are not yet fifty years old," they said to him, "and you have seen Abraham!"

[42] **http://www.pseudepigrapha.com/apocrypha_nt/histjoe.htm**

[43]http://www.livius.org/ap-ark/apollonius/life/va_1_01.html#%A73; http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#%A76

[44]https://en.wikipedia.org/wiki/Apollonius_of_Tyana

[45]Bereshit/Genesis 1:27, 2:7

[46]Epistle to the Hebrews 7:3 (attributed to St. Paul)

[47]Epistle to the Hebrews 7:1-2; citing Genesis 14:18-20

[48]Genesis 17:17; 21:5

[49]Genesis 18:14

[50]Genesis 25:21

[51]Genesis 29:31; 30:22-23

[52]Judges 13:2-3, 24-25

[53]1 Samuel 1:5, 20

[54]Ibid., 1:19

[55]Virgin in the Greek Septuagint version of the text; the corresponding word in Hebrew means "young woman".

[56]http://gnosis.org/library/psudomat.htm

[57]2 Samuel 5:7,9: Nevertheless David took the strong hold of Zion: the same is the city of David; 2 Samuel 6:12,16: And it was told king David, saying, The LORD has blessed the house of Obededom, and all that pertains to him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness; 1 Kings 8:1: Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, to king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion; 1 Chronicles 11:5,7: And the inhabitants of Jebus said to David, You shall not come here. Nevertheless David took the castle of Zion, which is the city of David; 1 Chronicles 15:1,29: And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent; 2 Chronicles 5:2: Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,

to Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

[58] **http://www.pseudepigrapha.com/apocrypha_nt/histjoe.htm**

[59]Martin in Chronos, Kairos, Christos: Nativity and Chronological Studies Presented to Jack Finegan, Jerry Vardaman and Edwin Yamauchi, eds. Eisenbrauns:1989, pp. 89-90

[60]http://www.earlychristianwritings.com/text/infancyjames-roberts.html

[61]http://gnosis.org/library/psudomat.htm

[62]http://www.gnosis.org/library/infarab.htm

[63]http://gnosis.org/library/psudomat.htm

[64]Habbakuk (LXX: Ambacum) 3:2 -- O Lord, I have heard thy report, and was afraid: I considered thy works, and was amazed: thou shalt be known between the two living creatures…

[65]http://www.gnosis.org/library/infarab.htm

[66]http://www.livius.org/ap-ark/apollonius/life/va_1_01.html#4

[67]http://www.gnosis.org/library/infarab.htm

[68]http://gnosis.org/library/psudomat.htm

[69]http://www.earlychristianwritings.com/text/infancyjames-roberts.html

[70]

[?]http://www.pseudepigrapha.com/apocrypha_nt/histjoe.htm

[71] http://www.barnabas.net/barnabasP9.html

[72]http://www.earlychristianwritings.com/infancythomas.html

[73]http://www.gnosis.org/library/psudomat.htm

[74]http://www.intratext.com/IXT/ENG1022/

[75]https://en.wikipedia.org/wiki/Philo

[76]https://en.wikipedia.org/wiki/Josephus

[77]https://en.wikipedia.org/wiki/Messiah_ben_Joseph#The_Dead_Sea_Scrolls

[78]**http://wesley.nnu.edu/biblical_studies/noncanon/gospels/inftoma.htm**

[79]**http://wesley.nnu.edu/biblical_studies/noncanon/gospels/inftomb.htm**

[80]**http://wesley.nnu.edu/biblical_studies/noncanon/gospels/inftoml.htm**

[81]Another translation of this same Infancy Gospel of Thomas, from the Greek text: http://www.tonyburke.ca/infancy-gospel-of-thomas/the-childhood-of-the-saviour-infancy-gospel-of-thomas-a-new-translation/

[82]**http://www.theworkofgod.org/Aparitns/PevglJms.htm#THE%20GOSPEL%20OF%20PSEUDO%20MATTHEW**

[83]**http://www.pseudepigrapha.com/apocrypha_nt/histjoe.htm**

[84]http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#%A76

[85]**Note 1:** Plato was the founder of the school of thought that was also called the Academy. Chrysippus was one of the leaders of the Stoa. The peripatetics were the followers of Aristotle: http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#1

[86]http://www.tonyburke.ca/infancy-gospel-of-thomas/the-childhood-of-the-saviour-infancy-gospel-of-thomas-a-new-translation/

[87] http://www.barnabas.net/barnabasP9.html

[88]http://gnosis.org/library/psudomat.htm

[89]http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#%A79

[90]http://www.gnosis.org/library/grs-mead/apollonius/apollonius_mead_07.htm -- G.R.S. Mead, Apollonius of Tyana, Section Seven, Early Life.

[91]Gospel of Matthew 22:21, Gospel of Mark 12:17; similar wording, Gospel of Luke 20:25

[92]http://www.livius.org/ap-ark/apollonius/life/va_1_11.html -- Flavius Philostratus, Life of Apollonius of Tyana, Book One, Chapter 13.

[93]http://en.wikipedia.org/wiki/Sadducees
The **Sadducees** (Hebrew: צְדוּקִים *Ṣĕdûqîm*) were a sect or group of Jews that were active in Judea during the Second Temple period, starting from the second century BCE through the destruction of the Temple in 70 CE. The sect was identified by Josephus with the upper social and economic echelon of Judean society.[1] As a whole, the sect fulfilled various political, social, and religious roles, including maintaining the Temple. The Sadducees are often compared to other contemporaneous sects, including the Pharisees and the Essenes. Their sect is believed to have become extinct sometime after the destruction of Herod's Temple in Jerusalem in 70 CE, but it has been speculated that the later Karaites may have had some roots or connections with old Sadducee views.

[94]Cited in Jerome, Against Pelagius, III.2.

[95]Cited in Epiphanius, Against Heresies, XXX.13.7-8.

[96]Cited in Justin, Dialogue, 88.3.

[97]Cited in Jerome, Commentary on Isaiah, 11:2.

[98]http://en.wikipedia.org/wiki/Josephus

[99]https://lexundria.com/go?q=J.+AJ+18.+116-119&v=wst

[100]Citing the Book of Isaiah: "29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. 29:19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel." Another passage from the Book of Isaiah has similar content: "61:1 The Spirit of

the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound…" This passage is quoted, with the addition of one phrase in the Gospel of Luke: "4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised…"

[101]Citing the Book of Malachi: "3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." This prophecy is also mentioned at the start of the Gospel of Mark: "1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

[102]Also found in the Gospel of Matthew, logion 46: "Jesus said, 'From Adam to John the Baptist, no one born of woman is greater than John the Baptist, so that his eyes will not (…). But I have said that anyone among you who becomes as a child will know the kingdom, and will become greater than John."

[103]Also attested in the Gospel of Matthew: "21:32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

[104]Citing the Book of Malachi: "4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD…" This prophecy is also cited in the Gospel of Mark: "9:11 And they asked him, saying, Why say the scribes that Elias must first come? 9:12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him."

[105]Alluding to the reference to Lucifer in the Book of Isaiah: "14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14:14 I will ascend above the heights of the clouds; I will be like the most High. 14:15 Yet thou shalt be brought down to hell, to the sides of the pit." This recalls Jesus' words to the seventy disciples upon their return from preaching the gospel, in the Gospel of Luke: "10:18 And he said unto them, I beheld Satan as lightning fall from heaven." This appears to be his depiction of "Lucifer, son of the morning" being "brought down to hell" from "heaven". "A pagan myth of the fall of angels, associated with the morning star, was transferred to Satan already in the pre-Christian century, as seen in the Life of Adam and Eve and the Second Book of Enoch, where Satan-Sataniel (sometimes identified with Samael) is described as having been one of the archangels. Because he contrived "to make his throne higher than the clouds over the earth and resemble 'My power' on high", Satan-Sataniel was hurled down, with his hosts of angels, and since then he has been flying in the air continually above the abyss. Early Christian writers continued this identification of "Lucifer" with Satan. Tertullian ("Contra Marrionem," v. 11, 17), Origen ("Ezekiel Opera," iii. 356), and others, identify Lucifer with Satan, who also is represented as being "cast down from heaven" (Revelation 12:7-10; cf. Luke 10:18)." (http://en.wikipedia.org/wiki/Lucifer) This also recalls the famous myth of Icarus (http://en.wikipedia.org/wiki/Icarus), which also warns against hubris.

[106]The relationship between Jesus, the Son, and God, the Father, is most copiously recorded in Jesus' words in the Gospel of John: "*3:35 The Father loveth the Son, and hath given all things into his hand*." And "*5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son: 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him*." And "*7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know*

whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 7:29 But I know him: for I am from him, and he hath sent me." And "*10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again*." And "*17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 17:7 Now they have known that all things whatsoever thou hast given me are of thee. 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 17:10 And all mine are thine, and thine are mine; and I am glorified in them. 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled*."

[107]Parallels found in the Hebrew Scriptures: Jeremiah 6:16; Ecclesiasticus 51:23-27.

[108]http://en.wikipedia.org/wiki/Kashrut

[109]http://en.wikipedia.org/wiki/Niddah

[110]http://en.wikipedia.org/wiki/Kohen

[111]http://en.wikipedia.org/wiki/Levite

[112]Book One, from F.C. Conybeare translation of The Life of Apollonius of Tyana by Flavius Philostratus (http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#%A78)

[113]"One of the themes in the philosophy of Epicurus is that one should enjoy the delights of life, for example on a country estate of one's own. Apollonius offers his Pythagorean teacher a life befitting an Epicurean." Note to Book One, from F.C. Conybeare translation of The Life of Apollonius of Tyana by Flavius Philostratus (http://www.livius.org/ap-ark/apollonius/life/va_1_06.html#%A77)

[114]**Asclepius** (pronounced /æsˈkliːpiəs/, Greek *Ἀσκληπιός*, transliterated *Asklēpiós*; Latin *Aesculapius*) is the god of medicine and healing in ancient Greek religion. Asclepius represents the healing aspect of the medical arts; his daughters are Hygieia ("Health"), Iaso ("Medicine"), Aceso ("Healing"), Aglæa/Ægle ("Healthy Glow"), and Panacea ("Universal Remedy"). The rod of Asclepius, a snake-entwined staff, remains a symbol of medicine today, although sometimes the caduceus, or staff with two snakes, is mistakenly used instead. He was associated with the Roman/Etruscan god Vediovis. (http://en.wikipedia.org/wiki/Asclepius)

[115]**Cilicia:** ancient name of southern Turkey. The Persian king Cyrus the Great conquered this country, and after the fall of the Achaemenid empire, Cilicia belonged to the Seleucid kingdom and the Roman empire. It was well-known for its iron and silver ores. (from long note: http://www.livius.org/cg-cm/cilicia/cilicia.html)

[116]**Aegae** was the old capital of Macedonia and always remained an important place, even after king Archelaus had replaced it in c.410 as his residence by Pella. However, the town still boasted a palace and a theater. In 336 BCE, this was the place where king Philip II was assassinated and his son Alexander proclaimed king (text). Aegae also remained the place where the Macedonian kings were laid to rest. (http://www.livius.org/ad-af/aegae/aegae.html)

[117]**Assyria** is derived from *mât Aššur*, which means "the country of the god Aššur". The capital of Assyria, which was more or less situated between the rivers Tigris and Little Zab, was also called after this god. The western

part of Assyria consists of an alluvial plain, where irrigation enables agriculture; in the eastern part, the foothills of the Zagros, there is sufficient rainfall. (http://www.livius.org/as-at/assyria/assyria.html)

[118]People looking for a cure in a temple of Asclepius slept in the shrine, and dreamed about the cure that they needed. The task of the priest/phycisians was to find out what the dream meant. (Note to translation.)

[119]**Heraclitus** of Ephesus (Ancient Greek: Ἡράκλειτος ὁ Ἐφέσιος — *Hērákleitos ho Ephésios*; c. 535–c. 475 BCE) was a pre-Socratic Greek philosopher, a native of Ephesus, Ionia, on the coast of Asia Minor. He was of distinguished parentage. Little is known about his early life and education, but he regarded himself as self-taught and a pioneer of wisdom. From the lonely life he led, and still more from the riddling nature of his philosophy and his contempt for humankind in general, he was called the "The Obscure," and the "Weeping Philosopher." Heraclitus is famous for his doctrine of change being central to the universe, summarized in his famous quote, "You can not step twice into the same river." He believed in the unity of opposites, stating that "the path up and down is one and the same," existing things being characterized by pairs of contrary properties. His cryptic utterance that "all things come to be in accordance with this *Logos*," (literally, "word," or "account") has been the subject of numerous interpretations. (http://en.wikipedia.org/wiki/Heraclitus)

[120]Cited by Jerome in his commentaries on Micah 7:7, Isaiah 40:9ff, Ezekiel 16:13.

[121]Cited by Origen, Homily on Jeremiah, 15.4.

[122]Devarim 6:4

[123]There has been a great deal written about this expression "Lamb of God", [‘amnos] in the original Greek, which is found in only one of the Gospels, the Gospel of John (1:29, 36), once in the Acts of the Apostles (8:32), in the First Epistle of Peter (1:19), and 129 times in 121 verses of the Septuagint (Greek translation of the Old Testament in use at the time of Jesus by Greek-speaking Jews, including those of Alexandria and others living outside of the Judaea and Galilee. There are 28 references to Jesus as the "Lamb of God" in the Apocalypse of St. John (and one reference to the anti-Christ as such), and the Greek word is [‘arnion], originally a diminuative of [ares], which also occurs once in the Gospel of John (21:15), and 4 times in the Septuagint, including Jeremiah 11:19. (This information is from two sources, one online, to be cited presently, and the other from a book entitled, Theological Dictionary of the New Testament, Volume 1, edited **by Gerhard Kittel, Gerhard Friedrich, Geoffrey William Bromiley, p. 54—preview accessed online).**

According to information gleaned online from http://bethelnyc.org/the-suffering-messiah-in-jewish-sacred-writ (1) and http://bible.org/article/another-look-%E2%80%9Clamb-god%E2%80%9D (2), there are reasons to identify the expression "Lamb of God" with one of the two Messiahs expected by the Jewish community…not with the better known Mashiach ben David, but rather the lesser known Mashiach ben Joseph, who is described in the Talmud. As confessed by many Messianic Jews (Jews who regard Jesus as the promised Messiah), there are various indicators that Jesus was Mashiach ben Joseph, including::

1. Belief that the *b’rit khadasha* (new covenant or testament) foretold in the writings of the Jewish prophet Jeremiah (chapter 31, verse 3-37) has already been enacted by G*d in history; (1)

2. Acceptance of the historical person Yeshua (Jesus) of Nazareth as the figure Talmudic Sages call, "Messiah son of Joseph, who will be killed" (Sukkah 52a). In the absence of our Temple (destroyed two millennia ago, in 70 c.e.), we have no sacrificial system to deal with the justice demanded by our human sins. Without atonement (just punishment for wrongdoing), G*d cannot simply "forgive" sin and remain just. Without blood sacrifice, there can be no atonement: and without our Temple, there can be no sacrifices, and thus no forgiveness of sin through that means. Our Hebrew Scriptures are not silent on this subject. In direct context of the destruction of the 2nd Temple, the prophets point concretely to only one method of atonement: faith in the death of Messiah (Daniel 9:25-27,

Isaiah 53). (1) The "Lamb Led to the Slaughter" of Isaiah 53:7: An examination of the use of Old Testament texts in the New Testament reveals an overwhelming emphasis upon Jesus as the fulfillment of Isaianic prophecy. The writings of the New Testament are replete with significant references to the Isaiah tradition. For instance, Matthew uses Isaiah 7:14—a passage with possible reference to the natural birth of Maher-Shalal-Hash-Baz—and expands its interpretation by applying it to the miraculous birth of Christ. (Matthew 1:23) Luke (4:14-21) records Jesus' own declaration that he is, indeed, the fulfillment of Isaiah 61:1. John (12:41) announces that Isaiah saw Jesus' glory and subsequently spoke about him—a text which is thought, by some, to be an indirect reference to the events of Isaiah 6. More specifically the silent lamb which is "led to the slaughter" from Isaiah 53:7 has, in post-resurrection reflection, been a traditional Christian image for Jesus who, in his meekness and faithfulness, submitted to "the slaughter" of the cross. The verse reads, "He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb [provbaton, LXX] led to the slaughter, and like a sheep ['amnon, LXX] that before its shearers is silent, so he did not open his mouth." (2)

[124]Gospel of the Ebionites, cited in Epiphanius, Against Heresies, XXX.13.2-3.

[125]http://wesley.nnu.edu/sermons-essays-books/noncanonical-literature/noncanonical-literature-gospels/the-gospel-of-the-lord/

http://en.wikipedia.org/wiki/Gospel_of_Marcion

*The **Gospel of Marcion**, called by its adherents the Gospel of the Lord, was a text used by the mid-2nd century Christian teacher Marcion of Sinope to the exclusion of the other gospels. Its reconstructed fragments now appear among the New Testament apocrypha. Marcion's teaching was condemned as heresy in the year 144.*

So many Catholic Christian apologists wrote treatises against Marcion after his death, in addition to the noted work of Tertullian, that it has been possible to reconstruct almost the whole of Marcion's Gospel of the Lord from their quotations. Marcion, then, is known only through his critics, who considered his doctrines a deviation from orthodox Christianity.

[126]Isaiah 53:4.

[127]http://wesley.nnu.edu/sermons-essays-books/noncanonical-literature/noncanonical-literature-gospels/the-gospel-of-the-lord/

[128]Gospel of Thomas, in Oxyrhynchus Papyrus 1, Logion 6; and in Nag Hamadi Coptic translation, Logion 31 (http://www.gospels.net/thomas/)

[129]2 Clement 5.2-4: "For the Lord said, 'You will be as lambs in the midst of wolves.' But Peter answered him, 'Suppose, then, the wolves tear the lambs?' Jesus answered Peter, 'Let not the lambs fear the wolves after their death; and you, fear not those who kill you and can do no more to you. But fear him who, after your death, has power over soul and body, to cast them into the hell of fire.'"

[130]Also found in the Gospel of Matthew : "24:9 Then shall they deliver you up to be afflicted…"

[131]Also found in the Gospel of Matthew: "24.9…and shall kill you: and ye shall be hated of all nations for my name's sake." and "24:13 But he that shall endure unto the end, the same shall be saved."

[132]Also found in the Gospel of John: "1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone."

[133]Also found in the Gospel of Matthew: "10:30 But the very hairs of your head are all numbered.

[134]Also found in the Gospel of Matthew: "16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 16:25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And the Gospel of Mark: "8:34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 8:35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 8:37 Or what shall

a man give in exchange for his soul?" And the Gospel of Luke: "9:23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 9:24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 9:25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" And the Gospel of John: "12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

[135]Also in the Gospel of John: "12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 12:45 And he that seeth me seeth him that sent me." And "13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." A related passage is found in all three of the synoptic Gospels: first in the Gospel of Matthew: "18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 18:2 And Jesus called a little child unto him, and set him in the midst of them, 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 18:5 And whoso shall receive one such little child in my name receiveth me. 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Also in the Gospel of Mark: "9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Also in the Gospel of Luke: "9:46 Then there arose a reasoning among them, which of them should be greatest. 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."

[136]Also in the Gospel of Mark: "9:41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 9:42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

[137]Also in the Gospel of Luke: "9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

[138]Also in the Gospel of Matthew 16:24-25, Gospel of Mark 8:34-35, Gospel of Luke 9:23-24, Gospel of John 12:25.

[139]Also in the Gospel of John: "6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father." And "14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

[140]It is perhaps timely to note that Jesus addresses the Torah teachings on the taking of oaths, and specifically forbids this practice, as cited in the Gospel of Matthew: *5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* This teaching is reiterated in

the Epistle of James: *5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

[141]This passage is preceded by the following: *6:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.*

[142]The Greek word that has been translated as "cross" in the KJV is *stauros* and its meaning is "stake, pole". In comparison, when Jesus speaks of removing the "beam" from one's own eye before one attempts to remove the "mote" from the eye of one's brother, the Greek word translated as "beam" is *dokos*, meaning "beam, plank, log" and what has been translated as "mote" is *karphos*, meaning "dry stalk, twig, straw, chaff". He also advises his disciples to take one "staff" upon their journeys or no staff at all, and the Greek word translated as "staff" is *rabdon*, meaning "rod, scepter, staff". All of these terms denoted specific articles of wood, and none of them appear to be interchangeable. One of the Syriac words with the meaning of "pole" is *'eblaa*, meaning "mourning, grief" and also "the pole of the bier" (http://cal1.cn.huc.edu/searchmngs.php), which is consonant with the phrase preceding this remark, here in both parts: "Whosoever will come after me, let him deny himself, and take up his **cross**, and follow me." (Gospel of Mark 8:34) "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the **cross**, and follow me." (Gospel of Mark 10:21) Similar passages are found in the Gospel of Matthew 10:38, 16:24; and the Gospel of Luke 9:23, 14:27.

[143]http://en.wikipedia.org/wiki/Eunuch

A **eunuch** (Greek: Ευνούχος) is a person who (by the common definition of the term eunuch) may have been castrated, typically early enough in his life for this change to have major hormonal consequences. Less commonly, in translations of ancient texts, "eunuch" may refer to a man who is not castrated but who is impotent, celibate or otherwise not inclined to marry and procreate….Later Roman followers of Cybele, were called Galli, who practiced ritual self-castration, known as *sanguinaria*… Eunuchs are mentioned many times in the Bible such as in the Book of Isaiah (56:4) using the word סריס (*saris*). Although the Ancient Hebrews did not practice castration, eunuchs were common in other cultures

featured in the Bible, such as Ancient Egypt, Babylonia, the Persian Empire and Ancient Rome. In the Book of Esther, servants of the harem of Ahasuerus such as Hegai and Shashgaz as well as other servants such as Hatach, Harbonah, Bigthan, and Teresh are referred to as *sarisim*. Being exposed to the consorts of the king, they would have likely been castrated. There is some confusion regarding eunuchs in Old Testament passages, since the Hebrew word for eunuch, *saris* (סריס), could also refer to other servants and officials who had not been castrated but served in similar capacities. The Egyptian royal servant Potiphar is described as a *saris* in Genesis 39:1, although he was married and hence unlikely to have been a eunuch…Tertullian, a 2nd century Church Father, described Jesus himself and Paul of Tarsus as *spadones*, which is translated as "eunuchs" in some contexts. Quoting from the cited book: "...Tertullian takes 'spado' to mean virgin...". The meaning of *spado* in late antiquity can be interpreted as a metaphor for celibacy, however Tertullian's specifically refers to St. Paul as being *castrated*.

http://en.wikipedia.org/wiki/Essenes

The **Essenes** (in Modern but not in Ancient Hebrew: **אִסִּיִים**, *Isiyim*; Greek: **Εσσήνοι**, **Εσσαίοι**, or **Οσσαίοι**; *Essēnoi, Essaioi, Ossaioi*) were a sect of Second Temple Judaism that flourished from the 2nd century BCE to the 1st century CE which some scholars claim seceded from the Zadokite priests. Being much fewer in number than the Pharisees and the Sadducees (the other two major sects at the time), the Essenes lived in various cities but congregated in communal life dedicated to asceticism, voluntary poverty, daily immersion, and abstinence from worldly pleasures, including (for some groups) celibacy. Many separate but related religious groups of that era shared similar mystic, eschatological, messianic, and ascetic beliefs. These groups are collectively referred to by various scholars as the "Essenes." Josephus records that Essenes existed in large numbers, and thousands lived throughout Roman Judæa.

The Essenes have gained fame in modern times as a result of the discovery of an extensive group of religious documents known as the Dead Sea Scrolls, which are commonly believed to be Essenes' library—although there is no proof that the Essenes wrote them. These documents include preserved multiple copies of the Hebrew Bible untouched from as early as 300 BCE until their discovery in 1946. Some scholars, however, dispute the notion that the Essenes wrote the Dead Sea Scrolls..

The first reference is by the Roman writer Pliny the Elder (died c. 79 CE) in his *Natural History*.[6] Pliny relates in a few lines that the Essenes do not marry, possess no money, and had existed for thousands of generations. Unlike Philo, who did not mention any particular geographical location of the Essenes other than the whole land of Israel, Pliny places them in Ein Gedi, next to the Dead Sea.

A little later Josephus gave a detailed account of the Essenes in *The Jewish War* (c. 75 CE), with a shorter description in *Antiquities of the Jews* (c. 94 CE) and The Life of Flavius Josephus (c. 97 CE). Claiming first hand knowledge, he lists the *Essenoi* as one of the three sects of Jewish philosophy[7] alongside the Pharisees and the Sadducees. He relates the same information concerning piety, celibacy, the absence of personal property and of money, the belief in communality and commitment to a strict observance of Sabbath. He further adds that the Essenes ritually immersed in water every morning, ate together after prayer, devoted themselves to charity and benevolence, forbade the expression of anger, studied the books of the elders, preserved secrets, and were very mindful of the names of the angels kept in their sacred writings.

Pliny, also a geographer and explorer, located them in the desert near the northwestern shore of the Dead Sea, where the Dead Sea Scrolls were discovered in the year 1947 by Muhammed edh-Dhib and Ahmed Mohammed, two Bedouin shepherds of the Ta'amireh tribe.

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145 2 Clement 5.2-4: “For the Lord said, ‘You will be as lambs in the midst of wolves.’ But Peter answered him, ‘Suppose, then, the wolves tear the lambs?’ Jesus answered Peter, ‘Let not the lambs fear the wolves after their death; and you, fear not those who kill you and can do no more to you. But fear him who, after your death, has power over soul and body, to cast them into the hell of fire.’”

146 Also found in the Gospel of Matthew : “24:9 Then shall they deliver you up to be afflicted…”

147 Also found in the Gospel of Matthew: “24.9…and shall kill you: and ye shall be hated of all nations for my name's sake.” and “24:13 But he that shall endure unto the end, the same shall be saved.”

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little child, the same is greatest in the kingdom of heaven. 18:5 And whoso shall receive one such little child in my name receiveth me. 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Also in the Gospel of Mark: "9:36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me." Also in the Gospel of Luke: "9:46 Then there arose a reasoning among them, which of them should be greatest. 9:47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 9:48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great."

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[153]Also in the Gospel of Luke: "9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

[154]Also in the Gospel of Matthew 16:24-25, Gospel of Mark 8:34-35, Gospel of Luke 9:23-24, Gospel of John 12:25.

[155]Also in the Gospel of John: "6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father." And "14:5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 14:7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 14:9 Jesus saith unto him, Have I been so long time with you,

and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

[156]It is perhaps timely to note that Jesus addresses the Torah teachings on the taking of oaths, and specifically forbids this practice, as cited in the Gospel of Matthew: *5:33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.* This teaching is reiterated in the Epistle of James: *5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

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[158]http://jewishencyclopedia.com/articles/7605-herodians
HERODIANS:
Priestly party under the reign of King Herod and his successors; called by the Rabbis "Boethusians," as adherents of the family of Boethus, whose daughter Mariamne was one of the wives of King Herod, and whose sons were successively made high priests by him. They followed the Sadducees in their opposition to the Pharisees, and were therefore often identified with the former (see Grätz, "Gesch." 4th ed., iii. 2, 693; Boethusians). According to the Gospels, their plot against the life of Jesus was supported by the Pharisees (Mark iii. 6, xii. 13; Matt. xii. 16); wherefore Jesus warned his disciples, saying "Beware of the leaven of the Pharisees and of

the leaven of Herod" (Mark viii. 15; Matt. xvi. 6 has "Pharisees" and "Sadducees"). "Leaven" is explained in Matt. xvi. 12 to mean "teaching," that is, "bad teaching" (comp. "se'or sheba-'isah" = "the leaven in the dough," corresponding to the "yeẓer ha-ra'"; Ber. 17a). This shows that the Herodians represented a religious party. In Luke xii. 1 the Herodians have been omitted altogether, and the Pharisees alone are represented as the enemies of Jesus; and in Luke xx. 19 the scribes and chief priests are mentioned in place of the Pharisees and the Herodians (see also Mark xii. 13; Matt. xxii. 15-16).

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Hastings, Dict. Bible;
Herzog-Hauck, Real-Encyc.;
Riehm, Handwörterb. des Biblischen Alterthums (these offer explanations not in harmony with the Gospels or with the historic situation);
Geiger, Das Judenthum und Seine Gesch. 1869, i. 172;
idem. Jüd. Zeit. vi. 256;
Renan, Life of Jesus, ch. xxi.

[159]*Makarios ptochoi to pneumati* is the Greek rendering of this saying, the original of which was most likely Palestinian Syriac, a particular regional dialect of Aramaic. The Watchtower Bible and Tract Society (Jehovah's Witnesses) translate this verse as "Happy are those conscious of their spiritual need" and in the notes gives the alternative "those who are beggars for the spirit." This saying is also found in the Gospel of Thomas, logion 54: "Jesus said: Blessed are the poor, for yours is the kingdom of heaven." The explanatory notes that follow are from **http://www.grace4u.org/Topical/Beatitudes.htm**: "Carson connects the Greek with its Hebrew equivalent and gives an etymological summary: Two words and their cognates stand behind "blessed" and "blessing" in the NT. The word used in vv. 3-11 is makarios, which corresponds in the LXX to 'asre, a Hebrew term used almost as an interjection. Usually makarios describes the man who is singularly favored by God and therefore in some sense "happy"; but the word can apply to God (1 Tim. 1:11; 6:15). The other word is eulogetos, found in the LXX primarily for the Hebrew berakah, and used chiefly in connection with God in both OT and NT (e.g., Mark 14:61; Luke 1:68; Rom. 1:25; 2 Cor. 1:3). Eulogetos does not occur in Matthew; but the cognate verb appears five times (14:19; 21:9; 23:39; 25:34; 26:26), in one of which it applies to man (25:34), not God or Christ. Attempts to make makarios mean "happy" and eulogetos "blessed" (Broadus) are therefore futile; though both appear many times, both can apply to either God or man. It is difficult not to conclude that their common factor is approval; man "blesses" God, approving and praising him; God "blesses" man, approving him in gracious condescension. The Beatitudes read like a Psalm; makarios at once recalls the 'ashre of Ps. 1:1. 'Blessed!' intoned again and again, sounds like bells of heaven, ringing down into this unblessed world from the cathedral spires of the kingdom inviting all men to enter. The word like its opposite ouai, 'woe', is neither a wish regarding a coming condition, nor a description of a present condition, but a judgment pronounced upon the persons indicated, stating they must be considered fortunate. 8 Neither passage uses "poor" in the general social meaning. The enlarged form in Matthew, *"the poor in spirit"* (hoi ptochoi to pneumati), brings out the OT and Jewish background of those who in affliction have confidence only in God (cf. Pss. 69[68]: 28f., 32f…; 37[36]: 18; Isa. 61:1; Pss. Sol. 10:7; 1QS 4:3 cf. d. Hill, *"The Gospel of Matthew,"* 1972, 110f.; and *"Greek Words and Hebrew Meanings," 1967, 234, 251).* To understand [poor] its usage, turn to Luke 16:19-22…The word translated ″beggar" (vv. 20,22) is the identical word

translated *"poor"* in Matthew 5:3. The beggar was destitute, poverty-stricken, without any resources whatsoever. The words *poor* and *beggar* come from a root which means "to cover" or "to cringe." It so humiliated a man to confess he had nothing and was dependent on someone else that the very act of begging demeaned him. So the beggar would cover his face and crouch, or cower, as he held out his hand for an alm. He was ashamed to let the giver know his identity. 12 Christ illustrates the poor in spirit attitude in the Sermon on the Mount (Matt. 7:1-110; Luke 16:19-22 gives a physical illustration of poor in spirit; Luke 18:9-14 illustrates the figurative usage of poor in spirit; Psalm 34:18; 51:17; Isaiah 57:15; 61:1; 66:2 commend the humble beggarly spirit; Matthew 11:25-30; 18:1-3 commend the childlike humility of kingdom citizens; Isaiah 61:1-3 gives the historical background for this beatitude.

7. Carson, D. A . "The Expositors Bible Commentary: Matthew," (Grand Rapids: Baker Book House, 1978), pg. 131. If Carson is correct , then makarios does not refer to simple "happiness." Zodhiates would agree: "This book will point up the basic difference between the two words 'blessed' (makarioi in Greek) and 'happy.' To put it briefly here, 'blessed' refers to the one whose sufficiency is within him, while 'happy refers to the one whose sufficiency comes from outside sources…'Happy comes from the word 'hap,' meaning 'chance.' It is therefore incorrect to translate the word makarioi (which we find repeatedly in the Beatitudes) as 'happy.' It means something far different, in its real sense; it means 'blessed.'" ("The Pursuit of Happiness," Chattanooga: AMG Press, 1966, preface) John MacArthur, Jr. however suggests that makarios does mean "happy", stating: "Makarios means happy, fortunate, blissful. Horner used the word to describe a wealthy man, and Plato used it of one who is successful in business. Both Homer and Hesiod spoke of the Greek gods as being happy (makarios) within themselves, because they were unaffected by the world of men-who were subject to poverty, disease, weakness, misfortune and death…an inward contentedness that is not affected by circumstances." ("The MacArthur New Testament Commentary: Matthew 1-7," Chicago: Moody Press, 1985, pg. 142)

8. Lenski, R.C. H. "The Interpretation of St. Matthew's Gospel," (Minneapolis: Augsburg Publishing House, 1943), pg. 183. Thomas states: "The title 'Beatitudes' is derived from the Latin word beatus. This adjective is the equivalent of the Hebrew asherey. It describes a state of happy and successful prosperity. It is not so much a state of inner feeling on the part of those to whom applied, but rather of blessedness from an ideal point of view in the judgment of others. It should be distinguished from eulogetos and its cognates which always render baruk in the O. T. (Allen, p. 39; M'Neile, p.50; Broadus, pp. 87-88). This latter word looks more at what is bestowed or attributed from an external source while makarios appeals to the absolute state." ("Preliminary Exegetical Digest of Matthew 5-7,13,24," pg. 14)

9. Watson, Thomas. "The Beatitudes: An Exposition of Matthew 5:1-12," (Edinburgh: The Banner of Truth Trust, 1985 reprint), pg. 24.

10. Brown, Colin. "The New International Dictionary of New Testament Theology," vol. 2 (Grand Rapids: Zondervan Publishing, 1979) pg. 824. Brown continues to comment on the usage of ptochos in the Gospels: "The Synoptic Gospels, in particular, depict Jesus' way of life as one of self-chosen poverty. This is highlighted by the reply that he gave to a would-be disciple: "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Matt. 8:20 par. Lk. 9:58). The disciples left all in order to follow him (Matt. 4:18-22 par. Mk. 1:16-20; Lk . 5:1-11; Jn. 1:35-51; cf. also Lk. 13:33). The sale of his possessions and a life of discipleship in poverty were demanded of the rich young ruler as the precondition of eternal life (Matt. 19: 16-22; Lk. 18:18-24). On the mission on which the disciples were sent they were to go without possessions or provisions (Matt. 10: 1-16; Lk. 9:1-6; 10: 1-12). In this way of life there was in fact a double separation: from possessions and from family ties (Matt. 10:37ff; Lk. 14:25-33). The life-style which Jesus adopted for Himself and called his disciples to adopt was one which exemplified the Sermon on the Mount, especially the Beatitudes. But the particular emphasis on poverty characterized by lack of possessions and cutting loose from family ties suggests that Jesus identified himself with the poor in the Beatitude. His whole way of life was thus an act of loving compassion. At the same time it was a life which deliberately chose to cast itself on the care of the Father. But in doing so, Jesus was also putting to the test the people of Israel. By being confronted by Jesus in this way the responsiveness of Israel faced its supreme test. " (Ibid. pg. 825) And yet, as the qualifying locative o f sphere "poor in spirit" indicates, the emphasis is on spiritual poverty and dependence on God.!

11. The word poor is from the Greek ptokas, a noun that means poor in this world's goods; a beggar, desperately ashamed even to allow his identity to be known. It is not just poor; it is begging poor. (There is another word in the Bible for normal poverty, penance, which means you are so poor that you have to work just to maintain your living.) Ptokas, you have no resource in yourself even to live. You're totally dependent on somebody else. (MacArthur, John. "Kingdom Living Here and Now," Chicago: Moody Press, 1980, pg. 44)

12.Pentecost, J. Dwight. "The Sermon on the Mount-Contemporary Insights for a Christian Lifestyle," Portland: Multnomah Press, 1980, pgs. 21,22).

13. Pink, A. W. "An Exposition of the Sermon on the Mount," (Grand Rapids: Baker Book House, 1950), pg. 17. Carson clarifies the meaning of hoi ptochoi toi pneumati: "It is not a man's confession that he is ontologically insignificant, or personally without value, for such would be untrue; it is, rather, a confession that he is sinful and rebellious and utterly without moral virtues adequate to commend him to God. From within such a framework, poverty of spirit becomes a general confession of a man's need for God, a humble admission of impotence without him." (Carson, D. A. "The Sermon on the Mount-An Evangelical Exposition of Matthew 5-7," Grand Rapids: Baker Book House, 1978, pg. 17); Wallace speaks with regard to the syntax and meaning of this construction: "Here the dative [i.e., the locative of sphere] is practically equivalent to an adverb, thus, "the spiritually poor." (Wallace, Dan. "Unpublished Grammar Notes on New Testament Greek," Dallas Theological Seminary, pg. 57) Unfortunately Robert H. Schuller ignores the locative of sphere implication and mentions "some areas in your life where you are lacking and need some help" (pg. 43) such as : occupational poverty (pgs. 21,22), intellectual poverty (pgs. 22-27), and emotional poverty (pgs. 27-28). Schuller misses the point completely, by secularizing the beatitude! ("The Be Happy Attitudes: Eight Positive Attitudes that can Transform Your Life!" New York: Bantam Books, 1987)

[160]Also found in the Gospel of Luke (6:20), without the qualifying "in spirit": "*Blessed be ye poor: for yours is the kingdom of God."*

[161]Also found in the Gospel of Luke (6:2): "*Blessed are ye that weep now: for ye shall laugh."*

[162]Also found in the Gospel of Luke, without the qualifying "*hunger and thirst after righteousness*": "*6:21 Blessed are ye that hunger now: for ye shall be filled.*"

[163]Also found in modified form in the Gospel of Luke: "*6:36 Be ye therefore merciful, as your Father also is merciful."*

[164]Also found in the Gospel of Luke: "*6:22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake*."

[165]Also found in the Gospel of Luke: "*6:23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner*

did their fathers unto the prophets."

[166]Also found in the Gospel of Luke: "*14:34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 14:35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear*." And in the Gospel of Mark: "*9:50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.*"

[167]Oxyrhynchus Papyrus 1, logion 7: "Jesus says, A city built on the top of a high hill and established can neither fall nor be hidden."

[168]Also found in the Gospel of Luke: *8:16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.*" "*11:33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." And in the Gospel of Mark: "4:21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?*"

[169]Not all Christians understood Jesus to mean this in every case. The Gospel of the Ebionites, cited in Epiphanius, Against Heresies, XXX.16.5 reports this saying: "I have come to destroy sacrifices; and if you do not stop making sacrifices, the wrath (of God) will not leave you." This saying is anticipated in the Gospel of Matthew: "9:11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 9:12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." "12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 12:4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 12:5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 12:6 But I say unto you, That in this place is one greater than the temple. 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." The Gospel of Luke also alludes to this teaching: "12:32 And the scribe said unto him, Well, Master, thou hast

said the truth: for there is one God; and there is none other but he: 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." If Jesus had disagreed with the scribe, and considered "burnt offerings and sacrifices" indispensable to the salvation of the people, surely he would have said so…but such a teaching cannot be found in any of the Gospels. The Gospel according to the Egyptians, cited by Clement of Alexandria in the Miscellanies, III.9.63 reports this saying: "I have come to destroy the works of the female." This saying is anticipated in the Gospel of Matthew: "19:12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." And in the Gospel of Luke: "7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Jesus was not misgynistic. He has the highet regard for his female disciples, and is generous towards the women who have faith in God and in his channeling the healing and forgiveness of God to them. The "works of the female" could be perceived as a Gnostic association of all things female with the dark side, with matter and materialism, and hence with death. It could also be associated with the sexualization of human life that dominated virtually all societies of the time—Helenistic, Roman and secularized Jewish alike. For Jesus, redemption, liberation, spiritual rebirth had nothing to do with gender or sexuality. These are male, not in the sense of masculine but in the sense of neutral, hence his illustration of meaning by speaking of those who have made themselves "eunuchs for the kingdom of heaven's sake."

[170]A similar saying is found in the Gospel of Luke: "*16:17 And it is easier for heaven and earth to pass, than one tittle of the law to fail*." A related saying is found in the Gospel of Matthew: "*24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 24:35 Heaven and earth shall pass away, but my words shall not pass away*." And in the Gospel of Mark: "*13:30 Verily I say unto you, that this generation shall not pass, till all these things be done. 13:31 Heaven and earth shall pass away: but my words shall not pass away*." And in the Gospel of Luke: "*21:32 Verily I say unto you, This generation shall not*

pass away, till all be fulfilled. 21:33 Heaven and earth shall pass away: but my words shall not pass away."

[171]Exodus 20:13; Deuteronomy 5:17; Gospel of Matthew 19:18.

[172]Gospel according to the Hebrews, cited in Jerome, Commentary on Ezekiel, 18.7, "And in the Gospel according to the Hebrews, which the Nazarenes are accustomed to read, one of the greatest sins is "To grieve the spirit of one's brother." Jerome, Commentary on Ephesians, 5.4, "As also we read in the Hebrew gospel that the Lord spoke to his disciples: "And never, " he said, "be joyful except when you look on your brother with love."

[173]Also found in the Gospel of Luke: "*12:56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 12:57 Yea, and why even of yourselves judge ye not what is right? 12:58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 12:59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite*."

[174]Exodus 20:14; Deuteronomy 5:18; Gospel of Matthew 19:18.

[175]Also found in the Gospel of Mark: "9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 9:48 Where their worm dieth not, and the fire is not quenched."

[176]Also found in the Gospel of Mark: "*9:43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 9:44 Where their worm dieth not, and the fire is not quenched. 9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 9:46 Where their worm dieth not, and the fire is not quenched.*"

[177]Deuteronomy 24:1.

[178]Reiterated in the Gospel of Matthew: "*19:7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her*

away? 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Also found in the Gospel of Mark: "*10:2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 10:3 And he answered and said unto them, What did Moses command you? 10:4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 10:5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 10:6 But from the beginning of the creation God made them male and female. 10:7 For this cause shall a man leave his father and mother, and cleave to his wife; 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 10:9 What therefore God hath joined together, let not man put asunder. 10:10 And in the house his disciples asked him again of the same matter. 10:11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 10:12 And if a woman shall put away her husband, and be married to another, she committeth adultery*." Also found in the Gospel of Luke: "*16:18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.*"

[179]Exodus 22:11; Leviticus 6:1-5, 19:12; Numbers 30:2; Deuteronomy 6:13, 10:20.

[180]Also found in the Epistle of James: "*5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation*."

[181]Exodus 21:24; Deuteronomy 19:21; Leviticus 24:20.

[182]Also found in the Gospel of Luke: "*6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also*."

[183]Also found in the Gospel of Luke: "*6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also*."

[184]Also found in the Gospel of Luke: "*6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again*."

[185]The first part of this citation is found in Leviticus 19:17-18: "*19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.*" It is also confirmed in Zechariah: "*8:16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: 8:17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD*." There are also many laws that encourage the fair and friendly treatment of neighbors, set forth in Exodus and Deuteronomy. Allusions to the latter half of this statement are found in at least three sources. The first cited is from the song of Moses in Deuteronomy: "*32:41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. 32:42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. 32:43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people*." Another reference is in the Second Book of Chronicles: "*19:2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD*." Another reference is in the Psalms: "*139:19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 139:20 For they speak against thee wickedly, and thine enemies take thy name in vain. 139:21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 139:22 I hate them with perfect hatred: I count them mine enemies*."

[186]Also found in the Gospel of Luke: "*6:27 But I say unto you which hear, Love your enemies, do good to them which hate you, 6:28 Bless them that curse you, and pray for them which despitefully use you. 6:29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. 6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them*

not again. 6:31 And as ye would that men should do to you, do ye also to them likewise."

[187]Also found in the Gospel of Luke: "*6:32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 6:33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 6:34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."* There is a paraphrase of this principle in the Second Epistle of Clement, 13.4: *God said, "It is not credit to you if you love those who love you; but it is a credit to you if you love your enemies and those who hate you."*

[188]Deuteronmy 18:13. Also found in modified form in the Gospel of Luke: "*6:36 Be ye therefore merciful, as your Father also is merciful. 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again*."

[189]Isaiah 26:20.

[190]The same prayer is found in the Gospel of Luke: "*11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 11:3 Give us day by day our daily bread. 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*"

[191]Also found in the Gospel of Luke: "*11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 11:3 Give us day by day our daily bread. 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."*

[192]Reiterated elsewhere in the Gospel of Matthew: "*18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*" Also found in the Gospel of Mark: "*11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*"

[193]Also found modified in the Gospel of Luke: "*12:33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."*

[194]Also found modified in the Gospel of Luke: "*12:34 For where your treasure is, there will your heart be also*."

[195]Also found in the Gospel of Luke: "*11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 11:35 Take heed therefore that the light which is in thee be not darkness. 11:36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light*."

[196]Also found in the Gospel of Luke: "*16:11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*"

[197]Also found in the Gospel of Luke: "*12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 12:23 The life is more than meat, and the body is more than raiment. 12:24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 12:25 And which of you with taking thought can add to his stature one cubit? 12:26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 12:27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not*

arrayed like one of these. 12:28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 12:29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 12:30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you."

[198]Also found in the Gospel of Luke: "*6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 6:39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 6:40 The disciple is not above his master: but every one that is perfect shall be as his master. 6:41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 6:42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*"

[199]Also found in the Didache, 9.5: "*But let no one eat or drinkof your Eucharist, except those who have been baptized in the name of the Lord; for concerning this the Lord has said, 'Do not give dogs what is holy*.'"

[200]Also found in the Gospel of Luke: "*11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 11:12 Or if he shall ask an egg, will he offer him a scorpion? 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*" Also see, the Gospel according to the Hebrews, cited by Clement of Alexandria in Miscellanies, V.14; the Gospel of Thomas, Logion 2; and Oxyrhynchus Papyrus 654, Logion 1.

[201]Also found in the Gospel of Luke: "*6:31 And as ye would that men should do to you, do ye also to them likewise.*" Also see Tobit 4:15 and Ecclesiasticus 31:15.

[202]Also found in the Gospel of Luke: "*13:23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 13:24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.*"

[203]Also found in variant form in the Gospel of Mark: "*13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect*." The First Epistle of John defines false Christs and false prophets: "*4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."*

[204]Also found elsewhere in the Gospel of Matthew: "*12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things*." Also it is in the Gospel of Luke: "*6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh*."

[205]Also found in the Gospel of Luke: "*6:46 And why call ye me, Lord, Lord, and do not the things which I say?*"

[206]Also found in parable form in the Gospel of Luke: "*13:26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 13:27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity*."

[207]Also found in somewhat different form in the Gospel of Luke: "*6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: 6:48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. 6:49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great*."

[208]This statement is also found in the Gospel of Mark: "*1:21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes*." The version in the Gospel of Luke is virtually identical to this: "*4:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 4:32 And they were astonished at his doctrine: for his word was with power*."

[209]Also in the Gospel of Matthew 5:3, 5:4, 5:6, 5:11, 5:12.

[210]Also in the Gospel of Matthew: "5:39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 5:40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. 5:41 And whosoever shall compel thee to go a mile, go with him twain. 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

[211]Also in the Gospel of Matthew: "7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

[212]Also found in the Gospel of Matthew: "5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

[213]Also found in the Gospel of Matthew: "5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust…5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect."

[214]**Leprosy** (from the Greek *lepi*, meaning scales on a fish), or **Hansen's disease (HD)**, is a chronic disease caused by the bacteria *Mycobacterium leprae* and *Mycobacterium lepromatosis*.[1][2] Leprosy is primarily a granulomatous disease of the peripheral nerves and mucosa of the upper respiratory tract; skin lesions are the primary external symptom.[3] Left untreated, leprosy can be progressive, causing permanent damage to the skin, nerves, limbs and eyes. Contrary to popular belief, leprosy does not directly cause body parts to fall off on their own accord;[4] instead they become disfigured or amputated as a result of disease symptoms.[5] Historically, leprosy has affected mankind since at least 4,000 years ago,[6] and was well-recognized in the civilizations of ancient China, Egypt, and India,[7] but it is unknown if it is the same disease mentioned in the Hebrew Bible.[8] In 1995, the World Health Organization (WHO) estimated that between 2 and 3 million people were permanently disabled because of leprosy.[9] (http://en.wikipedia.org/wiki/Leprosy)

[215]"Interestingly, the normal Greek word for "servant" or "slave", is "*doulos*". But the word that the Centurion uses for his servant, is the Greek word: "*pais*" … (which means: "a child in relation to descent. A boy or girl").
And as William Hendrickson wrote: "It is true that it was not completely unusual for the phrase "my boy" (*pais*) to be used for "slave" or "servant". Yet the present context – (note the Centurion's manifest concern and affection for him, when Luke says "he was dear to him") – shows that, in this situation, the term is used in its most favorable sense, as a term of endearment."
(http://www.firstboynton.com/resources/podcast/2009/01/11-behold-the-

miracles-of-jesus-pt-2-the-centurions-servant) "For many centuries before Matthew and Luke wrote their Gospels, the Greek word *pais* was commonly used to refer to the younger partner in a same sex relationship. The younger partner was often an adult male but was sometimes a teenager. The use of *pais* in this social and historical context leads some to believe that the story of the Roman centurion and his *pais* in Matthew 8 and Luke 7 tells the real story of the day Jesus met and blessed a gay man. Although this understanding of the text is controversial, it is important for us to discuss and understand it in our conversation about the Bible and homosexuality. As we begin our study of this true story about a gay Centurion, from Matthew 8:5-13 & Luke 7:1-10, it is important to remember that we are two thousand years removed from these events. For that reason, traditionalists cannot prove their contention, that the centurion and his *pais-servant,* were not same sex lovers. It is equally impossible to prove to everyone's satisfaction, that this was a gay centurion and his *pais-beloved-gay lover.* (http://www.gaychristian101.com/Gay-Centurion.html)

[216]A **centurion** (Latin: *centurio*; Greek: κεντυρίων), also **hecatontarch** in Greek sources (Greek: ἑκατόνταρχος or, in Byzantine times, κένταρχος) was a professional officer of the Roman army after the Marian reforms of 107 BC. Most centurions commanded a century (*centuria*) of 80 men, but senior centurions commanded cohorts, or took senior staff roles in their legion… "The centurion in the infantry is chosen for his size, strength and dexterity in throwing his missile weapons and for his skill in the use of his sword and shield; in short for his expertness in all the exercises. He is to be vigilant, temperate, active and readier to execute the orders he receives than to talk; Strict in exercising and keeping up proper discipline among his soldiers, in obliging them to appear clean and well-dressed and to have their arms constantly rubbed and bright." (Vegetius. De Re Militari, [9] II, 14) (http://en.wikipedia.org/wiki/Centurion)

[217]**Gadarenes**, Girgesees, Gerasenes—"These three names are used indiscriminately to designate the place where Jesus healed two demoniacs. The first two are in the Authorized Version (Mt 8:28; Mr 5:1; Lu 8:26) in Gerasenes in place of Gadarenes. The miracle referred to took place, without doubt, near the town of Gergesa, the modern Kersa, close by the eastern shore of the Sea of Galilee, and hence in the country of Gergesenes. But as Gergesa was a small village, and little known, the evangelists, who wrote for more distant readers, spoke of the event as taking place in the country of the Gadarenes, so named from its largest city, Gadara; and this country included the country of the Gergesenes as a

state includes a county. The Gerasenes were the people of the district of which Gerasa was the capital. This city was better known than Gadara or Gergesa; indeed in the Roman age no city of Palestine was better known. "It became one of the proudest cities of Syria." It was situated some 30 miles southeast of Gadara, on the borders of Peraea and a little north of the river Jabbok. It is now called Jerash and is a deserted ruin. The district of the Gerasenes probably included that of the Gadarenes; so that the demoniac of Gergesa belonged to the country of the Gadarenes and also to that of the Gerasenes, as the same person may, with equal truth, be said to live in the city or the state, or in the United States. For those near by the local name would be used; but in writing to a distant people, as the Greeks and Romans, the more comprehensive and general name would be given." (Smith, William, Dr "Definition for 'Gadarenes, Girgesenes, Gerasenes' in Smiths Bible Dictionary, 1901: http://www.bible-history.com/smiths/G/Gadarenes,+Girgesenes,+Gerasenes/)

[218]http://concordances.org/greek/752.htm

[219]http://eteacherhebrew.com/Hebrew-Names/jair-yair-yair

[220]http://www.bible-history.com/geography/ancient-israel/nain.html

http://en.wikipedia.org/wiki/Nein:

Nein (Arabic: نين, *Na'in*, lit. *Charming*, Hebrew: ניין, called in English Bibles **Nain** or **Naim**) is an Arab village in Israel that forms part of the Bustan al-Marj Regional Council in the Lower Galilee. Located 14 kilometers (8.7 mi) south of Nazareth, Nein covers a land area of approximately 1,000 dunums. Its total land area consisted of 3,737 dunums prior to 1962.[1] According to the Israeli Central Bureau of Statistics, Nein had a population 1,600 in 2005.[2] The city hall for the Bustan al-Marj Regional Council is located in Nein.[3]

[221]The story to which Jesus refers is in the First Book of Samuel: "21:1 And he arose and departed; and Jonathan went into the city. 1 21:2 Then came David to Nob to Ahimelech the priest; and Ahimelech came to meet David trembling, and said unto him: 'Why art thou alone, and no man with thee?' 21:3 And David said unto Ahimelech the priest: 'The king hath commanded me a business, and hath said unto me: Let no man know any

thing of the business whereabout I send thee, and what I have commanded thee; and the young men have I appointed to such and such a place. 21:4 Now therefore what is under thy hand? five loaves of bread? give them in my hand, or whatsoever there is present.' 21:5 And the priest answered David, and said: 'There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women.' 21:6 And David answered the priest, and said unto him: 'Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then to-day, when there shall be holy bread in their vessels?' 21:7 So the priest gave him holy bread; for there was no bread there but the showbread, that was taken from before the LORD, to put hot bread in the day when it was taken away."

[222]Gospel of the Ebionites, cited in Epiphanius, Against Heresies, XXX.14.5.

[223]**http://en.wikipedia.org/wiki/Eleazar_ben_Simon**

Eleazar ben Simon was a Zealot leader during the First Jewish-Roman War who fought against the armies of Cestius Gallus, Vespasian, and Titus Flavius. From the onset of the war in 66 CE until the destruction of the temple in 70 CE, he fought vehemently against the Roman garrisons in Judea and against his fellow Jewish political opponents in order to establish an independent Jewish state at Jerusalem. Although the Jewish defeat at Jerusalem cannot be entirely attributed to Eleazar ben Simon, his inability to establish unity with John of Gischala and Simon bar Giora resulted in a bitter civil war that weakened the Jewish resistance against Rome. Eleazar ben Simon and his Zealots' radical anti-Roman policies and eradication of the moderate temple aristocracy from Jerusalem in 67 CE also prevented any peaceful agreement with Rome to avoid the death and destruction which ensued in 70 CE.

[224]Psalm 110:1.

[225]Psalm 118:22.

[226]Psalm 110:1.

[227]Genesis 4:8.

[228]Zechariah 1:1.

[229]What does he mean by these verses?

"23:37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 23:38 Behold, your house is left unto you desolate."

It is the prophetic spirit in Jesus which has returned again and again to guide the children of Israel towards God, and they have rejected this spirit again and again, and consequently the house of Israel "if left unto you desolate".

The apostle Stephen says the same in the Book of Acts:

7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

The Epistle to the Hebrews refers to these sufferings of the holy men of Israel:

11:32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 11:35 Women received their dead raised to life again: and others were

tortured, not accepting deliverance; that they might obtain a better resurrection: 11:36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 11:38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

The testimony to the rejections of these holy ones are not easy to find. There are, nevertheless, some Biblical references. The book of Jeremiah refers to his imprisonment:

20:1 Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. 20:2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

The Second Book of Chronicles reports the sufferings of the prophet Zechariah:

24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. 24:21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

The detailed account of the persecutions of the prophets is actually to be found in The Lives of the Prophets, about which we find that "The work survives only in Christian manuscripts which contain numerous additions

that support Christian theology, but some of its stories are repeated in Jewish midrashic and Talmudic accounts." One source for these accounts is http://www.newworldencyclopedia.org/entry/Lives_of_the_Prophets

Isaiah. *Following the tradition found in the Jewish sections of the apocryphal Ascension of Isaiah, the text reports that this prophet was killed by being sawed in two under the evil King Manasseh of Judah. A tradition is preserved that the miraculous powers of the waters of the Pool of Siloam (see John 9) were initiated as a result of Isaiah's prayer.*

Jeremiah. *Having escaped death several times previously, Jeremiah was later stoned to death by "his people" at Taphnai in Egypt and buried in honor near Pharaoh's palace, because his prayers had delivered the Egyptians from poisonous snakes and other plagues.[1] His relics were reportedly moved to Alexandria and placed in a circle around the city, which was consequently likewise protected from asps and crocodiles.*

Ezekiel. *This great prophet is said to have died in Babylonia where "the leader of the Israelite exiles" killed him after being reproved for worshiping of idols. Ezekiel was reportedly buried in the grave of Shem, after which the Tomb of the Patriarchs in Hebron was modeled. The text also preserves an alternate tradition that Ezekiel was killed by an unidentified member of either the tribe of Dan or Gad, who had blamed him for cursing their children and flocks.*

Micah. *He is reported to have been killed by Joram of Israel, the son of King Ahab, after Micah rebuked him for Ahab's impiety. And was reportedly buried in his home district on the "burial ground of the Anakim"—the race of giants who were conquered by Caleb. The story of Joram's killing Micah is unlikely, however, since Micah prophesied around 735–700 B.C.E., more than a century after Joram's reign. The author may confuse this Micah with Micaiah son of Imlah, who was indeed a thorn in Ahab's side (1 Kings 22:1)*

Amos. *This northern prophet was tortured severely by Amaziah, the priest of Bethel, against whom Amos had prophesied. He was then mortally wounded with a club by Amaziah's son. Amos was able to make his way back to his own district of Tekoa, where he soon died and was buried there.*

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Zechariah. *He returned to Jerusalem from Babylonia as an old man and became a very active prophet in the holy city. It was he who named Shealtiel's son Zerubbabel and blessed him. The text claims that Zechariah had earlier prophesied the victories of Cyrus the Great of Persia and his role in allowing the Jews to return and rebuild Jerusalem.[3] He died at a great age and was buried near Haggai.*

Zechariah son of Jehoiada. *This Zechariah was the high priest's son who denounced his cousin, King Jehoash of Judah, and was immediately stoned to death in the Temple courtyard. He was buried with his father Jehoiada. From that time on several unspecified bad omens occurred in the Temple, and the priests' visionary and oracular powers of the priests came to an end.*

Another source is http://en.wikipedia.org/wiki/Lives_of_the_Prophets which discusses the origins of the work:

The work survives only in Christian manuscripts. There are two groups of Greek manuscripts: the first group includes many versions, well known in the past centuries, with heavy Christians additions. Some of these versions were attributed to Epiphanius of Salamis,[1] others to Dorotheus of Tyre.[2] The other group of Greek manuscripts is more stable and free from the interpolations found in the previous group: the best codex is a 6th century CE manuscript[3] usually referred to as Q or as anonymous recension. There is also a Latin version with a text near to Q used by Isidore of Seville (before 636 CE). There are also versions in Syriac, Armenian, and Arabic.

Original Language and Date

There is not consensus among scholars about the original language. Torrey[4] proposed Hebrew, other authors proposed Aramaic.[5] The preferred use of quotations from the Septuagint suggests a Greek original with semitic coloring.[6]

Authenticating the dating is highly problematic due to the Christian transmission and presumed expansions. Most scholars consider this work to be of Jewish origin dating the 1st century CE. Torrey[4] suggests a date before 106 CE. Hare[6] the first quarter of the 1st century CE. Satran[7] proposes an early Byzantine origin in the 4th-5th century on previous materials.

[230]Psalm 118:22.

[231]Psalm 110:1.

[232]http://www.pseudepigrapha.com/LostBooks/lettersJesusAbgarus.htm

[233] ?http://www.newadvent.org/cathen/01042c.htm

[234]**http://www.pseudepigrapha.com/LostBooks/lettersJesusAbgarus.htm**

[235]**http://www.newadvent.org/cathen/01042c.htm**

[236]**http://en.wikipedia.org/wiki/Abgar_V_of_Edessa**

[237]Zechariah 13:7.

[238]Gospel of John 17:12; Psalm 109:8.

[239]http://en.wikipedia.org/wiki/Eleazar

[240]Zechariah 11:12-13. The ghost writer of this Gospel didn't check his sources carefully or he would have verified that this passage is not from the Book of Jeremiah, but rather from the Book of Zechariah. Jeremiah 32:9 refers to purchase of a track of land for 17 shekels of silver.

[241]Psalms 69:21.

[242]http://concordances.org/greek/2665.htm

[243]http://www.infidels.org/library/modern/richard_carrier/thallus.html

[244]Psalms 34:20.

[245]Zechariah 12:10.

[246]Psalm 16:10.

[247]http://www.livius.org/he-hg/herodians/julius_m_agrippa_ii.html

Julius Marcus Agrippa: oriental king, ruled 48-100. He was the last important descendant of king Herod the Great.

Julius Marcus Agrippa was born in 27 or 28 in Rome was the son of the Jewish prince Herod Agrippa and his wife Cyprus. When his father had to flee from his creditors, the boy visited Palestine for the first time - he must have been five years old. When his father returned to Rome in 36, Julius Marcus and his mother had to stay behind.

The elder Agrippa's career had not been very successful: he had lost his fortune, had gone bankrupt, had fled, had found a job in Galilee (where his uncle Herod Antipas ruled) and had lost this job. When he returned to Rome, he was imprisoned. However, he was released by the new emperor Caligula and made king of the territories that had once been ruled by his uncle Philip. Soon, new provinces were added, and in 41, father Agrippa had reunited the complete kingdom of his grandfather, king Herod the Great.

The younger Agrippa was sent back to Rome to finish his studies. He was fourteen years old; and he was sixteen or seventeen when his father died unexpectedly in the summer of 44. Julius Marcus Agrippa was too young to be king and his father's territories became a Roman province.

The Roman government was obliged to offer the disinherited boy a kingdom of his own. In 48, his uncle Herod of Chalcis died, a brother of his father. (Chalcis was an independent town, halfway between Beyrouth and Damascus.) It is probable that Julius Marcus Agrippa also was responsible for the temple in Jerusalem: he had the right to appoint the high priest.

He may have stayed in Rome until 53, when the emperor Claudius added the territories that had once been ruled by his father's uncle Philip to his realms: the Golan heights and several adjacent countries. To control him, Claudius appointed a powerful procurator in Samaria and Judaea, Marcus Antonius Felix, the brother of Claudius' adviser Pallas. One year later, Claudius' successor Nero added the city of Tiberias (the capital of Galilee) and parts of Peraea (the east bank of the river Jordan).

The young king took his residence in Jerusalem and Caesarea. In the first city, he enlarged the royal palace and renovated the temple; in the second, he met the Christian apostle Paul in 58. These two towns were also the residences of the Roman governor of Judaea, and they must have cooperated closely. In his own kingdom, he refounded the town Panias and named it after the emperor Nero: Neronias.

In 63, the temple was completed, which caused some unrest among the artisans now unemployed. It was not the only disturbance. Roman taxation had impoverished the working class of Judaea and there

was a food shortage. In 65 or 66, the situation escalated, when Marcus Julius Agrippa was in Alexandria; people were killed in a tax riot and the Roman governor Gessius Florus crucified some bystanders. Agrippa's sister Berenice witnessed the atrocities, but was unable to prevent them. Agrippa returned, delivered a speech to dissuade the Jerusalem populace from revolt, but failed.

War had become inevitable (more) and Agrippa sided with the Romans. Their legions were commanded by Vespasian, a successful commander, who started to reconquer Galilee and Judaea.

In June 68, the Roman attack was slowed down, because the emperor Nero was killed and a new emperor was chosen, Galba. Vespasian sent his son Titus to Rome to congratulate the new ruler; in his company were king Agrippa and queen Berenice, who had become Titus' lover. When they learned that Galba had been killed in January 69, Titus and Berenice went home, but Agrippa continued to Italy, where he witnessed the civil war: he must have met the new emperors Otho and Vitellius, and he must have been in Rome when heard that Vespasian had decided to rebel.

Agrippa hastened home in the first weeks of 70, at the right moment to be present when Titus, who had succeeded his father as commander, attacked Jerusalem. He must have witnessed the destruction of the temple that he had renovated himself.

In 75, Agrippa was back in Rome, where he must have been present when Vespasian inaugurated the Forum of Peace (a public garden in the center of Rome), must have met his wife Berenice, and received new territories in Syria: Arca, east of modern Tripoli.

There was not much left that would have made him a Jewish king: the temple was destroyed, his realm was situated in Syria and only a few of his inhabitants were Jews.

He must have continued to rule for some twenty-five years. An inscribed lead weight found in the neighborhood of Tiberias mentions his forty-third regnal year (i.e., 97/98) and the Byzantine scholar Photius informs us that he has read that Agrippa died in the third year of the Roman emperor Trajan (100). There are indications that he lost some territories after 93, and what remained was incorporated in the Roman empire in 100.

It is unclear whether he left behind a family. Our sources do not mention any children.

[248] http://www.livius.org/ap-ark/apollonius/life/va_1_11.html#%A711

[249]http://en.wikipedia.org/wiki/Ritual_washing_in_Judaism

Philo of Alexandria refers to ritual washing in the context of the Temple and Leviticus, but also speaks of spiritual "washing."[1] At Qumran basins which served as baths have been identified, and among the Dead Sea scrolls texts on maintaining ritual purity reflect the requirements of Leviticus.[2]

[1] Jutta Leonhardt *Jewish worship in Philo of Alexandria* Page 270 - 2001 3 Ritual washing Washing is used for ritual purification in the context of the Temple worship. In Som. I 81 Philo quotes Lev 22 6 f, which states that no one is permitted to eat from holy things "unless the body is washed with water" ..."

[2] The Qumran community - Page 92 Michael Anthony Knibb - 1987 -"10-13, and amongst the many cisterns at Qumran two basins have been identif1ed which served as baths and were perhaps used for ... Unclean, unclean shall he be as long as he rejects the precepts of God: the language is drawn from Lev."

[250]http://en.wikipedia.org/wiki/Ritual_washing_in_Judaism

A *zav*, ejaculant with an unusual discharge.

[251]http://en.wikipedia.org/wiki/Ritual_washing_in_Judaism

[252]http://www.boskominis tries.com/lessons/yeshua/yeshua2.htm

[253] http://mb-soft.com/believe/txua/book01.htm

[254]http://mb-soft.com/believe/txv/earlychu.htm

Saint Clement, d. AD 101, called Clement of Rome, was the bishop of Rome, or pope, from c.92 to 101. According to Irenæus, he was the third successor of St. Peter. Little is known of his life; the main source of information is his Epistle to the Corinthians (c.96), the earliest piece of Christian literature other than New Testament writings for which the name of the author is certain. The high esteem in which Clement was held is evident from the fact that until the 4th century his letter was accepted by some as Scripture. He is one of the Apostolic Fathers of the church. The epistle was written because of internal discord and division in the Corinthian church. Clement intervened in the name of the church at Rome and appealed for restoration of peace, harmony, and order. The document,

which demonstrates Clement's familiarity with Greek Stoic philosophy and mythology, gives a valuable picture of early church organization, belief, and practice. Feast day: Nov. 23 (Western); Nov. 24 or 25 (Eastern).