



# KILLING JESUS CHRIST

BILL O'REILLY

Nicholas Notovitch

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**The Voyage**  
**of Nicolas Notovitch's 1887 Discovery**  
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## Preface

After the Turkish War (1877-1878) I made a series of travels in the Orient. From the little remarkable Balkan peninsula, I went across the Caucasus to Central Asia and Persia, and finally, in 1887, visited India, an admirable country which had attracted me from my earliest childhood. My purpose in this journey was to study and know, at home, the peoples who inhabit India and their customs, the grand and mysterious archæology, and the colossal and majestic nature of their country. Wandering about without fixed plans, from one place to another, I came to mountainous Afghanistan, whence I regained India by way of the picturesque passes of Bolan and Guernaï. Then, going up the Indus to Raval Pindi, I ran over the Pendjab—the land of the five rivers; visited the Golden Temple of Amritsa—the tomb of the King of Pendjab, Randjid Singh, near Lahore; and turned toward Kachmyr, “The Valley of Eternal Bliss.” Thence I directed my peregrinations as my curiosity impelled me, until I arrived in Ladak, whence I intended returning to Russia by way of Karakoroum and Chinese Turkestan.

One day, while visiting a Buddhist convent on my route, I learned from a chief lama, that there existed in the archives of Lhasa, very ancient memoirs relating to the life of Jesus Christ and the occidental nations, and that certain great monasteries possessed old copies and translations of those chronicles.

As it was little probable that I should make another journey into this country, I resolved to put off my return to Europe until a later date, and, cost what it might, either find those copies in the great convents or go to Lhasa—a journey which is far from being so dangerous and difficult as is generally supposed, involving only such perils as I was already accustomed to, and which would not make me hesitate at attempting it.

During my sojourn at Leh, capital of Ladak, I visited the great convent Himis, situated near the city, the chief lama of which informed me that their monastic library contained copies of the manuscripts in question. In order that I might not awaken the suspicions of the authorities concerning the object of my visit to the cloister, and to evade obstacles which might be opposed to me as a Russian, prosecuting further my journey in Thibet, I gave out upon my return to Leh that I would depart for India, and so left the capital of Ladak. An unfortunate fall, causing the breaking of a leg, furnished me with an absolutely unexpected pretext for returning to the monastery, where I received surgical attention. I took advantage of my short sojourn among the lamas to obtain the consent of their chief that they should bring to me, from their library, the manuscripts relating to Jesus Christ, and, assisted by my interpreter, who translated for me the Thibetan language, transferred carefully to my notebook what the lama read to me.

Not doubting at all the authenticity of this chronicle, edited with great exactitude by the Brahminic, and more especially the Buddhistic historians of India and Nepaul, I desired, upon my return to Europe, to publish a translation of it.

To this end, I addressed myself to several universally known ecclesiastics, asking them to revise my notes and tell me what they thought of them.

Mgr. Platon, the celebrated metropolitan of Kiew, thought that my discovery was of great importance. Nevertheless, he sought to dissuade me from publishing the memoirs, believing that their publication could only hurt me. “Why?” This the venerable prelate

refused to tell me more explicitly. Nevertheless, since our conversation took place in Russia, where the censor would have put his veto upon such a work, I made up my mind to wait.

A year later, I found myself in Rome. I showed my manuscript to a cardinal very near to the Holy Father, who answered me literally in these words:—"What good will it do to print this? Nobody will attach to it any great importance and you will create a number of enemies. But, you are still very young! If it is a question of money which concerns you, I can ask for you a reward for your notes, a sum which will repay your expenditures and recompense you for your loss of time." Of course, I refused.

In Paris I spoke of my project to Cardinal Rotelli, whose acquaintance I had made in Constantinople. He, too, was opposed to having my work printed, under the pretext that it would be premature. "The church," he added, "suffers already too much from the new current of atheistic ideas, and you will but give a new food to the calumniators and detractors of the evangelical doctrine. I tell you this in the interest of all the Christian churches."

Then I went to see M. Jules Simon. He found my matter very interesting and advised me to ask the opinion of M. Renan, as to the best way of publishing these memoirs. The next day I was seated in the cabinet of the great philosopher. At the close of our conversation, M. Renan proposed that I should confide to him the memoirs in question, so that he might make to the Academy a report upon the discovery.

This proposition, as may be easily understood, was very alluring and flattering to my *amour propre*. I, however, took away with me the manuscript, under the pretext of further revising it. I foresaw that if I accepted the proposed combination, I would only have the honor of having found the chronicles, while the illustrious author of the "Life of Jesus" would have the glory of the publication and the commenting upon it. I thought myself sufficiently prepared to publish the translation of the chronicles, accompanying them with my notes, and, therefore, did not accept the very gracious offer he made to me. But, that I might not wound the susceptibility of the great master, for whom I felt a profound respect, I made up my mind to delay publication until after his death, a fatality which could not be far off, if I might judge from the apparent general weakness of M. Renan. A short time after M. Renan's death, I wrote to M. Jules Simon again for his advice. He answered me, that it was my affair to judge of the opportunity for making the memoirs public.

I therefore put my notes in order and now publish them, reserving the right to substantiate the authenticity of these chronicles. In my commentaries I proffer the arguments which must convince us of the sincerity and good faith of the Buddhist compilers. I wish to add that before criticising my communication, the societies of *savans* can, without much expense, equip a scientific expedition having for its mission the study of those manuscripts in the place where I discovered them, and so may easily verify their historic value.

—Nicolas Notovitch

## The Unknown Life of Jesus Christ

### *A Journey in Thibet*

During my sojourn in India, I often had occasion to converse with the Buddhists, and the accounts they gave me of Thibet excited my curiosity to such an extent that I resolved to make a journey into that still almost unknown country. For this purpose I set out upon a route crossing Kachmyr (Cashmere), which I had long intended to visit.

On the 14th of October, 1887, I entered a railway car crowded with soldiers, and went from Lahore to Raval-Pinidi, where I arrived the next day, near noon. After resting a little and inspecting the city, to which the permanent garrison gives the aspect of a military camp, I provided myself with the necessaries for a journey, where horses take the place of the railway cars. Assisted by my servant, a colored man of Pondichery, I packed all my baggage, hired a tonga (a two-wheeled vehicle which is drawn by two horses), stowed myself upon its back seat, and set out upon the picturesque road leading to Kachmyr, an excellent highway, upon which we travelled rapidly. We had to use no little skill in making our way through the ranks of a military caravan—its baggage carried upon camels—which was part of a detachment returning from a country camp to the city. Soon we arrived at the end of the valley of Pendjab, and climbing up a way with infinite windings, entered the passes of the Himalayas. The ascent became more and more steep. Behind us spread, like a beautiful panorama, the region we had just traversed, which seemed to sink farther and farther away from us. As the sun's last glances rested upon the tops of the mountains, our tonga came gaily out from the zigzags which the eye could still trace far down the forest-clad slope, and halted at the little city of Muré; where the families of the English functionaries came to seek shade and refreshment.

Ordinarily, one can go in a tonga from Muré to Srinagar; but at the approach of the winter season, when all Europeans desert Kachmyr, the tonga service is suspended. I undertook my journey precisely at the time when the summer life begins to wane, and the Englishmen whom I met upon the road, returning to India, were much astonished to see me, and made vain efforts to divine the purpose of my travel to Kachmyr.

Abandoning the tonga, I hired saddle horses—not without considerable difficulty—and evening had arrived when we started to descend from Muré, which is at an altitude of 5,000 feet. This stage of our journey had nothing playful in it. The road was torn in deep ruts by the late rains, darkness came upon us and our horses rather guessed than saw their way. When night had completely set in, a tempestuous rain surprised us in the open country, and, owing to the thick foliage of the centenarian oaks which stood on the sides of our road, we were plunged in profound darkness. That we might not lose each other, we had to continue exchanging calls from time to time. In this impenetrable obscurity we divined huge masses of rock almost above our heads, and were conscious of, on our left, a roaring torrent, the water of which formed a cascade we could not see. During two hours we waded in the mud and the icy rain had chilled my very marrow, when we perceived in the distance a little fire, the sight of which revived our energies. But how deceitful are lights in the mountains! You believe you see the fire burning quite near to you and at once it disappears, to reappear again, to the right, to the left, above, below you, as if it took pleasure in playing tricks upon the harassed traveller. All the time the road makes a thousand turns, and winds here and there, and the fire—which is immovable—seems to be

in continual motion, the obscurity preventing you realizing that you yourself modify your direction every instant.

I had quite given up all hope of approaching this much-wished-for fire, when it appeared again, and this time so near that our horses stopped before it.

I have here to express my sincere thanks to the Englishmen for the foresight of which they gave proof in building by the roadsides the little bengalows—one-story houses for the shelter of travellers. It is true, one must not demand comfort in this kind of hotel; but this is a matter in which the traveller, broken down by fatigue, is not exacting, and he is at the summit of happiness when he finds at his disposal a clean and dry room.

The Hindus, no doubt, did not expect to see a traveller arrive at so late an hour of the night and in this season, for they had taken away the keys of the bengalow, so we had to force an entrance. I threw myself upon a bed prepared for me, composed of a pillow and blanket saturated with water, and almost at once fell asleep. At daybreak, after taking tea and some conserves, we took up our march again, now bathed in the burning rays of the sun. From time to time, we passed villages; the first in a superb narrow pass, then along the road meandering in the bosom of the mountain. We descended eventually to the river Djeloum (Jhelum), the waters of which flow gracefully, amid the rocks by which its course is obstructed, between rocky walls whose tops in many places seem almost to reach the azure skies of the Himalayas, a heaven which here shows itself remarkably pure and serene.

Toward noon we arrived at the hamlet called Tongue—situated on the bank of the river—which presents an unique array of huts that give the effect of boxes, the openings of which form a façade. Here are sold comestibles and all kinds of merchandise. The place swarms with Hindus, who bear on their foreheads the variously colored marks of their respective castes. Here, too, you see the beautiful people of Kachmyr, dressed in their long white shirts and snowy turbans. I hired here, at a good price, a Hindu cabriolet, from a Kachmyrian. This vehicle is so constructed that in order to keep one's seat in it, one must cross his legs in the Turkish fashion. The seat is so small that it will hold, at most, only two persons. The absence of any support for the back makes this mode of transportation very dangerous; nevertheless, I accepted this kind of circular table mounted on two wheels and drawn by a horse, as I was anxious to reach, as soon as possible, the end of my journey. Hardly, however, had I gone five hundred yards on it, when I seriously regretted the horse I had forsaken, so much fatigue had I to endure keeping my legs crossed and maintaining my equilibrium. Unfortunately, it was already too late.

Evening was falling when I approached the village of Hori. Exhausted by fatigue; racked by the incessant jolting; my legs feeling as if invaded by millions of ants, I had been completely incapable of enjoying the picturesque landscape spread before us as we journeyed along the Djeloum, the banks of which are bordered on one side by steep rocks and on the other by the heavily wooded slopes of the mountains. In Hori I encountered a caravan of pilgrims returning from Mecca.

Thinking I was a physician and learning my haste to reach Ladak, they invited me to join them, which I promised I would at Srinagar.

I spent an ill night, sitting up in my bed, with a lighted torch in my hand, without closing

my eyes, in constant fear of the stings and bites of the scorpions and centipedes which swarm in the bengalows. I was sometimes ashamed of the fear with which those vermin inspired me; nevertheless, I could not fall asleep among them. Where, truly, in man, is the line that separates courage from cowardice? I will not boast of my bravery, but I am not a coward, yet the insurmountable fear with which those malevolent little creatures thrilled me, drove sleep from my eyelids, in spite of my extreme fatigue.

Our horses carried us into a flat valley, encircled by high mountains. Bathed as I was in the rays of the sun, it did not take me long to fall asleep in the saddle. A sudden sense of freshness penetrated and awoke me. I saw that we had already begun climbing a mountain path, in the midst of a dense forest, rifts in which occasionally opened to our admiring gaze ravishing vistas, impetuous torrents; distant mountains; cloudless heavens; a landscape, far below, of wondrous beauty. All about us were the songs of numberless brilliantly plumaged birds. We came out of the forest toward noon, descended to a little hamlet on the bank of the river, and after refreshing ourselves with a light, cold collation, continued our journey. Before starting, I went to a bazaar and tried to buy there a glass of warm milk from a Hindu, who was sitting crouched before a large cauldron full of boiling milk. How great was my surprise when he proposed to me that I should take away the whole cauldron, with its contents, assuring me that I had polluted the milk it contained! "I only want a glass of milk and not a kettle of it," I said to him.

"According to our laws," the merchant answered me, "if any one not belonging to our caste has fixed his eyes for a long time upon one of our cooking utensils, we have to wash that article thoroughly, and throw away the food it contains. You have polluted my milk and no one will drink any more of it, for not only were you not contented with fixing your eyes upon it, but you have even pointed to it with your finger."

I had indeed a long time examined his merchandise, to make sure that it was really milk, and had pointed with my finger, to the merchant, from which side I wished the milk poured out. Full of respect for the laws and customs of foreign peoples, I paid, without dispute, a rupee, the price of all the milk, which was poured in the street, though I had taken only one glass of it. This was a lesson which taught me, from now on, not to fix my eyes upon the food of the Hindus.

There is no religious belief more muddled by the numbers of ceremonious laws and commentaries prescribing its observances than the Brahminic.

While each of the other principal religions has but one inspired book, one Bible, one Gospel, or one Koran—books from which the Hebrew, the Christian and the Musselman draw their creeds—the Brahminical Hindus possess such a great number of tomes and commentaries in folio that the wisest Brahmin has hardly had the time to peruse one-tenth of them. Leaving aside the four books of the Vedas; the Puranas—which are written in Sanscrit and composed of eighteen volumes—containing 400,000 strophes treating of law, rights, theogony, medicine, the creation and destruction of the world, etc.; the vast Shastras, which deal with mathematics, grammar, etc.; the Upa-Vedas, Upanishads, Upo-Puranas—which are explanatory of the Puranas;—and a number of other commentaries in several volumes; there still remain twelve vast books, containing the laws of Manu, the grandchild of Brahma—books dealing not only with civil and criminal law, but also the canonical rules—rules which impose upon the faithful such a considerable number of



ceremonies that one is surprised into admiration of the illimitable patience the Hindus show in observance of the precepts inculcated by Saint Manu. Manu was incontestably a great legislator and a great thinker, but he has written so much that it has happened to him frequently to contradict himself in the course of a single page. The Brahmins do not take the trouble to notice that, and the poor Hindus, whose labor supports the Brahminic caste, obey servilely their clergy, whose prescriptions enjoin upon them never to touch a man who does not belong to their caste, and also absolutely prohibit a stranger from fixing his attention upon anything belonging to a Hindu. Keeping himself to the strict letter of this law, the Hindu imagines that his food is polluted when it receives a little protracted notice from the stranger.

And yet, Brahminism has been, even at the beginning of its second birth, a purely monotheistic religion, recognizing only one infinite and indivisible God. As it came to pass in all times and in religions, the clergy took advantage of the privileged situation which places them above the ignorant multitude, and early manufactured various exterior forms of cult and certain laws, thinking they could better, in this way, influence and control the masses. Things changed soon, so far that the principle of monotheism, of which the Vedas have given such a clear conception, became confounded with, or, as it were, supplanted by an absurd and limitless series of gods and goddesses, half-gods, genii and devils, which were represented by idols, of infinite variety but all equally horrible looking. The people, once glorious as their religion was once great and pure, now slip by degrees into complete idiocy. Hardly does their day suffice for the accomplishment of all the prescriptions of their canons. It must be said positively that the Hindus only exist to support their principal caste, the Brahmins, who have taken into their hands the temporal power which once was possessed by independent sovereigns of the people. While governing India, the Englishman does not interfere with this phase of the public life, and so the Brahmins profit by maintaining the people's hope of a better future.

The sun passed behind the summit of a mountain, and the darkness of night in one moment overspread the magnificent landscape we were traversing. Soon the narrow valley of the Djeloum fell asleep. Our road winding along ledges of steep rocks, was instantly hidden from our sight; mountains and trees were confounded together in one dark mass, and the stars glittered in the celestial vault. We had to dismount and feel our way along the mountain side, for fear of becoming the prey of the abyss which yawned at our feet. At a late hour of the night we traversed a bridge and ascended a steep elevation leading to the bengalow Ouri, which at this height seems to enjoy complete isolation. The next day we traversed a charming region, always going along the river—at a turn of which we saw the ruins of a Sikh fortress, that seemed to remember sadly its glorious past. In a little valley, nestled amid the mountains, we found a bengalow which seemed to welcome us. In its proximity were encamped a cavalry regiment of the Maharajah of Kachmyr.

When the officers learned that I was a Russian, they invited me to share their repast. There I had the pleasure of making the acquaintance of Col. Brown, who was the first to compile a dictionary of the Afghan-pouchton language.

As I was anxious to reach, as soon as possible, the city of Srinagar, I, with little delay, continued my journey through the picturesque region lying at the foot of the mountains, after having, for a long time, followed the course of the river. Here, before our eyes, weary

of the monotonous desolation of the preceding landscapes, was unfolded a charming view of a well-peopled valley, with many two-story houses surrounded by gardens and cultivated fields. A little farther on begins the celebrated valley of Kachmyr, situated behind a range of high rocks which I crossed toward evening. What a superb panorama revealed itself before my eyes, when I found myself at the last rock which separates the valley of Kachmyr from the mountainous country I had traversed. A ravishing tableau truly enchanted my sight. This valley, the limits of which are lost in the horizon, and is throughout well populated, is enshrined amid the high Himalayan mountains. At the rising and the setting of the sun, the zone of eternal snows seems a silver ring, which like a girdle surrounds this rich and delightful plateau, furrowed by numerous rivers and traversed by excellent roads, gardens, hills, a lake, the islands in which are occupied by constructions of pretentious style, all these cause the traveller to feel as if he had entered another world. It seems to him as though he had to go but a little farther on and there must find the Paradise of which his governess had told him so often in his childhood.

The veil of night slowly covered the valley, merging mountains, gardens and lake in one dark amplitude, pierced here and there by distant fires, resembling stars. I descended into the valley, directing myself toward the Djeloum, which has broken its way through a narrow gorge in the mountains, to unite itself with the waters of the river Ind. According to the legend, the valley was once an inland sea; a passage opened through the rocks environing it, and drained the waters away, leaving nothing more of its former character than the lake, the Djeloum and minor water-courses. The banks of the river are now lined with boat-houses, long and narrow, which the proprietors, with their families, inhabit the whole year.

From here Srinagar can be reached in one day's travel on horseback; but with a boat the journey requires a day and a half. I chose the latter mode of conveyance, and having selected a boat and bargained with its proprietor for its hire, took my seat in the bow, upon a carpet, sheltered by a sort of penthouse roof. The boat left the shore at midnight, bearing us rapidly toward Srinagar. At the stern of the bark, a Hindu prepared my tea. I went to sleep, happy in knowing my voyage was to be accomplished. The hot caress of the sun's rays penetrating my little roof awakened me, and what I experienced delighted me beyond all expression. Entirely green banks; the distant outlines of mountain tops covered with snow; pretty villages which from time to time showed themselves at the mountain's foot; the crystalline sheet of water; pure and peculiarly agreeable air, which I breathed with exhilaration; the musical carols of an infinity of birds; a sky of extraordinary purity; behind me the plash of water stirred by the round-ended paddle which was wielded with ease by a superb woman (with marvellous eyes and a complexion browned by the sun), who wore an air of stately indifference: all these things together seemed to plunge me into an ecstasy, and I forgot entirely the reason for my presence on the river. In that moment I had not even a desire to reach the end of my voyage—and yet, how many privations remained for me to undergo, and dangers to encounter! I felt myself here so well content!

The boat glided rapidly and the landscape continued to unfold new beauties before my eyes, losing itself in ever new combinations with the horizon, which merged into the mountains we were passing, to become one with them. Then a new panorama would display itself, seeming to expand and flow out from the sides of the mountains, becoming more and more grand.... The day was almost spent and I was not yet weary of

contemplating this magnificent nature, the view of which reawakened the souvenirs of childhood and youth. How beautiful were those days forever gone!

The more nearly one approaches Srinagar, the more numerous become the villages embowered in the verdure. At the approach of our boat, some of their inhabitants came running to see us; the men in their turbans, the women in their small bonnets, both alike dressed in white gowns reaching to the ground, the children in a state of nudity which reminded one of the costumes of our first parents.

When entering the city one sees a range of barks and floating houses in which entire families reside. The tops of the far-off, snow-covered mountains were caressed by the last rays of the setting sun, when we glided between the wooden houses of Srinagar, which closely line both banks of the river. Life seems to cease here at sunset; the thousands of many colored open boats (dunga) and palanquin-covered barks (bangla) were fastened along the beach; men and women gathered near the river, in the primitive costumes of Adam and Eve, going through their evening ablutions without feeling any embarrassment or prudery before each other, since they performed a religious rite, the importance of which is greater for them than all human prejudices.

On the 20<sup>th</sup> of October I awoke in a neat room, from which I had a gay view upon the river that was now inundated with the rays of the sun of Kachmyr. As it is not my purpose to describe here my experiences in detail, I refrain from enumerating the lovely valleys, the paradise of lakes, the enchanting islands, those historic places, mysterious pagodas, and coquettish villages which seem lost in vast gardens; on all sides of which rise the majestic tops of the giants of the Himalaya, shrouded as far as the eye can see in eternal snow. I shall only note the preparations I made in view of my journey toward Thibet. I spent six days at Srinagar, making long excursions into the enchanting surroundings of the city, examining the numerous ruins which testify to the ancient prosperity of this region, and studying the strange customs of the country.

Kachmyr, as well as the other provinces attached to it, Baltistan, Ladak, etc., are vassals of England. They formerly formed part of the possessions of Randjid Sing, the Lion of the Pendjab. At his death, the English troops occupied Lahore, the capital of the Pendjab, separated Kachmyr from the rest of the empire and ceded it, under color of hereditary right, and for the sum of 160,000,000 francs, to Goulab-Sing, one of the familiars of the late sovereign, conferring on him besides the title of Maharadja. At the epoch of my journey, the actual Maharadja was Pertab-Sing, the grandchild of Goulab, whose residence is Jamoo, on the southern slope of the Himalaya.

The celebrated "happy valley" of Kachmyr (eighty-five miles long by twenty-five miles wide) enjoyed glory and prosperity only under the Grand Mogul, whose court loved to taste here the sweetness of country life, in the still existent pavilions on the little island of the lake. Most of the Maharadjas of Hindustan used formerly to spend here the summer months, and to take part in the magnificent festivals given by the Grand Mogul; but times have greatly changed since, and the happy valley is today no more than a beggar retreat. Aquatic plants and scum have covered the clear waters of the lake; the wild juniper has smothered all the vegetation of the islands; the palaces and pavilions retain only the souvenir of their past grandeur; earth and grass cover the buildings which are now falling

in ruins. The surrounding mountains and their eternally white tops seem to be absorbed in a sullen sadness, and to nourish the hope of a better time for the disclosure of their immortal beauties. The once spiritual, beautiful and cleanly inhabitants have grown animalistic and stupid; they have become dirty and lazy; and the whip now governs them, instead of the sword.

The people of Kachmyr have so often been subject to invasions and pillages and have had so many masters, that they have now become indifferent to every thing. They pass their time near the banks of the rivers, gossiping about their neighbors; or are engaged in the painstaking work of making their celebrated shawls; or in the execution of filagree gold or silver work. The Kachmyr women are of a melancholy temperament, and an inconceivable sadness is spread upon their features. Everywhere reigns misery and uncleanness. The beautiful men and superb women of Kachmyr are dirty and in rags. The costume of the two sexes consists, winter and summer alike, of a long shirt, or gown, made of thick material and with puffed sleeves. They wear this shirt until it is completely worn out, and never is it washed, so that the white turban of the men looks like dazzling snow near their dirty shirts, which are covered all over with spittle and grease stains.

The traveller feels himself permeated with sadness at seeing the contrast between the rich and opulent nature surrounding them, and this people dressed in rags.

The capital of the country, Srinagar (City of the Sun), or, to call it by the name which is given to it here after the country, Kachmyr, is situated on the shore of the Djeloum, along which it stretches out toward the south to a distance of five kilometres and is not more than two kilometres in breadth.

Its two-story houses, inhabited by a population of 100,000 inhabitants, are built of wood and border both river banks. Everybody lives on the river, the shores of which are united by ten bridges. Terraces lead from the houses to the Djeloum, where all day long people perform their ceremonial ablutions, bathe and wash their culinary utensils, which consist of a few copper pots. Part of the inhabitants practice the Musselman religion; two-thirds are Brahminic; and there are but few Buddhists to be found among them.

It was time to make other preparations for travel before plunging into the unknown. Having purchased different kinds of conserves, wine and other things indispensable on a journey through a country so little peopled as is Thibet, I packed all my baggage in boxes; hired six carriers and an interpreter, bought a horse for my own use, and fixed my departure for the 27<sup>th</sup> of October. To cheer up my journey, I took from a good Frenchman, M. Peicheau, the wine cultivator of the Maharadja, a big dog, Pamir, who had already traversed the road with my friends, Bonvallot, Capus and Pepin, the well-known explorers. As I wished to shorten my journey by two days, I ordered my carriers to leave at dawn from the other side of the lake, which I crossed in a boat, and joined them and my horse at the foot of the mountain chain which separates the valley of Srinagar from the Sind gorge.

I shall never forget the tortures which we had to undergo in climbing almost on all fours to a mountain top, three thousand feet high. The carriers were out of breath; every moment I feared to see one tumble down the declivity with his burden, and I felt pained at seeing my poor dog, Pamir, panting and with his tongue hanging out, make two or three steps and fall

to the ground exhausted. Forgetting my own fatigue, I caressed and encouraged the poor animal, who, as if understanding me, got up to make another two or three steps and fall anew to the ground.

The night had come when we reached the crest; we threw ourselves greedily upon the snow to quench our thirst; and after a short rest, started to descend through a very thick pine forest, hastening to gain the village of Haiëna, at the foot of the defile, fearing the attacks of beasts of prey in the darkness.

A level and good road leads from Srinagar to Haiëna, going straight northward over Ganderbal, where I repaired by a more direct route across a pass three thousand feet high, which shortened for me both time and distance.

My first step in the unknown was marked by an incident which made all of us pass an ugly quarter of an hour. The defile of the Sind, sixty miles long, is especially noteworthy for the inhospitable hosts it contains. Among others it abounds in panthers, tigers, leopards, black bears, wolves and jackals. As though by a special misfortune, the snow had covered with its white carpet the heights of the chain, compelling those formidable, carnivorous beasts to descend a little lower for shelter in their dens. We descended in silence, amid the darkness, a narrow path that wound through the centenary firs and birches, and the calm of the night was only broken by the crackling sound of our steps. Suddenly, quite near to us, a terrible howling awoke the echoes of the woods. Our small troop stopped. "A panther!" exclaimed, in a low and frightened voice, my servant. The small caravan of a dozen men stood motionless, as though riveted to the spot. Then it occurred to me that at the moment of starting on our ascent, when already feeling fatigued, I had entrusted my revolver to one of the carriers, and my Winchester rifle to another. Now I felt bitter regret for having parted with my arms, and asked in a low voice where the man was to whom I had given the rifle. The howls became more and more violent, and filled the echoes of the woods, when suddenly a dull sound was heard, like the fall of some body. A minute later we heard the noise of a struggle and a cry of agony which mingled with the fierce roars of the starved animal.

"Saaïb, take the gun," I heard some one near by. I seized feverishly the rifle, but, vain trouble, one could not see two steps before oneself. A new cry, followed by a smothered howling, indicated to me vaguely the place of the struggle, toward which I crawled, divided between the ardent desire to "kill a panther" and a horrible fear of being eaten alive. No one dared to move; only after five minutes it occurred to one of the carriers to light a match. I then remembered the fear which feline animals exhibit at the presence of fire, and ordered my men to gather two or three handfuls of brush, which I set on fire. We then saw, about ten steps from us, one of our carriers stretched out on the ground, with his limbs frightfully lacerated by the claws of a huge panther. The beast still lay upon him defiantly, holding a piece of flesh in its mouth. At its side, gaped a box of wine broken open by its fall when the carrier was torn down. Hardly did I make a movement to bring the rifle to my shoulder, when the panther raised itself, and turned toward us while dropping part of its horrible meal. One moment, it appeared about to spring upon me, then it suddenly wheeled, and rending the air with a howl, enough to freeze one's blood, jumped into the midst of the thicket and disappeared.

My coolies, whom an odious fear had all the time kept prostrated on the ground, recovered

little by little from their fright. Keeping in readiness a few packages of dry grass and matches, we hastened to reach the village Haïena, leaving behind the remains of the unfortunate Hindu, whose fate we feared sharing.

An hour later we had left the forest and entered the plain. I ordered my tent erected under a very leafy plane tree, and had a great fire made before it, with a pile of wood, which was the only protection we could employ against the ferocious beasts whose howls continued to reach us from all directions. In the forest my dog had pressed himself against me, with his tail between his legs; but once under the tent, he suddenly recovered his watchfulness, and barked incessantly the whole night, being very careful, however, not to step outside. I spent a terrible night, rifle in hand, listening to the concert of those diabolical howlings, the echoes of which seemed to shake the defile. Some panthers approached our bivouac to answer the barking of Pamir, but dared not attack us.

I had left Srinagar at the head of eleven carriers, four of whom had to carry so many boxes of wine, four others bore my travelling effects; one my weapons, another various utensils, and finally a last, who went errands or on reconnaissance. His name was "Chicari," which means "he who accompanies the hunter and gathers the prey." I discharged him in the morning on account of his cowardice and his profound ignorance of the country, and only retained four carriers. It was but slowly that I advanced toward the village of Gounde.

How beautiful is nature in the Sind pass, and how much is it beloved by the hunters! Besides the great fallow deer, you meet there the hind, the stag, the mountain sheep and an immense variety of birds, among which I want to mention above all the golden pheasant, and others of red or snow-white plumage, very large partridges and immense eagles.

The villages situated along the Sind do not shine by their dimensions. They contain, for the greatest part, not more than ten to twenty huts of an extremely miserable appearance. Their inhabitants are clad in rags. Their cattle belongs to a very small race.

I crossed the river at Sambal, and stopped near the village Gounde, where I procured relay horses. In some villages they refused to hire horses to me; I then threatened them with my whip, which at once inspired respect and obedience; my money accomplished the same end; it inspired a servile obedience—not willingness—to obey my least orders.

Stick and gold are the true sovereigns in the Orient; without them the Very Grand Mogul would not have had any preponderance.

Night began to descend, and I was in a hurry to cross the defile which separates the villages Gogangan and Sonamarg. The road is in very bad condition, and the mountains are infested by beasts of prey which in the night descend into the very villages to seek their prey. The country is delightful and very fertile; nevertheless, but few colonists venture to settle here, on account of the neighborhood of the panthers, which come to the dooryards to seize domestic animals.

At the very exit of the defile, near the village of Tchokodar, or Thajwas, the half obscurity prevailing only permitted me to distinguish two dark masses crossing the road. They were two big bears followed by a young one. I was alone with my servant (the caravan having loitered behind), so I did not like to attack them with only one rifle; but the long excursions which I had made on the mountain had strongly developed in me the sense of the hunter. To jump from my horse, shoot, and, without even verifying the result, change

quickly the cartridge, was the affair of a second. One bear was about to jump on me, a second shot made it run away and disappear. Holding in my hand my loaded gun, I approached with circumspection, the one at which I had aimed, and found it laying on its flank, dead, with the little cub beside it. Another shot killed the little one, after which I went to work to take off the two superb jet-black skins.

This incident made us lose two hours, and night had completely set in when I erected my tent near Tchokodar, which I left at sunrise to gain Baltal, by following the course of the Sind river. At this place the ravishing landscape of the "golden prairie" terminates abruptly with a village of the same name (Sona, gold, and Marg, prairie). The abrupt acclivity of Zodgi-La, which we next surmounted, attains an elevation of 11,500 feet, on the other side of which the whole country assumes a severe and inhospitable character. My hunting adventures closed before reaching Baltal. From there I met on the road only wild goats. In order to hunt, I would have had to leave the grand route and to penetrate into the heart of the mountains full of mysteries. I had neither the inclination nor the time to do so, and, therefore, continued quietly my journey toward Ladak.

How violent the contrast I felt when passing from the laughing nature and beautiful population of Kachmyr to the arid and forbidding rocks and the beardless and ugly inhabitants of Ladak!

The country into which I penetrated is situated at an altitude of 11,000 to 12,000 feet. Only at Karghil the level descends to 8,000 feet.

The acclivity of Zodgi-La is very rough; one must climb up an almost perpendicular rocky wall. In certain places the road winds along upon rock ledges of only a metre in width, below which the sight drops into unfathomable abysses. May the Lord preserve the traveller from a fall! At one place, the way is upon long beams introduced into holes made in the rock, like a bridge, and covered up with earth. Brr!—At the thought that a little stone might get loose and roll down the slope of the mountain, or that a too strong oscillation of the beams could precipitate the whole structure into the abyss, and with it him who had ventured upon the perilous path, one feels like fainting more than once during this hazardous passage.

After crossing the glaciers we stopped in a valley and prepared to spend the night near a hut, a dismal place surrounded by eternal ice and snow.

From Baltal the distances are determined by means of daks, *i.e.*, postal stations for mail service. They are low huts, about seven kilometres distant from each other. A man is permanently established in each of these huts. The postal service between Kachmyr and Thibet is yet carried on in a very primitive form. The letters are enclosed in a leather bag, which is handed to the care of a carrier. The latter runs rapidly over the seven kilometres assigned to him, carrying on his back a basket which holds several of these bags, which he delivers to another carrier, who, in his turn, accomplishes his task in an identical manner. Neither rain nor snow can arrest these carriers. In this way the mail service is carried on between Kachmyr and Thibet, and *vice versa* once a week. For each course the letter carrier is paid six annas (twenty cents); the same wages as is paid to the carriers of merchandise. This sum I also paid to every one of my servants for carrying a ten times heavier load.

It makes one's heart ache to see the pale and tired-looking figures of these carriers; but what is to be done? It is the custom of the country. The tea is brought from China by a similar system of transportation, which is rapid and inexpensive.

In the village of Montaiyan, I found again the Yarkandien caravan of pilgrims, whom I had promised to accompany on their journey. They recognized me from a distance, and asked me to examine one of their men, who had fallen sick. I found him writhing in the agonies of an intense fever. Shaking my hands as a sign of despair, I pointed to the heavens and gave them to understand that human will and science were now useless, and that God alone could save him. These people journeyed by small stages only; I, therefore, left them and arrived in the evening at Drass, situated at the bottom of a valley near a river of the same name. Near Drass, a little fort of ancient construction, but freshly painted, stands aloof, under the guard of three Sikhs of the Maharadja's army.

At Drass, my domicile was the post-house, which is a station—and the only one—of an unique telegraph line from Srinagar to the interior of the Himalayas. From that time on, I no more had my tent put up each evening, but stopped in the caravansarais; places which, though made repulsive by their dirt, are kept warm by the enormous piles of wood burned in their fireplaces.

From Drass to Karghil the landscape is unpleasing and monotonous, if one excepts the marvellous effects of the rising and setting sun and the beautiful moonlight. Apart from these the road is wearisome and abounding with dangers. Karghil is the principal place of the district, where the governor of the country resides. Its site is quite picturesque. Two water courses, the Souron and the Wakkha, roll their noisy and turbulent waters among rocks and sunken snags of uprooted trees, escaping from their respective defiles in the rocks, to join in forming here the river Souron, upon the banks of which stands Karghil. A little fort, garrisoned by two or three Sikhs, shows its outlines at the junction of the streams. Provided with a horse, I continued my journey at break of day, entering now the province of Ladak, or Little Thibet. I traversed a ricketty bridge, composed—like all the bridges of Kachmyr—of two long beams, the ends of which were supported upon the banks and the floor made of a layer of fagots and sticks, which imparted to the traveller, at least the illusion of a suspension bridge. Soon afterward I climbed slowly up on a little plateau, which crosses the way at a distance of two kilometres, to descend into the narrow valley of Wakkha. Here there are several villages, among which, on the left shore, is the very picturesque one called Paskium.

Here my feet trod Buddhist ground. The inhabitants are of a very simple and mild disposition, seemingly ignorant of "quarreling." Women are very rare among them. Those of them whom I encountered were distinguished from the women I had hitherto seen in India or Kachmyr, by the air of gaiety and prosperity apparent in their countenances. How could it be otherwise, since each woman in this country has, on an average, three to five husbands, and possesses them in the most legitimate way in the world. Polyandry flourishes here. However large a family may be, there is but one woman in it. If the family does not contain already more than two husbands, a bachelor may share its advantages, for a consideration. The days sacred to each one of those husbands are determined in advance, and all acquit themselves of their respective duties and respect each others' rights. The men generally seem feeble, with bent backs, and do not live to old age. During my travels



in Ladak, I only encountered one man so old that his hair was white.

From Karghil to the centre of Ladak, the road had a more cheerful aspect than that I had traversed before reaching Karghil, its prospect being brightened by a number of little hamlets, but trees and verdure were, unfortunately, rare.

Twenty miles from Karghil, at the end of the defile formed by the rapid current of the Wakkha, is a little village called Chargol, in the centre of which stand three chapels, decorated with lively colors (*t'horthenes*, to give them the name they bear in Thibet). Below, near the river, are masses of rocks, in the form of long and large walls, upon which are thrown, in apparent disorder, flat stones of different colors and sizes. Upon these stones are engraved all sorts of prayers, in Ourd, Sanscrit and Thibetan, and one can even find among them inscriptions in Arabic characters. Without the knowledge of my carriers, I succeeded in taking away a few of these stones, which are now in the palace of the Trocadero.

Along the way, from Chargol, one finds frequently oblong mounds, artificial constructions. After sunrise, with fresh horses, I resumed my journey and stopped near the *gonpa* (monastery) of Moulbek, which seems glued on the flank of an isolated rock. Below is the hamlet of Wakkha, and not far from there is to be seen another rock, of very strange form, which seems to have been placed where it stands by human hands. In one side of it is cut a Buddha several metres in height. Upon it are several cylinders, the turning of which serves for prayers. They are a sort of wooden barrel, draped with yellow or white fabrics, and are attached to vertically planted stakes. It requires only the least wind to make them turn. The person who puts up one of these cylinders no longer feels it obligatory upon him to say his prayers, for all that devout believers can ask of God is written upon the cylinders. Seen from a distance this white painted monastery, standing sharply out from the gray background of the rocks, with all these whirling, petticoated wheels, produce a strange effect in this dead country. I left my horses in the hamlet of Wakkha, and, followed by my servant, walked toward the convent, which is reached by a narrow stairway cut in the rock. At the top, I was received by a very fat lama, with a scanty, straggling beard under his chin—a common characteristic of the Thibetan people—who was very ugly, but very cordial. His costume consisted of a yellow robe and a sort of big nightcap, with projecting flaps above the ears, of the same color. He held in his hand a copper prayer-machine which, from time to time, he shook with his left hand, without at all permitting that exercise to interfere with his conversation. It was his eternal prayer, which he thus communicated to the wind, so that by this element it should be borne to Heaven. We traversed a suite of low chambers, upon the walls of which were images of Buddha, of all sizes and made of all kinds of materials, all alike covered by a thick layer of dust. Finally we reached an open terrace, from which the eyes, taking in the surrounding region, rested upon an inhospitable country, strewn with grayish rocks and traversed by only a single road, which on both sides lost itself in the horizon.

When we were seated, they brought us beer, made with hops, called here *Tchang* and brewed in the cloister. It has a tendency to rapidly produce *embonpoint* upon the monks, which is regarded as a sign of the particular favor of Heaven.

They spoke here the Thibetan language. The origin of this language is full of obscurity. One thing is certain, that a king of Thibet, a contemporary of Mohammed, undertook the

creation of an universal language for all the disciples of Buddha. To this end he had simplified the Sanscrit grammar, composed an alphabet containing an infinite number of signs, and thus laid the foundations of a language the pronunciation of which is one of the easiest and the writing the most complicated. Indeed, in order to represent a sound one must employ not less than eight characters. All the modern literature of Thibet is written in this language. The pure Thibetan is only spoken in Ladak and Oriental Thibet. In all other parts of the country are employed dialects formed by the mixture of this mother language with different idioms taken from the neighboring peoples of the various regions round about. In the ordinary life of the Thibetan, there exists always two languages, one of which is absolutely incomprehensible to the women, while the other is spoken by the entire nation; but only in the convents can be found the Thibetan language in all its purity and integrity.

The lamas much prefer the visits of Europeans to those of Musselmen, and when I asked the one who received me why this was so, he answered me: "Musselmen have no point of contact at all with our religion. Only comparatively recently, in their victorious campaign, they have converted, by force, part of the Buddhists to Islam. It requires of us great efforts to bring back those Musselmen, descendants of Buddhists, into the path of the true God. As regards the Europeans, it is quite a different affair. Not only do they profess the essential principles of monotheism, but they are, in a sense, adorers of Buddha, with almost the same rites as the lamas who inhabit Thibet. The only fault of the Christians is that after having adopted the great doctrines of Buddha, they have completely separated themselves from him, and have created for themselves a different Dalai-Lama. Our Dalai-Lama is the only one who has received the divine gift of seeing, face to face, the majesty of Buddha, and is empowered to serve as an intermediary between earth and heaven."

"Which Dalai-Lama of the Christians do you refer to?" I asked him; "we have one, the Son of God, to whom we address directly our fervent prayers, and to him alone we recur to intercede with our One and Indivisible God."

"It is not him of whom it is a question, Sahib," he replied. "We, too, respect him, whom we reverence as son of the One and Indivisible God, but we do not see in him the Only Son, but the excellent being who was chosen among all. Buddha, indeed, has incarnated himself, with his divine nature, in the person of the sacred Issa, who, without employing fire or iron, has gone forth to propagate our true and great religion among all the world. Him whom I meant was your terrestrial Dalai-Lama; he to whom you have given the title of 'Father of the Church.' That is a great sin. May he be brought back, with the flock, who are now in a bad road," piously added the lama, giving another twirl to his prayer-machine.

I understood now that he alluded to the Pope. "You have told me that a son of Buddha, Issa, the elect among all, had spread your religion on the Earth. Who is he?" I asked.

At this question the lama's eyes opened wide; he looked at me with astonishment and pronounced some words I could not catch, murmuring in an unintelligible way. "Issa," he finally replied, "is a great prophet, one of the first after the twenty-two Buddhas. He is greater than any one of all the Dalai-Lamas, for he constitutes part of the spirituality of our Lord. It is he who has instructed you; he who brought back into the bosom of God the frivolous and wicked souls; he who made you worthy of the beneficence of the Creator,

who has ordained that each being should know good and evil. His name and his acts have been chronicled in our sacred writings, and when reading how his great life passed away in the midst of an erring people, we weep for the horrible sin of the heathen who murdered him, after subjecting him to torture.”

I was struck by this recital of the lama. The prophet Issa—his tortures and death—our Christian Dalai-Lama—the Buddhist recognizing Christianity—all these made me think more and more of Jesus Christ. I asked my interpreter not to lose a single word of what the lama told me.

“Where can those writings be found, and who compiled them?” I asked the monk.

“The principal scrolls—which were written in India and Nepal, at different epochs, as the events happened—are in Lhasa; several thousands in number. In some great convents are to be found copies, which the lamas, during their sojourn in Lhasa, have made, at various times, and have then given to their cloisters as souvenirs of the period they spent with the Dalai-Lama.”

“But you, yourselves; do you not possess copies of the scrolls bearing upon the prophet Issa?”

“We have not. Our convent is insignificant, and since its foundation our successive lamas have had only a few hundred manuscripts in their library. The great cloisters have several thousands of them; but they are sacred things which will not, anywhere, be shown to you.”

We spoke together a few minutes longer, after which I went home, all the while thinking of the lama’s statements. Issa, a prophet of the Buddhists! But, how could this be? Of Jewish origin, he lived in Palestine and in Egypt; and the Gospels do not contain one word, not even the least allusion, to the part which Buddhism should have played in the education of Jesus.

I made up my mind to visit all the convents of Thibet, in the hope of gathering fuller information upon the prophet Issa, and perhaps copies of the chronicles bearing upon this subject.

We traversed the Namykala Pass, at 30,000 feet of altitude, whence we descended into the valley of the River Salinoumah. Turning southward, we gained Karbou, leaving behind us, on the opposite bank, numerous villages, among other, Chagdoom, which is at the top of a rock, an extremely imposing sight. Its houses are white and have a sort of festive look, with their two and three stories. This, by the way, is a common peculiarity of all the villages of Ladak. The eye of the European, travelling in Kachmyr, would soon lose sight of all architecture to which he had been accustomed. In Ladak, on the contrary, he would be agreeably surprised at seeing the little two and three-story houses, reminders to him of those in European provinces. Near the city of Karbou, upon two perpendicular rocks, one sees the ruins of a little town or village. A tempest and an earthquake are said to have shaken down its walls, the solidity of which seems to have been exceptional.

The next day I traversed the Fotu-La Pass, at an altitude of 13,500 feet. At its summit stands a little *t’horthene* (chapel). Thence, following the dry bed of a stream, I descended to the hamlet of Lamayure, the sudden appearance of which is a surprise to the traveller. A convent, which seems grafted on the side of the rock, or held there in some miraculous

way, dominates the village. Stairs are unknown in this cloister. In order to pass from one story of it to another, ropes are used. Communication with the world outside is through a labyrinth of passages in the rock. Under the windows of the convent—which make one think of birds' nests on the face of a cliff—is a little inn, the rooms of which are little inviting. Hardly had I stretched myself on the carpet in one of them, when the monks, dressed in their yellow robes, filled the apartment, bothered me with questions as to whence I came, the purpose of my coming, where I was going, and so on, finally inviting me to come and see them.

In spite of my fatigue I accepted their invitation and set out with them, to climb up the excavated passages in the rock, which were encumbered with an infinity of prayer cylinders and wheels, which I could not but touch and set turning as I brushed past them. They are placed there that they may be so turned, saving to the passers-by the time they might otherwise lose in saying their prayers—as if their affairs were so absorbing, and their time so precious, that they could not find leisure to pray. Many pious Buddhists use for this purpose an apparatus arranged to be turned by the current of a stream. I have seen a long row of cylinders, provided with their prayer formulas, placed along a river bank, in such a way that the water kept them constantly in motion, this ingenious device freeing the proprietors from any further obligation to say prayers themselves.

I sat down on a bench in the hall, where semi-obscurity reigned. The walls were garnished with little statues of Buddha, books and prayer-wheels. The loquacious lamas began explaining to me the significance of each object.

“And those books?” I asked them; “they, no doubt, have reference to religion.”

“Yes, sir. These are a few religious volumes which deal with the primary and principal rites of the life common to all. We possess several parts of the words of Buddha consecrated to the Great and Indivisible Divine Being, and to all that issue from his hands.”

“Is there not, among those books, some account of the prophet Issa?”

“No, sir,” answered the monk. “We only possess a few principal treatises relating to the observance of the religious rites. As for the biographies of our saints, they are collected in Lhasa. There are even great cloisters which have not had the time to procure them. Before coming to this gonpa, I was for several years in a great convent on the other side of Ladak, and have seen there thousands of books, and scrolls copied out of various books by the lamas of the monastery.”

By some further interrogation I learned that the convent in question was near Leh, but my persistent inquiries had the effect of exciting the suspicions of the lamas. They showed me the way out with evident pleasure, and regaining my room, I fell asleep —after a light lunch—leaving orders with my Hindu to inform himself in a skillful way, from some of the younger lamas of the convent, about the monastery in which their chief had lived before coming to Lamayure.

In the morning, when we set forth on our journey, the Hindu told me that he could get nothing from the lamas, who were very reticent. I will not stop to describe the life of the monks in those convents, for it is the same in all the cloisters of Ladak. I have seen the celebrated monastery of Leh—of which I shall have to speak later on—and learned there

the strange existences the monks and religious people lead, which is everywhere the same. In Lamayure commences a declivity which, through a steep, narrow and sombre gorge, extends toward India.

Without having the least idea of the dangers which the descent presented, I sent my carriers in advance and started on a route, rather pleasant at the outset, which passes between the brown clay hills, but soon it produced upon me the most depressing effect, as though I was traversing a gloomy subterranean passage. Then the road came out on the flank of the mountain, above a terrible abyss. If a rider had met me, we could not possibly have passed each other, the way was so narrow. All description would fail to convey a sense of the grandeur and wild beauty of this cañon, the summit of the walls of which seemed to reach the sky. At some points it became so narrow that from my saddle I could, with my cane, touch the opposite rock. At other places, death might be fancied looking up expectantly, from the abyss, at the traveller. It was too late to dismount. In entering alone this gorge, I had not the faintest idea that I would have occasion to regret my foolish imprudence. I had not realized its character. It was simply an enormous crevasse, rent by some Titanic throes of nature, some tremendous earthquake, which had split the granite mountain. In its bottom I could just distinguish a hardly perceptible white thread, an impetuous torrent, the dull roar of which filled the defile with mysterious and impressive sounds.

Far overhead extended, narrow and sinuously, a blue ribbon, the only glimpse of the celestial world that the frowning granite walls permitted to be seen. It was a thrilling pleasure, this majestic view of nature. At the same time, its rugged severity, the vastness of its proportions, the deathly silence only invaded by the ominous murmur from the depths beneath, all together filled me with an unconquerable depression. I had about eight miles in which to experience these sensations, at once sweet and painful. Then, turning to the right, our little caravan reached a small valley, almost surrounded by precipitous granite rocks, which mirrored themselves in the Indus. On the bank of the river stands the little fortress Khalsi, a celebrated fortification dating from the epoch of the Musselman invasion, by which runs the wild road from Kachmyr to Thibet.

We crossed the Indus on an almost suspended bridge which led directly to the door of the fortress, thus impossible of evasion. Rapidly we traversed the valley, then the village of Khalsi, for I was anxious to spend the night in the hamlet of Snowely, which is placed upon terraces descending to the Indus. The two following days I travelled tranquilly and without any difficulties to overcome, along the shore of the Indus, in a picturesque country—which brought me to Leh, the capital of Ladak.

While traversing the little valley of Saspoula, at a distance of several kilometres from the village of the same name, I found "*t'horthenes*" and two cloisters, above one of which floated the French flag. Later on, I learned that a French engineer had presented the flag to the monks, who displayed it simply as a decoration of their building.

I passed the night at Saspoula and certainly did not forget to visit the cloisters, seeing there for the tenth time the omnipresent dust-covered images of Buddha; the flags and banners heaped in a corner; ugly masks on the floor; books and papyrus rolls heaped together without order or care, and the inevitable abundance of prayer-wheels. The lamas demonstrated a particular pleasure in exhibiting these things, doing it with the air of

shopmen displaying their goods, with very little care for the degree of interest the traveller may take in them. "We must show everything, in the hope that the sight alone of these sacred objects will force the traveller to believe in the divine grandeur of the human soul."

Respecting the prophet Issa, they gave me the same account I already had, and I learned, what I had known before, that the books which could instruct me about him were at Lhasa, and that only the great monasteries possessed some copies. I did not think any more of passing Kara-korum, but only of finding the history of the prophet Issa, which would, perhaps, bring to light the entire life of the best of men, and complete the rather vague information which the Gospels afford us about him.

Not far from Leh, and at the entrance of the valley of the same name, our road passed near an isolated rock, on the top of which were constructed a fort—with two towers and without garrison—and a little convent named Pitak. A mountain, 10,500 feet high, protects the entrance to Thibet. There the road makes a sudden turn toward the north, in the direction of Leh, six miles from Pitak and a thousand feet higher. Immense granite mountains tower above Leh, to a height of 18,000 or 19,000 feet, their crests covered with eternal snow. The city itself, surrounded by a girdle of stunted aspen trees, rises upon successive terraces, which are dominated by an old fort and the palaces of the ancient sovereigns of Ladak. Toward evening I made my entrance into Leh, and stopped at a bengalow constructed especially for Europeans, whom the road from India brings here in the hunting season.

## Ladak

Ladak formerly was part of Great Thibet. The powerful invading forces from the north which traversed the country to conquer Kachmyr, and the wars of which Ladak was the theatre, not only reduced it to misery, but eventually subtracted it from the political domination of Lhasa, and made it the prey of one conqueror after another. The Musselmen, who seized Kachmyr and Ladak at a remote epoch, converted by force the poor inhabitants of old Thibet to the faith of Islam. The political existence of Ladak ended with the annexation of this country to Kachmyr by the sēiks, which, however, permitted the Ladakians to return to their ancient beliefs. Two-thirds of the inhabitants took advantage of this opportunity to rebuild their gonpas and take up their past life anew. Only the Baltistans remained Musselman schüttes—a sect to which the conquerors of the country had belonged. They, however, have only conserved a vague shadow of Islamism, the character of which manifests itself in their ceremonials and in the polygamy which they practice. Some lamas affirmed to me that they did not despair of one day bringing them back to the faith of their ancestors.

From the religious point of view Ladak is a dependency of Lhasa, the capital of Thibet and the place of residence of the Dalai-Lama. In Lhasa are located the principal Khoutoukhtes, or Supreme Lamas, and the Chogzots, or administrators. Politically, it is under the authority of the Maharadja of Kachmyr, who is represented there by a governor.

The inhabitants of Ladak belong to the Chinese-Touranian race, and are divided into Ladakians and Tchampas. The former lead a sedentary existence, building villages of two-story houses along the narrow valleys, are cleanly in their habits, and cultivators of the soil. They are excessively ugly; thin, with stooping figures and small heads set deep between their shoulders; their cheek bones salient, foreheads narrow, eyes black and brilliant, as are those of all the Mongol race; noses flat, mouths large and thin-lipped; and from their small chins, very thinly garnished by a few hairs, deep wrinkles extend upward furrowing their hollow cheeks. To all this, add a close-shaven head with only a little bristling fringe of hair, and you will have the general type, not alone of Ladak, but of entire Thibet.

The women are also of small stature, and have exceedingly prominent cheek bones, but seem to be of much more robust constitution. A healthy red tinges their cheeks and sympathetic smiles linger upon their lips. They have good dispositions, joyous inclinations, and are fond of laughing.

The severity of the climate and rudeness of the country, do not permit to the Ladakians much latitude in quality and colors of costume. They wear gowns of simple gray linen and coarse dull-hued clothing of their own manufacture. The pantaloons of the men only descend to their knees. People in good circumstances wear, in addition to the ordinary dress, the “choga,” a sort of overcoat which is draped on the back when not wrapped around the figure. In winter they wear fur caps, with big ear flaps, and in summer cover their heads with a sort of cloth hood, the top of which dangles on one side, like a Phrygian cap. Their shoes are made of felt and covered with leather. A whole arsenal of little things hangs down from their belts, among which you will find a needle case, a knife, a pen and inkstand, a tobacco pouch, a pipe, and a diminutive specimen of the omnipresent prayer-

cylinder.

The Thibetan men are generally so lazy, that if a braid of hair happens to become loose, it is not tressed up again for three months, and when once a shirt is put on the body, it is not again taken off until it falls to pieces. Their overcoats are always unclean, and, on the back, one may contemplate a long oily stripe imprinted by the braid of hair, which is carefully greased every day. They wash themselves once a year, but even then do not do so voluntarily, but because compelled by law. They emit such a terrible stench that one avoids, as much as possible, being near them.

The Thibetan women, on the contrary, are very fond of cleanliness and order. They wash themselves daily and as often as may be needful. Short and clean chemises hide their dazzling white necks. The Thibetan woman throws on her round shoulders a red jacket, the flaps of which are covered by tight pantaloons of green or red cloth, made in such a manner as to puff up and so protect the legs against the cold. She wears embroidered red half boots, trimmed and lined with fur. A large cloth petticoat with numerous folds completes her home toilet. Her hair is arranged in thin braids, to which, by means of pins, a large piece of floating cloth is attached,—which reminds one of the headdress so common in Italy. Underneath this sort of veil are suspended a variety of various colored pebbles, coins and pieces of metal. The ears are covered by flaps made of cloth or fur. A furred sheepskin covers the back, poor women contenting themselves with a simple plain skin of the animal, while wealthy ladies wear veritable cloaks, lined with red cloth and adorned with gold fringes.

The Ladak woman, whether walking in the streets or visiting her neighbors, always carries upon her back a conical basket, the smaller end of which is toward the ground. They fill it with the dung of horses or cows, which constitute the combustible of the country. Every woman has money of her own, and spends it for jewelry. Generally she purchases, at a small expense, large pieces of turquoise, which are added to the *bizarre* ornaments of her headdress. I have seen pieces so worn which weighed nearly five pounds. The Ladak woman occupies a social position for which she is envied by all women of the Orient. She is free and respected. With the exception of some rural work, she passes the greatest part of her time in visiting. It must, however, be added that women's gossip is here a perfectly unknown thing.

The settled population of Ladak is engaged in agriculture, but they own so little land (the share of each may amount to about eight acres) that the revenue drawn from it is insufficient to provide them with the barest necessities and does not permit them to pay taxes. Manual occupations are generally despised. Artisans and musicians form the lowest class of society. The name by which they are designated is Bem, and people are very careful not to contract any alliance with them. The hours of leisure left by rural work are spent in hunting the wild sheep of Thibet, the skins of which are highly valued in India. The poorest, *i.e.*, those who have not the means to purchase arms for hunting, hire themselves as coolies. This is also an occupation of women, who are very capable of enduring arduous toil. They are healthier than their husbands, whose laziness goes so far that, careless of cold or heat, they are capable of spending a whole night in the open air on a bed of stones rather than take the trouble to go to bed.

Polyandry (which I shall treat later more fully) causes the formation of very large families,



who, in common, cultivate their jointly possessed lands, with the assistance of yaks, zos and zomos (oxen and cows). A member of a family cannot detach himself from it, and when he dies, his share reverts to the survivors in common.

They sow but little wheat and the grain is very small, owing to the severity of the climate. They also harvest barley, which they pulverize before selling. When work in the field is ended, all male inhabitants go to gather on the mountain a wild herb called "enoriota," and large thorn bushes or "dama," which are used as fuel, since combustibles are scarce in Ladak. You see there neither trees nor gardens, and only exceptionally thin clumps of willows and poplars grow on the shores of the rivers. Near the villages are also found some aspen trees; but, on account of the unfertility of the ground, arboriculture is unknown and gardening is little successful.

The absence of wood is especially noticeable in the buildings, which are made of sun-dried bricks, or, more frequently, of stones of medium size which are agglomerated with a kind of mortar composed of clay and chopped straw. The houses of the settled inhabitants are two stories high, their fronts whitewashed, and their window-sashes painted with lively colors. The flat roof forms a terrace which is decorated with wild flowers, and here, during good weather, the inhabitants spend much of their time contemplating nature, or turning their prayer-wheels. Every dwelling-house is composed of many rooms; among them always one of superior size, the walls of which are decorated with superb fur-skins, and which is reserved for visitors. In the other rooms are beds and other furniture. Rich people possess, moreover, a special room filled with all kinds of idols, and set apart as a place of worship.

Life here is very regular. They eat anything attainable, without much choice; the principal nourishment of the Ladak people, however, being exceedingly simple. Their breakfast consists of a piece of rye bread. At dinner, they serve on the table a bowl with meal into which lukewarm water is stirred with little rods until the mixture assumes the consistency of thick paste. From this, small portions are scooped out and eaten with milk. In the evening, bread and tea are served. Meat is a superfluous luxury. Only the hunters introduce some variety in their alimentation, by eating the meat of wild sheep, eagles or pheasants, which are very common in this country.

During the day, on every excuse and opportunity, they drink "tchang," a kind of pale, unfermented beer.

If it happens that a Ladakian, mounted on a pony (such privileged people are very rare), goes to seek work in the surrounding country, he provides himself with a small stock of meal; when dinner time comes, he descends to a river or spring, mixes with water, in a wooden cup that he always has with him, some of the meal, swallows the simple refreshment and washes it down with water.

The Tchampas, or nomads, who constitute the other part of Ladak's population, are rougher, and much poorer than the settled population. They are, for the most part, hunters, who completely neglect agriculture. Although they profess the Buddhistic religion, they never frequent the cloisters unless in want of meal, which they obtain in exchange for their venison. They mostly camp in tents on the summits of the mountains, where the cold is very great. While the properly called Ladakians are peaceable, very desirous of learning,

of an incarnated laziness, and are never known to tell untruth; the Tchampas, on the contrary, are very irascible, extremely lively, great liars and profess a great disdain for the convents.

Among them lives the small population of Khombas, wanderers from the vicinity of Lhasa, who lead the miserable existence of a troupe of begging gipsies on the highways. Incapable of any work whatever, speaking a language not spoken in the country where they beg for their subsistence, they are the objects of general contempt, and are only tolerated out of pity for their deplorable condition, when hunger drives their mendicant bands to seek alms in the villages.

Polyandry, which is universally prevalent here, of course interested my curiosity. This institution is, by the way, not the outcome of Buddha's doctrines. Polyandry existed long before the advent of Buddha. It assumed considerable proportions in India, where it constituted one of the most effective means for checking the growth of a population which tends to constant increase, an economic danger which is even yet combatted by the abominable custom of killing newborn female children, which causes terrible ravages in the child-life of India. The efforts made by the English in their enactments against the suppression of the future mothers have proved futile and fruitless. Manu himself established polyandry as a law, and Buddhist preachers, who had renounced Brahminism and preached the use of opium, imported this custom into Ceylon, Thibet, Corea, and the country of the Moguls. For a long time suppressed in China, polyandry, which flourishes in Thibet and Ceylon, is also met with among the Kalmonks, between Todas in Southern India, and Nairs on the coast of Malabar. Traces of this strange constitution of the family are also to be found with the Tasmanians and the Irquois Indians in North America.

Polyandry, by the way, has even flourished in Europe, if we may believe Cæsar, who, in his *De Bello Gallico*, book V., page 17, writes: "*Uxores habent deni duodenique inter se communes, et maxime fratres cum fratribus et parentes cum liberis.*"

In view of all this it is impossible to hold any religion responsible for the existence of the institution of polyandry. In Thibet it can be explained by motives of an economical nature; the small quantity of arable land falling to the share of each inhabitant. In order to support the 1,500,000 inhabitants distributed in Thibet, upon a surface of 1,200,000 square kilometres, the Buddhists were forced to adopt polyandry. Moreover, each family is bound to enter one of its members in a religious order. The firstborn is consecrated to a gonpa, which is inevitably found upon an elevation, at the entrance of every village. As soon as the child attains the age of eighteen years, he is entrusted to the caravans which pass Lhasa, where he remains from eight to fifteen years as a novice, in one of the gonpas which are near the city. There he learns to read and write, is taught the religious rites and studies the sacred parchments written in the Pali language—which formerly used to be the language of the country of Maguada, where, according to tradition, Buddha was born.

The oldest brother remaining in a family chooses a wife, who becomes common to his brothers. The choice of the bride and the nuptial ceremonies are most rudimentary. When a wife and her husband have decided upon the marriage of a son, the brother who possesses the right of choice, pays a visit to a neighboring family in which there is a marriageable daughter.

The first and second visits are spent in more or less indifferent conversations, blended with frequent libations of tchang, and on the third visit only does the young man declare his intention to take a wife. Upon this the girl is formally introduced to him. She is generally not unknown to the wooer, as, in Ladak, women never veil their faces.

A girl cannot be married without her consent. When the young man is accepted, he takes his bride to his house, and she becomes his wife and also the wife of all his brothers. A family which has an only son sends him to a woman who has no more than two or three husbands, and he offers himself to her as a fourth husband. Such an offer is seldom declined, and the young man settles in the new family.

The newly married remain with the parents of the husbands, until the young wife bears her first child. The day after that event, the grandparents of the infant make over the bulk of their fortune to the new family, and, abandoning the old home to them, seek other shelter.

Sometimes marriages are contracted between youth who have not reached a marriageable age, but in such event, the married couple are made to live apart, until they have attained and even passed the age required. An unmarried girl who becomes *enceinte*, far from being exposed to the scorn of every one, is shown the highest respect; for she is demonstrated fruitful, and men eagerly seek her in marriage. A wife has the unquestioned right of having an unlimited number of husbands and lovers. If she likes a young man, she takes him home, announces that he has been chosen by her as a “jingtuh” (a lover), and endows him with all the personal rights of a husband, which situation is accepted by her temporarily supplanted husbands with a certain philosophic pleasure, which is the more pronounced if their wife has proved sterile during the three first years of her marriage.

They certainly have here not even a vague idea of jealousy. The Thibetan’s blood is too cold to know love, which, for him, would be almost an anachronism; if indeed he were not conscious that the sentiment of the entire community would be against him, as a flagrant violator of popular usage and established rights, in restraining the freedom of the women. The selfish enjoyment of love would be, in their eyes, an unjustifiable luxury.

In case of a husband’s absence, his place may be offered to a bachelor or a widower. The latter are here in the minority, since the wife generally survives her feeble husbands. Sometimes a Buddhist traveller, whom his affairs bring to the village, is chosen for this office. A husband who travels, or seeks for work in the neighboring country, at every stop takes advantage of his co-religionists’ hospitality, who offer him their own wives. The husbands of a sterile woman exert themselves to find opportunities for hospitality, which may happily eventuate in a change in her condition, that they may be made happy fathers.

The wife enjoys the general esteem, is ever of a cheerful disposition, takes part in everything that is going on, goes and comes without any restriction, anywhere and everywhere she pleases, with the exception of the principal prayer-room of the monastery, entrance into which is formally prohibited to her.

Children know only their mother, and do not feel the least affection for their fathers, for the simple reason that they have so many. Without approving polyandry, I could not well blame Thibet for this institution, since without it, the population would prodigiously increase. Famine and misery would fall upon the whole nation, with all the sinister *sequellæ* of murder and theft, crimes so far absolutely unknown in the whole

country.

## *A Festival in a Gonpa*

Leh, the capital of Ladak, is a little town of 5,000 inhabitants, who live in white, two-story houses, upon two or three streets, principally. In its centre is the square of the bazaar, where the merchants of India, China, Turkestan, Kachmyr and Thibet, come to exchange their products for the Thibetan gold. Here the natives provide themselves with cloths for themselves and their monks, and various objects of real necessity.

An old uninhabited palace rises upon a hill which dominates the town. Fronting the central square is a vast building, two stories in height, the residence of the governor of Ladak, the Vizier Souradjbal—a very amiable and universally popular Pendjaban, who has received in London the degree of Doctor of Philosophy.

To entertain me, during my sojourn in Leh, the governor arranged, on the bazaar square, a game of polo—the national sport of the Thibetans, which the English have adopted and introduced into Europe. In the evening, after the game, the people executed dances and played games before the governor's residence. Large bonfires illuminated the scene, lighting up the throng of inhabitants, who formed a great circle about the performers. The latter, in considerable numbers, disguised as animals, devils and sorcerers, jumped and contorted themselves in rhythmic dances timed to the measure of the monotonous and unpleasing music made by two long trumpets and a drum.

The infernal racket and shouting of the crowd wearied me. The performance ended with some graceful dances by Thibetan women, who spun upon their heels, swaying to and fro, and, in passing before the spectators in the windows of the residence, greeted us by the clashing together of the copper and ivory bracelets on their crossed wrists.

The next day, at an early hour, I repaired to the great Himis convent, which, a little distance from Leh, is elevated upon the top of a great rock, on a picturesque site, commanding the valley of the Indies. It is one of the principal monasteries of the country, and is maintained by the gifts of the people and the subsidies it receives from Lhasa. On the road leading to it, beyond the bridge crossing the Indus, and in the vicinity of the villages lining the way, one finds heaps of stones bearing engraved inscriptions, such as have already been described, and *t'horthenes*. At these places, our guides were very careful to turn to the right. I wished to turn my horse to the left, but the Ladakians made him go back and led him by his halter to the right, explaining to me that such was their established usage. I found it impossible to learn the origin or reason of this custom.

Above the gonpa rises a battlemented tower, visible from a great distance. We climbed, on foot, to the level on which the edifice stands and found ourselves confronted by a large door, painted in brilliant colors, the portal of a vast two-story building enclosing a court paved with little pebbles. To the right, in one of the angles of the court, is another huge painted door, adorned with big copper rings. It is the entrance to the principal temple, which is decorated with paintings of the principal gods, and contains a great statue of Buddha and a multitude of sacred statuettes. To the left, upon a verandah, was placed an immense prayer-cylinder. All the lamas of the convent, with their chief, stood about it, when we entered the court. Below the verandah were musicians, holding long trumpets and drums.

At the right of the court were a number of doors, leading to the rooms of the lamas; all

decorated with sacred paintings and provided with little prayer-barrels fancifully surmounted by black and white tridents, from the points of which floated ribbons bearing inscriptions—doubtless prayers. In the centre of the court were raised two tall masts, from the tops of which dangled tails of yaks, and long paper streamers floated, covered with religious inscriptions. All along the walls were numerous prayer-barrels, adorned with ribbons.

A profound silence reigned among the many spectators present. All awaited anxiously the commencement of a religious “mystery,” which was about to be presented. We took up a position near the verandah. Almost immediately, the musicians drew from their long trumpets soft and monotonous tones, marking the time by measured beats upon an odd-looking drum, broad and shallow, upreared upon a stick planted in the ground. At the first sounds of the strange music, in which joined the voices of the lamas in a melancholy chant, the doors along the wall opened simultaneously, giving entrance to about twenty masked persons, disguised as animals, birds, devils and imaginary monsters. On their breasts they bore representations of fantastic dragons, demons and skulls, embroidered with Chinese silk of various colors. From the conical hats they wore, depended to their breasts long multicolored ribbons, covered with inscriptions. Their masks were white death’s-heads. Slowly they marched about the masts, stretching out their arms from time to time and flourishing with their left hands spoon-shaped objects, the bowl portions of which were said to be fragments of human crania, with ribbons attached, having affixed to their ends human hair, which, I was assured, had been taken from scalped enemies. Their promenade, in gradually narrowing circles about the masts, soon became merely a confused jostling of each other; when the rolling of the drum grew more accentuated, the performers for an instant stopped, then started again, swinging above their heads yellow sticks, ribbon-decked, which with their right hands they brandished in menacing attitudes.

After making a salute to the chief lama, they approached the door leading to the temple, which at this instant opened, and from it another band came forth, whose heads were covered by copper masks. Their dresses were of rich materials, embroidered in various bright colors. In one hand each of them carried a small tambourine and with the other he agitated a little bell. From the rim of each tambourine depended a metallic ball, so placed that the least movement of the hand brought it in contact with the resonant tympanum, which caused a strange, continuous undercurrent of pulsating sound. These new performers circled several times about the court, marking the time of their dancing steps by measured thumpings of the tambourines. At the completion of each turn, they made a deafening noise with their instruments. Finally, they ran to the temple door and ranged themselves upon the steps before it.

For a moment, there was silence. Then we saw emerge from the temple a third band of performers. Their enormous masks represented different deities, and each bore upon its forehead “the third eye.” At their head marched Thlogan-Poudma-Jungnas (literally “he who was born in the lotus flower”). Another richly dressed mask marched beside him, carrying a yellow parasol covered with symbolic designs. His suite was composed of gods, in magnificent costumes; Dorje-Trolong and Sangspa-Kourpo (*i.e.*, Brahma himself), and others. These masks, as a lama sitting near me explained to us, represented six classes of beings subject to the metamorphoses; the gods, the demigods, men, animals, spirits and demons.

On each side of these personages, who advanced gravely, marched other masks, costumed in silks of brilliant hues and wearing on their heads golden crowns, fashioned with six lotus-like flowers on each, surmounted by a tall dart in the centre. Each of these masks carried a drum.

These disguises made three turns about the masts, to the sound of a noisy and incoherent music, and then seated themselves on the ground, around Thlogan-Pondma-Jungnas, a god with three eyes, who gravely introduced two fingers into his mouth and emitted a shrill whistle. At this signal, young men dressed in warrior costumes—with ribbon-decked bells dangling about their legs—came with measured steps from the temple. Their heads were covered by enormous green masks, from which floated triangular red flags, and they, too, carried tambourines. Making a diabolical din, they whirled and danced about the gods seated on the ground. Two big fellows accompanying them, who were dressed in tight clown costumes, executed all kinds of grotesque contortions and acrobatic feats, by which they won plaudits and shouts of laughter from the spectators.

Another group of disguises—of which the principal features were red mitres and yellow pantaloons—came out of the temple, with bells and tambourines in their hands, and seated themselves opposite the gods, as representatives of the highest powers next to divinity. Lastly there entered upon the scene a lot of red and brown masks, with a “third eye” painted on their breasts. With those who had preceded them, they formed two long lines of dancers, who to the thrumming of their many tambourines, the measured music of the trumpets and drums, and the jingling of a myriad of bells, performed a dance, approaching and receding from each other, whirling in circles, forming by twos in a column and breaking from that formation to make new combinations, pausing occasionally to make reverent obeisance before the gods.

After a time this spectacular excitement—the noisy monotony of which began to weary me—calmed down a little; gods, demigods, kings, men and spirits got up, and followed by all the other maskers, directed themselves toward the temple door, whence issued at once, meeting them, a lot of men admirably disguised as skeletons. All those sorties were calculated and prearranged, and every one of them had its particular significance. The *cortège* of dancers gave way to the skeletons, who advanced with measured steps, in silence, to the masts, where they stopped and made a concerted clicking with pieces of wood hanging at their sides, simulating perfectly the rattling of dry bones and gnashing of teeth. Twice they went in a circle around the masts, marching in time to low taps on the drums, and then joined in a lugubrious religious chant. Having once more made the concerted rattling of their artificial bones and jaws, they executed some contortions painful to witness and together stopped.

Then they seized upon an image of the Enemy of Man—made of some sort of brittle paste—which had been placed at the foot of one of the masts. This they broke in pieces and scattered, and the oldest men among the spectators, rising from their places, picked up the fragments which they handed to the skeletons—an action supposed to signify that they would soon be ready to join the bony crew in the cemetery.

The chief lama, approaching me, tendered an invitation to accompany him to the principal terrace and partake of the festal “tchang”; which I accepted with pleasure, for my head

was dizzy from the long spectacle.

We crossed the court and climbed a staircase—obstructed with prayer-wheels, as usual—passed two rooms where there were many images of gods, and came out upon the terrace, where I seated myself upon a bench opposite the venerable lama, whose eyes sparkled with spirit.

Three lamas brought pitchers of tchang, which they poured into small copper cups, that were offered first to the chief lama, then to me and my servants.

“Did you enjoy our little festival?” the lama asked me.

“I found it very enjoyable and am still impressed by the spectacle I have witnessed. But, to tell the truth, I never suspected for a moment that Buddhism, in these religious ceremonies, could display such a visible, not to say noisy, exterior form.”

“There is no religion, the ceremonies of which are not surrounded with more theatrical forms,” the lama answered. “This is a ritualistic phase which does not by any means violate the fundamental principles of Buddhism. It is a practical means for maintaining in the ignorant mass obedience to and love for the one Creator, just as a child is beguiled by toys to do the will of its parents. The ignorant mass is the child of The Father.”

“But what is the meaning,” I said to him, “of all those masks, costumes, bells, dances, and, generally, of this entire performance, which seems to be executed after a prescribed programme?”

“We have many similar festivals in the year,” answered the lama, “and we arrange particular ones to represent ‘mysteries,’ susceptible of pantomimic presentation, in which each actor is allowed considerable latitude of action, in the movements and jests he likes, conforming, nevertheless, to the circumstances and to the leading idea. Our mysteries are simply pantomimes calculated to show the veneration offered to the gods, which veneration sustains and cheers the soul of man, who is prone to anxious contemplation of inevitable death and the life to come. The actors receive the dresses from the cloister and they play according to general indications, which leave them much liberty of individual action. The general effect produced is, no doubt, very beautiful, but it is a matter for the spectators themselves to divine the signification of one or another action. You, too, have recourse sometimes to similar devices, which, however, do not in the least violate the principle of monotheism.”

“Pardon me,” I remarked, “but this multitude of idols with which your gonpas abound, is a flagrant violation of that principle.”

“As I have told you,” replied the lama to my interruption, “man will always be in childhood. He sees and feels the grandeur of nature and understands everything presented to his senses, but he neither sees nor divines the Great Soul which created and animates all things. Man has always sought for tangible things. It was not possible for him to believe long in that which escaped his material senses. He has racked his brain for any means for contemplating the Creator; has endeavored to enter into direct relations with him who has done him so much good, and also, as he erroneously believes, so much evil. For this reason he began to adore every phase of nature from which he received benefits. We see a striking example of this in the ancient Egyptians, who adored animals, trees, stones, the



winds and the rain. Other peoples, who were more sunk in ignorance, seeing that the results of the wind were not always beneficent, and that the rain did not inevitably bring good harvests, and that the animals were not willingly subservient to man, began to seek for direct intermediaries between themselves and the great mysterious and unfathomable power of the Creator. Therefore they made for themselves idols, which they regarded as indifferent to things concerning them, but to whose interposition in their behalf, they might always recur. From remotest antiquity to our own days, man was ever inclined only to tangible realities.

“While seeking a route to lead their feet to the Creator, the Assyrians turned their eyes toward the stars, which they contemplated without the power of attaining them. The Guebers have conserved the same belief to our days. In their nullity and spiritual blindness, men are incapable of conceiving the invisible spiritual bond which unites them to the great Divinity, and this explains why they have always sought for palpable things, which were in the domain of the senses, and by doing which they minimized the divine principle. Nevertheless, they have dared to attribute to their visible and man-made images a divine and eternal existence. We can see the same fact in Brahminism, where man, given to his inclination for exterior forms, has created, little by little, and not all at once, an army of gods and demigods. The Israelites may be said to have demonstrated, in the most flagrant way, the love of man for everything which is concrete. In spite of a series of striking miracles accomplished by the great Creator, who is the same for all the peoples, the Jewish people could not help making a god of metal in the very minute when their prophet Mossa spoke to them of the Creator! Buddhism has passed through the same modifications. Our great reformer, Sakya-Muni, inspired by the Supreme Judge, understood truly the one and indivisible Brahma, and forbade his disciples attempting to manufacture images in imaginary semblance of him. He had openly broken from the polytheistic Brahmins, and appreciated the purity, oneness and immortality of Brahma. The success he achieved by his teachings in making disciples among the people, brought upon him persecution by the Brahmins, who, in the creation of new gods, had found a source of personal revenue, and who, contrary to the law of God, treated the people in a despotic manner. Our first sacred teachers, to whom we give the name of buddhas—which means, learned men or saints—because the great Creator has incarnated in them, settled in different countries of the globe. As their teachings attacked especially the tyranny of the Brahmins and the misuse they made of the idea of God—of which they indeed made a veritable business—almost all the Buddhistic converts, they who followed the doctrines of those great teachers, were among the common people of China and India. Among those teachers, particular reverence is felt for the Buddha, Sakya-Muni, known in China also under the name of Fô, who lived three thousand years ago, and whose teachings brought all China back into the path of the true God; and the Buddha, Gautama, who lived two thousand five hundred years ago, and converted almost half the Hindus to the knowledge of the impersonal, indivisible and only God, besides whom there is none.

“Buddhism is divided into many sects which, by the way, differ only in certain religious ceremonies, the basis of the doctrine being everywhere the same. The Thibetan Buddhists, who are called ‘lamaists,’ separated themselves from the Fô-ists fifteen hundred years ago. Until that time we had formed part of the worshippers of the Buddha, Fô-Sakya-Muni, who was the first to collect all the laws compiled by the various buddhas preceding him,

when the great schism took place in the bosom of Brahmanism. Later on, a Khoutoukhte-Mongol translated into Chinese the books of the great Buddha, for which the Emperor of China rewarded him by bestowing upon him the title of 'Go-Chi—'Preceptor of the King!' After his death, this title was given to the Dalai-Lama of Thibet. Since that epoch, all the titularies of this position have borne the title of Go-Chi. Our religion is called the Lamaic one—from the word 'lama,' superior. It admits of two classes of monks, the red and the yellow. The former may marry, and they recognize the authority of the Bantsine, who resides in Techow Loumba, and is chief of the civil administration in Thibet. We, the yellow lamas, have taken the vow of celibacy, and our direct chief is the Dalai-Lama. This is the difference which separates the two religious orders, the respective rituals of which are identical."

"Do all perform mysteries similar to that which I have just witnessed?"

"Yes; with a few exceptions. Formerly these festivals were celebrated with very solemn pomp, but since the conquest of Ladak our convents have been, more than once, pillaged and our wealth taken away. Now we content ourselves with simple garments and bronze utensils, while in Thibet you see but golden robes and gold utensils."

"In a visit which I recently made to a gonpa, one of the lamas told me of a prophet, or, as you call him, a buddha, by the name of Issa. Could you not tell me anything about him?" I asked my interlocutor, seizing this favorable moment to start the subject which interested me so greatly.

"The name Issa is very much respected among the Buddhists," he replied, "but he is only known by the chief lamas, who have read the scrolls relating to his life. There have existed an infinite number of buddhas like Issa, and the 84,000 scrolls existing are filled brim full of details concerning each one of them. But very few persons have read the one-hundredth part of those memoirs. In conformity with established custom, every disciple or lama who visits Lhasa makes a gift of one or several copies, from the scrolls there, to the convent to which he belongs. Our gonpa, among others, possesses already a great number, which I read in my leisure hours. Among them are the memoirs of the life and acts of the Buddha Issa, who preached the same doctrine in India and among the sons of Israel, and who was put to death by the Pagans, whose descendants, later on, adopted the beliefs he spread,—and those beliefs are yours.

"The great Buddha, the soul of the Universe, is the incarnation of Brahma. He, almost always, remains immobile, containing in himself all things, being in himself the origin of all and his breath vivifying the world. He has left man to the control of his own forces, but, at certain epochs, lays aside his inaction and puts on a human form that he may, as their teacher and guide, rescue his creatures from impending destruction. In the course of his terrestrial existence in the similitude of man, Buddha creates a new world in the hearts of erring men; then he leaves the earth, to become once more an invisible being and resume his condition of perfect bliss. Three thousand years ago, Buddha incarnated in the celebrated Prince Sakya-Muni, reaffirming and propagating the doctrines taught by him in his twenty preceding incarnations. Twenty-five hundred years ago, the Great Soul of the World incarnated anew in Gautama, laying the foundation of a new world in Burmah, Siam and different islands. Soon afterward, Buddhism began to penetrate China, through the persevering efforts of the sages, who devoted themselves to the propagation of the

sacred doctrine, and under Ming-Ti, of the Honi dynasty, nearly 2,050 years ago, the teachings of Sakya-Muni were adopted by the people of that country. Simultaneously with the appearance of Buddhism in China, the same doctrines began to spread among the Israelites. It is about 2,000 years ago that the perfect Being, awaking once more for a short time from his inaction, incarnated in the newborn child of a poor family. It was his will that this little child should enlighten the unhappy upon the life of the world to come and bring erring men back into the path of truth; showing to them, by his own example, the way they could best return to the primitive morality and purity of our race. When this sacred child attained a certain age, he was brought to India, where, until he attained to manhood, he studied the laws of the great Buddha, who dwells eternally in heaven.”

“In what language are written the principal scrolls bearing upon the life of Issa?” I asked, rising from my seat, for I saw that my interesting interlocutor evidenced fatigue, and had just given a twirl to his prayer-wheel, as if to hint the closing of the conversation.

“The original scrolls brought from India to Nepaul, and from Nepaul to Thibet, relating to the life of Issa, are written in the Pali language and are actually in Lhassa; but a copy in our language—I mean the Thibetan—is in this convent.”

“How is Issa looked upon in Thibet? Has he the repute of a saint?”

“The people are not even aware that he ever existed. Only the principal lamas, who know of him through having studied the scrolls in which his life is related, are familiar with his name; but, as his doctrine does not constitute a canonical part of Buddhism, and the worshippers of Issa do not recognize the authority of the Dalai-Lama, the prophet Issa—with many others like him—is not recognized in Thibet as one of the principal saints.”

“Would you commit a sin in reciting your copy of the life of Issa to a stranger?” I asked him.

“That which belongs to God,” he answered me, “belongs also to man. Our duty requires us to cheerfully devote ourselves to the propagation of His doctrine. Only, I do not, at present, know where that manuscript is. If you ever visit our gonpa again, I shall take pleasure in showing it to you.”

At this moment two monks entered, and uttered to the chief lama a few words unintelligible to me.

“I am called to the sacrifices. Will you kindly excuse me?” said he to me, and with a salute, turned to the door and disappeared.

I could do no better than withdraw and lie down in the chamber which was assigned to me and where I spent the night.

In the evening of the next day I was again in Leh—thinking of how to get back to the convent. Two days later I sent, by a messenger, to the chief lama, as presents, a watch, an alarm clock, and a thermometer. At the same time I sent the message that before leaving Ladak I would probably return to the convent, in the hope that he would permit me to see the manuscript which had been the subject of our conversation. It was now my purpose to gain Kachmyr and return from there, some time later, to Himis. But fate made a different decision for me.

In passing a mountain, on a height of which is perched the gonpa of Piatak, my horse made a false step, throwing me to the ground so violently that my right leg was broken below the knee.

It was impossible to continue my journey, I was not inclined to return to Leh; and seeking the hospitality of the gonpa of Piatak was not, from the appearance of the cloister, an enticing prospect. My best recourse would be to return to Himis, then only about half a day's journey distant, and I ordered my servants to transport me there. They bandaged my broken leg—an operation which caused me great pain—and lifted me into the saddle. One carrier walked by my side, supporting the weight of the injured member, while another led my horse. At a late hour of the evening we reached the door of the convent of Himis.

When informed of my accident, the kind monks came out to receive me and, with a wealth of extraordinary precautions of tenderness, I was carried inside, and, in one of their best rooms, installed upon an improvised bed, consisting of a mountain of soft fabrics, with the naturally-to-be-expected prayer-cylinder beside me. All this was done for me under the personal supervision of their chief lama, who, with affectionate sympathy, pressed the hand I gave him in expression of my thanks for his kindness.

In the morning, I myself bound around the injured limb little oblong pieces of wood, held by cords, to serve as splints. Then I remained perfectly quiescent and nature was not slow in her reparative work. Within two days my condition was so far improved that I could, had it been necessary, have left the gonpa and directed myself slowly toward India in search of a surgeon to complete my cure.

While a boy kept in motion the prayer-barrel near my bed, the venerable lama who ruled the convent entertained me with many interesting stories. Frequently he took from their box the alarm clock and the watch, that I might illustrate to him the process of winding them and explain to him their uses. At length, yielding to my ardent insistence, he brought me two big books, the large leaves of which were of paper yellow with age, and from them read to me the biography of Issa, which I carefully transcribed in my travelling notebook according to the translation made by the interpreter. This curious document is compiled under the form of isolated verses, which, as placed, very often had no apparent connection with, or relation to each other.

On the third day, my condition was so far improved as to permit the prosecution of my journey. Having bound up my leg as well as possible, I returned, across Kachmyr, to India; a slow journey, of twenty days, filled with intolerable pain. Thanks, however, to a litter, which a French gentleman, M. Peicheau, had kindly sent to me (my gratitude for which I take this occasion to express), and to an ukase of the Grand Vizier of the Maharajah of Kachmyr, ordering the local authorities to provide me with carriers, I reached Srinagar, and left almost immediately, being anxious to gain India before the first snows fell.

In Muré I encountered another Frenchman, Count André de Saint Phall, who was making a journey of recreation across Hindostan. During the whole course, which we made together, to Bombay, the young count demonstrated a touching solicitude for me, and sympathy for the excruciating pain I suffered from my broken leg and the fever induced by its torture. I cherish for him sincere gratitude, and shall never forget the friendly care which I received upon my arrival in Bombay from the Marquis de Morés, the Vicomte de

Breteul, M. Monod, of the Comptoir d'Escompte, M. Moët, acting consul, and all the members of the very sympathetic French colony there.

During a long time I revolved in my mind the purpose of publishing the memoirs of the life of Jesus Christ found by me in Himis, of which I have spoken, but other interests absorbed my attention and delayed it. Only now, after having passed long nights of wakefulness in the coordination of my notes and grouping the verses conformably to the march of the recital, imparting to the work, as a whole, a character of unity, I resolve to let this curious chronicle see the light.

# *The Life of Saint Issa*

“Best of the Sons of Men.”

I.

1. The earth trembled and the heavens wept, because of the great crime committed in the land of Israel.
2. For there was tortured and murdered the great and just Issa, in whom was manifest the soul of the Universe;
3. Which had incarnated in a simple mortal, to benefit men and destroy the evil spirit in them;
4. To lead back to peace, love and happiness, man, degraded by his sins, and recall him to the one and indivisible Creator whose mercy is infinite.
5. The merchants coming from Israel have given the following account of what has occurred:

II.

1. The people of Israel—who inhabit a fertile country producing two harvests a year and affording pasture for large herds of cattle—by their sins brought down upon themselves the anger of the Lord;
2. Who inflicted upon them terrible chastisements, taking from them their land, their cattle and their wealth. They were carried away into slavery by the rich and mighty Pharaohs who then ruled the land of Egypt.
3. The Israelites were, by the Pharaohs, treated worse than beasts, condemned to hard labor and put in irons; their bodies were covered with wounds and sores; they were not permitted to live under a roof, and were starved to death;
4. That they might be maintained in a state of continual terror and deprived of all human resemblance;
5. And in this great calamity, the Israelites, remembering their Celestial Protector, implored his forgiveness and mercy.
6. At that period reigned in Egypt an illustrious Pharaoh, who was renowned for his many victories, immense riches, and the gigantic palaces he had erected by the labor of his slaves.
7. This Pharaoh had two sons, the younger of whom, named Mossa, had acquired much knowledge from the sages of Israel.
8. And Mossa was beloved by all in Egypt for his kindness of heart and the pity he showed to all sufferers.
9. When Mossa saw that the Israelites, in spite of their many sufferings, had not forsaken their God, and refused to worship the gods of Egypt, created by the hands of man.
10. He also put his faith in their invisible God, who did not suffer them to betray Him, despite their ever growing weakness.

11. And the teachers among Israel animated Mossa in his zeal, and prayed of him that he would intercede with his father, Pharaoh, in favor of their co-religionists.

12. Prince Mossa went before his father, begging him to lighten the burden of the unhappy people; Pharaoh, however, became incensed with rage, and ordered that they should be tormented more than before.

13. And it came to pass that Egypt was visited by a great calamity. The plague decimated young and old, the healthy and the sick; and Pharaoh beheld in this the resentment of his own gods against him.

14. But Prince Mossa said to his father that it was the God of his slaves who thus interposed on behalf of his wretched people, and avenged them upon the Egyptians.

15. Thereupon, Pharaoh commanded Mossa, his son, to gather all the Israelite slaves, and lead them away, and found, at a great distance from the capital, another city where he should rule over them.

16. Then Mossa made known to the Hebrew slaves that he had obtained their freedom in the name of his and their God, the God of Israel; and with them he left the city and departed from the land of Egypt.

17. He led them back to the land which, because of their many sins, had been taken from them. There he gave them laws and admonished them to pray always to God, the indivisible Creator, whose kindness is infinite.

18. After Prince Mossa's death, the Israelites observed rigorously his laws; and God rewarded them for the ills to which they had been subjected in Egypt.

19. Their kingdom became one of the most powerful on earth; their kings made themselves renowned for their treasures, and peace reigned in Israel.

### III.

1. The glory of Israel's wealth spread over the whole earth, and the surrounding nations became envious.

2. But the Most High himself led the victorious arms of the Hebrews, and the Pagans did not dare to attack them.

3. Unfortunately, man is prone to err, and the fidelity of the Israelites to their God was not of long duration.

4. Little by little they forgot the favors he had bestowed upon them; rarely invoked his name, and sought rather protection by the magicians and sorcerers.

5. The kings and the chiefs among the people substituted their own laws for those given by Mossa; the temple of God and the observances of their ancient faith were neglected; the people addicted themselves to sensual gratifications and lost their original purity.

6. Many centuries had elapsed since their exodus from Egypt, when God bethought himself of again inflicting chastisement upon them.

7. Strangers invaded Israel, devastated the land, destroyed the villages, and carried their inhabitants away into captivity.

8. At last came the Pagans from over the sea, from the land of Romeles. These made themselves masters of the Hebrews, and placed over them their army chiefs, who governed in the name of Cæsar.

9. They defiled the temples, forced the inhabitants to cease the worship of the indivisible God, and compelled them to sacrifice to the heathen gods.

10. They made common soldiers of those who had been men of rank; the women became their prey, and the common people, reduced to slavery, were carried away by thousands over the sea.

11. The children were slain, and soon, in the whole land, there was naught heard but weeping and lamentation.

12. In this extreme distress, the Israelites once more remembered their great God, implored his mercy and prayed for his forgiveness. Our Father, in his inexhaustible clemency, heard their prayer.

#### IV.

1. At that time the moment had come for the compassionate Judge to incarnate in a human form;

2. And the eternal Spirit, resting in a state of complete inaction and supreme bliss, awakened and separated from the eternal Being, for an undetermined period,

3. So that, in human form, He might teach man to identify himself with the Divinity and attain to eternal felicity;

4. And to show, by His example, how man can attain moral purity and free his soul from the domination of the physical senses, so that it may achieve the perfection necessary for it to enter the Kingdom of Heaven, which is immutable and where bliss eternal reigns.

5. Soon after, a marvellous child was born in the land of Israel. God himself spoke, through the mouth of this child, of the miseries of the body and the grandeur of the soul.

6. The parents of the infant were poor people, who belonged to a family noted for great piety; who forgot the greatness of their ancestors in celebrating the name of the Creator and giving thanks to Him for the trials which He had sent upon them.

7. To reward them for adhering to the path of truth, God blessed the firstborn of this family; chose him for His elect, and sent him to sustain the fallen and comfort the afflicted.

8. The divine child, to whom the name Issa was given, commenced in his tender years to talk of the only and indivisible God, exhorting the strayed souls to repent and purify themselves from the sins of which they had become guilty.

9. People came from all parts to hear him, and marvelled at the discourses which came from his infantile mouth; and all Israel agreed that the Spirit of the Eternal dwelt in this child.

10. When Issa was thirteen years old, the age at which an Israelite is expected to marry,

11. The modest house of his industrious parents became a meeting place of the rich and



illustrious, who were anxious to have as a son-in-law the young Issa, who was already celebrated for the edifying discourses he made in the name of the All-Powerful.

12. Then Issa secretly absented himself from his father's house; left Jerusalem, and, in a train of merchants, journeyed toward the Sindh,

13. With the object of perfecting himself in the knowledge of the word of God and the study of the laws of the great Buddhas.

V.

1. In his fourteenth year, young Issa, the Blessed One, came this side of the Sindh and settled among the Aryas, in the country beloved by God.

2. Fame spread the name of the marvellous youth along the northern Sindh, and when he came through the country of the five streams and Radjipoutan, the devotees of the god Djaine asked him to stay among them.

3. But he left the deluded worshippers of Djaine and went to Djagguernat, in the country of Orsis, where repose the mortal remains of Vyassa-Krishna, and where the white priests of Brahma welcomed him joyfully.

4. They taught him to read and to understand the Vedas, to cure physical ills by means of prayers, to teach and to expound the sacred Scriptures, to drive out evil desires from man and make him again in the likeness of God.

5. He spent six years in Djagguernat, in Radjagriha, in Benares, and in other holy cities. The common people loved Issa, for he lived in peace with the Vaisyas and the Sudras, to whom he taught the Holy Scriptures.

6. But the Brahmins and the Kshatnyas told him that they were forbidden by the great Para-Brahma to come near to those who were created from his belly and his feet;<sup>1</sup>

7. That the Vaisyas might only hear the recital of the Vedas, and this only on the festal days, and

8. That the Sudras were not only forbidden to attend the reading of the Vedas, but even to look on them; for they were condemned to perpetual servitude, as slaves of the Brahmins, the Kshatriyas and even the Vaisyas.

9. "Death alone can enfranchise them from their servitude," has said Para-Brahma. "Leave them, therefore, and come to adore with us the gods, whom you will make angry if you disobey them."

10. But Issa, disregarding their words, remained with the Sudras, preaching against the Brahmins and the Kshatriyas.

11. He declaimed strongly against man's arrogating to himself the authority to deprive his fellow-beings of their human and spiritual rights. "Verily," he said, "God has made no difference between his children, who are all alike dear to Him."

12. Issa denied the divine inspiration of the Vedas and the Puranas, for, as he taught his followers,—“One law has been given to man to guide him in his actions:

13. "Fear the Lord, thy God; bend thy knees only before Him and bring to Him only the

offerings which come from thy earnings.”

14. Issa denied the Trimurti and the incarnation of Para-Brahma in Vishnu, Siva, and other gods; “for,” said he:

15. “The eternal Judge, the eternal Spirit, constitutes the only and indivisible soul of the universe, and it is this soul alone which creates, contains and vivifies all.

16. “He alone has willed and created. He alone has existed from eternity, and His existence will be without end; there is no one like unto Him either in the heavens or on the earth.

17. “The great Creator has divided His power with no other being; far less with inanimate objects, as you have been taught to believe, for He alone is omnipotent and all-sufficient.

18. “He willed, and the world was. By one divine thought, He reunited the waters and separated them from the dry land of the globe. He is the cause of the mysterious life of man, into whom He has breathed part of His divine Being.

19. “And He has put under subjection to man, the lands, the waters, the beasts and everything which He created, and which He himself preserves in immutable order, allotting to each its proper duration.

20. “The anger of God will soon break forth upon man; for he has forgotten his Creator; he has filled His temples with abominations; and he adores a multitude of creatures which God has subordinated to him;

21. “And to gain favor with images of stone and metal, he sacrifices human beings in whom dwells part of the Spirit of the Most High;

22. “And he humiliates those who work in the sweat of their brows, to gain favor in the eyes of the idler who sitteth at a sumptuous table.

23. “Those who deprive their brothers of divine happiness will themselves be deprived of it; and the Brahmins and the Kshatriyas shall become the Sudras of the Sudras, with whom the Eternal will stay forever.

24. “In the day of judgment the Sudras and the Vaisyas will be forgiven for that they knew not the light, while God will let loose his wrath upon those who arrogated his authority.”

25. The Vaisyas and the Sudras were filled with great admiration, and asked Issa how they should pray, in order not to lose their hold upon eternal life.

26. “Pray not to idols, for they cannot hear you; hearken not to the Vedas where the truth is altered; be humble and humiliate not your fellow man.

27. “Help the poor, support the weak, do evil to none; covet not that which ye have not and which belongs to others.”

VI.

1. The white priests and the warriors, <sup>2</sup> who had learned of Issa’s discourse to the Sudras, resolved upon his death, and sent their servants to find the young teacher and slay him.

2. But Issa, warned by the Sudras of his danger, left by night Djagguernat, gained the mountain, and settled in the country of the Gautamides, where the great Buddha Sakya-

Muni came to the world, among a people who worshipped the only and sublime Brahma.

3. When the just Issa had acquired the Pali language, he applied himself to the study of the sacred scrolls of the Sutras.

4. After six years of study, Issa, whom the Buddha had elected to spread his holy word, could perfectly expound the sacred scrolls.

5. He then left Nepaul and the Himalaya mountains, descended into the valley of Radjipoutan and directed his steps toward the West, everywhere preaching to the people the supreme perfection attainable by man;

6. And the good he must do to his fellow men, which is the sure means of speedy union with the eternal Spirit. "He who has recovered his primitive purity," said Issa, "shall die with his transgressions forgiven and have the right to contemplate the majesty of God."

7. When the divine Issa traversed the territories of the Pagans, he taught that the adoration of visible gods was contrary to natural law.

8. "For to man," said he, "it has not been given to see the image of God, and it behooves him not to make for himself a multitude of divinities in the imagined likeness of the Eternal.

9. "Moreover, it is against human conscience to have less regard for the greatness of divine purity, than for animals or works of stone or metal made by the hands of man.

10. "The eternal Lawgiver is One; there are no other Gods than He; He has parted the world with none, nor had He any counsellor.

11. "Even as a father shows kindness toward his children, so will God judge men after death, in conformity with His merciful laws. He will never humiliate his child by casting his soul for chastisement into the body of a beast.

12. "The heavenly laws," said the Creator, through the mouth of Issa, "are opposed to the immolation of human sacrifices to a statue or an animal; for I, the God, have sacrificed to man all the animals and all that the world contains.

13. "Everything has been sacrificed to man, who is directly and intimately united to me, his Father; therefore, shall the man be severely judged and punished, by my law, who causes the sacrifice of my children.

14. "Man is naught before the eternal Judge; as the animal is before man.

15. "Therefore, I say unto you, leave your idols and perform not ceremonies which separate you from your Father and bind you to the priests, from whom heaven has turned away.

16. "For it is they who have led you away from the true God, and by superstitions and cruelty perverted the spirit and made you blind to the knowledge of the truth."

VII.

1. The words of Issa spread among the Pagans, through whose country he passed, and the inhabitants abandoned their idols.

2. Seeing which, the priests demanded of him who thus glorified the name of the true God,

that he should, in the presence of the people, prove the charges he made against them, and demonstrate the vanity of their idols.

3. And Issa answered them: "If your idols, or the animals you worship, really possess the supernatural powers you claim, let them strike me with a thunderbolt before you!"

4. "Why dost not thou perform a miracle," replied the priests, "and let thy God confound ours, if He is greater than they?"

5. But Issa said: "The miracles of our God have been wrought from the first day when the universe was created; and are performed every day and every moment; whoso sees them not is deprived of one of the most beautiful gifts of life.

6. "And it is not on inanimate objects of stone, metal or wood that He will let His anger fall, but on the men who worship them, and who, therefore, for their salvation, must destroy the idols they have made.

7. "Even as a stone and a grain of sand, which are naught before man, await patiently their use by Him.

8. "In like manner, man, who is naught before God, must await in resignation His pleasure for a manifestation of His favor.

9. "But woe to you! ye adversaries of men, if it is not the favor you await, but rather the wrath of the Most High; woe to you, if you demand that He attest His power by a miracle!

10. "For it is not the idols which He will destroy in His wrath, but those by whom they were created; their hearts will be the prey of an eternal fire and their flesh shall be given to the beasts of prey.

11. "God will drive away the contaminated animals from His flocks; but will take to Himself those who strayed because they knew not the heavenly part within them."

12. When the Pagans saw that the power of their priests was naught, they put faith in the words of Issa. Fearing the anger of the true God, they broke their idols to pieces and caused their priests to flee from among them.

13. Issa furthermore taught the Pagans that they should not endeavor to see the eternal Spirit with their eyes; but to perceive Him with their hearts, and make themselves worthy of His favors by the purity of their souls.

14. "Not only," he said to them, "must ye refrain from offering human sacrifices, but ye may not lay on the altar any creature to which life has been given, for all things created are for man.

15. "Withhold not from your neighbor his just due, for this would be like stealing from him what he had earned in the sweat of his brow.

16. "Deceive none, that ye may not yourselves be deceived; seek to justify yourselves before the last judgment, for then it will be too late.

17. "Be not given to debauchery, for it is a violation of the law of God.

18. "That you may attain to supreme bliss ye must not only purify yourselves, but must also guide others into the path that will enable them to regain their primitive innocence."

## VIII.

1. The countries round about were filled with the renown of Issa's preachings, and when he came unto Persia, the priests grew afraid and forbade the people hearing him;
2. Nevertheless, the villages received him with joy, and the people hearkened intently to his words, which, being seen by the priests, caused them to order that he should be arrested and brought before their High Priest, who asked him:
3. "Of what new God dost thou speak? Knowest thou not, unfortunate man that thou art! that Saint Zoroaster is the only Just One, to whom alone was vouchsafed the honor of receiving revelations from the Most High;
4. "By whose command the angels compiled His Word in laws for the governance of His people, which were given to Zoroaster in Paradise?"
5. "Who, then, art thou, who darest to utter blasphemies against our God and sow doubt in the hearts of believers?"
6. And Issa said to them: "I preach no new God, but our celestial Father, who has existed before the beginning and will exist until after the end.
7. "Of Him I have spoken to the people, who—even as innocent children—are incapable of comprehending God by their own intelligence, or fathoming the sublimity of the divine Spirit;
8. "But, as the newborn child in the night recognizes the mother's breast, so your people, held in the darkness of error by your pernicious doctrines and religious ceremonies, have recognized instinctively their Father, in the Father whose prophet I am.
9. "The eternal Being says to your people, by my mouth, 'Ye shall not adore the sun, for it is but a part of the universe which I have created for man;
10. "It rises to warm you during your work; it sets to accord to you the rest that I have ordained.
11. "To me only ye owe all that ye possess, all that surrounds you and that is above and below you."
12. "But," said the priests, "how could the people live according to your rules if they had no teachers?"
13. Whereupon Issa answered: "So long as they had no priests, they were governed by the natural law and conserved the simplicity of their souls;
14. "Their souls were in God and to commune with the Father they had not to have recourse to the intermediation of idols, or animals, or fire, as taught by you.
15. "Ye pretend that man must adore the sun, and the Genii of Good and Evil. But I say unto you that your doctrine is pernicious. The sun does not act spontaneously, but by the will of the invisible Creator, who has given to it being."
16. "Who, then, has caused that this star lights the day, warms man at his work and vivifies the seeds sown in the ground?"
17. "The eternal Spirit is the soul of everything animate, and you commit a great sin in

dividing Him into the Spirit of Evil and the Spirit of Good, for there is no God other than the God of Good.

18. “And He, like to the father of a family, does only good to His children, to whom He forgives their transgressions if they repent of them.

19. “And the Spirit of Evil dwells upon earth, in the hearts of those who turn the children of God away from the right path.

20. “Therefore, I say unto you; Fear the day of judgment, for God will inflict a terrible chastisement upon all those who have led His children astray and beguiled them with superstitions and errors;

21. “Upon those who have blinded them who saw; who have brought contagion to the well; who have taught the worship of those things which God made to be subject to man, or to aid him in his works.

22. “Your doctrine is the fruit of your error in seeking to bring near to you the God of Truth, by creating for yourselves false gods.”

23. When the Magi heard these words, they feared to themselves do him harm, but at night, when the whole city slept, they brought him outside the walls and left him on the highway, in the hope that he would not fail to become the prey of wild beasts.

24. But, protected by the Lord our God, Saint Issa continued on his way, without accident.

IX.

1. Issa—whom the Creator had selected to recall to the worship of the true God, men sunk in sin—was twenty-nine years old when he arrived in the land of Israel.

2. Since the departure therefrom of Issa, the Pagans had caused the Israelites to endure more atrocious sufferings than before, and they were filled with despair.

3. Many among them had begun to neglect the laws of their God and those of Mossa, in the hope of winning the favor of their brutal conquerors.

4. But Issa, notwithstanding their unhappy condition, exhorted his countrymen not to despair, because the day of their redemption from the yoke of sin was near, and he himself, by his example, confirmed their faith in the God of their fathers.

5. “Children, yield not yourselves to despair,” said the celestial Father to them, through the mouth of Issa, “for I have heard your lamentations, and your cries have reached my ears.

6. “Weep not, oh, my beloved sons! for your griefs have touched the heart of your Father and He has forgiven you, as He forgave your ancestors.

7. “Forsake not your families to plunge into debauchery; stain not the nobility of your souls; adore not idols which cannot but remain deaf to your supplications.

8. “Fill my temple with your hope and your patience, and do not adjure the religion of your forefathers, for I have guided them and bestowed upon them of my beneficence.

9. “Lift up those who are fallen; feed the hungry and help the sick, that ye may be altogether pure and just in the day of the last judgment which I prepare for you.”

10. The Israelites came in multitudes to listen to Issa's words; and they asked him where they should thank their Heavenly Father, since their enemies had demolished their temples and robbed them of their sacred vessels.

11. Issa told them that God cared not for temples erected by human hands, but that human hearts were the true temples of God.

12. "Enter into your temple, into your heart; illuminate it with good thoughts, with patience and the unshakeable faith which you owe to your Father.

13. "And your sacred vessels! they are your hands and your eyes. Look to do that which is agreeable to God, for in doing good to your fellow men, you perform a ceremony that embellishes the temple wherein abideth Him who has created you.

14. "For God has created you in His own image, innocent, with pure souls, and hearts filled with kindness and not made for the planning of evil, but to be the sanctuaries of love and justice.

15. "Therefore, I say unto you, soil not your hearts with evil, for in them the eternal Being abides.

16. "When ye do works of devotion and love, let them be with full hearts, and see that the motives of your actions be not hopes of gain or self-interest;

17. "For actions, so impelled, will not bring you nearer to salvation, but lead to a state of moral degradation wherein theft, lying and murder pass for generous deeds."

X.

1. Issa went from one city to another, strengthening by the word of God the courage of the Israelites, who were near to succumbing under their weight of woe, and thousands of the people followed him to hear his teachings.

2. But the chiefs of the cities were afraid of him and they informed the principal governor, residing in Jerusalem, that a man called Issa had arrived in the country, who by his sermons had arrayed the people against the authorities, and that multitudes, listening assiduously to him, neglected their labor; and, they added, he said that in a short time they would be free of their invader rulers.

3. Then Pilate, the Governor of Jerusalem, gave orders that they should lay hold of the preacher Issa and bring him before the judges. In order, however, not to excite the anger of the populace, Pilate directed that he should be judged by the priests and scribes, the Hebrew elders, in their temple.

4. Meanwhile, Issa, continuing his preaching, arrived at Jerusalem, and the people, who already knew his fame, having learned of his coming, went out to meet him.

5. They greeted him respectfully and opened to him the doors of their temple, to hear from his mouth what he had said in other cities of Israel.

6. And Issa said to them: "The human race perishes, because of the lack of faith; for the darkness and the tempest have caused the flock to go astray and they have lost their shepherds.

7. "But the tempests do not rage forever and the darkness will not hide the light eternally;

soon the sky will become serene, the celestial light will again overspread the earth, and the strayed flock will reunite around their shepherd.

8. “Wander not in the darkness, seeking the way, lest ye fall into the ditch; but gather together, sustain one another, put your faith in your God and wait for the first glimmer of light to reappear.

9. “He who sustains his neighbor, sustains himself; and he who protects his family, protects all his people and his country.

10. “For, be assured that the day is near when you will be delivered from the darkness; you will be reunited into one family and your enemy will tremble with fear, he who is ignorant of the favor of the great God.”

11. The priests and the elders who heard him, filled with admiration for his language, asked him if it was true that he had sought to raise the people against the authorities of the country, as had been reported to the governor Pilate.

12. “Can one raise against estrayed men, to whom darkness has hidden their road and their door?” answered Issa. “I have but forewarned the unhappy, as I do here in this temple, that they should no longer advance on the dark road, for an abyss opens before their feet.

13. “The power of this earth is not of long duration and is subject to numberless changes. It would be of no avail for a man to rise in revolution against it, for one phase of it always succeeds another, and it is thus that it will go on until the extinction of human life.

14. “But do you not see that the powerful, and the rich, sow among the children of Israel a spirit of rebellion against the eternal power of Heaven?”

15. Then the elders asked him: “Who art thou, and from what country hast thou come to us? We have not formerly heard thee spoken of and do not even know thy name!”

16. “I am an Israelite,” answered Issa; “and on the day of my birth have seen the walls of Jerusalem, and have heard the sobs of my brothers reduced to slavery, and the lamentations of my sisters carried away by the Pagans;

17. “And my soul was afflicted when I saw that my brethren had forgotten the true God. When a child I left my father’s house to go and settle among other people.

18. “But, having heard it said that my brethren suffered even greater miseries now, I have come back to the land of my fathers, to recall my brethren to the faith of their ancestors, which teaches us patience upon earth in order to attain the perfect and supreme bliss above.”

19. Then the wise old men put to him again this question: “We are told that thou disownest the laws of Mossa, and that thou teachest the people to forsake the temple of God?”

20. Whereupon Issa: “One does not demolish that which has been given by our Heavenly Father, and which has been destroyed by sinners. I have but enjoined the people to purify the heart of all stains, for it is the veritable temple of God.

21. “As regards the laws of Mossa, I have endeavored to reestablish them in the hearts of men; and I say unto you that ye ignore their true meaning, for it is not vengeance but pardon which they teach. Their sense has been perverted.”



## XI.

1. When the priests and the elders heard Issa, they decided among themselves not to give judgment against him, for he had done no harm to any one, and, presenting themselves before Pilate—who was made Governor of Jerusalem by the Pagan king of the country of Romeles—they spake to him thus:

2. “We have seen the man whom thou chargest with inciting our people to revolt; we have heard his discourses and know that he is our countryman;

3. “But the chiefs of the cities have made to you false reports, for he is a just man, who teaches the people the word of God. After interrogating him, we have allowed him to go in peace.”

4. The governor thereupon became very angry, and sent his disguised spies to keep watch upon Issa and report to the authorities the least word he addressed to the people.

5. In the meantime, the holy Issa continued to visit the neighboring cities and preach the true way of the Lord, enjoining the Hebrews’ patience and promising them speedy deliverance.

6. And all the time great numbers of the people followed him wherever he went, and many did not leave him at all, but attached themselves to him and served him.

7. And Issa said: “Put not your faith in miracles performed by the hands of men, for He who rules nature is alone capable of doing supernatural things, while man is impotent to arrest the wrath of the winds or cause the rain to fall.

8. “One miracle, however, is within the power of man to accomplish. It is, when his heart is filled with sincere faith, he resolves to root out from his mind all evil promptings and desires, and when, in order to attain this end, he ceases to walk the path of iniquity.

9. “All the things done without God are only gross errors, illusions and seductions, serving but to show how much the heart of the doer is full of presumption, falsehood and impurity.

10. “Put not your faith in oracles. God alone knows the future. He who has recourse to the diviners soils the temple of his heart and shows his lack of faith in his Creator.

11. “Belief in the diviners and their miracles destroys the innate simplicity of man and his childlike purity. An infernal power takes hold of him who so errs, and forces him to commit various sins and give himself to the worship of idols.

12. “But the Lord our God, to whom none can be equalled, is one omnipotent, omniscient and omnipresent; He alone possesses all wisdom and all light.

13. “To Him ye must address yourselves, to be comforted in your afflictions, aided in your works, healed in your sickness and whoso asks of Him, shall not ask in vain.

14. “The secrets of nature are in the hands of God, for the whole world, before it was made manifest, existed in the bosom of the divine thought, and has become material and visible by the will of the Most High.

15. “When ye pray to him, become again like little children, for ye know neither the past, nor the present, nor the future, and God is the Lord of Time.”

## XII.

1. “Just man,” said to him the disguised spies of the Governor of Jerusalem, “tell us if we must continue to do the will of Cæsar, or expect our near deliverance?”

2. And Issa, who recognized the questioners as the apostate spies sent to follow him, replied to them: “I have not told you that you would be delivered from Cæsar; it is the soul sunk in error which will gain its deliverance.

3. “There cannot be a family without a head, and there cannot be order in a people without a Cæsar, whom ye should implicitly obey, as he will be held to answer for his acts before the Supreme Tribunal.”

4. “Does Cæsar possess a divine right?” the spies asked him again; “and is he the best of mortals?”

5. “There is no one ‘the best’ among human beings; but there are many bad, who—even as the sick need physicians—require the care of those chosen for that mission, in which must be used the means given by the sacred law of our Heavenly Father;

6. “Mercy and justice are the high prerogatives of Cæsar, and his name will be illustrious if he exercises them.

7. “But he who acts otherwise, who transcends the limits of power he has over those under his rule, and even goes so far as to put their lives in danger, offends the great Judge and derogates from his own dignity in the eyes of men.”

8. Upon this, an old woman who had approached the group, to better hear Issa, was pushed aside by one of the disguised men, who placed himself before her.

9. Then said Issa: “It is not good for a son to push away his mother, that he may occupy the place which belongs to her. Whoso doth not respect his mother—the most sacred being after his God—is unworthy of the name of son.

10. “Hearken to what I say to you: Respect woman; for in her we see the mother of the universe, and all the truth of divine creation is to come through her.

11. “She is the fount of everything good and beautiful, as she is also the germ of life and death. Upon her man depends in all his existence, for she is his moral and natural support in his labors.

12. “In pain and suffering she brings you forth; in the sweat of her brow she watches over your growth, and until her death you cause her greatest anxieties. Bless her and adore her, for she is your only friend and support on earth.

13. “Respect her; defend her. In so doing you will gain for yourself her love; you will find favor before God, and for her sake many sins will be remitted to you.

14. “Love your wives and respect them, for they will be the mothers of tomorrow and later the grandmothers of a whole nation.

15. “Be submissive to the wife; her love ennobles man, softens his hardened heart, tames the wild beast in him and changes it to a lamb.

16. “Wife and mother are the priceless treasures which God has given to you. They are the

most beautiful ornaments of the universe, and from them will be born all who will inhabit the world.

17. “Even as the Lord of Hosts separated the light from the darkness, and the dry land from the waters, so does woman possess the divine gift of calling forth out of man’s evil nature all the good that is in him.

18. “Therefore I say unto you, after God, to woman must belong your best thoughts, for she is the divine temple where you will most easily obtain perfect happiness.

19. “Draw from this temple your moral force. There you will forget your sorrows and your failures, and recover the love necessary to aid your fellow men.

20. “Suffer her not to be humiliated, for by humiliating her you humiliate yourselves, and lose the sentiment of love, without which nothing can exist here on earth.

21. “Protect your wife, that she may protect you—you and all your household. All that you do for your mothers, your wives, for a widow, or for any other woman in distress, you will do for your God.”

### XIII.

1. Thus Saint Issa taught the people of Israel for three years, in every city and every village, on the highways and in the fields, and all he said came to pass.

2. All this time the disguised spies of the governor Pilate observed him closely, but heard nothing to sustain the accusations formerly made against Issa by the chiefs of the cities.

3. But Saint Issa’s growing popularity did not allow Pilate to rest. He feared that Issa would be instrumental in bringing about a revolution culminating in his elevation to the sovereignty, and, therefore, ordered the spies to make charges against him.

4. Then soldiers were sent to arrest him, and they cast him into a subterranean dungeon, where he was subjected to all kinds of tortures, to compel him to accuse himself, so that he might be put to death.

5. The Saint, thinking only of the perfect bliss of his brethren, endured all those torments with resignation to the will of the Creator.

6. The servants of Pilate continued to torture him, and he was reduced to a state of extreme weakness; but God was with him and did not permit him to die at their hands.

7. When the principal priests and wise elders learned of the sufferings which their Saint endured, they went to Pilate, begging him to liberate Issa, so that he might attend the great festival which was near at hand.

8. But this the governor refused. Then they asked him that Issa should be brought before the elders’ council, so that he might be condemned, or acquitted, before the festival, and to this Pilate agreed.

9. On the following day the governor assembled the principal chiefs, priests, elders and judges, for the purpose of judging Issa.

10. The Saint was brought from his prison. They made him sit before the governor, between two robbers, who were to be judged at the same time with Issa, so as to show the

people he was not the only one to be condemned.

11. And Pilate, addressing himself to Issa, said, "Is it true, Oh! Man; that thou incitest the populace against the authorities, with the purpose of thyself becoming King of Israel?"

12. Issa replied, "One does not become king by one's own purpose thereto. They have told you an untruth when you were informed that I was inciting the people to revolution. I have only preached of the King of Heaven, and it was Him whom I told the people to worship.

13. "For the sons of Israel have lost their original innocence and unless they return to worship the true God they will be sacrificed and their temple will fall in ruins.

14. "The worldly power upholds order in the land; I told them not to forget this. I said to them, 'Live in conformity with your situation and refrain from disturbing public order;' and, at the same time, I exhorted them to remember that disorder reigned in their own hearts and spirits.

15. "Therefore, the King of Heaven has punished them, and has destroyed their nationality and taken from them their national kings, 'but,' I added, 'if you will be resigned to your fate, as a reward the Kingdom of Heaven will be yours.'"

16. At this moment the witnesses were introduced; one of whom deposed thus: "Thou hast said to the people that in comparison with the power of the king who would soon liberate the Israelites from the yoke of the heathen, the worldly authorities amounted to nothing."

17. "Blessings upon thee!" said Issa. "For thou hast spoken the truth! The King of Heaven is greater and more powerful than the laws of man and His kingdom surpasses the kingdoms of this earth.

18. "And the time is not far off, when Israel, obedient to the will of God, will throw off its yoke of sin; for it has been written that a forerunner would appear to announce the deliverance of the people, and that he would reunite them in one family."

19. Thereupon the governor said to the judges: "Have you heard this? The Israelite Issa acknowledges the crime of which he is accused. Judge him, then, according to your laws and pass upon him condemnation to death."

20. "We cannot condemn him," replied the priests and the ancients. "As thou hast heard, he spoke of the King of Heaven, and he has preached nothing which constitutes insubordination against the law."

21. Thereupon the governor called a witness who had been bribed by his master, Pilate, to betray Issa, and this man said to Issa: "Is it not true that thou hast represented thyself as a King of Israel, when thou didst say that He who reigns in Heaven sent thee to prepare His people?"

22. But Issa blessed the man and answered: "Thou wilt find mercy, for what thou hast said did not come out from thine own heart." Then, turning to the governor he said: "Why dost thou lower thy dignity and teach thy inferiors to tell falsehood, when, without doing so, it is in thy power to condemn an innocent man?"

23. When Pilate heard his words, he became greatly enraged and ordered that Issa be condemned to death, and that the two robbers should be declared guiltless.

24. The judges, after consulting among themselves, said to Pilate: “We cannot consent to take this great sin upon us,—to condemn an innocent man and liberate malefactors. It would be against our laws.

25. “Act thyself, then, as thou seest fit.” Thereupon the priests and elders walked out, and washed their hands in a sacred vessel, and said: “We are innocent of the blood of this righteous man.”

#### XIV.

1. By order of the governor, the soldiers seized Issa and the two robbers, and led them to the place of execution, where they were nailed upon the crosses erected for them.

2. All day long the bodies of Issa and the two robbers hung upon the crosses, bleeding, guarded by the soldiers. The people stood all around and the relatives of the executed prayed and wept.

3. When the sun went down, Issa’s tortures ended. He lost consciousness and his soul disengaged itself from the body, to reunite with God.

4. Thus ended the terrestrial existence of the reflection of the eternal Spirit under the form of a man who had saved hardened sinners and comforted the afflicted.

5. Meanwhile, Pilate was afraid for what he had done, and ordered the body of the Saint to be given to his relatives, who put it in a tomb near to the place of execution. Great numbers of persons came to visit the tomb, and the air was filled with their wailings and lamentations.

6. Three days later, the governor sent his soldiers to remove Issa’s body and bury it in some other place, for he feared a rebellion among the people.

7. The next day, when the people came to the tomb, they found it open and empty, the body of Issa being gone. Thereupon, the rumor spread that the Supreme Judge had sent His angels from Heaven, to remove the mortal remains of the saint in whom part of the divine Spirit had lived on earth.

8. When Pilate learned of this rumor, he grew angry and prohibited, under penalty of death, the naming of Issa, or praying for him to the Lord.

9. But the people, nevertheless, continued to weep over Issa’s death and to glorify their master; wherefore, many were carried into captivity, subjected to torture and put to death.

10. And the disciples of Saint Issa departed from the land of Israel and went in all directions, to the heathen, preaching that they should abandon their gross errors, think of the salvation of their souls and earn the perfect bliss which awaits human beings in the immaterial world, full of glory, where the great Creator abides in all his immaculate and perfect majesty.

11. The heathen, their kings, and their warriors, listened to the preachers, abandoned their erroneous beliefs and forsook their priests and their idols, to celebrate the praises of the most wise Creator of the Universe, the King of Kings, whose heart is filled with infinite mercy.

## *Resumé*

In reading the account of the life of Issa (Jesus Christ), one is struck, on the one hand by the resemblance of certain principal passages to accounts in the Old and New Testaments; and, on the other, by the not less remarkable contradictions which occasionally occur between the Buddhistic version and Hebraic and Christian records.

To explain this, it is necessary to remember the epochs when the facts were consigned to writing.

We have been taught, from our childhood, that the Pentateuch was written by Moses himself, but the careful researches of modern scholars have demonstrated conclusively, that at the time of Moses, and even much later, there existed in the country bathed by the Mediterranean, no other writing than the hieroglyphics in Egypt and the cuniform inscriptions, found nowadays in the excavations of Babylon. We know, however, that the alphabet and parchment were known in China and India long before Moses.

Let me cite a few proofs of this statement. We learn from the sacred books of “the religion of the wise” that the alphabet was invented in China in 2800 by Fou-si, who was the first emperor of China to embrace this religion, the ritual and exterior forms of which he himself arranged. Yao, the fourth of the Chinese emperors, who is said to have belonged to this faith, published moral and civil laws, and, in 2228, compiled a penal code. The fifth emperor, Soune, proclaimed in the year of his accession to the throne that “the religion of the wise” should thenceforth be the recognized religion of the State, and, in 2282, compiled new penal laws. His laws, modified by the Emperor Vou-vange,—founder of the dynasty of the Tcheou in 1122,—are those in existence today, and known under the name of “Changements.”

We also know that the doctrine of the Buddha Fô, whose true name was Sakya-Muni was written upon parchment. Fôism began to spread in China about 260 years before Jesus Christ. In 206, an emperor of the Tsine dynasty, who was anxious to learn Buddhism, sent to India for a Buddhist by the name of Silifan, and the Emperor Ming-Ti, of the Hagne dynasty, sent, a year before Christ’s birth, to India for the sacred books written by the Buddha Sakya-Muni—the founder of the Buddhistic doctrine, who lived about 1200 before Christ.

The doctrine of the Buddha Gauthama or Gothama, who lived 600 years before Jesus Christ, was written in the Pali language upon parchment. At that epoch there existed already in India about 84,000 Buddhistic manuscripts, the compilation of which required a considerable number of years.

At the time when the Chinese and the Hindus possessed already a very rich written literature, the less fortunate or more ignorant peoples who had no alphabet, transmitted their histories from mouth to mouth, and from generation to generation. Owing to the unreliability of human memory, historical facts, embellished by Oriental imagination, soon degenerated into fabulous legends, which, in the course of time, were collected, and by the unknown compilers entitled “The Five Books of Moses.” As these legends ascribe to the Hebrew legislator extraordinary divine powers which enabled him to perform miracles in the presence of Pharaoh, the claim that he was an Israelite may as well have been legendary rather than historical.

The Hindu chroniclers, on the contrary, owing to their knowledge of an alphabet, were enabled to commit carefully to writing, not mere legends, but the recitals of recently occurred facts within their own knowledge, or the accounts brought to them by merchants who came from foreign countries.

It must be remembered, in this connection, that—in antiquity as in our own days—the whole public life of the Orient was concentrated in the bazaars. There the news of foreign events was brought by the merchant-caravans and sought by the dervishes, who found, in their recitals in the temples and public places, a means of subsistence. When the merchants returned home from a journey, they generally related fully during the first days after their arrival, all they had seen or heard abroad. Such have been the customs of the Orient, from time immemorial, and are today.

The commerce of India with Egypt and, later, with Europe, was carried on by way of Jerusalem, where, as far back as the time of King Solomon, the Hindu caravans brought precious metals and other materials for the construction of the temple. From Europe, merchandise was brought to Jerusalem by sea, and there unloaded in a port, which is now occupied by the city of Jaffa. The chronicles in question were compiled before, during and after the time of Jesus Christ.

During his sojourn in India, in the quality of a simple student come to learn the Brahminical and Buddhistic laws, no special attention whatever was paid to his life. When, however, a little later, the first accounts of the events in Israel reached India, the chroniclers, after committing to writing that which they were told about the prophet, Issa,—*viz.*, that he had for his following a whole people, weary of the yoke of their masters, and that he was crucified by order of Pilate, remembered that this same Issa had only recently sojourned in their midst, and that, an Israelite by birth, he had come to study among them, after which he had returned to his country. They conceived a lively interest for the man who had grown so rapidly under their eyes, and began to investigate his birth, his past and all the details concerning his existence.

The two manuscripts, from which the lama of the convent Himis read to me all that had a bearing upon Jesus, are compilations from divers copies written in the Thibetan language, translations of scrolls belonging to the library of Lhasa and brought, about two hundred years after Christ, from India, Nepaul and Maghada, to a convent on Mount Marbour, near the city of Lhasa, now the residence of the Dalai-Lama.

These scrolls were written in Pali, which certain lamas study even now, so as to be able to translate it into the Thibetan.

The chroniclers were Buddhists belonging to the sect of the Buddha Gothama.

The details concerning Jesus, given in the chronicles, are disconnected and mingled with accounts of other contemporaneous events to which they bear no relation.

The manuscripts relate to us, first of all,—according to the accounts given by merchants arriving from Judea in the same year when the death of Jesus occurred—that a just man by the name of Issa, an Israelite, in spite of his being acquitted twice by the judges as being a man of God, was nevertheless put to death by the order of the Pagan governor, Pilate, who feared that he might take advantage of his great popularity to reestablish the kingdom of Israel and expel from the country its conquerors.

Then follow rather incoherent communications regarding the preachings of Jesus among the Guebers and other heathens. They seem to have been written during the first years following the death of Jesus, in whose career a lively and growing interest is shown.

One of these accounts, communicated by a merchant, refers to the origin of Jesus and his family; another tells of the expulsion of his partisans and the persecutions they had to suffer.

Only at the end of the second volume is found the first categorical affirmation of the chronicler. He says there that Issa was a man blessed by God and the best of all; that it was he in whom the great Brahma had elected to incarnate when, at a period fixed by destiny, his spirit was required to, for a time, separate from the Supreme Being.

After telling that Issa descended from poor Israelite parents, the chronicler makes a little digression, for the purpose of explaining, according to ancient accounts, who were those sons of Israel.

I have arranged all the fragments concerning the life of Issa in chronological order and have taken pains to impress upon them the character of unity, in which they were absolutely lacking.

I leave it to the *savans*, the philosophers and the theologians to search into the causes for the contradictions which may be found between the "Life of Issa" which I lay before the public and the accounts of the Gospels. But I trust that everybody will agree with me in assuming that the version which I present to the public, one compiled three or four years after the death of Jesus, from the accounts of eyewitnesses and contemporaries, has much more probability of being in conformity with truth than the accounts of the Gospels, the composition of which was effected at different epochs and at periods much posterior to the occurrence of the events.

Before speaking of the life of Jesus, I must say a few words on the history of Moses, who, according to the so-far most accredited legend, was an Israelite. In this respect the legend is contradicted by the Buddhists. We learn from the outset that Moses was an Egyptian prince, the son of a Pharaoh, and that he only was taught by learned Israelites. I believe that if this important point is carefully examined, it must be admitted that the Buddhist author may be right.

It is not my intent to argue against the Biblical legend concerning the origin of Moses, but I think everyone reading it must share my conviction that Moses could not have been a simple Israelite. His education was rather that of a king's son, and it is difficult to believe that a child introduced by chance into the palace should have been made an equal with the son of the sovereign. The rigor with which the Egyptians treated their slaves by no means attests the mildness of their character. A foundling certainly would not have been made the companion of the sons of a Pharaoh, but would be placed among his servants. Add to this the caste spirit so strictly observed in ancient Egypt, a most salient point, which is certainly calculated to raise doubts as to the truth of the Scriptural story.

And it is difficult to suppose that Moses had not received a complete education. How otherwise could his great legislative work, his broad views, his high administrative qualities be satisfactorily explained?



And now comes another question: Why should he, a prince, have attached himself to the Israelites? The answer seems to me very simple. It is known that in ancient, as well as in modern times, discussions were often raised as to which of two brothers should succeed to the father's throne. Why not admit this hypothesis, *viz.*, that Mossa, or Moses, having an elder brother whose existence forbade him to think of occupying the throne of Egypt, contemplated founding a distinct kingdom.

It might very well be that, in view of this end, he tried to attach himself to the Israelites, whose firmness of faith as well as physical strength he had occasion to admire. We know, indeed, that the Israelites of Egypt had no resemblance whatever to their descendants as regards physical constitution. The granite blocks which were handled by them in building the palaces and pyramids are still in place to testify to this fact. In the same way I explain to myself the history of the miracles which he is said to have performed before Pharaoh.

Although there are no definite arguments for denying the miracles which Moses might have performed in the name of God before Pharaoh, I think it is not difficult to realize that the Buddhistic statement sounds more probable than the Scriptural gloss. The pestilence, the smallpox or the cholera must, indeed, have caused enormous ravages among the dense population of Egypt, at an epoch when there existed yet but very rudimentary ideas about hygiene and where, consequently, such diseases must have rapidly assumed frightful virulence.

In view of Pharaoh's fright at the disasters which befell Egypt, Moses' keen wit might well have suggested to him to explain the strange and terrifying occurrences, to his father, by the intervention of the God of Israel in behalf of his chosen people.

Moses was here afforded an excellent opportunity to deliver the Israelites from their slavery and have them pass under his own domination.

In obedience to Pharaoh's will—according to the Buddhistic version—Moses led the Israelites outside the walls of the city; but, instead of building a new city within reach of the capital, as he was ordered, he left with them the Egyptian territory. Pharaoh's indignation on learning of this infringement of his commands by Moses, can easily be imagined. And so he gave the order to his soldiers to pursue the fugitives. The geographical disposition of the region suggests at once that Moses during his flight must have moved by the side of the mountains and entered Arabia by the way over the Isthmus which is now cut by the Suez Canal.

Pharaoh, on the contrary, pursued, with his troops, a straight line to the Red Sea; then, in order to overtake the Israelites, who had already gained the opposite shore, he sought to take advantage of the ebb of the sea in the Gulf, which is formed by the coast and the Isthmus, and caused his soldiers to wade through the ford. But the length of the passage proved much greater than he had expected; so that the flood tide set in when the Egyptian host was halfway across, and, of the army thus overwhelmed by the returning waves, none escaped death.

This fact, so simple in itself, has in the course of the centuries been transformed by the Israelites into a religious legend, they seeing in it a divine intervention in their behalf and a punishment which their God inflicted on their persecutors. There is, moreover, reason to believe that Moses himself saw the occurrence in this light. This, however, is a thesis

which I shall try to develop in a forthcoming work.

The Buddhistic chronicle then describes the grandeur and the downfall of the kingdom of Israel, and its conquest by the foreign nations who reduced the inhabitants to slavery.

The calamities which befell the Israelites, and the afflictions that thenceforth embittered their days were, according to the chronicler, more than sufficient reasons that God, pitying his people and desirous of coming to their aid, should descend on earth in the person of a prophet, in order to lead them back to the path of righteousness.

Thus the state of things in that epoch justified the belief that the coming of Jesus was signalized, imminent, necessary.

This explains why the Buddhistic traditions could maintain that the eternal Spirit separated from the eternal Being and incarnated in the child of a pious and once illustrious family.

Doubtless the Buddhists, in common with the Evangelists, meant to convey by this that the child belonged to the royal house of David; but the text in the Gospels, according to which "the child was born from the Holy Spirit," admits of two interpretations, while according to Buddha's doctrine, which is more in conformity with the laws of nature, the spirit has but incarnated in a child already born, whom God blessed and chose for the accomplishment of His mission on earth.

The birth of Jesus is followed by a long gap in the traditions of the Evangelists, who either from ignorance or neglect, fail to tell us anything definite about his childhood, youth or education. They commence the history of Jesus with his first sermon, *i.e.*, at the epoch, when thirty years of age, he returns to his country.

All the Evangelists tell us concerning the infancy of Jesus is marked by the lack of precision: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him," says one of the sacred authors (Luke 2, 40), and another: "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." (Luke 1, 80.)

As the Evangelists compiled their writings a long time after the death of Jesus, it is presumable that they committed to writing only those accounts of the principal events in the life of Jesus which happened to come to their knowledge.

The Buddhists, on the contrary, who compiled their chronicles soon after the Passion occurred, and were able to collect the surest information about everything that interested them, give us a complete and very detailed description of the life of Jesus.

In those unhappy times, when the struggle for existence seems to have destroyed all thought of God, the people of Israel suffered the double oppression of the ambitious Herod and the despotic and avaricious Romans. Then, as now, the Hebrews put all their hopes in Providence, whom they expected, would send them an inspired man, who should deliver them from all their physical and moral afflictions. The time passed, however, and no one took the initiative in a revolt against the tyranny of the rulers.

In that era of hope and despair, the people of Israel completely forgot that there lived among them a poor Israelite who was a direct descendant from their King David. This poor man married a young girl who gave birth to a miraculous child.

The Hebrews, true to their traditions of devotion and respect for the race of their kings, upon learning of this event went in great numbers to congratulate the happy father and see the child. It is evident that Herod was informed of this occurrence. He feared that this infant, once grown to manhood, might avail himself of his prospective popularity to reconquer the throne of his ancestors. He sent out his men to seize the child, which the Israelites endeavored to hide from the wrath of the king, who then ordered the abominable massacre of the children, hoping that Jesus would perish in this vast human hecatomb. But Joseph's family had warning of the impending danger, and took refuge in Egypt.

A short time afterward, they returned to their native country. The child had grown during those journeyings, in which his life was more than once exposed to danger. Formerly, as now, the Oriental Israelites commenced the instruction of their children at the age of five or six years. Compelled to constantly hide him from the murderous King Herod, the parents of Jesus could not allow their son to go out, and he, no doubt, spent all his time in studying the sacred Scriptures, so that his knowledge was sufficiently beyond what would naturally have been expected of a boy of his age to greatly astonish the elders of Israel. He had in his thirteenth year attained an age when, according to Jewish law, the boy becomes an adult, has the right to marry, and incurs obligations for the discharge of the religious duties of a man.

There exists still, in our times, among the Israelites, an ancient religious custom that fixes the majority of a youth at the accomplished thirteenth year. From this epoch the youth becomes a member of the congregation and enjoys all the rights of an adult. Hence, his marriage at this age is regarded as having legal force, and is even required in the tropical countries. In Europe, however, owing to the influence of local laws and to nature, which does not contribute here so powerfully as in warm climates to the physical development, this custom is no more in force and has lost all its former importance.

The royal lineage of Jesus, his rare intelligence and his learning, caused him to be looked upon as an excellent match, and the wealthiest and most respected Hebrews would fain have had him for a son-in-law, just as even nowadays the Israelites are very desirous of the honor of marrying their daughters to the sons of Rabbis or scholars. But the meditative youth, whose mind was far above anything corporeal, and possessed by the thirst for knowledge, stealthily left his home and joined the caravans going to India.

It stands to reason that Jesus Christ should have thought, primarily, of going to India, first, because at that epoch Egypt formed part of the Roman possessions; secondly, and principally, because a very active commercial exchange with India had made common report in Judea of the majestic character and unsurpassed richness of the arts and sciences in this marvellous country, to which even now the aspirations of all civilized peoples are directed.

Here the Evangelists once more lose the thread of the terrestrial life of Jesus. Luke says he "was in the deserts till the day of his shewing unto Israel" (Luke 1, 80), which clearly demonstrates that nobody knew where the holy youth was until his sudden reappearance sixteen years later.

Arrived in India, this land of marvels, Jesus began to frequent the temples of the Djainites. There exists until today, on the peninsula of Hindustan, a sectarian cult under the name of

Djainism. It forms a kind of connecting link between Buddhism and Brahminism, and preaches the destruction of all other beliefs, which, it declares, are corroded by falsehood. It dates from the seventh century before Jesus Christ and its name is derived from the word “djain” (conqueror), which was assumed by its founders as expressive of its destined triumph over its rivals.

In sympathetic admiration for the spirit of the young man, the Djainites asked him to stay with them; but Jesus left them to settle in Djagguernat, where he devoted himself to the study of treatises on religion, philosophy, etc. Djagguernat is one of the chief sacred cities of Brahmins, and, at the time of Christ, was of great religious importance. According to tradition, the ashes of the illustrious Brahmin, Krishna, who lived in 1580 B.C., are preserved there, in the hollow of a tree, near a magnificent temple, to which thousands make pilgrimage every year. Krishna collected and put in order the Vedas, which he divided into four books—Richt, Jagour, Saman and Artafan;—in commemoration of which great work he received the name of Vyasa (he who collected and divided the Vedas), and he also compiled the Vedanta and eighteen Puranas, which contain 400,000 stanzas.

In Djagguernat is also found a very precious library of Sanscrit books and religious manuscripts.

Jesus spent there six years in studying the language of the country and the Sanscrit, which enabled him to absorb the religious doctrines, philosophy, medicine and mathematics. He found much to blame in Brahminical laws and usages, and publicly joined issue with the Brahmins, who in vain endeavored to convince him of the sacred character of their established customs. Jesus, among other things, deemed it extremely unjust that the laborer should be oppressed and despised, and that he should not only be robbed of hope of future happiness, but also be denied the right to hear the religious services. He, therefore, began preaching to the Sudras, the lowest caste of slaves, telling them that, according to their own laws, God is the Father of all men; that all which exists, exists only through Him; that, before Him, all men are equal, and that the Brahmins had obscured the great principle of monotheism by misinterpreting Brahma’s own words, and laying excessive stress upon observance of the exterior ceremonials of the cult.

Here are the words in which, according to the doctrine of the Brahmins, God Himself speaks to the angels: “I have been from eternity, and shall continue to be eternally. I am the first cause of everything that exists in the East and in the West, in the North and in the South, above and below, in heaven and in hell. I am older than all things. I am the Spirit and the Creation of the universe and also its Creator. I am all-powerful; I am the God of the Gods, the King of the Kings; I am Para-Brahma, the great soul of the universe.”

After the world appeared by the will of Para-Brahma, God created human beings, whom he divided into four classes, according to their colors: white (Brahmins), red (Kshatriyas), yellow (Vaiśyas), and black (Sudras). Brahma drew the first from his own mouth, and gave them for their *appanage* the government of the world, the care of teaching men the laws, of curing and judging them. Therefore do the Brahmins occupy only the offices of priests and preachers, are expounders of the Vedas, and must practice celibacy.

The second caste of Kshatriyas issued from the hand of Brahma. He made of them

warriors, entrusting them with the care of defending society. All the kings, princes, captains, governors and military men belong to this caste, which lives on the best terms with the Brahmins, since they cannot subsist without each other, and the peace of the country depends on the alliance of the lights and the sword, of Brahma's temple and the royal throne.

The Vaisyas, who constitute the third caste, issued from Brahma's belly. They are destined to cultivate the ground, raise cattle, carry on commerce and practice all kinds of trades in order to feed the Brahmins and the Kshatriyas. Only on holidays are they authorized to enter the temple and listen to the recital of the Vedas; at all other times they must attend to their business.

The lowest caste, that of the black ones, or Sudras, issued from the feet of Brahma to be the humble servants and slaves of the three preceding castes. They are interdicted from attending the reading of the Vedas at any time; their touch contaminates a Brahmin, Kshatriya, or even a Vaisya who comes in contact with them. They are wretched creatures, deprived of all human rights; they cannot even look at the members of the other castes, nor defend themselves, nor, when sick, receive the attendance of a physician. Death alone can deliver the Sudra from a life of servitude; and even then, freedom can only be attained under the condition that, during his whole life, he shall have served diligently and without complaint some member of the privileged classes. Then only it is promised that the soul of the Sudra shall, after death, be raised to a superior caste.

If a Sudra has been lacking in obedience to a member of the privileged classes, or has in any way brought their disfavor upon himself, he sinks to the rank of a pariah, who is banished from all cities and villages and is the object of general contempt, as an abject being who can only perform the lowest kind of work.

The same punishment may also fall upon members of another caste; these, however, may, through repentance, fasting and other trials, rehabilitate themselves in their former caste; while the unfortunate Sudra, once expelled from his, has lost it forever.

From what has been said above, it is easy to explain why the Vaisyas and Sudras were animated with adoration for Jesus, who, in spite of the threats of the Brahmins and Kshatriyas, never forsook those poor people.

In his sermons Jesus not only censured the system by which man was robbed of his right to be considered as a human being, while an ape or a piece of marble or metal was paid divine worship, but he attacked the very life of Brahminism, its system of gods, its doctrine and its "trimurti" (trinity), the angular stone of this religion.

Para-Brahma is represented with three faces on a single head. This is the "trimurti" (trinity), composed of Brahma (creator), Vishnu (conservator), and Siva (destroyer).

Here is the origin of the trimurti:—

In the beginning, Para-Brahma created the waters and threw into them the seed of procreation, which transformed itself into a brilliant egg, wherein Brahma's image was reflected. Millions of years had passed when Brahma split the egg in two halves, of which the upper one became the heaven, the lower one, the earth. Then Brahma descended to the earth under the shape of a child, established himself upon a lotus flower, absorbed himself

in his own contemplation and put to himself the question: "Who will attend to the conservation of what I have created?" "I," came the answer from his mouth under the appearance of a flame. And Brahma gave to this word the name, "Vishnu," that is to say, "he who preserves." Then Brahma divided his being into two halves, the one male, the other female, the active and the passive principles, the union of which produced Siva, "the destroyer."

These are the attributes of the trimurti; Brahma, creative principle; Vishnu, preservative wisdom; Siva, destructive wrath of justice. Brahma is the substance from which everything was made; Vishnu, space wherein everything lives; and Siva, time that annihilates all things.

Brahma is the face which vivifies all; Vishnu, the water which sustains the forces of the creatures; Siva, the fire which breaks the bond that unites all objects. Brahma is the past; Vishnu, the present; Siva, the future. Each part of the trimurti possesses, moreover, a wife. The wife of Brahma is Sarasvati, goddess of wisdom; that of Vishnu, Lakshmi, goddess of virtue, and Siva's spouse is Kali, goddess of death, the universal destroyer.

Of this last union were born, Ganesa, the elephant-headed god of wisdom, and Indra, the god of the firmament, both chiefs of inferior divinities, the number of which, if all the objects of adoration of the Hindus be included, amounts to three hundred millions.

Vishnu has descended eight times upon the earth, incarnating in a fish in order to save the Vedas from the deluge, in a tortoise, a dwarf, a wild boar, a lion, in Rama, a king's son, in Krishna and in Buddha. He will come a ninth time under the form of a rider mounted on a white horse in order to destroy death and sin.

Jesus denied the existence of all these hierarchic absurdities of gods, which darken the great principle of monotheism.

When the Brahmins saw that Jesus, who, instead of becoming one of their party, as they had hoped, turned out to be their adversary, and that the people began to embrace his doctrine, they resolved to kill him; but his servants, who were greatly attached to him, forewarned him of the threatening danger, and he took refuge in the mountains of Nepaul. At this epoch, Buddhism had taken deep root in this country. It was a kind of schism, remarkable by its moral principles and ideas on the nature of the divinity—ideas which brought men closer to nature and to one another.

Sakya-Muni, the founder of this sect, was born fifteen hundred years before Jesus Christ, at Kapila, the capital of his father's kingdom, near Nepaul, in the Himalayas. He belonged to the race of the Gotamides, and to the ancient family of the Sakyas. From his infancy he evinced a lively interest in religion, and, contrary to his father's wishes, leaving his palace with all its luxury, began at once to preach against the Brahmins, for the purification of their doctrines. He died at Kouçinagara, surrounded by many faithful disciples. His body was burned, and his ashes, divided into several parts, were distributed between the cities, which, on account of his new doctrine, had renounced Brahminism.

According to the Buddhistic doctrine, the Creator reposes normally in a state of perfect inaction, which is disturbed by nothing and which he only leaves at certain destiny-determined epochs, in order to create terrestrial buddhas. To this end the Spirit disengages itself from the sovereign Creator, incarnates in a buddha and stays for some time on the

earth, where he creates Bodhisattvas (masters),<sup>3</sup> whose mission it is to preach the divine word and to found new churches of believers to whom they will give laws, and for whom they will institute a new religious order according to the traditions of Buddhism. A terrestrial buddha is, in a certain way, a reflection of the sovereign creative Buddha, with whom he unites after the termination of his terrestrial existence. In like manner do the Bodhisattvas, as a reward for their labors and the privations they undergo, receive eternal bliss and enjoy a rest which nothing can disturb.

Jesus sojourned six years among the Buddhists, where he found the principle of monotheism still pure. Arrived at the age of twenty-six years, he remembered his fatherland, which was then oppressed by a foreign yoke. On his way homeward, he preached against idol worship, human sacrifice, and other errors of faith, admonishing the people to recognize and adore God, the Father of all beings, to whom all are alike dear, the master as well as the slave; for they all are his children, to whom he has given this beautiful universe for a common heritage. The sermons of Jesus often made a profound impression upon the peoples among whom he came, and he was exposed to all sorts of dangers provoked by the clergy, but was saved by the very idolators who, only the preceding day, had offered their children as sacrifices to their idols.

While passing through Persia, Jesus almost caused a revolution among the adorers of Zoroaster's doctrine. Nevertheless, the priests refrained from killing him, out of fear of the people's vengeance. They resorted to artifice, and led him out of town at night, with the hope that he might be devoured by wild beasts. Jesus escaped this peril and arrived safe and sound in the country of Israel.

It must be remarked here that the Orientals, amidst their sometimes so picturesque misery, and in the ocean of depravation in which they slumber, always have, under the influence of their priests and teachers, a pronounced inclination for learning and understand easily good common sense explications. It happened to me more than once that, by using simple words of truth, I appealed to the conscience of a thief or some otherwise intractable person. These people, moved by a sentiment of innate honesty,—which the clergy for personal reasons of their own, tried by all means to stifle—soon became again very honest and had only contempt for those who had abused their confidence.

By the virtue of a mere word of truth, the whole of India, with its 300,000,000 of idols, could be made a vast Christian country; but ... this beautiful project would, no doubt, be antagonized by certain Christians who, similar to those priests of whom I have spoken before, speculate upon the ignorance of the people to make themselves rich.

According to St. Luke, Jesus was about thirty years of age when he began preaching to the Israelites. According to the Buddhistic chroniclers, Jesus's teachings in Judea began in his twenty-ninth year. All his sermons which are not mentioned by the Evangelists, but have been preserved by the Buddhists, are remarkable for their character of divine grandeur. The fame of the new prophet spread rapidly in the country, and Jerusalem awaited with impatience his arrival. When he came near the holy city, its inhabitants went out to meet him, and led him in triumph to the temple; all of which is in agreement with Christian tradition. The chiefs and elders who heard him were filled with admiration for his sermons, and were happy to see the beneficent impression which his words exercised upon the populace. All these remarkable sermons of Jesus are full of sublime sentiments.

Pilate, the governor of the country, however, did not look upon the matter in the same light. Eager agents notified him that Jesus announced the near coming of a new kingdom, the reestablishment of the throne of Israel, and that he suffered himself to be called the Son of God, sent to bring back courage in Israel, for he, the King of Judea, would soon ascend the throne of his ancestors.

I do not propose attributing to Jesus the *rôle* of a revolutionary, but it seems to me very probable that Jesus wrought up the people with a view to reestablish the throne to which he had a just claim. Divinely inspired, and, at the same time, convinced of the legitimacy of his pretensions, Jesus preached the spiritual union of the people in order that a political union might result.

Pilate, who felt alarmed over these rumors, called together the priests and the elders of the people and ordered them to interdict Jesus from preaching in public, and even to condemn him in the temple under the charge of apostasy. This was the best means for Pilate to rid himself of a dangerous man, whose royal origin he knew and whose popularity was constantly increasing.

It must be said in this connection that the Israelites, far from persecuting Jesus, recognized in him the descendant of the illustrious dynasty of David, and made him the object of their secret hopes, a fact which is evident from the very Gospels which tell that Jesus preached freely in the temple, in the presence of the elders, who could have interdicted him not only the entrance to the temple, but also his preachings.

Upon the order of Pilate the Sanhedrim met and cited Jesus to appear before its tribunal. As the result of the inquiry, the members of the Sanhedrim informed Pilate that his suspicions were without any foundation whatever; that Jesus preached a religious, and not a political, propaganda; that he was expounding the Divine word, and that he claimed to have come not to overthrow, but to reestablish the laws of Moses. The Buddhistic record does but confirm this sympathy, which unquestionably existed between the young preacher, Jesus, and the elders of the people of Israel; hence their answer: "We do not judge a just one."

Pilate felt not at all assured, and continued seeking an occasion to hale Jesus before a new tribunal, as regular as the former. To this end he caused him to be followed by spies, and finally ordered his arrest.

If we may believe the Evangelists, it was the Pharisees who sought the life of Jesus, while the Buddhistic record most positively declares that Pilate alone can be held responsible for his execution. This version is evidently much more probable than the account of the Evangelists. The conquerors of Judea could not long tolerate the presence of a man who announced to the people a speedy deliverance from their yoke. The popularity of Jesus having commenced to disturb Pilate's mind, it is to be supposed that he sent after the young preacher spies, with the order to take note of all his words and acts. Moreover, the servants of the Roman governor, as true "agents provocateurs," endeavored by means of artful questions put to Jesus, to draw from him some imprudent words under color of which Pilate might proceed against him. If the preachings of Jesus had been offensive to the Hebrew priests and scribes, all they needed to do was simply to command the people not to hear and follow him, and to forbid him entrance into the temple. But the Evangelists



tell us that Jesus enjoyed great popularity among the Israelites and full liberty in the temples, where Pharisees and scribes discussed with him.

In order to find a valid excuse for condemning him, Pilate had him tortured so as to extort from him a confession of high treason.

But, contrary to the rule that the innocent, overcome by their pain, will confess anything to escape the unendurable agonies inflicted upon them, Jesus made no admission of guilt. Pilate, seeing that the usual tortures were powerless to accomplish the desired result, commanded the executioners to proceed to the last extreme of their diabolic cruelties, meaning to compass the death of Jesus by the complete exhaustion of his forces. Jesus, however, fortifying his endurance by the power of his will and zeal for his righteous cause—which was also that of his people and of God—was unconquerable by all the refinements of cruelty inflicted upon him by his executioners.

The infliction of “the question” upon Jesus evoked much feeling among the elders, and they resolved to interfere in his behalf; formally demanding of Pilate that he should be liberated before the Passover.

When their request was denied by Pilate they resolved to petition that Jesus should be brought to trial before the Sanhedrim, by whom they did not doubt his acquittal—which was ardently desired by the people—would be ordained.

In the eyes of the priests, Jesus was a saint, belonging to the family of David; and his unjust detention, or—what was still more to be dreaded—his condemnation, would have saddened the celebration of the great national festival of the Israelites.

They therefore prayed Pilate that the trial of Jesus should take place before the Passover, and to this he acceded. But he ordered that two thieves should be tried at the same time with Jesus, thinking to, in this way, minimize in the eyes of the people, the importance of the fact that the life of an innocent man was being put in jeopardy before the tribunal; and, by not allowing Jesus to be condemned alone, blind the populace to the unjust prearrangement of his condemnation.

The accusation against Jesus was founded upon the depositions of the bribed witnesses.

During the trial, Pilate availed himself of perversions of Jesus’ words concerning the heavenly kingdom, to sustain the charges made against him. He counted, it seems, upon the effect produced by the answers of Jesus, as well as upon his own authority, to influence the members of the tribunal against examining too minutely the details of the case, and to procure from them the sentence of death for which he intimated his desire.

Upon hearing the perfectly natural answer of the judges, that the meaning of the words of Jesus was diametrically opposed to the accusation, and that there was nothing in them to warrant his condemnation, Pilate employed his final resource for prejudicing the trial, viz., the deposition of a purchased traitorous informer. This miserable wretch—who was, no doubt, Judas—accused Jesus formally, of having incited the people to rebellion.

Then followed a scene of unsurpassed sublimity. When Judas gave his testimony, Jesus, turning toward him, and giving him his blessing, says: “Thou wilt find mercy, for what thou has said did not come out from thine own heart!” Then, addressing himself to the governor: “Why dost thou lower thy dignity, and teach thy inferiors to tell falsehood,

when without doing so it is in thy power to condemn an innocent man?"

Words touching as sublime! Jesus Christ here manifests all the grandeur of his soul by pardoning his betrayer, and he reproaches Pilate with having resorted to such means, unworthy of his dignity, to attain his end.

This keen reproach enraged the governor, and caused him to completely forget his position, and the prudent policy with which he had meant to evade personal responsibility for the crime he contemplated. He now imperiously demanded the conviction of Jesus, and, as though he intended to make a display of his power, to overawe the judges, ordered the acquittal of the two thieves.

The judges, seeing the injustice of Pilate's demand, that they should acquit the malefactors and condemn the innocent Jesus, refused to commit this double crime against their consciences and their laws. But as they could not cope with one who possessed the authority of final judgment, and saw that he was firmly decided to rid himself, by whatever means, of a man who had fallen under the suspicions of the Roman authorities, they left him to himself pronounce the verdict for which he was so anxious. In order, however, that the people might not suspect them of sharing the responsibility for such unjust judgment, which would not readily have been forgiven, they, in leaving the court, performed the ceremony of washing their hands, symbolizing the affirmation that they were clean of the blood of the innocent Jesus, the beloved of the people.

About ten years ago, I read in a German journal, the *Fremdenblatt*, an article on Judas, wherein the author endeavored to demonstrate that the informer had been the best friend of Jesus. According to him, it was out of love for his master that Judas betrayed him, for he put blind faith in the words of the Saviour, who said that his kingdom would arrive after his execution. But after seeing him on the cross, and having waited in vain for the resurrection of Jesus, which he expected to immediately take place, Judas, not able to bear the pain by which his heart was torn, committed suicide by hanging himself. It would be profitless to dwell upon this ingenious product of a fertile imagination.

To take up again the accounts of the Gospels and the Buddhistic chronicle, it is very possible that the bribed informer was really Judas, although the Buddhistic version is silent on this point. As to the pangs of conscience which are said to have impelled the informer to suicide, I must say that I give no credence to them. A man capable of committing so vile and cowardly an action as that of making an infamously false accusation against his friend, and this, not out of a spirit of jealousy, or for revenge, but to gain a handful of shekels! such a man is, from the psychic point of view, of very little worth. He ignores honesty and conscience, and pangs of remorse are unknown to him.

It is presumable that the governor treated him as is sometimes done in our days, when it is deemed desirable to effectually conceal state secrets known to men of his kind and presumably unsafe in their keeping. Judas probably was simply hanged, by Pilate's order, to prevent the possibility of his some day revealing that the plot of which Jesus was a victim had been inspired by the authorities.

On the day of the execution, a numerous detachment of Roman soldiers was placed around the cross to guard against any attempt by the populace for the delivery of him who was the object of their veneration. In this occurrence Pilate gave proof of his extraordinary

firmness and resolution.

But though, owing to the precautions taken by the governor, the anticipated revolt did not occur, he could not prevent the people, after the execution, mourning the ruin of their hopes, which were destroyed, together with the last scion of the race of David. All the people went to worship at Jesus' grave. Although we have no precise information concerning the occurrences of the first few days following the Passion, we could, by some probable conjectures, reconstruct the scenes which must have taken place.

It stands to reason that the Roman Cæsar's clever lieutenant, when he saw that Christ's grave became the centre of universal lamentations and the subject of national grief, and feared that the memory of the righteous victim might excite the discontent of the people and raise the whole country against the foreigners' rule, should have employed any effective means for the removal of this rallying-point, the mortal remains of Jesus. Pilate began by having the body buried. For three days the soldiers who were stationed on guard at the grave, were exposed to all kinds of insults and injuries on the part of the people who, defying the danger, came in multitudes to mourn the great martyr. Then Pilate ordered his soldiers to remove the body at night, and to bury it clandestinely in some other place, leaving the first grave open and the guard withdrawn from it, so that the people could see that Jesus had disappeared. But Pilate missed his end; for when, on the following morning, the Hebrews did not find the corpse of their master in the sepulchre, the superstitious and miracle-accepting among them thought that he had been resurrected.

How did this legend take root? We cannot say. Possibly it existed for a long time in a latent state and, at the beginning, spread only among the common people; perhaps the ecclesiastic authorities of the Hebrews looked with indulgence upon this innocent belief, which gave to the oppressed a shadow of revenge on their oppressors. However it be, the day when the legend of the resurrection finally became known to all, there was no one to be found strong enough to demonstrate the impossibility of such an occurrence.

Concerning this resurrection, it must be remarked that, according to the Buddhists, the soul of the just Issa was united with the eternal Being, while the Evangelists insist upon the ascension of the body. It seems to me, however, that the Evangelists and the Apostles have done very well to give the description of the resurrection which they have agreed upon, for if they had not done so, *i.e.*, if the miracle had been given a less material character, their preaching would not have had, in the eyes of the nations to whom it was presented, that divine authority, that avowedly supernatural character, which has clothed Christianity, until our time, as the only religion capable of elevating the human race to a state of sublime enthusiasm, suppressing its savage instincts, and bringing it nearer to the grand and simple nature which God has bestowed, they say, upon that feeble dwarf called man.

**FORBIDDEN  
BOOKS**

**OF THE**

**NEW  
TESTAMENT.**

# THE GOSPEL OF THE BIRTH OF MARY.

## CHAPTER I.

1 The Parentage of Mary.

7 Joachim her father, and Anna her mother,  
go to Jerusalem to the feast of the dedication.

9 Issachar, the high priest, reproaches Joachim  
for being childless.

THE blessed and ever glorious Virgin Mary, sprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem, in the temple of the Lord.

2 Her father's name was Joachim, and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem.

3 Their lives were plain and right in the sight of the Lord, pious and faultless before men; for they divided all their substance into three parts;

4 One of which they devoted to the temple and officers of the temple; another they distributed among strangers, and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family.

5 In this manner they lived for about twenty years chastely, in the favour of God, and the esteem of men, without any children.

6 But they vowed, if God should favour them with any issue, they would devote it to the service of the Lord; on which account they went at every feast in the year to the temple of the Lord.

7 And it came to pass, that when the feast of the dedication drew near, Joachim, with some others of his tribe, went up to Jerusalem, and at that time, Isachar was high-priest;

8 Who, when he saw Joachim along with the rest of his neighbours, bringing his offerings, despised both him and his offerings, and asked him,

9 Why he, who had no children, would presume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having said, Cursed is every one who shall not beget a male in Israel.

10 He further said, that he ought first to be free from that curse by begetting some issue, and then come with his offerings into the presence of God.

11 But Joachim being much confounded with the shame of such reproach, retired to the shepherds who were with the cattle in their pastures;

12 For he was not inclined to return home, lest his neighbours, who were present and heard all this from the high-priest, should publicly reproach him in the same manner.

## CHAPTER II.

1 An angel appears to Joachim,  
9 and informs him that Anna shall conceive and  
bring forth a daughter, who shall be called Mary,  
11 be brought up in the temple,  
12 and while yet a virgin, in a way unparalleled,  
bring forth the Son of God:  
13 Gives him a sign,  
14 and departs.

BUT when he had been there for some time, on a certain day

when he was alone, the angel of the Lord stood by him with a prodigious light.

2 To whom, being troubled at the appearance, the angel who had appeared to him, endeavouring to compose him, said:

3 Be not afraid, Joachim, nor troubled at the sight of me, for I am an angel of the Lord sent by him to you, that I might inform you that your prayers are heard, and your alms ascended in the sight of God.

4 For he hath surely seen your shame, and heard you unjustly reproached for not having children: for God is the avenger of sin, and not of nature;

5 And so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of lust, but the gift of God.

6 For the first mother of your nation, Sarah, was she not barren even till her eightieth year: and yet even in the end of her old age brought forth Isaac, in whom the promise was made of a blessing to all nations.

7 Rachel, also, so much in favour with God, and beloved so



much by holy Jacob, continued barren for a long time, yet afterwards was the mother of Joseph, who was not only governor of Egypt, but delivered many nations from perishing with hunger.

8 Who among the judges was more valiant than Sampson, or more holy than Samuel? And yet both their mothers were barren.

9 But if reason will not convince you of the truth of my words, that there are frequent conceptions in advanced years, and that those who were barren have brought forth to their great surprise; therefore Anna your wife shall bring you a daughter, and you shall call her name Mary;

10 She shall, according to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghost from her mother's womb;

11 She shall neither eat nor drink any thing which is unclean, nor shall her conversation be without among the common people, but in the temple of the Lord; that so she may not fall under any slander or suspicion of what is bad.

12 So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a virgin, in a way unparalleled, bring forth the Son of the most

High God, who shall, be called  
Jesus, and, according to the  
signification of his name, be the  
Saviour of all nations.

13 And this shall be a sign to  
you of the things which I declare,  
namely, when you come to the  
golden gate of Jerusalem, you  
shall there meet your wife Anna,  
who being very much troubled  
that you returned no sooner, shall  
then rejoice to see you.

14 When the angel had said this,  
he departed from him.

### CHAPTER III.

1 The angel appears to Anna;  
2 tells her a daughter shall be born unto  
her,  
3 devoted to the service of the Lord in  
the temple,  
5, who, being a virgin, and not knowing  
man,  
shall bring forth the Lord,  
6 and gives her a sign therefore.  
8 Joachim and Anna meet, and rejoice,  
10 and praise the Lord.  
11 Anna conceives, and brings forth a  
daughter called Mary.

AFTERWARDS the angel appeared  
to Anna his wife, saying;  
Fear not, neither think that  
which you see is a spirit;

2 For I am that angel who hath offered up your prayers and alms before God, and am now sent to you, that I may inform you, that a daughter will be born unto you, who shall be called Mary, and shall be blessed above all women.

3 She shall be, immediately upon her birth, full of the grace of the Lord, and shall continue during the three years of her weaning in her father's house, and afterwards, being devoted to the service of the Lord, shall not depart from the temple, till she arrive to years of discretion.

4 In a word, she shall there serve the Lord night and day in fasting and prayer, shall abstain from every unclean thing, and never know any man;

5 But, being an unparalleled instance without any pollution or defilement, and a virgin not knowing any man, shall bring forth a son, and a maid shall bring forth the Lord, who both by his grace and name and works, shall be the Saviour of the world.

6 Arise therefore, and go up to Jerusalem, and when you shall come to that which is called the golden gate (because it is gilt with gold), as a sign of what I have told you, you shall meet your husband, for whose safety you have been so much concerned.

7 When therefore you find these things thus accomplished, believe that all the rest which I have told you, shall also undoubtedly be accomplished.

8 According therefore to the command of the angel, both of them left the places where they were, and when they came to the place specified in the angels prediction, they met each other.

9 Then, rejoicing at each other's vision, and being fully satisfied in the promise of a child, they gave due thanks to the Lord, who exalts the humble.

10 After having praised the Lord, they returned home, and lived in a cheerful and assured expectation of the promise of God.

11 So Anna conceived, and brought forth a daughter, and, according to the angel's command, the parents did call her name Mary.

#### CHAPTER IV.

1 Mary brought to the temple at three years old.

6 Ascends the stairs of the temple by miracle.

8 Her parents sacrifice and return home.

AND when three years were expired, and the time of her weaning complete, they brought the Virgin to the temple of the Lord with offerings.

2 And there were about the temple, according to the fifteen Psalms of degrees, fifteen stairs to ascend.

3 For the temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs;

4 The parents of the blessed Virgin and infant Mary put her upon one of these stairs;

5 But while they were putting off their clothes, in which they had travelled, and according to custom putting on some that were more neat and clean,

6 In the mean time the Virgin of the Lord in such a manner went up all the stairs one after another, without the help of any to lead her or lift her, that any one would have judged from hence, that she was of perfect age.

7 Thus the Lord did, in the infancy of his Virgin, work this extraordinary work, and evidence by this miracle how great she was like to be hereafter.

8 But the parents having offered up their sacrifice, according to the custom of the law, and perfected their vow, left the Virgin with other virgins in the apartments of the temple, who were to be brought up there, and they returned home.

## CHAPTER V.

2 Mary ministered unto by angels.  
4 The high priest orders all virgins of fourteen years old to quit the temple and endeavour to be married.  
5 Mary refuses,  
6 having vowed her virginity to the Lord.  
7 The high-priest commands a meeting of the chief persons of Jerusalem,  
11 who seek the Lord for counsel in the matter.  
13 A voice from the mercy-seat.  
15 The high-priest obeys it by ordering all the unmarried men of the house of David to bring their rods to the altar,  
17 that his rod which should flower, and on which the Spirit of God should sit, should betroth the Virgin.

BUT the Virgin of the Lord, as she advanced in years, increased also in perfections, and according to the saying of the Psalmist,

her father and mother forsook her,  
but the Lord took care of her.

2 For she every day had the  
conversation of angels, and every  
day received visitors from God,  
which preserved her from all sorts  
of evil, and caused her to abound  
with all good things;

3 So that when at length she  
arrived to her fourteenth year, as  
the wicked could not lay any thing  
to her charge worthy of reproof,  
so all good persons, who were  
acquainted with her, admired her  
life and conversation.

4 At that time the high-priest  
made a public order, That all the  
virgins who had public settlements  
in the temple, and were come to  
this age, should return home, and,  
as they were now of a proper  
maturity, should, according to the  
custom of their country, endeavour  
to be married.

5 To which command, though  
all the other virgins readily yielded  
obedience, Mary the Virgin of the  
Lord alone answered, that she  
could not comply with it,

6 Assigning these reasons, that  
both she and her parents had  
devoted her to the service of the  
Lord; and besides, that she had  
vowed virginity to the Lord,  
which vow she was resolved never  
to break through by lying with a  
man.

7 The high-priest being hereby brought into a difficulty,

8 Seeing he durst neither on the one hand dissolve the vow, and disobey the Scripture, which says, Vow and pay,

9 Nor on the other hand introduce a custom, to which the people were strangers, commanded,

10 That at the approaching feast all the principal persons both of Jerusalem and the neighbouring places should meet together, that he might have their advice, how he had best proceed in so difficult a case.

11 When they were accordingly met, they unanimously agreed to seek the Lord, and ask counsel from him on this matter.

12 And when they were all engaged in prayer, the high-priest according to the usual way, went to consult God.

13 And immediately there was a voice from the ark, and the mercy seat, which all present heard, that it must be enquired or sought out by a prophecy of Isaiah, to whom the Virgin should be given and be betrothed;

14 For Isaiah saith, there shall



come forth a rod out of the stem of  
Jesse, and a flower shall spring  
out of its root,

15 And the Spirit of the Lord  
shall rest upon him, the Spirit of  
Wisdom and Understanding, the  
Spirit of Counsel and Might, the  
Spirit of Knowledge and Piety,  
and the Spirit of the fear of the  
Lord shall fill him.

16 Then, according to this  
prophecy, he appointed, that all  
the men of the house and family  
of David, who were marriageable,  
and not married, should bring their  
several rods to the altar,

17 And out of whatsoever  
person's rod after it was brought,  
a flower should bud forth, and on  
the top of it the Spirit of the Lord  
should sit in the appearance of a  
dove, he should be the man to  
whom the Virgin should be given  
and be betrothed.

## CHAPTER VI.

1 Joseph draws back his rod.  
5 The dove pitches on it. He betroths  
Mary and  
returns to Bethlehem.  
7 Mary returns to her parents' house at  
Galilee.

AMONG the rest there was a man named Joseph of the house and family of David, and a person very far advanced in years, who kept back his rod, when every one besides presented his.

2 So that when nothing appeared agreeable to the heavenly voice, the high-priest judged it proper to consult God again.

3 Who answered that he to whom the Virgin was to be betrothed was the only person of those who were brought together, who had not brought his rod.

4 Joseph therefore was betrayed.

5 For, when he did bring his rod, and a dove coming from Heaven pitched upon the top of it, every one plainly saw, that the Virgin was to be betrothed to him.

6 Accordingly, the usual ceremonies of betrothing being over, he returned to his own city of Bethlehem, to set his house in order, and make the needful provisions for the marriage.

7 But the Virgin of the Lord, Mary, with seven other virgins of the same age, who had been weaned at the same time, and who had been appointed to attend her by the priest, returned to her parents'

house in Galilee.

## CHAPTER VII.

7 The salutation of the Virgin by Gabriel, who explains to her that she shall conceive, without lying with a man, while a Virgin, 19 by the Holy Ghost coming upon her without the heats of lust. 21 She submits.

NOW at this time of her first coming into Galilee, the angel Gabriel was sent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving him.

2 Accordingly going into her, he filled the chamber where she was with a prodigious light, and in a most courteous manner saluting her, he said,

3 Hail, Mary! Virgin of the Lord most acceptable! O Virgin full of grace! The Lord is with you. You are blessed above all women, and you are blessed above all men, that have been hitherto born.

4 But the Virgin, who had before been well acquainted with

the countenances of angels, and to whom such light from heaven was no uncommon thing,

5 Was neither terrified with the vision of the angel, nor astonished at the greatness of the light, but only troubled about the angel's words,

6 And began to consider what so extraordinary a salutation should mean, what it did portend, or what sort of end it would have.

7 To this thought the angel, divinely inspired, replies;

8 Fear not, Mary, as though I intended anything inconsistent with your chastity in this salutation:

9 For you have found favour with the Lord, because you made virginity your choice.

10 Therefore while you are a Virgin, you shall conceive without sin, and bring forth a son.

11 He shall be great, because he shall reign from sea to sea, and from the rivers even to the ends of the earth?

12 And he shall be called the Son of the Highest; for he who is born in a mean state on earth, reigns in an exalted one in heaven.

13 And the Lord shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

14 For he is the King of Kings, and Lord of Lords, and his throne is forever and ever.

15 To this discourse of the angel the Virgin replied, not, as though she were unbelieving, but willing to know the manner of it.

16 She said, How can that be? For seeing, according to my vow, I have never known any man, how can I bear a child without the addition of a man's seed.

17 To this the angel replied and said, Think not, Mary, that you shall conceive in the ordinary way.

18 For, without lying with a man, while a Virgin, you shall conceive; while a Virgin, you shall bring forth; and while a Virgin shall give suck.

19 For the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, without any of the heats of lust.

20 So that which shall be born

of you shall be only holy, because  
it only is conceived without sin,  
and being born, shall be called the  
Son of God.

21 Then Mary stretching forth  
her hands, and lifting her eyes to  
heaven, said, Behold the handmaid  
of the Lord! Let it be unto me  
according to thy word.

## CHAPTER VIII.

1 Joseph returns to Galilee, to marry  
the Virgin  
he had betrothed;  
4 perceives she is with child,  
5 is uneasy,  
7 purposes to put her away privily,  
8 is told by the angel of the Lord it is not  
the  
work of man but the Holy Ghost;  
12 Marries her, but keeps chaste,  
13 removes with her to Bethlehem,  
15 where she brings forth Christ.

JOSEPH therefore went from  
Judaea to Galilee, with intention  
to marry the Virgin who was  
betrothed to him:

2 For it was now near three  
months since she was betrothed  
to him.

3 At length it plainly appeared

she was with child, and it could not be hid from Joseph:

4 For going to the Virgin in a free manner, as one espoused, and talking familiarly with her, he perceived her to be with child,

5 And thereupon began to be uneasy and doubtful, not knowing what course it would be best to take;

6 For being a just man, he was not willing to expose her, nor defame her by the suspicion of being a harlot, since he was a pious man:

7 He purposed therefore privately to put an end to their agreement, and as privately to send her away.

8 But while he was meditating these things, behold the angel of the Lord appeared to him in his sleep, and said, Joseph, son of David, fear not;

9 Be not willing to entertain any suspicion of the Virgin's being guilty of fornication, or to think any thing amiss of her, neither be afraid to take her to wife:

10 For that which is begotten in her and now distresses your mind, is not the work of man, but the Holy Ghost.

11 For she of all women is that only Virgin who shall bring forth the Son of God, and you shall call his name Jesus, that is, Saviour: for he will save his people from their sins.

12 Joseph thereupon, according to the command of the angel, married the Virgin, and did not know her, but kept her in chastity.

13 And now the ninth month from her conception drew near, when Joseph took his wife and what other things were necessary to Bethlehem, the city from whence he came.

14 And it came to pass, while they were there, the days were fulfilled for her bringing forth.

15 And she brought forth her first-born son, as the holy Evangelists have taught, even our Lord Jesus Christ, who with the Father, Son, and Holy Ghost, lives and reigns to everlasting ages.

## REFERENCES TO MARY'S GOSPEL

[In the primitive ages there was a Gospel extant bearing this name, attributed to St. Matthew, and received



as genuine and authentic by several of the ancient Christian sects. It is to be found in the works of Jerome, a Father of the Church, who flourished in the fourth century, from whence the present translation is made. His contemporaries, Epiphanius, Bishop of Salamis, and Austin also mention a gospel under this title. The ancient copies differed from Jerome's, for from one of them the learned Faustus, a native of Britain, who became Bishop of Riez, in Provence, endeavoured to prove that Christ was not the Son of God till after his baptism; and that he was not of the house of David and tribe of Judah, because, according to the Gospel he cited, the Virgin herself was not of this tribe, but of the tribe of Levi; her father being a priest of the name of Joachim. It was likewise from this Gospel that the sect of the Collyridians established the worship and offering of manchet bread and cracknels, or fine wafers, as sacrificed to Mary, whom they imagined to have been born of a Virgin, as Christ is related in the Canonical Gospels to have been born of her. Epiphanius likewise cites a passage concerning the death of Zacharias, which is not in Jerome's copy, viz.: "That it was the occasion of the death of Zacharias in the temple, that when he had seen a vision, he, through surprise, was willing to disclose it, and his mouth was stopped. That which he saw was at the time of his offering incense, and it was a man standing in the form of an ass. When he was gone out, and had a mind to speak thus to the people, Woe unto you, whom do you worship? he who had appeared to him in the temple took away the use of his speech.

Afterwards when he recovered it, and was able to speak, he declared this to the Jews; and they slew him. They add (viz. the Gnostics in this book), that on this very account the high-priest was appointed by their lawgiver (by God to Moses) to carry little bells, that whensoever he went into the temple to sacrifice he, whom they worshipped, hearing the noise of the bells, might have time enough to hide himself, and not be caught in that ugly shape and figure.” The principal part of this Gospel is contained in the Protevangelion of James which follows next in order.]

# **THE GOSPEL CALLED THE PROTEVANGELION**

Or, an Historical Account of the BIRTH of CHRIST, and the perpetual VIRGIN MARY, his Mother, by JAMES THE LESSER, Cousin and Brother of the Lord Jesus, chief Apostle and first Bishop of the Christians in Jerusalem.

## CHAPTER I.

1 Joachim, a rich man,  
2 offers to the Lord,  
3 is opposed by Reuben the high priest,  
because he has not begotten issue in  
Israel,  
6 retires into the wilderness and fasts  
forty days and forty nights.

IN the history of the twelve tribes of Israel we read there was a certain person called Joachim, who being very rich, made double offerings to the Lord God, having made this resolution: My substance shall be for the benefit of the whole people, that I may find mercy from the Lord God for the forgiveness of my sins.

2 But at a certain great feast of the Lord, when the children of Israel offered their gifts, and Joachim also offered his, Reuben the high-priest opposed him, saying, it is not lawful for thee to offer thy gifts, seeing thou hast not begot any issue in Israel.

3 At this, Joachim being concerned very much, went away to consult the registries of the twelve tribes, to see whether he was the only person who had begot no issue.

4 But upon inquiry he found that all the righteous had raised up seed in Israel;

5 Then he called to mind the patriarch Abraham, How that God in the end of his life had given him his son Isaac; upon which he was exceedingly distressed, and would not be seen by his wife:

6 But retired into the wilderness, and fixed his tent there, and fasted forty days and forty nights, saying to himself,

7 I will not go down either to eat or drink, till the Lord my God shall look down upon me, but prayer shall be my meat and drink.

## CHAPTER. II.

1 Anna, the wife of Joachim mourns  
her Barrenness,  
6 is reproached with it by Judith her  
maid,  
9 sits under a laurel tree and prays to the  
Lord.

IN the mean time his wife Anna  
was distressed and perplexed  
on a double account, and said,  
I will mourn both for my widowhood  
and my barrenness.

2 Then drew near a great feast  
of the Lord, and Judith her maid,  
said, How long will you thus  
afflict your soul? The feast of  
the Lord is now come, when it is  
unlawful for any one to mourn.

3 Take therefore this hood  
which was given by one who  
makes such things, for it is not  
fit that I, who am a servant should  
wear it, but it well suits a person  
of your greater character.

4 But Anna replied, Depart  
from me, I am not used to such  
things; besides, the Lord hath  
greatly humbled me.

5 I fear some ill-designing person  
hath given thee this, and thou  
art come to reproach me with my sin.

6 Then Judith her maid answered,

what evil shall I wish you,  
when you will not hearken to me?

7 I cannot wish you a greater  
curse than you are under, in that  
God hath shut up your womb, that  
you should not be a mother in  
Israel.

8 At this Anna was exceedingly  
troubled, and having on her wedding  
garment, went about three o'clock  
in the afternoon to walk in her  
garden.

9 And she saw a laurel-tree and  
sat under it, and prayed unto the  
Lord, saying,

10 O God of my fathers, bless  
me and regard my prayer, as thou  
didst bless the womb of Sarah;  
and gavest her a son Isaac.

### CHAPTER III.

1 Anna perceiving a sparrow's nest in  
the  
laurels bemoans her barrenness.

AND as she was looking towards  
heaven she perceive a sparrow's  
nest in the laurel,

2 And mourning within herself,  
she said, Wo is me, who begat  
me? and what womb did bear  
me, that I should be thus  
accursed before the children of  
Israel, and that they should  
reproach and deride me in the  
temple of my God: Wo is me,  
to what can I be compared?

3 I am not comparable to the  
very beasts of the earth, for even  
the beasts of the earth are fruitful  
before thee, O Lord! Wo is me,  
to what can I be compared?

4 I am not compared to the  
brute animal, for even the brute  
animals are fruitful before thee,  
O Lord! Wo is me, to what am I  
comparable?

5 I cannot be comparable to  
these waters, for even the waters  
are fruitful before thee, O Lord!  
Wo is me, to what can I be compared?

6 I am not comparable to the  
waves of the sea; for these,  
whether they are calm, or in motion,  
with the fishes which are in them,  
praise thee, O Lord! Wo is me to  
what can I be compared?

7 I am not comparable to the  
very earth, for the earth produces  
its fruits, and praises thee, O Lord!

## CHAPTER IV.

1 An Angel appears to Anna and tells her she shall conceive;  
two angels appear on the same errand.  
5 Joachim sacrifices.  
8 Anna goes to meet him,  
9 rejoicing that she shall conceive.

THEN an angel of the Lord stood by her and said, Anna, Anna, the Lord hath heard thy prayer; thou shalt conceive and bring forth, and thy progeny shall be spoken of in all the world.

2 And Anna answered, As the Lord my God liveth, whatever I bring forth, whether it be male or female, I will devote it to the Lord my God and it shall minister to him in holy things, during its whole life.

3 And behold there appeared two angels, saying unto her, Behold Joachim thy husband is coming with his shepherds.

4 For an angel of the Lord hath also come down to him, and said, The Lord God hath heard thy prayer, make haste and go hence, for behold Anna thy wife shall conceive.

5 And Joachim went down and called his shepherds, saying, Bring



me hither ten she-lambs without spot or blemish, and they shall be for the Lord my God.

6 And bring me twelve calves without blemish, and the twelve calves shall be for the priests and the elders.

7 Bring me also a hundred goats, and the hundred goats shall be for the whole people.

8 And Joachim went down with the shepherds, and Anna stood by the gate and saw Joachim coming with the shepherds.

9 And she ran, and hanging about his neck, said, Now I know that the Lord hath greatly blessed me:

10 For behold, I who was as a widow am no longer as a widow, and I who was barren shall conceive.

## CHAPTER V.

1 Joachim abides the first day in his house but sacrifices on the morrow.

2 Consults the plate on the priests forehead,

3 and is without sin.

6 Anna brings forth a daughter,  
9 whom she calls Mary.

AND Joachim abode the first  
day in his house, but on the  
morrow he brought his offerings,  
and said,

2 If the Lord be propitious to  
me let the plate which is on the  
priests forehead make it manifest.

3 And he consulted the plate  
which the priest wore, and saw it,  
and behold sin was not found in  
him.

4 And Joachim said, Now I know  
that the Lord is propitious  
to me, and hath taken away all  
my sins.

5 And he went down from the  
temple of the Lord justified,  
and he went to his own house.

6 And when nine months were  
fulfilled to Anna, she brought  
forth, and said to the midwife,  
What have I brought forth?

7 And she told her, A girl.

8 Then Anna said, The Lord  
hath this day magnified my soul;  
and she laid her in bed.

9 And when the days of her

purification were accomplished,  
she gave suck to the child; and  
called her name Mary.

## CHAPTER VI.

1 Mary at nine months old, walks nine  
steps.

3 Anna keeps her holy.

4 When she is a year old, Joachim  
makes a great feast.

7 Anna gives her the breast, and sings a  
song to the Lord.

AND the child increased in  
strength every day, so that  
when she was nine months old, her  
mother put her upon the ground,  
to try if she could stand; and  
when she had walked nine steps,  
she came again to her mother's  
lap.

2 Then her mother caught her  
up, and said, As the Lord my God  
liveth, thou shalt not walk again  
on this earth, till I bring thee  
into the temple of the Lord.

3 Accordingly she made her  
chamber a holy place, and suffered  
nothing uncommon or unclean to  
come near her, but invited certain  
undefiled daughters of Israel, and  
they drew her aside.

4 But when the child was a year old, Joachim made a great feast, and invited the priests, scribes, elders, and all the people of Israel;

5 And Joachim then made an offering of the girl to the chief-priests, and they blessed her, saying, The God of our fathers bless this girl, and give her a name famous and lasting through all generations. And all the people replied, So be it, Amen:

6 Then Joachim a second time offered her to the priests, and they blessed her, saying, O most high God, regard this girl, and bless her with an everlasting blessing.

7 Upon this her mother took her up, and gave her the breast, and sung the following song to the Lord.

8 I will sing a song unto the Lord my God, for he hath visited me, and taken away from me the reproach of mine enemies, and hath given me the fruit of his righteousness, that it may now be told the sons of Reuben, that Anna gives suck.

9 Then she put the child to rest in the room which she had consecrated, and she went out and ministered unto them.

10 And when the feast was

ended, they went away rejoicing,  
and praising the God of Israel.

## CHAPTER VII.

3 Mary being three years old, Joachim  
causes certain virgins to  
light each a lamp, and goes with her to  
the temple.

5 The high-priest places her on the third  
step of the altar, and  
sits dances with her feet.

BUT the girl grew, and when  
she was two years old, Joachim  
said to Anna, Let us lead her  
to the temple of the Lord,  
that we may perform our vow,  
which we have vowed unto the  
Lord God, lest he should be angry  
with us, and our offering be  
unacceptable.

2 But Anna said, Let us wait  
the third year, lest she should  
be at a loss to know her father.  
And Joachim said, Let us then  
wait.

3 And when the child was  
three years old, Joachim said,  
Let us invite the daughters of the  
Hebrews, who are undefiled, and let  
them take each a lamp, and let  
them be lighted, that the child  
may not turn back again, and her  
mind be set against the temple of

the Lord,

4 And they did thus till they ascended into the temple of the Lord. And the high-priest received her, and blessed her, and said, Mary, the Lord God hath magnified thy name to all generations, and to the very end of time by thee will the Lord shew his redemption to the children of Israel.

5 And he placed her upon the third step of the altar, and the Lord gave unto her grace, and she danced with her feet, and all the house of Israel loved her.

## CHAPTER VIII.

2 Mary fed in the temple by angels.

3 When twelve years old the priests consult what to do with her.

6 The angel of the Lord warns Zacharias to call together all the widowers, each bringing a rod.

7 The people meet by sound of trumpet.

8 Joseph throws away his hatchet, and goes to the meeting.

11 A dove comes forth from his rod, and alights on his head.

12 He is chosen to betroth the Virgin,

13 refuses because he is an old man,

14 is compelled,

16 takes her home, and goes to mind his trade of building.

AND her parents went away filled with wonder, and praising God, because the girl did not return back to them.

2 But Mary continued in the temple as a dove educated there, and received her food from the hand of an angel.

3 And when she was twelve years of age, the priests met in a council, and said, Behold, Mary is twelve years of age, what shall we do with her, for fear lest the holy place of the Lord our God should be defiled?

4 Then replied the priests to Zacharias the high-priest, Do you stand at the altar of the Lord, and enter into the holy place, and make petitions concerning her, and whatsoever the Lord shall manifest unto you, that do.

5 Then the high-priest entered into the Holy of Holies, and taking away with him the breast-plate of judgment made prayers concerning her;

6 And behold the angel of the Lord came to him, and said, Zacharias, Zacharias, Go forth and call together all the widowers among the people, and let every one of them bring his rod, and he by whom the Lord shall shew a sign shall be the husband of Mary.

7 And the criers went out through all Judaea, and the trumpet of the Lord sounded, and all the people ran and met together.

8 Joseph also throwing away his hatchet, went out to meet them; and when they were met, they went to the high-priest; taking every man his rod.

9 After the high-priest had received their rods, he went into the temple to pray;

10 And when he had finished his prayer, he took the rods, and went forth and distributed them, and there was no miracle attended them.

11 The last rod was taken by Joseph, said behold a dove proceeded out of the rod, and flew upon the head of Joseph.

12 And the high-priest said, Joseph, Thou art the person chosen to take the Virgin of the Lord, to keep her for him:

13 But Joseph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Israel.

14 Then the high-priest replied, Joseph, Fear the Lord thy God, and remember how God dealt with



Dathan, Korah, and Abiram, how the earth opened and swallowed them up, because of their contradiction.

15 Now therefore, Joseph, fear God lest the like things should happen in your family.

16 Joseph then being afraid, took her unto his house, and Joseph said unto Mary, Behold, I have taken thee from the temple of the Lord, and now I will leave thee in my house; I must go to mind my trade of building. The Lord be with thee.

## CHAPTER IX.

1 The priests desire a new veil for the temple,

3 seven virgins cast lots for making different parts of it,

4 the lot to spin the true purple falls to Mary.

5 Zacharias, the high priest, becomes dumb.

7 Mary takes a pot to draw water, and hears a voice,

8 trembles and begins to work,

9 an angel Appears and salutes her, and tells her she

shall conceive by the Holy Ghost,

17 she submits.

19 Visits her cousin Elizabeth, whose child in her womb leaps.

AND it came to pass, in a council of the priests, it was said, Let us make a new veil for the temple of the Lord.

2 And the high-priest said, Call together to me seven undefiled virgins of the tribe of David.

3 And the servants went and brought them into the temple of the Lord, and the high-priest said unto them, Cast lots before me now, who of you shall spin the golden thread, who the blue, who the scarlet, who the fine linen, and who the true purple.

4 Then the high-priest knew Mary; that she was of the tribe of David; and he called her, and the true purple fell to her lot to spin, and she went away to her own house.

5 But from that time Zacharias the high-priest became dumb, and Samuel was placed in his room till Zacharias spoke again.

6 But Mary took the true purple; and did spin it.

7 And she took a pot, and went out to draw water, and heard a voice saying unto her, Hail thou who art full of grace, the Lord is with thee; thou art blessed among women.

8 And she looked round to the right and to the left (to see) whence that voice came, and then trembling went into her house, and laying down the water-pot, she took the purple, and sat down in her seat to work it.

9 And behold the angel of the Lord stood by her, and said, Fear not, Mary, for thou hast found favour in the sight of God.

10 Which when she heard, she reasoned with herself what that sort of salutation meant.

11 And the angel said unto her, The Lord is with thee, and thou shalt conceive:

12 To which she replied, What! shall I conceive by the living God and bring forth as all other women do?

13 But the angel returned answer, Not so, O Mary, but the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee;

14 Wherefore that which shall be born of thee shall be holy, and shall be called the Son of the Living God, and thou shalt call his name Jesus; for he shall save his people from their sins.

15 And behold thy cousin Elizabeth,  
she also hath conceived a son in her  
old age.

16 And this now is the sixth  
month with her, who was called  
barren: for nothing is impossible  
with God.

17 And Mary said, Behold the  
handmaid of the Lord; let it be  
unto me according to thy word.

18 And when she had wrought  
her purple, she carried it to the  
high-priest, and the high-priest  
blessed her, saying, Mary, the  
Lord God hath magnified thy name,  
and thou shalt be blessed in all the  
ages of the world.

19 Then Mary, filled with joy,  
went away to her cousin Elizabeth,  
and knocked at the door.

20 Which when Elizabeth heard,  
she ran and opened to her, and  
blessed her, and said, Whence is  
this to me, that the mother of my  
Lord should come unto me?

21 For lo! as soon as the voice  
of thy salutation reached my ears,  
that which is in me leaped and  
blessed thee.

22 But Mary, being ignorant of  
all those mysterious things which  
the archangel Gabriel had spoken  
to her, lifted up her eyes to heaven,

and said, Lord! What am I, that  
all the generations of the earth  
should call me blessed?

23 But perceiving herself daily  
to grow big, and being afraid, she  
went home, and hid herself from  
the children of Israel; and was  
fourteen years old when all these  
things happened.

## CHAPTER X.

1 Joseph returns from building houses,  
finds the Virgin  
grown big, being six months gone with  
child,  
2 is jealous and troubled,  
8 reproaches her,  
10 she affirms her innocence,  
13 he leaves her,  
16 determines to dismiss her privately,  
17 is warned in a dream that Mary is  
with child by the Holy Ghost,  
20 and glorifies God who had shewn  
him such favour.

AND when her sixth month was  
come, Joseph returned from  
his building houses abroad, which  
was his trade, and entering into the  
house, found the Virgin grown big:

2 Then smiting upon his face,  
he said, With what face can I look  
up to the Lord my God? or, what  
shall I say concerning this young

woman?

3 For I received her a Virgin  
out of the temple of the Lord my  
God, and have not preserved her  
such!

4 Who has thus deceived me?  
Who has committed this evil in  
my house, and seducing the Virgin  
from me, hath defiled her?

5 Is not the history of Adam exactly  
accomplished in me?

6 For in the very instant of his  
glory, the serpent came and found  
Eve alone, and seduced her.

7 Just after the same manner it  
has happened to me.

8 Then Joseph arising from the  
ground, called her, and said, O  
thou who hast been so much  
favoured by God, why hast thou  
done this?

9 Why hast thou thus debased  
thy soul, who wast educated in the  
Holy of Holies, and received thy  
food from the hand of angels?

10 But she, with a flood of tears,  
replied, I am innocent, and have  
known no man.

11 Then said Joseph, How

comes it to pass you are with  
child?

12 Mary answered, As the Lord  
my God liveth, I know not by what  
means.

13 Then Joseph was exceedingly  
afraid,  
and went ay from her, considering  
what he should do with her;  
and he thus reasoned with himself:

14 If I conceal her crime, I shall  
be found guilty by the law of the  
Lord;

15 And if I discover her to the  
children of Israel, I fear, lest  
she being with child by an angel,  
I shall be found to betray the life  
of an innocent person.

16 What therefore shall I do?  
I will privately dismiss her.

17 Then the night was come  
upon him, when behold an angel  
of the Lord appeared to him in a  
dream, and said,

18 Be not afraid to take that  
young woman, for that which is  
within her is of the Holy Ghost,

19 And she shall bring forth  
a son, and thou shalt call his name  
Jesus, for he shall save his people  
from their sins.

20 Then Joseph arose from his sleep, and glorified the God of Israel, who had shewn him such favour, and preserved the Virgin.

## CHAPTER XI.

3 Annas visits Joseph, perceives the Virgin big with child,  
4 informs the high priest that Joseph had privately married her.  
8 Joseph and Mary brought to trial on the charge.  
17 Joseph drinks the water of the Lord as an ordeal,  
and receiving no harm, returns home.

THEN came Annas the scribe, and said to Joseph, Wherefore have we not seen you since your return?

2 And Joseph replied, Because I was weary after my journey, and rested the first day.

3 But Annas turning about perceived the Virgin big with child.

4 And went away to the priest, and told him, Joseph in whom you placed so much confidence, is guilty of a notorious crime, in that he hath defiled the Virgin



whom he received out of the temple of the Lord, and hath privately married her, not discovering it to the children of Israel.

5 Then said the priest, Hath Joseph done this?

6 Annas replied, If you send any of your servants you will find that she is with child.

7 And the servants went, and found it as he said.

8 Upon this both she and Joseph were brought to their trial, and the priest said unto her, Mary, what hast thou done?

9 Why hast thou debased thy soul, and forgot thy God, seeing thou wast brought up in the Holy of Holies, and didst receive thy food from the hands of angels, and heardest their songs?

10 Why hast thou done this?

11 To which with a flood of tears she answered, As the Lord my God liveth, I am innocent in his sight, seeing I know no man.

12 Then the priest said to Joseph, Why hast thou done this?

13 And Joseph answered, As

the Lord my God liveth, I have not been concerned with her.

14 But the priest said, Lie not, but declare the truth; thou hast privately married her, and not discovered it to the children of Israel, and humbled thyself under the mighty hand (of God), that thy seed might be blessed:

15 And Joseph was silent.

16 Then said the priest (to Joseph), You must restore to the temple of the Lord the Virgin which you took thence.

17 But he wept bitterly, and the priest added, I will cause you both to drink the water of the Lord, which is for trial, and so your iniquity shall be laid open before you.—[bitter water that causeth the curse]

18 Then the priest took the water, and made Joseph drink, and sent him to a mountainous place,

19 And he returned perfectly well, and all the people wondered that his guilt was not discovered.

20 So the priest said, Since the Lord hath not made your sins evident, neither do I condemn you.

21 So he sent them away.

22 Then Joseph took Mary, and went to his house, rejoicing and praising the God of Israel.

## CHAP. XII.

1 A decree from Augustus for taxing the Jews.

5 Joseph puts Mary on an ass, to return to Bethlehem,

6 she looks sorrowful,

7 she laughs,

8 Joseph inquires the cause of each,

9 she tells him she sees two persons, one mourning and the other rejoicing.

10 The delivery being near, he takes her from the ass, and places her in a cave.

AND it came to pass, that there went forth a decree from the Emperor Augustus, that all the Jews should be taxed, who were of Bethlehem in Judaea.

2 And Joseph said, I will take care that my children be taxed; but what shall I do with this young woman?

3 To have her taxed as my wife I am ashamed; and if I tax her as my daughter, all Israel knows she is not my daughter.

4 When the time of the Lord's appointment shall come, let him do as seems good to him.

5 And he saddled the ass, and put her upon it, and Joseph and Simon followed after her, and arrived at Bethlehem within three miles.

6 Then Joseph turning about saw Mary sorrowful, and said within himself, Perhaps she is in pain through that which is within her.

7 But when he turned about again, he saw her laughing, and said to her,

8 Mary, how happens it, that I sometimes see sorrow, and sometimes laughter and joy in thy countenance?

9 And Mary replied to him, I see two people with mine eyes, the one weeping and mourning, the other laughing and rejoicing.

10 And he went again across the way, and Mary said to Joseph, Take me down from the ass, for that which is in me presses to come forth.

11 But Joseph replied, Whither shall I take thee? for the place is a desert.

12 Then said Mary again to Joseph,  
take me down, for that which is  
within me mightily presses me.

13 And Joseph took her down.

14 And he found there a cave,  
and let her into it.

### CHAPTER XIII.

1 Joseph seeks a Hebrew midwife,  
2 perceives the owls stopping in their  
flight,  
3 the working people at their food not  
moving,  
8 the sheep standing still,  
9 the shepherd fixed and immoveable,  
10 and kids with their mouths touching  
the water but not drinking.

AND leaving her and his sons  
in the cave, Joseph went  
forth to seek a Hebrew midwife in  
the village of Bethlehem.

2 But as I was going (said Joseph),  
I looked up into the air,  
and I saw the clouds astonished,  
and the fowls of the air stopping in  
the midst of their flight.

3 And I looked down towards  
the earth, and saw a table spread,

and working people sitting around it, but their hands were upon the table and they did not move to eat.

4 They who had meat in their mouths did not eat.

5 They who lifted their hands up to their heads did not draw them back,

6 And they who lifted them up to their mouths did not put any thing in;

7 But all their faces were fixed upwards.

8 And I beheld the sheep dispersed, and yet the sheep stood still.

9 And the shepherd lifted up his hand to smite them, and his hand continued up.

10 And I looked unto a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink.

CHAPTER XIV.

1 Joseph finds a midwife.  
10 A bright cloud overshadows the cave.  
11 A great light in the cave, gradually  
increases until the infant is born.  
13 The mid-wife goes out, and tells  
Salome  
that she has seen a virgin bring forth.  
17 Salome doubts it.  
20 her hand withers,  
22 she supplicates the Lord,  
28 is cured,  
30 but warned not to declare what she  
had seen.

THEN I beheld a woman coming  
down from the mountains,  
and she said to me, Where art thou  
going, O man?

2 And I said to her, I go to  
enquire for a Hebrew midwife.

3 She replied to me, Where is  
the woman that is to be delivered?

4 And I answered, In the cave,  
and she is betrothed to me.

5 Then said the midwife, Is she  
not thy wife?

6 Joseph answered, It is Mary,  
who was educated in the Holy of  
Holies, in the house of the Lord,  
and she fell to me by lot, and is  
not my wife, but has conceived by  
the Holy Ghost.

7 The midwife said, Is this true?

8 He answered, Come and see.

9 And the midwife went along with him, and stood in the cave.

10 Then a bright cloud overshadowed the cave, and the midwife said, This day my soul is magnified, for mine eyes have seen surprising things, and salvation is brought forth to Israel.

11 But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it.

12 But the light gradually decreased, until the infant appeared, and sucked the breast of his mother, Mary.

13 Then the midwife cried out, and said, How glorious a day is this, wherein mine eyes have seen this extraordinary sight!

14 And the midwife went out from the cave, and Salome met her.

15 And the midwife said to her, Salome, Salome, I will tell you a most surprising thing which I saw,

16 A virgin hath brought forth, which is a thing contrary to nature.



17 To which Salome replied, As  
the Lord my God liveth unless I  
receive particular proof of this  
matter, I will not believe that a  
virgin hath brought forth.

18 If Then Salome went in, and  
the midwife said, Mary, shew thyself,  
for a controversy is risen  
concerning thee.

19 And Salome received satisfaction.

20 But her hand was withered,  
and she groaned bitterly;

21 And said, Woe to me, because  
of mine iniquity; for I have  
tempted the living God, and my  
hand is ready to drop off.

22 Then Salome made her  
supplication to the Lord, and said,  
O God of my Fathers, remember me,  
for I am of the seed of Abraham,  
and Isaac, and Jacob.

23 Make me not a reproach  
among the children of Israel, but  
restore me sound to my parents.

24 For thou well knowest,  
O Lord, that I have performed many  
offices of charity in thy name,  
and have received my reward from  
thee.

25 Upon this an angel of the  
Lord stood by Salome, and said,

The Lord God hath heard thy  
prayer, reach forth thy hand to  
the child, and carry him, and by  
that means thou shalt be restored.

26 Salome filled with exceeding  
joy, went to the child, and said,  
I will touch him.

27 And she purposed to worship  
him, for she said, This is a great  
king, which is born in Israel.

28 And straightway Salome was  
cured.

29 Then the midwife went out  
of the cave, being approved by God.

30 And lo! a voice came to Salome.  
Declare not the strange things  
which thou hast seen, till  
the child shall come to Jerusalem.

31 So Salome also departed,  
approved by God.

## CHAPTER XV.

1 Wise men come from the east.

3 Herod alarmed;

8 desires them if they find the child to  
bring him word.

10 They visit the cave and offer the child

their treasure,  
11 and being warned in a dream, do not  
return to Herod,  
but go home another way.

THEN Joseph was preparing to  
go away, because there arose  
a great disorder in Bethlehem by  
the coming of some wise men  
from the east,

2 Who said, Where is the King  
of the Jews born? For we have  
seen his star in the east, and are  
come to worship him.

3 When Herod heard this, he  
was exceedingly troubled, and sent  
messengers to the wise men, and  
to the priests, and enquired of  
them in the town-hall,

4 And said unto them, Where  
have you it written concerning  
Christ the king, or where should  
he be born?

5 Then they say unto him, In  
Bethlehem of Judaea; for thus it  
is written: And thou Bethlehem in  
the land of Judah, art not the least  
among the princes of Judah, for  
out of thee shall come a ruler,  
who shall rule my people Israel.

6 And having sent away the  
chief priests, he enquired of the  
wise men in the town-hall, and  
said unto them, What sign was it  
ye saw concerning the king that is  
born?

7 They answered him, We saw an extraordinary large star shining among the stars of heaven, and so out-shined all the other stars, as that they became not visible, and we knew thereby that a great king was born in Israel, and therefore we are come to worship him.

8 Then said Herod to them, Go and make diligent inquiry; and if ye find the child, bring me word again, that I may come and worship him also.

9 So the wise men went forth, and behold, the star which they saw in the east went before them, till it came and stood over the cave where the young child was with Mary his mother.

10 Then they brought forth out of their treasures, and offered unto him gold and frankincense, and myrrh.

11 And being warned in a dream by an angel, that they should not return to Herod through Judaea, they departed into their own country by another way.

## CHAPTER XVI.

1 Herod enraged, orders the infants in Bethlehem to be slain.  
2 Mary puts her infant in an ox-manger.  
3 Elizabeth flees with her son John to the mountains.  
6 A mountain miraculously divides and receives them.  
9 Herod incensed at the escape of John, causes Zacharias to be murdered at the altar.  
23 The roofs of the temple rent, the body miraculously conveyed, and the blood petrified.  
25 Israel mourns for him.  
27 Simeon chosen his successor by lot.

THEN Herod perceiving that he was mocked by the wise men, and being very angry, commanded certain men to go and to kill all the children that were in Bethlehem, from two years old and under.

2 But Mary hearing that the children were to be killed, being under much fear, took the child, and wrapped him up in swaddling clothes, and laid him in an ox-manger, because there was no room for them in the inn.

3 Elizabeth also, hearing that her son John was about to be searched for, took him and went up unto the mountains, and looked around for a place to hide him;

4 And there was no secret place to be found.

5 Then she groaned within herself,

and said, O mountain of the Lord,  
receive the mother with the child.

6 For Elizabeth could not climb up,

7 And instantly the mountain  
was divided and received them.

8 And there appeared to them  
an angel of the Lord to preserve  
them.

9 But Herod made search after  
John, and sent servants to Zacharias,  
when he was (ministering) at the altar,  
and said unto him, Where hast thou hid  
thy son?

10 He replied, to them, I am a  
minister of God, and a servant at  
the altar: how should I know  
where my son is?

11 So the servants went back,  
and told Herod the whole; at  
which he was incensed, and said,  
Is not this son of his like to be  
king of Israel?

12 He sent therefore again his  
servants to Zacharias, saying, Tell  
us the truth, where is thy son, for  
you know that your life is in my  
hand.

13 So the servants went and told  
him all this:

14 But Zacharias replied to them, I am a martyr for God, and if ye shed my blood, the Lord will receive my soul.

15 Besides know that ye shed innocent blood.

16 However Zacharias was murdered in the entrance of the temple said altar, and about the partition;

17 But the children of Israel knew not when he was killed.

18 Then at the hour of salutation the priests went into the temple but Zacharias did not according to custom, meet them and bless them.

19 Yet they still continued waiting for him to salute them;

20 And when they found he did not in a long time come, one of them ventured into the holy place where the altar was, and he saw blood lying upon the ground congealed:

21 When, behold, a voice from heaven said, Zacharias is murdered, and his blood shall not be wiped away, until the revenger of his blood come.

22 But when he heard this, he was afraid; and went forth and told the priests what he had seen and

heard; and they all went in, and saw the fact.

23 Then the roofs of the temple howled, and were rent from the top to the bottom:

24 And they could not find the body, but only blood made hard like stone.

25 And they went away, and told the people, that Zacharias was murdered, and all the tribes of Israel heard thereof, and mourned for him, and lamented three days:

26 Then the priests took council together concerning a person to succeed him.

27 And Simeon and the other priests cast lots, and the lot fell upon Simeon.

28 For he had been assured by the Holy Spirit, that he should not die, till he had seen Christ come in the flesh.

(I James wrote this History in Jerusalem: and when the disturbance was I retired into a desert place, until the death of Herod, and the disturbances ceased at Jerusalem. That which remains is, that I glorify God that he hath given me such wisdom to write unto you who are spiritual, and who love God: to whom (be ascribed) glory and



dominion for ever and ever. Amen.)

### THE PROTEVANGELION.

Note on the death of Zacharias in Chap. 16.

There is a story both in the Jerusalem and Babylonish Talmud very similar to this. It is cited by Dr. Lightfoot, Talmud, Hierosol, in Taanith, fol. 69; and Talmud. Babyl. in Sanhedr., fol. 96. "O Rabbi Jochanan said, Eighty thousand priests were slain for the blood of Zacharias. Rabbi Judas asked Rabbi Achan, Where did they kill Zacharias? Was it in the woman's court, or in the court of Israel? He answered, Neither in the court of Israel, nor in the court of women, but in the court of the priests; and they did not treat his blood in the same manner as they were wont to treat the blood of a ram or young goat. For of these it is written, He shall pour out his blood, and cover it with dust. But it is written here, The blood is in the midst of her: she set it upon the top of a rock; she poured it not upon the ground. (Ezek. xxiv. 7.) But why was this? That it might cause fury to come up to take vengeance: I have set his blood upon the top of a rock, that it should not be covered. They committed seven evils that day: they murdered a priest, a prophet, and a king; they shed the blood of the innocent; they polluted the court: that day was the Sabbath: and the day of

expiation. When therefore Nebuzaradan came there (viz. to Jerusalem,) he saw his blood bubbling, and said to them, What meaneth this? They answered, It is the blood of calves, lambs, and rams, which we have offered upon the altar. He commanded then, that they should bring calves, and lambs, and rams, and said I will try whether this be their blood: accordingly they brought and slew them, but the blood of Zacharias still bubbled, but the blood of these did not bubble. Then he said, Declare to me the truth of this matter, or else I will comb your flesh with iron combs. Then said they to him, He was a priest, prophet, and judge, who prophesied to Israel all these calamities which we have suffered from you; but we arose against him, and slew him. Then, said he, I will appease him; then he took the rabbis and slew them upon his (viz. Zacharias's) blood, and he was not yet appeased. Next he took the young boys from the schools, and slew them upon his blood; and yet it bubbled. Then he brought the young priests and slew them in the same place, and yet it still bubbled. So he slew at length ninety-four thousand persons upon his blood, and it did not as yet cease bubbling; then he drew near to it, and said, O Zacharias, Zacharias, thou halt occasioned the death of the chief of thy countrymen, shall I slay them all? then the blood ceased, and did bubble no more."

## REFERENCES TO THE PROTEVANGELION.

[This Gospel is ascribed to James. The allusions to it in the ancient Fathers are frequent, and their expressions indicate that it had obtained a very general credit in the Christian world. The controversies founded upon it chiefly relate to the age of Joseph at the birth of Christ, and to his being a widower with children, before his marriage with the Virgin. It seems material to remark, that the legends of the latter ages affirm the virginity of Joseph, notwithstanding Epiphanius, Hilary, Chrysostom, Cyril, Euthymius, Theophylact, Occumenius, and indeed all the Latin Fathers till Ambrose, and the Greek Fathers afterwards, maintain the opinions of Joseph's age and family, founded upon their belief in the authenticity of this book. It is supposed to have been originally composed in Hebrew. Postellus brought the MS. of this Gospel from the Levant, translated it into Latin, and sent it to Oporimus, a printer at Basil, where Bibliander, a Protestant Divine, and the Professor of Divinity at Zurich, caused it to be printed in 1552. Postellus asserts that it was publicly read as canonical in the eastern churches they making no doubt that James was the author, of it. It is, nevertheless considered apocryphal by some of the most learned divines in the Protestant and Catholic churches.]



# THE FIRST GOSPEL OF THE INFANCY OF JESUS CHRIST.

## CHAPTER I.

1 Caiphaz relates that Jesus, when in his cradle, informed his mother that he was the Son of God.

5 Joseph and Mary going to Bethlehem to be taxed, Mary's time of bringing forth arrives, and she goes into a cave.

8 Joseph fetches in a Hebrew woman. The cave filled with great lights.

11 The infant born,

17 and cures the woman.

19 Arrival of the shepherds.

THE following accounts we found in the book of Joseph the high-priest, called by some Caiphaz:

2 He relates, that Jesus spake even when he was in the cradle, and said to his mother:

3 Mary, I am Jesus the Son of

God, that word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world.

4 In the three hundred and ninth year of the era of Alexander, Augustus published a decree that all persons should go to be taxed in their own country.

5 Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers.

6 And when they came by the cave, Mary confessed to Joseph that her time of bringing forth was come, and she could not go on to the city, and said, Let us go into this cave.

7 At that time the sun was very near going down.

8 But Joseph hastened away, that he might fetch her a midwife; and when he saw an old Hebrew woman who was of Jerusalem, he said to her, Pray come hither, good woman, and go into that cave, and you will there see a woman just ready to bring forth.

9 It was after sunset, when the old woman and Joseph with her reached the cave, and they both went into it.

10 And behold, it was all filled with lights, greater than the light of lamps and candles, and greater than the light of the sun itself.

11 The infant was then wrapped up in swaddling clothes, and sucking the breasts of his mother St. Mary.

12 When they both saw this light, they were surprised; the old woman asked St. Mary, Art thou the mother of this child?

13 St. Mary replied, She was.

14 On which the old woman said, Thou art very different from all other women.

15 St. Mary answered, As there is not any child like to my son, so neither is there any woman like to his mother.

16 The old woman answered, and said, O my Lady, I am come hither that I may obtain an everlasting reward.

17 Then our Lady St. Mary said to her, Lay thine hands upon the infant, which, when she had done, she became whole.

18 And as she was going forth, she said, From henceforth, all the

days of my life, I will attend upon  
and be a servant of this infant.

19 After this, when the shepherds  
came, and had made a fire, and they  
were exceedingly rejoicing, the  
heavenly host appeared to them,  
praising and adoring the supreme God.

20 And as the shepherds were  
engaged in the same employment,  
the cave at that time seemed like  
a glorious temple, because both  
the tongues of angels and men  
united to adore and magnify God,  
on account of the birth of the Lord  
Christ.

21 But when the old Hebrew  
woman saw all these evident miracles,  
she gave praises to God, and  
said, I thank thee, O God, thou  
God of Israel, for that mine eyes  
have seen the birth of the Saviour  
of the world.

## CHAP. II.

1 The child circumcised in the cave,  
2 and the old woman preserving his  
foreskin or navel-string in a  
box of spikenard, Mary afterwards  
anoints Christ with it.  
5 Christ brought to the temple;  
6 He shines,  
7 and angels stand around him adoring.  
8 Simeon praises Christ.



AND when the time of his circumcision was come: namely, the eighth day, on which the law commanded the child to be circumcised; they circumcised him in the cave.

2 And the old Hebrew woman took the foreskin (others say she took the navel-string), and preserved it in an alabaster-box of old oil of spikenard.

3 And she had a son who was a druggist, to whom she said, Take heed thou sell not this alabaster-box of spikenard-ointment, although thou shouldst be offered three hundred pence for it.

4 Now this is that alabaster-box which Mary the sinner procured, and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Christ, and wiped them off with the hairs of her head.

5 Then after ten days they brought him to Jerusalem, and on the fortieth day from his birth they presented him in the temple before the Lord, making the proper offerings for him, according to the requirement of the law of Moses: namely, that every male which opens the womb shall be called holy unto God.

6 At that time old Simeon saw him shining as a pillar of light,

when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleasure at the sight.

7 And the angels stood around him, adoring him, as a king's guards stand around him.

8 Then Simeon going near to St. Mary, and stretching forth his hands towards her, said to the Lord Christ, Now, O My Lord, thy servant shall depart in peace, according to thy word;

9 For mine eyes have seen thy mercy, which thou hast prepared for the salvation of all nations; a light to all people, and the glory of thy people Israel.

10 Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary.

### CHAPTER III.

1 The wise men visit Christ. Mary gives them

one of his swaddling clothes.

3 An angel appears to them in the form of a star.

4 They return and make a fire, and worship the

swaddling cloth, and put it in the fire where it remains unconsumed.

AND it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judaea, in the time of Herod the King;—the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht, [Zoroaster] and brought with them offerings: namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts.

2 Then the Lady Mary took one of his swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present.

3 And at the same time there appeared to them an angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country.

4 On their return their kings and princes came to them inquiring, whom they had seen and done? What sort of journey and return they had? What Company they had on the road?

5 But they produced the swaddling cloth which St. Mary had given them, on account whereof they kept a feast.

6 And having, according to the custom of their country, made a fire, they worshipped it.

7 And casting the swaddling cloth into it, the fire took it and kept it.

8 And when the fire was put out, they took forth the swaddling cloth unhurt, as much as if the fire had not touched it.

9 Then they began to kiss it, and put it upon their heads and their eyes saying, This is certainly an undoubted truth, and it is really surprising that the fire could not burn it, and consume it.

10 Then they took it, and with the greatest respect laid it up among their treasures.

#### CHAPTER IV.

1 Herod intends to put Christ to death.

3 An angel warns Joseph to take the child

and his mother into Egypt.

6 Consternation on their arrival.

13 The idols fall down.

15 Mary washes Christ's swaddling clothes, hangs them to

dry on a post, and the son of a priest puts  
one on his head;  
16 And being possessed of devils they  
leave him.

NOW Herod perceiving that the  
wise men did delay and not return  
to him, called together the priest  
and wise men, and said, Tell me in  
what place the Christ should be born.

2 And when they replied, in  
Bethlehem,—a city of Judaea, he  
began to contrive in his own mind  
the death of the Lord Jesus Christ.

3 But an angel of the Lord  
appeared to Joseph in his sleep,  
and said, Arise, take the child and  
his mother, and go into Egypt as soon  
as the cock crows. So he arose,  
and went.

4 And as he was considering  
with himself about his journey,  
the morning came upon him.

5 In the length of the journey  
the girths of the saddle broke.

6 And now he drew near to a great  
city, in which there was an idol,  
to which the priests of the other  
idols and gods of Egypt brought  
their offerings and vows.

7 And there was by this idol a  
priest ministering to it, who, as  
often as Satan spoke out of that  
idol, related the things he said to

the inhabitants of Egypt, and those countries.

8 This priest had a son three years old, who was possessed with a great multitude of devils, who uttered many strange things and when the devils seized him, walked about naked with his clothes torn, throwing stones at those whom he saw.

9 Near to that idol was the inn of the city, into which when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished.

10 And all the magistrates and priests of the idols assembled before that idol, and made inquiry there, saying, What means all this consternation, and dread, which has fallen upon all our country?

11 The idol answered them, The unknown God is come thither, who is truly God; nor is there any one besides him, who is worthy of divine worship for he is truly the Son of God.

12 At the fame of him this country trembled, and at his coming it is under the present commotion and consternation, and we ourselves are afrighted by the greatness of his power.

13 And at the same instant this

idol fell down, and at his fall all the inhabitants of Egypt, besides others ran together.

14 But the son of the priest, when his usual disorder came upon him going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forsook.

15 And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head.

16 And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents.

17 From that time the boy was healed by the power of the Lord Christ and he began to sing praises, and give thanks to the Lord who had healed him.

18 When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured?

19 The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling clothes she had just

before washed, and hanged out upon a post.

20 One of these I took, and put it upon my head, and immediately the devils left me, and fled away.

21 At this the father exceedingly rejoiced, and said, My son, perhaps this boy is the son of the living God, who made the heavens and the earth.

22 For as soon as he came amongst us, the idol was broken, and all the gods fell down, and were destroyed by a greater power.

23 Then was fulfilled the prophecy which saith, Out of Egypt I have called my son.

## CHAPTER V.

1 Joseph and Mary leave Egypt.  
3 Go to the Haunts of robbers,  
4 Who hearing a mighty noise,  
as of a great army flee away.

NOW Joseph and Mary when they heard that the idol was fallen down and destroyed, were seized with fear and, trembling, and said, When we Were in the land of Israel, Herod, intending



to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood.

2 And there is no doubt but the Egyptians if they come to hear that this idol is broken and fallen down, will burn us with fire.

3 They went therefore hence to the secret places of robbers, who robbed travellers as they pass by, of their carriages and their clothes and carried them away bound.

4 These thieves upon their coming heard a great noise such as the noise of a king with a great army, and many horse and the trumpets sounding at his departure from his own city, at which they were so affrighted, as to leave all their booty behind them and fly away in haste.

5 Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went way, and saw Joseph and Mary coming towards them, and inquired, Where is that king, the noise of whose approach the robbers heard, and left us, so that we are now come off safe?

6 Joseph answered, He will come after us.

## CHAPTER VI.

1 Mary looks on a woman in whom Satan had taken up his abode, and she becomes dispossessed.

5 Christ kissed by a bride made dumb by sorcerers, cures her.

11 Miraculously cures a gentlewoman in whom Satan had taken up his abode.

16 A leprous girl cured by the water in which he was washed, and becomes the servant of Joseph and Mary.

20 The leprous son of a prince's wife cured in like manner.

37 Her mother offers large gifts to Mary, and dismisses her.

THEN they went into another city where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode.

2 One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or cords, she brake them, and went out into desert places, and sometimes standing where roads crossed, and in church yards, would throw stones at men.

3 When St. Mary saw this woman, she pitied her; where

upon Satan presently left her, and fled away in the form of a young man, saying, Wo to me, because of thee, Mary, and thy son.

4 So the woman was delivered from her torment; but considering herself naked, she blushed, and avoided seeing any man and having put on her clothes, went home, and gave an account of her case to her father and relations who, as they were the best of the city, entertained St. Mary and Joseph with the greatest respect.

5 The next morning having received a sufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be solemnized; but by the arts of Satan and the practices of a sorcerers, the bride was become so dumb, that she could not so much as open her mouth.

6 But when this dumb bride saw the Lady St. Mary entering into the town, and carrying Lord Christ in her arms, she stretched out her hands to the Lord Christ, and-took him in her arms, and closely hugging him, very often kissed him, continually moving him and, pressing him to her body.

7 Straightway the string of her tongue was loosed, and her ears were opened, and she began to sing praises unto God, who had

restored her.

8 So there was great joy among the inhabitants of the town that night, who thought that God and his angels were come down among them.

9 In this place they abode three days, meeting with the greatest respect and most splendid entertainment.

10 And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place.

11 There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold cursed Satan leaped upon her in the form of a serpent.

12 And folded himself about her belly, and every night lay upon her.

13 This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms.

14 When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman

ever afterwards see him.

15 Hereupon all the neighbors praised the Supreme God, and the woman reward them with ample, beneficence.

16 On the morrow, the same woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water.

17 And there was a girl there, whose body was white with a leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy.

18 The people therefore said Without doubt Joseph and Mary, and that boy are Gods, for they do not look like mortals.

19 And when they were making ready to go away, the girl, who had been troubled with the leprosy, came and desired they would permit her to go along with them; so they consented and the girl went with them till they came to a city in which was the palace of a great king, and whose house was not far from the inn.

20 Here they staid, and when the girl went one day to the prince's wife, and found her in a sorrowful and mournful condition, she asked her the reason of her tears.

21 She replied, wonder not at my groans, for I am under a great misfortune, of which I dare not tell any one.

22 But, says the, girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it.

23 Thou, therefore, says the prince's wife, shall keep the secret, and not discover it to any one alive.

24 I have been married to this prince, who rules as king over large dominions, and lived long with him before he had any child by me.

25 At length I conceived by him, but alas! I brought forth a leprous son; which, when he saw him would not own to be his, but said to me,

26 Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more.

27 So here I pine, lamenting my wretched and miserable circumstances. Alas, my son! alas, my husband; Have I disclosed it to you?

28 The girl replied I have found a remedy for your disease, which I promise you, for I also was leprous, but God hath cleansed me, even he who is called Jesus the son of the Lady Mary.

29 The woman inquiring where that God was, whom she spake of; the girl answered, He lodges with you here, in the same house.

30 But how can this be? says she; where is he? Behold, replied the girl, Joseph and Mary; and the infant who is, with them is called Jesus; and it is he who delivered me from my disease and torment.

31 But by what means, says she, were you cleansed from your leprosy? Will not you tell me that?

32 Why not? says the girl; I took the water with which his body had been washed, and poured it upon me, and my leprosy vanished.

33 The prince's wife then arose and entertained them, providing a great feast for Joseph among a large company of men.

34 And the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from

his leprosy,

35 Then she sang thanks and  
unto God, and said, Blessed  
is the mother that bare thee,  
O Jesus!

36 Dost thou thus cure men of  
the same nature with thyself, with  
the water with which thy body is  
washed?

37 She then offered very large  
gifts to the Lady Mary, and sent  
her away with all imaginable  
respect.

## CHAPTER VII.

1 A man who could not enjoy his wife,  
freed from his disorder.

5 A young man who had been  
bewitched, and turned into a  
mule miraculously cured by Christ being  
put on his back,  
28 and is married to the girl who had  
been cured of leprosy.

THEY came afterwards to another  
city, and had a mind to lodge there.

2 Accordingly they went to a man's  
house, who was newly married  
but by the influence of sorcerers  
could not enjoy his wife.



3 But they lodging at his house that night, the man was freed of his disorder.

4 And when they were preparing early in the morning to go forward on their journey, the new-married person hindered them, and provided a noble entertainment for them.

5 But going forward on the morrow, they came to another city, and saw three women going from a certain grave with great weeping.

6 When St. Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them?

7 When the girl asked them, they made her no answer, but asked her again, Who are ye? and where are you going? For the day is far spent, and night is at hand.

8 We are travellers, saith the girl, and we are seeking for an inn to lodge at.

9 They replied, Go along with us, and lodge with us.

10 They then followed them, and were introduced into a new

house, well furnished with all sorts of furniture.

11 Now it was winter-time, and the girl went into the parlour where these women were, and found them weeping and lamenting as before.

12 By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed and were feeding.

13 But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we;

14 For when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a suitable match, and thought he should be married as other men, some giddy and jealous women bewitched him without our knowledge.

15 And we one night, a little before day, while the doors of the house were all shut fast, saw this our brother was changed into a mule, such as you now see him to be:

16 And we in the melancholy condition in which you see us, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the

world, but they have been of no service to us.

17 As often therefore as we find ourselves oppressed with grief, we rise and go with this our mother to our father's tomb, where, when we have cried sufficiently, we return home.

18 When the girl had heard this she said, Take courage, and cease your fears, for you have a remedy for your afflictions near at hand even among you and in the midst of your house.

19 For I was also leprous; but when I saw this woman, and this little infant with her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him and I was presently made well.

20 And I am certain that he is also capable of relieving you under your distress. Wherefore arise, go to my mistress Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time earnestly beseeching her to compassionate your case.

21 As soon as the women had heard the girl's discourse, they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept.

22 And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family, no one elder than us; no father or brother to go in or out before us.

23 But this mule, which you see, was our brother, which some women by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us.

24 Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule.

25 And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly.

26 This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity.

27 Then he and his mother and the sisters worshipped the Lady St. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy to see thee.

28 Then both the sisters told their mother, saying, Of a truth, our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl who told us of Mary and her son.

29 And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant.

30 When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl.

31 And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice, and to make merry, and sing, being dressed in their richest attire, with bracelets.

32 Afterwards they glorified and praised God, saying, O Jesus, son of David, who changest sorrow into gladness, and mourning into mirth!

33 After this Joseph and Mary tarried there ten days, then went away, having received great respect from these people.

34 Who, when they took their leave of them, and returned home, cried,

35 But especially the girl.

## CHAPTER VIII.

1 Joseph and Mary pass through a country infested by robbers.

3 Titus a humane thief, offers Dumachus, his comrade, forty groats to let Joseph and Mary pass unmolested.

6 Jesus prophesies that the thieves Dumachus and Titus shall be crucified with him and that Titus shall go before him into paradise.

10 Christ causes a well to spring from a sycamore tree, and Mary washes his coat in it.

11 A balsam grows there from his sweat. They go to Memphis, where Christ works more miracles. Return to Judea.

15 Being warned, depart for Nazareth.

IN their journey from hence they came into a desert country and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night.

2 And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep.

3 The names of these two were

Titus and Dumachus; and Titus said to Dumachus, I beseech thee let these persons go along quietly, that our company may not perceive anything of them.

4 But Damachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth or make a noise.

5 When the Lady St. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand and grant thee pardon of thy sins.

6 Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem;

7 And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise;

8 And when she had said, God forbid this should be thy lot, O my son, they went on to a city in which were several idols; which, as soon as they came near to it, was turned into hills of sand.

9 Hence they went to that sycamore tree, which is now called Matarea.

10 And in Materea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat;

11 And a balsam is produced, or grows, in that country, from the sweat which ran down there from the Lord Jesus.

12 Thence they proceeded to Memphis, and saw Pharoah, and abode three years in Egypt.

13 And the Lord Jesus did very many miracles, in Egypt, which are neither to be found in Gospel of the Infancy nor in the Gospel of Perfection.

14 At the end of three years he returned out of Egypt, and when he came near to Judea, Joseph was afraid to enter;

15 For hearing that Herod was dead, and that Archelaus his son reigned in his stead, he was afraid.

16 And when he went to Judea, an, angel of God appeared to him, and said, O Joseph go into the city of Nazareth, and abide there.



17 It is strange indeed, that he,  
who is the Lord of all countries,  
should be thus carried backward and  
forward, through so many countries.

## CHAPTER IX.

2 Two sick children cured by water  
wherein Christ was washed.

WHEN they came afterwards  
into the city of Bethlehem,  
they found there several very  
desperate distempers, which became  
so troublesome to children by seeing  
them, that most of them died.

2 There was there a woman who  
had a sick son, whom she brought,  
when he was at the point of death,  
to the Lady St. Mary, who saw  
her when she was washing Jesus  
Christ.

3 Then said the woman, O my  
Lady Mary, look down upon this  
my son, who is afflicted with most  
dreadful pains.

4 St. Mary hearing her, said,  
Take a little of that water with  
which I have washed my son, and  
sprinkle it upon him.

5 Then she took a little of that

water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, was fallen asleep; and after he had slept a little, awaked perfectly well and recovered.

6 The mother being abundantly glad of this success, went again to St. Mary, and St. Mary said to her, Give praise to God, who hath cured this thy son.

7 There was in the same place another woman, a neighbour of her, whose son was now cured.

8 This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night.

9 The mother of the child which was cured, said to her, Why do you not bring your son to St. Mary, as I brought my son to her, when he was in the agonies of death; and he was cure by that water, with which the body of her son Jesus was washed?

10 When the woman heard her say this, she also went, and having procured the same water, washed her son with it, whereupon his body and his eyes were instantly restored to their former state.

11 And when she brought her son to St. Mary, and opened his

case to her, she commanded her to give thanks to God for the recovery of her son's health, and tell no one what had happened.

## CHAPTER X.

1 Two wives of one man, each have a son sick.

2 One of them named Mary, and whose son's name was Caleb, presents the Virgin with a handsome carpet, and Caleb is cured; but the son of the other wife dies, 4 which occasions a difference between the women.

5 The other wife puts Caleb into a hot oven, and he is miraculously preserved,

9 she afterwards throws him into a well, and he is again preserved;

11 his mother appeals to the Virgin against the other wife,

12 whose downfall the Virgin prophecies,

13 and who accordingly falls into the well,

14 therein fulfilling a saying of old.

THERE were in the same city two wives of one man, who had each a son sick. One of them was called Mary, and her son's name was Caleb.

2 She arose, and taking her son, went to the Lady St. Mary, the mother of Jesus, and offered her a

very handsome carpet, saying, O my Lady Mary accept this carpet of me, and instead of it give me a small swaddling cloth.

3 To this Mary agreed, and when the mother of Caleb was gone, she made a coat for her son of the swaddling cloth, put it on him, and his disease was cured; but the son of the other wife died.

4 Hereupon there arose between them a difference in doing the business of the family by turns, each her week;

5 And when the turn of Mary the mother of Caleb came, and she was heating the oven to bake bread, and went away to fetch the meal, she left her son Caleb by the oven;

6 Whom the other wife, her rival, seeing to be by himself, took and cast him into the oven, which was very hot, and then went away.

7 Mary on her return saw her son Caleb lying in the middle of the oven laughing, and the oven quite as cold as though it had not been before heated, and knew that her rival the other wife had thrown him into the fire.

8 When she took him out, she brought him to the Lady St. Mary, and told her the story, to whom

she replied, Be quiet, I am concerned lest thou shouldst make this matter known.

9 After this her rival, the other wife, as she was drawing water at the well, and saw Caleb playing by the well, and that no one was near, took him, and threw him into the well.

10 And when some men came to fetch water from the well, they saw the boy sitting on the superficies of the water, and drew him out with ropes, and were exceedingly surprised at the child, and praised God.

11 Then came the mother and took him and carried him to the Lady St. Mary, lamenting and saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not question but one time or other she will be the occasion of his death.

12 St. Mary replied to her, God will vindicate your injured cause.

13 Accordingly a few days after, when the other wife came to the well to draw water, her foot was entangled in the rope, so that she fell headlong into the well, and they who ran to her assistance found her skull broken, and bones bruised.

14 So she came to a bad end,  
and in her was fulfilled that saying  
of the author, They digged a well,  
and made it deep, but fell themselves  
into the pit which they prepared.

## CHAPTER XI.

1 Bartholomew, when a child and sick,  
miraculously  
restored by being laid on Christ's bed.

ANOTHER woman in that city  
had likewise two son's sick.

2 And when one was dead, the  
other, who lay at the point of  
death, she took in her arms to the  
Lady St. Mary, and in a flood of  
tears addressed herself to her,  
saying,

3 O my Lady, help and relieve  
me; for I had two sons, the one I  
have just now buried, the other I  
see is fast at the point of death  
behold how I (earnestly) seek for  
your from God, and pray to him.

4 Then she said, O Lord, thou  
art gracious, and merciful, and  
kind; thou, hast given me two  
sons; one of them thou halt taken  
to thyself, O spare me this other.

5 St. Mary then perceiving the greatness of her sorrow, pitied her and said, Do thou place thy son in my son's bed, and cover him with his clothes.

6 And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death; as soon as ever the small of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he sucked it.

7 Than his mother said, O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy son can cure children who are of the same sort as himself, as soon as they touch his garments.

8 This boy, who was thus cured, is the same who in the Gospel is called Bartholomew.

## CHAPTER XII.

A leprous woman healed by Christ's washing water.

7 A princess healed by it and restored to her husband.

AGAIN, there was a leprous woman who went to the Lady St. Mary, the mother of Jesus, and said, O my Lady, help me.

2 St. Mary replied, What help does thou desire? Is it gold or silver, or that thy body be cured of its leprosy?

3 Who, says the woman, can grant me this?

4 St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed.

5 The woman waited, as she was commanded; and Mary when she had put Jesus in bed, giving her the water with which she had washed his body, said, Take some of the water, and pour it upon thy body;

6 Which when she had done, she instantly became clean, and praised God, and gave thanks to him.

7 Then she went away, after she had abode with her three days;

8 And going into the city, she saw a certain prince, who had married another princes daughter;

9 But when he came to see her,



he perceived between her eyes the signs of leprosy like a star, and thereupon declared the marriage dissolved and void.

10 When the woman saw these persons in this condition, exceeding sorrowful, and shedding abundance of tears, she inquired of them the reason of their crying;

11 They replied, inquire not into our circumstances; for we are not able to declare our misfortunes to any, person, whatsoever.

12 But she still pressed and desired them to communicate their case to her; intimating, that she might be able to direct them to a remedy.

13 So when they showed the young woman to her, and the signs of the leprosy, which appeared between her eyes;

14 She said, I also whom ye see in this place, was afflicted with the same distemper, and going on some business to Bethlehem, I went into a certain cave, and saw a woman named Mary, who had a son called Jesus.

15 She seeing me to be leprous, was concerned for me, and gave me some water with which she had washed her son's body, with that I sprinkled my body, and

became clean.

16 Then said these women, Will  
you Mistress, go along with us,  
and show the Lady St. Mary to  
us?

17 To which she consenting,  
they arose and went to the Lady  
St. Mary, taking with them very  
noble presents.

18 And when they came in and  
offered their presents to her,  
they showed the leprous young woman  
whom they brought with them to  
her.

19 Then said St. Mary, The  
mercy of the Lord Jesus Christ  
rest upon you;

20 And giving them a little of  
that water, with which she had  
washed the body of Jesus Christ,  
she bade them wash the diseased  
person with it, which when they  
had done, she was presently  
cured;

21 So they, and all who were  
present, praised God; and being  
filled with joy, they went back to  
their own city, and gave praises to  
God on that account.

22 Then the prince hearing that  
his wife was cured, took her home  
and made a second marriage, giving  
thanks unto God for the recovery

of his wife's health.

### CHAPTER XIII.

1 A girl, whose blood Satan sucked  
receives one  
of Christ's swaddling clothes from the  
Virgin,  
14 Satan comes like a dragon, and she  
shews it to him;  
flames and burning coals proceed from it  
and fall upon him;  
19 he is miraculously discomfited, and  
leaves the girl.

THERE was also a girl, who  
was afflicted by Satan,

2 For that cursed spirit did  
frequently appear to her in the shape  
of a dragon, and was inclined to  
swallow her up, and had so sucked  
out all her blood, that she looked  
like a dead carcass.

3 As often as she came to herself,  
with her hands wringed about  
her head she would cry out, and  
say, Wo, Wo is me, that there is  
no one to be found, who can deliver  
me from that impious dragon!

4 Her father and mother, and  
all who were about her and saw  
her, mourned and wept over her;

5 And all who were present  
would especially be under sorrow  
and in tears, when they heard her  
bemoaning and saying, My brethren  
and friends, is here no one who can  
deliver me from this murderer?

6 Then the prince's daughter,  
who had been cured of her leprosy,  
hearing the complaint of that girl,  
went upon the top of her castle,  
and saw her with her hands twisted  
about her head, pouring out a flood  
of tears, and all the people that  
were about her in tears.

7 Then she asked the husband  
of the possessed person, Whether  
his wife's mother was alive? He  
told her, That her father and  
mother were both alive,

8 Then she ordered her mother  
to be sent to her; to whom, when  
she saw her coming, she said,  
Is this possessed girl thy daughter?  
She moaning and bemoaning said,  
Yes madam I bore her.

9 The prince's daughter answered,  
Disclose the secret of her case to me,  
for I confess to you that I was leprous,  
but the Lady Mary, the mother of  
Jesus Christ, healed me.

10 And if you desire your  
daughter to be restored to her  
former state, take her to Bethlehem,  
and inquire for Mary the mother  
of Jesus, and doubt not but your

daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery.

11 As soon as ever she had done speaking, she arose and went with her daughter to the place appointed, and to Mary, and told her the case of her daughter.

12 When St. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter.

13 Likewise she gave her one of the swaddling cloths of the Lord Jesus, and said, Take this swaddling cloth, and shew it to thine enemy as often as thou seest him and she sent them away in peace.

14 After they had left that city and returned home, and the time was come in which Satan was wont to seize her, in the same moment this cursed spirit appeared to her in the shape of a huge dragon, and the girl seeing him was afraid,

15 The mother said to her, Be not afraid, daughter; let him alone till he come nearer to thee! then shew him the swaddling cloth, which the Lady Mary gave us, and we shall see the event.

16 Satan then coming like a dreadful dragon, the body of the girl trembled for fear.

17 But as soon as she had put the swaddling cloth upon her head, and about her eyes, and chewed it to him, presently there issued forth from the swaddling cloth flames and burning coals, and fell upon the dragon.

18 Oh! how great a miracle was this, which was done: as soon as the dragon saw the swaddling cloth of the Lord Jesus, fire went forth and was scattered upon his head and eyes; so that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary? Whither shall I flee from thee?

19 So he drew back much affrighted, and left the girl.

20 And she was delivered from this trouble, and sang praises and thanks to God, and with her all who were present at the working of the miracle.

#### CHAPTER XIV.

1 Judas when a boy possessed by Satan, and brought up by his parents to Jesus to be cured, whom he tries to bite, 7 but failing, strikes Jesus and makes him cry out. Whereupon Satan goes from Jesus in the shape of a dog.

ANOTHER woman likewise lived there, whose son was possessed by Satan,

2 This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts.

3 But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently and taking her son in her arms, brought him to the Lady Mary.

4 In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them.

5 Then Judas, who was possessed, came and sat down at the right hand of Jesus.

6 When Satan was acting upon him as usual, he went about to bite the Lord Jesus.

7 And because he could not do it, he struck Jesus on the right side, so that he cried out.

8 And in the same moment Satan went out of the boy, and ran away like a mad dog.

9 This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews.

10 And that same side, on which Judas: struck him, the Jews pierced with a spear.

## CHAPTER XV.

1 Jesus and other boys play together, and make clay figures of animals.

4 Jesus causes them to walk,

6 also makes clay birds, which he causes to fly,

and eat and drink.

7 The children's parents alarmed, and take Jesus for a sorcerer.

8 He goes to a dyer's shop, and throws all the

cloths into the furnace, and works a miracle therewith.

15 Whereupon the Jews praise God.



AND when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age;

2 Who, when they were at play, made clay into several shapes, namely—asses, oxen, birds, and other figures;

3 Each boasting of his work, and endeavouring to exceed the rest.

4 Then the Lord Jesus said to the boys, I will command these figures which I have made to walk.

5 And immediately they moved, and when he commanded them to return, they returned.

6 He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink.

7 When at length the boys went away, and related these things to their parents, their fathers said to them, Take heed, children, for the future of his company, for he is a sorcerer; shun and avoid him, and from henceforth never play with him.

8 On a certain day also, when the Lord Jesus was playing with the boys, and running about, he passed by a dyer's shop, whose name was Salem.

9 And there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of several colours.

10 Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace.

11 When Salem came home, and saw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying,

12 What hast thou done to me, O thou son of Mary? Thou hast injured both me and my neighbours; they all desired their cloths of a proper colour; but thou hast come and spoiled them all.

13 The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest.

14 And then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired.

15 And when the Jews saw this surprising miracle, they praised

God.

CHAP. XVI.

1 Christ miraculously widens or  
contracts the gates,  
milk pails, sieves, or boxes, not properly  
made by Joseph,  
4 he not being skilful at his carpenter's  
trade.  
5 The King of Jerusalem gives Joseph an  
order for a throne.  
6 Joseph works on it for two years in the  
king's palace,  
and makes it two spans too short. The  
king being angry with him,  
10 Jesus comforts him,  
13 commands him to pull one side of the  
throne, while he  
pulls the other, and brings it to its proper  
dimensions.  
14 Whereupon the bystanders praise  
God.

AND Joseph, wheresoever he  
went in the city, took the  
Lord Jesus with him, where he  
was sent for to work to make  
gates, or milk-pails, or sieves, or  
boxes; the Lord Jesus was with  
him, wheresoever he went.

2 And as often as Joseph had  
anything in his work, to make  
longer, or shorter, or wider, or  
narrower, the Lord Jesus would  
stretch his hand towards it.

3 And presently it became as Joseph would have it:

4 So that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade.

5 On a certain time the King of Jerusalem sent for him, and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit.

6 Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it.

7 And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure.

8 Which when the king saw, he was very angry with Joseph;

9 And Joseph afraid of the king's anger, went to bed without his supper, taking not any thing to eat.

10 Then the Lord Jesus asked him, What he was afraid of?

11 Joseph replied, Because I have lost my labour in the work

which I have been about these two years.

12 Jesus said to him, Fear not, neither be cast down;

13 Do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions.

14 And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place:

15 Which miracle when they who stood by saw, they were astonished, and praised God.

16 The throne was made of the same wood which was in being in Solomon's time, namely, wood adorned with various shapes, and figures.

## CHAP. XVII.

1 Jesus plays with boys at hide and seek.

3 Some women put his playfellows in a furnace,

7 where they are transformed by Jesus

into kids.

10 Jesus calls them to go and play, and they are restored to their former shape.

ON another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company.

2 But when they saw him, they hid themselves, and left him to seek for them;

3 The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were gone?

4 And when they answered, That there was no one there; the Lord Jesus said, Who are those whom ye see in the furnace?

5 They answered, They were kids of three years old.

6 Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd;

7 And presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed, and trembled,

8 Then they immediately worshipped,

the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to save, and not to destroy.

9 After that, when the Lord Jesus said, the children of Israel are like Ethiopians among the people; the women said, Thou, Lord, knowest all things, nor is any thing concealed from thee: but now we entreat thee, and beseech of thy mercy, that thou wouldest restore those boys to their former state.

10 Then Jesus said, Come hither, O boys, that we may go and play; and immediately, in the presence of these women, the kids were changed, and returned into the shape of boys.

## CHAPTER XVIII.

1 Jesus becomes the king of his playfellows,  
and they crown him with flowers;  
4 miraculously causes a serpent who had bitten Simon the Canaanite, then a boy, to suck out all the poison again;  
16 the serpent bursts, and Christ restores the boy to health.

IN the month Adar Jesus gathered together the boys, and ranked them as though he had been a king.

2 For they spread their garments on the ground for him to sit on; and having made a crown of flowers, put it upon his head, and stood on his right and left as the guards of a king.

3 And if any one happened to pass by, they took him by force, and said, Come hither, and worship the king, that you may have a prosperous journey.

4 In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch;

5 For this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest, and put his hand in to take out the eggs, was stung by a poisonous serpent, which leaped out of the nest; so that he was forced to cry out for the help of his companions; who, when they came, found him lying upon the earth like a dead person.

6 After which his neighbours came and carried him back into the city.



7 But when they came to the place where the Lord Jesus, was sitting like a king, and the other boys stood around him like his ministers, the boys made haste to meet him, who was bitten by the serpent, and said to his neighbours, Come and pay your respects to the king;

8 But when, by reason of their sorrow, they refused to come, the boys drew them, and forced them against their wills to come.

9 And when they came to the Lord Jesus, he inquired, On what account they carried that boy?

10 And when they answered that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that serpent.

11 But when the parents of the boy desired to be excused, because their son lay at the point of death; the boys made answer, and said, Did not ye hear what the king said? Let us go and kill the serpent; and will not ye obey him?

12 So they brought the couch back again, whether they would or not.

13 And when they were come to the nest, the Lord Jesus said to the boys, Is this the serpent's lurking place? They said, It was.

14 Then the Lord Jesus calling the serpent, it presently came forth and submitted to him; to whom he said, Go and suck out all the poison which thou hast infused into that boy:

15 So the serpent crept to the boy, and took away all its poison again.

16 Then the Lord Jesus cursed the serpent, so that it immediately burst asunder, and died;

17 And he touched the boy with his hand to restore him to his former health;

18 And when he began to cry, the Lord Jesus said, Cease crying for hereafter thou shall be my disciple;

19 And this is that Simon the Canaanite, who is mentioned in the Gospel.

## CHAPTER XIX.

1 James being bitten by a viper, Jesus blows on the wound and cures him.

4 Jesus charged with throwing a boy

from  
the roof of a house,  
10 miraculously raises the dead boy to  
acquit him;  
12 fetches water for his mother, breaks  
the pitcher  
and miraculously gathers the water in his  
mantle  
and brings it home;  
16 makes fish pools on the Sabbath,  
20 causes a boy to die who broke them  
down,  
22 another boy runs against him,  
whom he also causes to die.

ON another day Joseph sent his  
son James to gather wood,  
and the Lord Jesus went with  
him;

2 And when they came to the  
place where the wood was, and  
James began to gather it, behold,  
a venomous viper bit him, so that  
he began to cry, and make a  
noise.

3 The Lord Jesus seeing him in  
this condition, came to him, and  
blowed upon the place where the  
viper had bit him, and it was  
instantly well.

4 On a certain day the Lord  
Jesus was with some boys, who  
were playing on the house-top,  
and one of the boys fell down, and  
presently died.

5 Upon which the other boys all  
running away, the Lord Jesus was  
left alone on the house-top.

6 And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the house-top.

7 But he denying it, they cried out, Our son is dead, and this is he who killed him.

8 The Lord Jesus replied to them, Do not charge me with a crime of which you are not able to convict me, but let us go and ask the boy himself, who will bring the truth to light.

9 Then the Lord Jesus going down stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the housetop?

10 Then the dead boy answered, thou didst not throw me down, but such a one did.

11 And when the Lord Jesus bade those who stood by to take present praised God on account of that miracle.

12 On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well;

13 And when he had gone to fetch the water, the pitcher, when it was brought up full, brake;

14 But Jesus spreading his mantle gathered up the water again, and brought it in that to his mother;

15 Who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory.

16 Again on another day the Lord Jesus was with some boys by a river, and they drew water out of the river by little channels, and made little fish-pools.

17 But the Lord Jesus had made twelve sparrows, and placed them about his pool on each side, three on a side.

18 But it was the Sabbath day, and the son of Hanani a Jew came by, and saw them making these things, and said, Do ye thus make figures of clay on the Sabbath? And he ran to them, and broke down their fish-pools.

19 But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping.

20 At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him,

21 In like manner as this water had vanished, so shall thy life vanish; and presently the boy died.

22 Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down;

23 To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise.

24 And that moment the boy fell down and died.

## CHAPTER XX.

4 Christ sent to school to Zaccheus to learn his letters, and teaches Zaccheus.  
13 Sent to another schoolmaster,  
14 refuses to tell his letters, and the schoolmaster going to whip him, his hand withers and he dies.

THERE was also at Jerusalem one named Zaccheus, who was a schoolmaster:

2 And he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters?

3 Joseph agreed, and told St. Mary;

4 So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him,

5 And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth.

6 Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth.

7 And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth;

8 Also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book.

9 The Lord Jesus farther said to the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the

end of the alphabet.

10 At this the master was so surprised, that he said, I believe this boy was born before Noah;

11 And turning to Joseph, he said, Thou hast brought a boy to me to be taught, who is more learned than any master.

12 He said also to St. Mary, This your son has no need of any learning.

13 They brought him then to a more learned master, who, when he saw him, said, say Aleph;

14 And when he had said Aleph, the master bade him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth.

15 But this master, when he did lift up his hand to whip him, had his hand presently withered, and he died.

16 Then said Joseph to St. Mary, Henceforth we will not allow him to go out of the house; for every one who displeases him is killed.



## CHAPTER XXI.

[Compare Luke ii. 42, whose meagre account is deficient of the sublime details here given of the subjects disputed upon.]

1 Disputes learnedly with the doctors  
in the temple,  
7 on law,  
9 on astronomy,  
12 on physics and metaphysics.  
21 Is worshipped by a philosopher,  
28 and fetched home by his mother.

AND when he was twelve years  
old, they brought him to  
Jerusalem to the feast; and when  
the feast was over, they returned.

2 But the Lord Jesus continued  
behind in the temple among the  
doctors and elders, and learned  
men of Israel; to whom he proposed  
several questions of learning,  
and also gave them answers:

3 For he said to them, Whose  
son is the Messiah? They answered,  
the son of David.

4 Why then, said he, does he in  
the spirit call him Lord? When he  
saith, The Lord said to my Lord,  
sit thou at my right hand, till I  
have made thine enemies thy foot-  
stool.

5 Then a certain principal Rabbi

asked him, Hast thou read books?

6 Jesus answered, he had read both books, and the things which were contained in books.

7 And he explained to them the books of the law, and precepts, and statutes: and the mysteries which are contained in the books of the prophets; things which the mind of no creature could reach.

8 Then said that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy will be?

9 When a certain astronomer, who was present, asked the Lord Jesus, Whether he had studied astronomy?

10 The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things which the reason of man had never discovered.

11 There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, Whether he had studied physic?

12 He replied, and explained to him physics and metaphysics.

13 Also those things which were above and below the power of nature;

14 The powers also of the body, its humours, and their effects.

15 Also the number of its members, and bones, veins, arteries, and nerves;

16 The several constitutions of body, hot and dry, cold and moist, and the tendencies of them;

17 How the soul operated upon the body;

18 What its various sensations and faculties, were;

19 The faculty of speaking, anger, desire;

20 And lastly the manner of its composition and dissolution; and other things, which the understanding of no creature had ever reached.

21 Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant.

22 While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for him.

23 And when she saw him sitting among the doctors, and in his turn proposing questions to them, and giving answers, she said to him, My son, why hast thou done thus by us? Behold I and thy father have been at much pains in seeking thee.

24 He replied, Why did ye seek me? Did ye not know that I ought to be employed in my father's house?

25 But they understood not the words which he said to them.

26 Then the doctors asked Mary, Whether this were her son? And when she said, He was, they said, O happy Mary, who hast borne such a son.

27 Then he returned with them to Nazareth, and obeyed them in all things.

28 And his mother kept all these things in her mind;

29 And the Lord Jesus grew in stature and wisdom, and favour with God and man.

## CHAPTER XXII.

1 Jesus conceals his miracles,  
2 studies the law,  
3 and is baptized.

NOW from this time Jesus began  
to conceal his miracles and  
secret works,

2 And gave himself to the study  
of the law, till he arrived to the  
end of his thirtieth year;

3 At which time the Father publicly  
owned him at Jordan, sending  
down this voice from heaven, This  
is my beloved son, in whom I am  
well pleased;

4 The Holy Ghost being also  
present in the form of a dove.

5 This is he whom we worship  
with all reverence, because he gave  
us our life and being, and brought  
us from our mother's womb,  
Glory to God,

6 Who, for our sakes, took a  
human body, and hath redeemed  
us, that so he might embrace  
us with everlasting mercy, and  
shew his free, large, bountiful  
grace and goodness to us.

7 To him be glory and praise,  
and power, and dominion, from  
henceforth said for evermore.  
Amen.

(The end of the whole Gospel of  
the Infancy, by the assistance of  
the Supreme God, according to  
what we found in the original.)

#### REFERENCES TO THE FIRST GOSPEL OF THE INFANCY OF JESUS CHRIST

[Mr. Henry Sike, Professor of Oriental Languages at Cambridge, first translated and published this Gospel in 1697. It was received by the Gnostics, a sect of Christians in the second century; and several of its relations were credited in the following ages by other Christians, viz., Eusebius, Athanasius, Epiphanius; Chrysostom. &c. Sozomen says, he was told by many, and he credits the relations, of the idols in Egypt falling down on Joseph, and Mary's flight thither with Christ; and of Christ making a well to wash his clothes in a sycamore-tree, from whence balsam afterwards proceeded; which stories are from this Gospel. Chemnitius, out of Stipulensis, who had it from Peter Martyr, Bishop of Alexandria, in the third century, says, that the place in

Egypt where Christ was banished is now called Matarea, about ten miles beyond Cairo; that the inhabitants constantly burn a lamp in remembrance of it; and that there is a garden of trees yielding a balsam, which were planted by Christ when a boy. M. La Crosse cites a synod at Angamala, in the Mountain of Malabar, A. D. 1599, which shows this Gospel was commonly read by the Nestorians in the country. Ahmed Ibu Idris, a Mahometan divine, says, it was used by some Christians in common with the other four Gospels; and Ocobius de Castro mentions a Gospel of Thomas, which he says, he saw and had translated to him by an Armenian Archbishop at Amsterdam, that was read in very many churches of Asia and Africa, as the only rule of their faith. Fabricius takes it to be this Gospel. It has been supposed, that Mahomet and his coadjutors used it in compiling the Koran. There are several stories believed of Christ, proceeding from this Gospel; as that which Mr. Sike relates out of La Brosse's Persic Lexicon, that Christ practised the trade of a dyer, and his working a miracle with the colours; from whence the Persian dyers honour him as their patron, and call a dye-house the shop of Christ. Sir John Chardin mentions Persian legends concerning Christ's dispute with his schoolmaster about his ABC; and his lengthening the cedar-board which Joseph sawed too short.]

Note on the Miracles of Christ in the preceding Gospels.

A great void in the early life of the Saviour is filled up by these Gospels. In none of the Canonical Evangelists is any mention made of the childhood of Jesus. The Gospels of Matthew, Mark, Luke, and John, more rapidly than satisfactorily, pass over the period intervening between His birth and ministry. It is natural to suppose that the Infant Redeemer's earliest days were spent in the society of other young children, and it is quite consistent with every sincere Christians faith to believe that He had the power to perform the miracles here ascribed to him otherwise, a limit will be set to His divine attributes, doubts raised against His performance of the miracles related by the four Evangelists, in the authorised version of the Testament, and a denial given of the declaration therein, "With GOD nothing is impossible!"



# **THE SECOND, OR ST. THOMAS'S GOSPEL OF THE INFANCY OF JESUS CHRIST.**

**An Account of  
the ACTIONS  
and  
MIRACLES of  
our Lord and  
Saviour  
JESUS  
CHRIST in his  
INFANCY.**

## CHAPTER I.

2 Jesus miraculously clears the water after rain.

4 Plays with clay sparrows, which he animates on the Sabbath day.

I THOMAS, an Israelite, judged it necessary to make known to our brethren among the Gentiles, the actions and miracles of Christ in his childhood, which our Lord and God Jesus Christ wrought after his birth in Bethlehem in our country, at which I myself, was astonished; the beginning of which was as followeth.

2 When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream; and the water running

over the banks, stood in little lakes;

3 But the water instantly became clear and useful again; he having smote them only by his word, they readily obeyed him.

4 Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him.

5 But a certain Jew seeing the things which he was doing, namely, his forming clay into the figures of sparrows on the Sabbath day, went presently away, and told his father Joseph, and said,

6 Behold, thy boy is playing by the river side, and has taken clay, and formed it into twelve sparrows, and profaneth the Sabbath.

7 Then Joseph came to the place where he was, and when he saw him, called to him, and said, Why doest thou that which it is not lawful to do on the Sabbath day?

8 Then Jesus clapping together the palms of his hands, called to the sparrows, and said to them Go, fly away; and while ye live remember me.

9 So the sparrows fled away

making a noise.

10 The Jews seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus.

## CHAPTER II.

2 Causes a boy to wither who broke down his fish-pools;

6 Partly restores him.

7 Kills another boy.

16 causes blindness to fall on his accusers,

18 for which, Joseph pulls him by the ear.

BESIDES this, the son of Annas the scribe, was standing there with Joseph, and took a bough of a willow tree, and scattered the waters which Jesus had gathered into lakes.

2 But the boy Jesus seeing what he had done, became angry, and said to him, Thou fool, what harm did the lake do thee, that thou shouldest scatter the water?

3 Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit.

4 And immediately he became withered all over.

5 Then Jesus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Joseph, accusing him, and said, Why dost thou keep a son who is guilty of such actions?

6 Then Jesus at the request of all who were present did heal him, leaving only some small member to continue withered, that they might take warning.

7 Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder;

8 At which Jesus being angry, said to him, Thou shalt go no farther;

9 And he instantly fell down dead:

10 Which when some persons saw, they said, Where was this boy born, that every thing which he says presently cometh to pass?

11 Then the parents of the dead boy going to Joseph, complained, saying, You are not fit to live with us, in our city, having such a boy as that:

12 Either teach him that he bless and not curse, or else depart hence with him, for he kills our children.

13 Then Joseph calling the boy Jesus by himself, instructed him, saying, Why doest thou such things to injure the people so, that they hate us and prosecute us?

14 But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing;

15 But they who have said these things to thee, shall suffer everlasting punishment.

16 And immediately they who had accused him became blind,

17 And all they who saw it were exceedingly afraid and confounded, and said concerning him, Whatsoever he saith, whether good or bad, immediately cometh to pass and they were amazed.

18 And when they saw this action of Christ, Joseph arose, and plucked him by the ear, at which the boy was angry, and said to him, Be easy;

19 For if they seek for us, they shall not find us: thou hast done very imprudently.

20 Dost thou not know that I  
am thine? Trouble me no more.

### CHAPTER III.

1 Astonishes his schoolmaster by his  
learning.

A CERTAIN schoolmaster  
named Zaccheaus, standing  
in a certain place, heard Jesus  
speaking these things to his father.

2 And he was much surprised,  
that being a child he should speak  
such things; and after a few days  
he came to Joseph, and said,

3 Thou hast a wise and sensible  
child, send him to me, that he may  
learn to read.

4 When he sat down to teach  
the letters to Jesus, he began with  
the first letter Aleph;

5 But Jesus pronounced the  
second letter Mpeth (Beth) Cghimel  
(Gimel), and said over all the  
letters to him to the end.

6 Then opening a book, he  
taught his master the prophets

but he was ashamed, and was at a loss to conceive how he came to know the letters.

7 And he arose and went home, wonderfully surprised at so strange a thing.

#### CHAPTER IV.

1 Fragment of an adventure at a dyer's.

AS Jesus was passing by a certain shop, he saw a young man dipping (or dyeing) some cloths and stockings in a furnace, of a sad colour, doing them according to every person's particular order;

2 The boy Jesus going to the young man who was doing this, took also some of the cloths .....

(Here endeth the fragment of Thomas's Gospel of the Infancy of Jesus Christ.)

REFERENCE TO ST. THOMAS'S  
GOSPEL OF THE

## INFANCY OF JESUS CHRIST.

[The original in Greek, from which this translation is made, will be found printed by Cotelerius, in his notes on the constitutions of the Apostles, from a MS. in the French King's Library, No. 2279.—It is attributed to St. Thomas, and conjectured to have been originally connected with the, Gospel of Mary. Unfortunately this ancient MS. was found torn at the second verse of the fourth chapter.]

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**THE  
GOSPEL  
OF  
NICODEMUS,  
FORMERLY  
CALLED  
THE  
ACTS OF  
PONTIUS  
PILATE.**

The Gospel of NICODEMUS, the  
disciple,  
concerning the Sufferings and  
Resurrection  
of our Master and Saviour, JESUS  
CHRIST.

CHAPTER I.

1 Christ accused to Pilate by the Jews  
of healing on the Sabbath.  
9 Summoned before Pilate by a  
messenger  
who does him honour.  
20 Worshipped by the standards bowing  
down to him.

ANNAS and Caiphas, and  
Summas, and Datam, Gamaliel,  
Judas, Levi, Neptholim, Alexander,  
Cyrus, and other Jews, went  
to Pilate about Jesus, accusing  
him with many bad crimes.

2 And said, We are assured that

Jesus is the son of Joseph, the carpenter, and born of Mary, and that he declares himself the Son of God, and a king; and not only so, but attempts the dissolution of the Sabbath, and the laws of our fathers.

3 Pilate replied, What is it which he declares? and what is it which he attempts dissolving?

4 The Jews told him, We have a law which forbids doing cures on the Sabbath day; but he cures both the lame and the deaf, those afflicted with the palsy, the blind, the lepers, and demoniacs, on that day, by wicked methods.

5 Pilate replied, How can he do this by wicked methods? They answered He is a conjurer, and casts out devils by the prince of the devils; and so all things, become subject to him.

6 Then said Pilate, Casting out devils seems not to be the work of an unclean spirit, but to proceed from the power of God.

7 The Jews replied to Pilate, We entreat your highness to summon him to appear before your tribunal, and hear him yourself.

8 Then Pilate called a messenger, and said to him, By what means will Christ be brought hither?

9 Then went the messenger forth, and knowing Christ, worshipped him; and having spread the cloak which he had in his hand upon the ground, he said, Lord, walk upon this, and go in, for the governor calls thee.

10 When the Jews perceived what the messenger had done, they exclaimed (against him) to Pilate, and said, Why did you not give him his summons by a beadle, and not by a messenger?—For the messenger, when he saw him, worshipped him, and spread the cloak which he had in his hand upon the ground before him, and said to him, Lord, the governor calls thee.

11 Then Pilate called the messenger, and said, Why hast thou done thus?

12 The messenger replied, When thou sentest me from Jerusalem to Alexander, I saw Jesus sitting in a mean figure upon a she-ass, and the children of the Hebrews cried out, Hosannah, holding boughs of trees in their hands.

13 Others spread their garments in the way, and said, Save us, thou who art in heaven; blessed is he who cometh in the name of the Lord.

14 Then the Jews cried out,

against the messenger, and said,  
The children of the Hebrews made  
their acclamations in the Hebrew  
language; and how couldst thou,  
who art a Greek, understand the  
Hebrew?

15 The messenger answered  
them and said, I asked one of the  
Jews and said, What is this which  
the children do cry out in the  
Hebrew language?

16 And he explained it to me,  
saying, they cry out, Hosannah,  
which being interpreted, is, O  
Lord, save me; or, O Lord, save.

17 Pilate then said to them,  
Why do you yourselves testify to  
the words spoken by the children,  
namely, by your silence? In what  
has the messenger done amiss?  
And they were silent.

18 Then the governor said unto  
the messenger, Go forth and  
endeavour by any means to bring  
him in.

19 But the messenger went forth  
and did as before; and said, Lord  
come in, for the governor calleth  
thee.

20 And as Jesus was going in  
by the ensigns, who carried the  
standards, the tops of them bowed  
down and worshipped Jesus.

21 Whereupon the Jews exclaimed more vehemently against the ensigns.

22 But Pilate said to the Jews, I know it is not pleasing to you that the tops of the standards did of themselves bow and worship Jesus; but why do ye exclaim against the ensigns, as if they had bowed and worshipped?

23 They replied to Pilate, We saw the ensigns themselves bowing and worshipping Jesus.

24 Then the governor called the ensigns, and said unto them, Why did you do thus?

25 The ensigns said to Pilate, We are all Pagans and worship the gods in temples; and how should we think anything about worshipping him? We only held the standards in our hands, and they bowed themselves and worshipped him.

26 Then said Pilate to the rulers of the synagogue, Do ye yourselves choose some strong men, and let them hold the standards, and we shall see whether they will then bend of themselves.

27 So the elders of the Jews sought out twelve of the most strong and able old men, and made them hold the standards, and they stood in the presence of the governor.

28 Then Pilate said to the messenger, Take Jesus out, and by some means bring him in again. And Jesus and the messenger went out of the hall.

29 And Pilate called the ensigns who before had borne the standards, and swore to them, that if they had not borne the standards in that manner when Jesus before entered in, he would cut off their heads.

30 Then the governor commanded Jesus to come in again.

31 And the messenger did as he had done before, and very much entreated Jesus that he would go upon his cloak, and walk on it; and he did walk upon it, and went in.

32 And when Jesus went in, the standards bowed themselves as before, and worshipped him.

## CHAPTER II.

2 Is compassionated by Pilate's wife,  
7 charged with being born in fornication.  
12 Testimony to the betrothing of his parents.

15 Hatred of the Jews to him.

NOW when Pilate saw this, he was afraid, and was about to rise from his seat.

2 But while he thought to rise, his own wife who stood at a distance, sent to him, saying, Have thou nothing to do with that just man; for I have suffered much concerning him in a vision this night.

3 When the Jews heard this they said to Pilate, Did we not say unto thee, He is a conjuror? Behold, he hath caused thy wife to dream.

4 Pilate then calling Jesus, said, thou hast heard what they testify against thee, and makest no answer?

5 Jesus replied, If they had not a power of speaking, they could not have spoke; but because every one has the command of his own tongue, to speak both good and bad, let him look to it.

6 But the elders of the Jews answered, and said to Jesus, What shall we look to?

7 In the first place, we know this concerning thee, that thou wast born through fornication; secondly, that upon the account of thy birth the infants were slain in Bethlehem; thirdly, that thy father



and mother Mary fled into Egypt, because they could not trust their own people.

8 Some of the Jews who stood by spake more favourably, We cannot say that he was born through fornication; but we know that his mother Mary was betrothed to Joseph, and so he was not born through fornication.

9 Then said Pilate to the Jews who affirmed him to be born through fornication, This your account is not true, seeing there was a betrothment, as they testify who are of your own nation.

10 Annas and Caiphas spake to Pilate, All this multitude of people is to be regarded, who cry out, that he was born through fornication, and is a conjurer; but they who deny him to be born through fornication, are his proselytes and disciples.

11 Pilate answered Annas and Caiphas, Who are the proselytes? They answered, They are those who are the children of Pagans, and are not become Jews, but followers of him.

12 Then replied Eleazer, and Asterius, and Antonius, and James, Caras and Samuel, Isaac and Phinees, Crispus and Agrippa, Annas and Judas, We are not proselytes, but children of Jews, and speak the truth, and were present when Mary was betrothed.

13 Then Pilate addressing himself to the twelve men who spake this, said to them, I conjure you by the life of Caesar, that ye faithfully declare whether he was born through fornication, and those things be true which ye have related.

14 They answered Pilate, We have a law whereby we are forbid to swear, it being a sin: Let them swear by the life of Caesar that it is not as we have said, and we will be contented to be put to death.

15 Then said Annas and Caiphaz to Pilate, Those twelve men will not believe that we know him to be basely born, and to be a conjurer, although he pretends that he is the Son of God, and a king: which we are so far from believing, that we tremble to hear.

16 Then Pilate commanded every one to go out except the twelve men who said he was not born through fornication, and Jesus to withdraw to a distance, and said to them, Why have the Jews a mind to kill Jesus?

17 They answered him, They are angry because he wrought cures on the sabbath day. Pilate said, Will they kill him for a good work? They say unto him, Yes, Sir.

### CHAPTER III.

1 Is exonerated by Pilate.  
11 Disputes with Pilate concerning truth.

THEN Pilate, filled with anger,  
went out of the hall, and said  
to the Jews, I call the whole  
world to witness that I find no  
fault in that man.

2 The Jews replied to Pilate,  
If he had not been a wicked person,  
we had not brought him before thee.

3 Pilate said to them, Do ye take  
him and try him by your law.

4 Then the Jews said, It is not  
lawful for us to put any one to  
death.

5 Pilate said to the Jews, The  
command, therefore, thou shalt  
not kill, belongs to you, but  
not to me.

6 And he went again into the  
hall, and called Jesus by himself,  
and said to him, Art thou the king  
of the Jews?

7 And Jesus answering, said  
to Pilate, Dost thou speak this  
of thyself, or did the Jews tell  
it thee concerning me?

8 Pilate answering, said to Jesus, Am I a Jew? The whole nation and rulers of the Jews have delivered thee up to me. What hast thou done?

9 Jesus answering, said, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, and I should not have been delivered to the Jews: but now my kingdom is not from hence.

10 Pilate said, Art thou a king then? Jesus answered, Thou sayest that I am a king: to this end was I born, and for this end came I into the world; and for this purpose I came, that I should bear witness to the truth; and every one who is of the truth, heareth my voice.

11 Pilate saith to him, What is truth?

12 Jesus said, Truth is from heaven.

13 Pilate said, Therefore truth is not on earth.

14 Jesus saith to Pilate, Believe that truth is on earth among those, who when they have the power of judgment, are governed by truth, and form right judgment.

## CHAPTER IV.

1 Pilate finds no fault in Jesus.  
16 The Jews demand his crucifixion.

THEN Pilate left Jesus in the hall,  
and went out to the Jews, and said,  
I find not any one fault in Jesus.

2 The Jews say unto him, But  
he said, I can destroy the temple  
of God, and in three days build it  
up again.

3 Pilate saith to them, What  
sort of temple is that of which he  
speaketh?

4 The Jews say unto him,  
That which Solomon was forty-six  
years in building, he said he  
would destroy, and in three days  
build up.

5 Pilate said to them again, I  
am innocent from the blood of that  
man! do ye look to it.

6 The Jews say to him, His  
blood be upon us and our children.  
Then Pilate calling together the  
elders and scribes, priests and  
Levites, saith to them privately,  
Do not act thus; I have found  
nothing in your charge (against

him) concerning his curing sick persons, and breaking the sabbath, worthy of death.

7 The priests and Levites replied to Pilate, By the life of Caesar, if any one be a blasphemer, he is worthy of death; but this man hath blasphemed against the Lord.

8 Then the governor again commanded the Jews to depart out of the hall; and calling Jesus, said to him, What shall I do with thee?

9 Jesus answered him, Do according as it is written.

10 Pilate said to him, How is it written?

11 Jesus saith to him, Moses and the prophets have prophesied concerning my suffering and resurrection.

12 The Jews hearing this, were provoked, and said to Pilate, Why wilt thou any longer hear the blasphemy of that man?

13 Pilate saith to them, If these words seem to you blasphemy, do ye take him, bring him to your court, and try him according to your law.

14 The Jews reply to Pilate,

Our law saith, he shall be obliged to receive nine and thirty stripes, but if after this manner he shall blaspheme against the Lord, he shall be stoned.

15 Pilate saith unto them, If that speech of his was blasphemy, do ye try him according to your law.

16 The Jews say to Pilate, Our law command us not to put any one to death. We desire that he may be crucified, because he deserves the death of the cross.

17 Pilate saith to them, It is not fit he should be crucified: let him be only whipped and sent away.

18 But when the governor looked upon the people that were present and the Jews, he saw many of the Jews in tears, and said to the chief priests of the Jews, All the people do not desire his death.

19 The elders of the Jews answered to Pilate, We and all the people came hither for this very purpose, that he should die.

20 Pilate saith to them, Why should he die?

21 They said to him, Because he declares himself to be the Son of God and a King.

## CHAP. V.

1 Nicodemus speaks in defence of  
Christ,  
and relates his miracles.

12 Another Jew,  
26 with Veronica,  
34 Centurio, and others,  
testify of other miracles.

BUT Nicodemus, a certain Jew,  
stood before the governor,  
and said, I entreat thee,  
O righteous judge, that thou  
wouldst favour me with the  
liberty of speaking a few words.

2 Pilate said to him, Speak on.

3 Nicodemus said, I spake to  
the elders of the Jews, and the  
scribes, and priests and Levites,  
and all the multitude of the Jews,  
in their assembly; What is it ye  
would do with this man?

4 He is a man who hath wrought  
many useful and glorious miracles,  
such as no man on earth ever  
wrought before, nor will ever  
work. Let him go, and do him  
no harm; if he cometh from God,  
his miracles, (his miraculous  
cures) will continue; but if from  
men, they will come to nought.



5 Thus Moses, when he was sent by God into Egypt, wrought the miracles which God commanded him, before Pharaoh king of Egypt; and though the magicians of that country, Jannes and Jambres, wrought by their magic the same miracles which Moses did, yet they could not work all which he did;

6 And the miracles which the magicians wrought, were not of God, as ye know, O Scribes and Pharisees; but they who wrought them perished, and all who believed them.

7 And now let this man go; because the very miracles for which ye accuse him, are from God; and he is not worthy of death.

8 The Jews then said to Nicodemus, Art thou become his disciple, and making speeches in his favour?

9 Nicodemus said to them, Is the governor become his disciple also, and does he make speeches for him? Did not Caesar place him in that high post?

10 When the Jews heard this they trembled, and gnashed their teeth at Nicodemus, and said to him, Mayest thou receive his doctrine for truth, and have thy lot with Christ!

11 Nicodemus replied, Amen;

I will receive his doctrine, and  
my lot with him, as ye have said.

12 Then another certain Jew  
rose up, and desired leave of the  
governor to hear him a few words.

13 And the governor said,  
Speak, what thou hast a mind.

14 And he said, I lay for thirty-  
eight years by the sheep-pool at  
Jerusalem, labouring under a great  
infirmity, and waiting for a cure  
which should be wrought by the  
coming of an angel, who at a  
certain time troubled the water: and  
whosoever first after the troubling  
of the water stepped in, was made  
whole of whatsoever disease he had.

15 And when Jesus saw me  
languishing  
there, he said to me, Wilt thou be  
made whole? And I answered, Sir,  
I have no man, when the water is  
troubled, to put me into the pool.

16 And he said unto me, Rise,  
take up thy bed and walk. And  
I was immediately made whole,  
and took up my bed and walked.

17 The Jews then said to Pilate,  
Our Lord Governor, pray ask  
him what day it was on which he  
was cured of his infirmity.

18 The infirm person replied,  
It was on the sabbath.

19 The Jews said to Pilate, Did we not say that he wrought his cures on the sabbath, and cast out devils by the prince of devils?

20 Then another certain Jew came forth, and said, I was blind, could hear sounds, but could not see any one; and as Jesus was going along, I heard the multitude passing by, and I asked what was there?

21 They told me that Jesus was passing by: then I cried out, saying, Jesus, Son of David, have mercy on me. And he stood still, and commanded that I should be brought to him, and said to me, What wilt thou?

22 I said, Lord, that I may receive my sight.

23 He said to me, Receive thy sight: and presently I saw, and followed him, rejoicing and giving thanks,

24 Another Jew also came forth, and said, I was a leper, and he cured me by his word only, saying, I will, be thou clean; and presently I was cleansed from my leprosy.

25 And another Jew came forth, and said I was crooked, and he made me straight by his word.

26 And a certain woman named Veronica, said, I was afflicted with an issue of blood twelve years, and I touched the hem of his garment, and presently the issue of blood stopped.

27 The Jews then said, We have a law, that a woman shall not be allowed as an evidence.

28 And, after other things, another Jew said, I saw Jesus invited to a wedding with his disciples, and there was a want of wine in Cana of Galilee;

29 And when the wine was all drunk, he commanded the servants that they should fill six pots which were there with water, and they filled them up to the brim, and he blessed them and turned the water into wine, and all the people drank, being surprised at this miracle,

30 And another Jew stood forth, and said, I saw Jesus teaching in the synagogue at Capernaum; and there was in the synagogue a certain man who had a devil; and he cried out, saying, let me alone; what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know that thou art the Holy One of God.

31 And Jesus rebuked him, saying, Hold thy peace, unclean spirit,

and come out of the man; and presently he came out of him, and did not at all hurt him.

32 The following things were also said by a Pharisee: I saw that a great company came to Jesus from Galilee and Judea, and the sea-cost, and many countries about Jordan; and many infirm persons came to him, and he healed them all.

33 And I heard the unclean spirits crying out, and saying, Thou art the Son of God. And Jesus strictly charged them, that they should not make him known.

34 After this another person, whose name was Centurio, said, I saw Jesus in Capernaum, and I entreated him, saying, Lord, my servant lieth at home sick of the palsy.

35 And Jesus said to me, I will come and cure him.

36 But I said, Lord, I am not worthy that thou shouldst come under my roof; but only speak the word, and my servant shall be healed.

37 And Jesus said unto me, Go thy way; and as thou hast believed so be it done unto thee. And my servant was healed from that same hour.

38 Then a certain nobleman said, I had a son in Capernaum, who lay at the point of death; and when I heard that Jesus was come into Galilee, I went and besought him that he would come down to my house, and heal my son, for he was at the point of death.

39 He said to me, Go thy way, thy son liveth.

40 And my son was cured from that hour.

41 Besides these, also many others of the Jews, both men and Women, cried out and said, He is truly the Son of God, who cures all diseases only by his word, and to whom the devils are altogether subject.

42 Some of them farther said, This power can proceed from none but God.

43 Pilate said to the Jews, Why are not the devils subject to your doctors?

44 Some of them said, The power of subjecting devils cannot proceed but from God.

45 But others said to Pilate, That he had raised Lazarus from the dead, after he had been four days in his grave.

46 The governor hearing this,  
trembling, said to the multitude of  
the Jews, What will it profit you  
to shed innocent blood?

## CHAPTER VI.

1 Pilate dismayed by the turbulence of  
the Jews,  
5 who demand Barabbas to be released,  
and Christ  
to be crucified.  
9 Pilate warmly expostulates with them,  
20 washes his hands of Christ's blood,  
23 and sentences him to be whipped and  
crucified.

THEN Pilate having called  
together Nicodemus, and the  
fifteen men who said that Jesus  
was not born through fornication,  
said to them, What shall I do,  
seeing there is like to be a tumult  
among the people.

2 They say unto him, We know  
not; let them look to it who raise  
the tumult.

3 Pilate then called the  
multitude again, and said to them,  
Ye know that ye have a custom, that  
I should release to you one prisoner  
at the feast of the passover:

4 I have a noted prisoner, a murderer, who is called Barabbas, and Jesus who is called Christ, in whom I find nothing that deserves death; which of them, therefore, have you a mind that I should release to you?

5 They all cry out, and say, Release to us Barabbas.

6 Pilate saith to them, What then shall I do with Jesus who is called Christ?

7 They all answer, Let him be crucified.

8 Again they cry out and say to Pilate, You are not the friend of Caesar, if you release this man; for he hath declared that he is the Son of God, and a king. But are you inclined that he should be king, and not Caesar?

9 Then Pilate filled with anger said to them, Your nation hath always been seditious, and you are always against those who have been serviceable to you.

10 The Jews replied, Who are those who have been serviceable to us?

11 Pilate answered them, Your God who delivered you from the hard bondage of the Egyptians, and brought you over the Red Sea as though it had been dry land,



and fed you in the wilderness with manna and the flesh of quails, and brought water out of the rock, and gave you a law from heaven.

12 Ye provoked him all ways, and desired for yourselves a molten calf, and worshipped it, and sacrificed to it, and said, These are thy Gods, O Israel, which brought thee out of the land of Egypt:

13 On account of which your God was inclined to destroy you; but Moses interceded for you, and your God heard him, and forgave your iniquity.

14 Afterwards ye were enraged against, and would have killed your prophets, Moses and Aaron, when they fled to the tabernacle, and ye were always murmuring against God and his prophets.

15 And arising from his judgment seat, he would have gone out; but the Jews all cried out, We acknowledge Caesar to be king, and not Jesus;

16 Whereas this person, as soon as he was born, the wise men came and offered gifts unto him; which when Herod heard, he was exceedingly troubled, and would have killed him:

17 When his father knew this, he fled with him and his mother

Mary into Egypt. Herod, when he heard he was born, would have slain him; and accordingly sent and slew all the children which were in Bethlehem, and in all the coasts thereof, from two years old and under.

18 When Pilate heard this account, he was afraid; and commanding silence among the people, who made a noise, he said to Jesus, Art thou therefore a king?

19 All the Jews replied to Pilate, he is the very person whom Herod sought to have slain.

20 Then Pilate taking water, washed his hands before the people and said, I am innocent of the blood of this just person; look ye to it.

21 The Jews answered and said, His blood be upon us and our children.

22 Then Pilate commanded Jesus to be brought before him, and spake to him in the following words;

23 Thy own nation hath charged thee as making thyself a king; wherefore I, Pilate, sentence thee to be whipped according to the laws of former governors; and that thou be first bound, then hanged upon a cross in that place where thou art now a prisoner;

and also two criminals with thee,  
whose names are Dimas and Gestas.

## CHAP. VII.

1 Manner of Christ's crucifixion  
with the two thieves.

THEN Jesus went out of the  
hall, and the two thieves  
with him.

2 And when they came to the  
place which is called Golgotha,  
they stript him of his raiment, and  
girt him about with a linen cloth,  
and put a crown of thorns upon his  
head, and put a reed in his hand.

3 And in like manner did they  
to the two thieves who were  
crucified with him, Dimas on his  
right hand and Gestas on his left.

4 But Jesus said, My Father,  
forgive them, For they know not  
what they do.

5 And they divided his garments,  
and upon his vesture they cast lots.

6 The people in the mean time  
stood by, and the chief priests  
and elders of the Jews mocked him,

saying, He saved others, let him now save himself if he can; if he be the son of God, let him now come down from the cross.

7 The soldiers also mocked him, and taking vinegar and gall, offered it to him to drink, and said to him, If thou art king of the Jews, deliver thyself.

8 Then Longinus, a certain soldier, taking a spear, pierced his side, and presently there came forth blood and water.

9 And Pilate wrote the title upon the cross in Hebrew, Latin, and Greek letters, viz., THIS IS THE KING OF THE JEWS.

10 But one of the two thieves who were crucified with Jesus, whose name was Gestas, said to Jesus, If thou art the Christ, deliver thyself and us.

11 But the thief who was crucified on his right hand, whose name was Dimas, answering, rebuked him, and said, Dost not thou fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Jesus, what evil hath he done.

12 After this, groaning, he said to Jesus, Lord, remember me when thou comest into thy kingdom.

13 Jesus answering, said to him, Verily I say unto thee, that this day thou shalt be with me in Paradise.

## CHAPTER VIII.

1 Miraculous appearance at his death.  
10 The Jews say the eclipse was natural.  
12 Joseph of Arimathaea embalms Christ's body and buries it.

AND it was about the sixth hour, and darkness was upon the face of the whole earth until the ninth hour.

2 And while the sun was eclipsed, behold the veil of the temple was rent from the top, to the bottom; and the rocks also were rent, and the graves opened, and many bodies of saints, which slept, arose.

3 And about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lama sabachthani? which being interpreted is, My God, My God, why hast thou forsaken me?

4 And after these things, Jesus said, Father, into thy hands I

commend my spirit; and having said this, he gave up the ghost.

5 But when the centurion saw that Jesus thus crying out gave up the ghost, he glorified God, and said, Of a truth this was a just man.

6 And all the people who stood by, were exceedingly troubled at the sight; and reflecting upon what had passed, smote upon their breasts, and then returned to the city of Jerusalem.

7 The centurion went to the governor, and related to him all that had passed:

8 And when he had heard all these things, he was exceedingly sorrowful;

9 And calling the Jews together, said to them, Have ye seen the miracle of the sun's eclipse, and the other things which came to pass, while Jesus was dying?

10 Which when the Jews heard, they answered to the governor, The eclipse of the sun happened according to its usual custom.

11 But all those who were the acquaintance of Christ, stood at a distance, as did the women who had followed Jesus from Galilee, observing all these things.

12 And behold a certain man of Arimathaea, named Joseph, who was also a disciple of Jesus, but not openly so, for fear of the Jews, came to the governor, and entreated the governor that he would give him leave to take away the body of Jesus from the cross.

13 And the governor gave him leave.

14 And Nicodemus came, bringing with him a mixture of myrrh and aloes about a hundred pounds weight; and they took down Jesus from the cross with tears, and bound him in linen cloths with spices, according to the custom of burying among the Jews;

15 And placed him in a new tomb, which Joseph had built, and caused to be cut out of a rock, in which never any man had been put; and they rolled a great stone to the door of the sepulchre.

## CHAPTER IX.

1 The Jews angry with Nicodemus:  
5 and with, Joseph of Arimathaea,  
7 whom they imprison.

WHEN the unjust Jews heard

that Joseph had begged and buried the body of Jesus, they sought after Nicodemus, and those fifteen men who had testified before the governor, that Jesus was not born through fornication, and other good persons who had shown any good actions towards him.

2 But when they all concealed themselves through fear of the Jews, Nicodemus alone showed himself to them, and said, How can such persons as these enter into the synagogue?

3 The Jews answered him, But how durst thou enter into the synagogue, who wast a confederate with Christ? Let thy lot be along with him in the other world.

4 Nicodemus answered, Amen; so may it be, that I may have my lot with him in his kingdom.

5 In like manner Joseph, when he came to the Jews, said to them, Why are ye angry with me for desiring the body of Jesus of Pilate? Behold, I have put him in my tomb, and wrapped him up in clean linen, and put a stone at the door of the sepulchre:

6 I have acted rightly towards him; but ye have acted unjustly against that just person, in crucifying him, giving him vinegar to drink, crowning him with thorns, tearing his body with whips, and praying down the guilt of his blood



upon you.

7 The Jews at the hearing of this were disquieted and troubled; and they seized Joseph, and commanded him to be put in custody before the Sabbath, and kept there till the Sabbath was over.

8 And they said to him, Make confession; for at this time it is not lawful to do thee any harm, till the first day of the week come. But we know that thou wilt not be thought worthy of a burial; but we will give thy flesh to the birds of the air, and the beasts of the earth.

9 Joseph answered, That speech is like the speech of proud Goliath, who reproached the living God in speaking against David. But ye scribes and doctors know that God saith by the prophet, Vengeance is mine, and I will repay to you evil equal to that which ye have threatened to me.

10 The God whom you have hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you.

11 For the governor, when he washed his hands, said, I am clear from the blood of this just person. But ye answered and cried out, His blood be upon us and our children. According as ye have said, may ye perish for ever.

12 The elders of the Jews hearing these words, were exceedingly enraged; and seizing Joseph, they put him into a chamber where there was no window; they fastened the door, and put a seal upon the lock;

13 And Annas and Caiaphas placed a guard upon it, and took counsel with the priests and Levites, that they should all meet after the Sabbath, and they contrived to what death they should put Joseph.

14 When they had done this, the rulers, Annas and Caiaphas, ordered Joseph to be brought forth.

(In this place there is a portion of the Gospel lost or omitted. which cannot be supplied. It may, nevertheless, be surmised from the occurrence related in the next chapter, that the order of Annas and Caiaphas were rendered unnecessary by Joseph's miraculous escape, and which was announced to an assembly of people.)

## CHAPTER X.

1 Joseph's escape.  
2 The soldiers relate Christ's

resurrection.

18 Christ is seen preaching in Galilee.

21 The Jews repent of their cruelty to him.

WHEN all the assembly heard this (about Joseph's escape), they admired and were astonished, because they found the same seal upon the lock of the chamber, and could not find Joseph.

2 Then Annas and Caiaphas went forth, and while they were all admiring at Joseph's being gone, behold one of the soldiers, who kept the sepulchre of Jesus, spake in the assembly,

3 That while they were guarding the sepulchre of Jesus, there was an earthquake; and we saw an angel of God roll away the stone of the sepulchre and sit upon it;

4 And his countenance was like lightning and his garment like snow; and we became through fear like persons dead.

5 And we heard an angel saying to the women at the sepulchre of Jesus, Do not fear; I know that you seek Jesus who was crucified; he is risen as he foretold;

6 Come and see the place where he was laid; and go presently, and tell his disciples that he is risen from the dead; and he will go before you into Galilee; there ye shall

see him as he told you.

7 Then the Jews called together all the soldiers who kept the sepulchre of Jesus, and said to them, Who are those women, to whom the angel spoke? Why did ye not seize them.

8 The soldiers answered and said, We know not who the women were; besides we became as dead persons through fear, and how could we seize those women?

9 The Jews said to them, As the Lord liveth, we do not believe you;

10 The soldiers answering said to the Jews, when ye saw and heard Jesus working so many miracles, and did not believe him, how should ye believe us? Ye well said, As the Lord liveth, for the Lord truly does live.

11 We have heard that ye shut up Joseph, who buried the body of Jesus, in a chamber, under a lock which was sealed; and when ye opened it, found him not there.

12 Do ye then produce Joseph whom ye put under guard in the chamber, and we will produce Jesus whom we guarded in the sepulchre.

13 The Jews answered and said, We will produce Joseph, do ye produce Jesus. But Joseph is in

his own city of Arimathaea.

14 The soldiers replied,  
If Joseph be in Arimathaea,  
and Jesus in Galilee, we heard  
the angel inform the women.

15 The Jews hearing this, were  
afraid, and said among themselves,  
If by any means these things  
should become public, then  
everybody will believe in Jesus.

16 Then they gathered a large  
sum of money, and gave it to the  
soldiers, saying, Do ye tell the  
people that the disciples of Jesus  
came in the night when ye were  
asleep, and stole away the body of  
Jesus; and if Pilate the governor  
should hear of this, we will satisfy  
him and secure you.

17 The soldiers accordingly took  
the money, and said as they were  
instructed by the Jews; and their  
report was spread abroad among  
all the people.

18 But a certain priest Phinees,  
Ada a schoolmaster, and a Levite,  
named Ageus, they three came from  
Galilee to Jerusalem, and told  
the chief priests and all who  
were in the synagogues, saying,

19 We have seen Jesus, whom  
ye crucified, talking with his  
eleven disciples, and sitting in the  
midst of them in Mount Olivet,  
and saying to them,

20 Go forth into the whole world, preach the Gospel to all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; and whosoever shall believe and be baptized, shall be saved.

21 And when he had said these things to his disciples, we saw him ascending up to heaven.

22 When the chief priests and elders, and Levites heard these things, they said to these three men, Give glory to the God of Israel, and make confession to him, whether those things are true, which ye say ye have seen and heard.

23 They answering said, As the Lord of our fathers liveth, the God of Abraham, and the God of Isaac, and the God of Jacob, according as we heard Jesus talking with his disciples, and according as we saw him ascending up to heaven, so we have related the truth to you.

24 And the three men farther answered, and said, adding these words, If we should not own the words which we heard Jesus speak, and that we saw him ascending into heaven, we should be guilty of sin.

25 Then the chief priests immediately rose up, and holding the book of the law in their hands,

conjured these men, saying, Ye shall no more hereafter declare those things which ye have spoken concerning Jesus.

26 And they gave them a large sum of money, and sent other persons along with them, who should conduct them to their own country, that they might not by any means make any stay at Jerusalem.

27 Then the Jews did assemble all together, and having expressed the most lamentable concern said, What is this extraordinary thing which is come to pass in Jerusalem?

28 But Annas and Caiaphas comforted them, saying, Why should we believe the soldiers who guarded the sepulchre of Jesus, in telling us, that an angel rolled away the stone from the door of the sepulchre?

29 Perhaps his own disciples told them this, and gave them money that they should say so, and they themselves took away the body of Jesus.

30 Besides, consider this, that there is no credit to be given to foreigners, because they also took a large sum of us, and they have declared to us according to the instructions which we gave them. They must either be faithful to us or to the disciples of Jesus.

## CHAPTER XI.

1 Nicodemus counsels the Jews.  
6 Joseph found.  
11 Invited by the Jews to return.  
19 Relates the manner of his miraculous escape.

THEN Nicodemus arose, and said, Ye say right, O sons of Israel; ye have heard what those three men have sworn by the Law of God, who said, We have seen Jesus speaking with his disciples upon mount Olivet, and we saw him ascending up to heaven.

2 And the scripture teacheth us that the blessed prophet Elijah was taken up to heaven, and Elisha being asked by the sons of the prophets, Where is our father Elijah? He said to them, that he is taken up to heaven.

3 And the sons of the prophets said to him, Perhaps the spirit hath carried him into one of the mountains of Israel, there perhaps we shall find him. And they besought Elisha, and he walked about with them three days, and they could not find him.

4 And now hear me, O sons of Israel, and let us send men into the mountains of Israel, lest perhaps the spirit hath carried



away Jesus, and there perhaps we shall find him, and be satisfied.

5 And the counsel of Nicodemus pleased all the people; and they sent forth men who sought for Jesus, but could not find him; and they returning, said, We went all about, but could not find Jesus, but we have found Joseph in his city of Arimathaea.

6 The rulers hearing this, and all the people, were glad, and praised the God of Israel, because Joseph was found, whom they had shut up in a chamber, and could not find.

7 And when they had formed a large assembly, the chief priests said, By what means shall we bring Joseph to us to speak with him?

8 And taking a piece of paper, they wrote to him, and said, Peace be with thee, and all thy family, We know that we have offended against God and thee. Be pleased to give a visit to us, your fathers, for we were perfectly surprised at your escape from prison.

9 We know that it was malicious counsel which we took against thee, and that the Lord took care of thee, and the Lord himself delivered thee from our designs. Peace be unto thee, Joseph, who art honourable among all the people.

10 And they chose seven of Joseph's friends, and said to them, When ye come to Joseph, salute him in peace, and give him this letter.

11 Accordingly, when the men came to Joseph, they did salute him in peace, and gave him the letter.

12 And when Joseph had read it, he said, Blessed be the Lord God, who didst deliver me from the Israelites, that they could not shed my blood. Blessed be God, who hast protected me under thy wings.

13 And Joseph kissed them, and took them into his house. And on the morrow, Joseph mounted his ass, and went along with them to Jerusalem.

14 And when all the Jews heard these things, they went out to meet him, and cried out, saying, Peace attend thy coming hither, father Joseph.

15 To which he answered, Prosperity from the Lord attend all the people.

13 And they all kissed him; and Nicodemus took him to his house, having prepared a large entertainment.

17 But on the morrow, being a preparation-day, Annas, and Caiaphas, and Nicodemus, said to Joseph, Make confession to the God of Israel, and answer to us all those questions which we shall ask thee;

18 For we have been very much troubled, that thou didst bury the body of Jesus; and that when we had locked thee in a chamber, we could not find thee; and we have been afraid ever since, till this time of thy appearing among us. Tell us therefore before God, all that came to pass.

19 Then Joseph answering, said Ye did indeed put me under confinement, on the day of preparation, till the morning.

20 But while I was standing at prayer in the middle of the night, the house was surrounded with four angels; and I saw Jesus as the brightness of the sun, and fell down upon the earth for fear.

21 But Jesus laying hold on my hand, lifted me from the ground, and the dew was then sprinkled upon me; but he, wiping my face, kissed me, and said unto me, Fear not, Joseph; look upon me for it is I.

22 Then I looked upon him, and said, Rabboni Elias! He answered

me, I am not Elias, but Jesus of Nazareth, whose body thou didst bury.

23 I said to him, show me the tomb in which I laid thee.

24 Then Jesus, taking me by the hand, led me unto the place where I laid him, and showed me the linen clothes, and napkin which I put round his head. Then I knew that it was Jesus, and worshipped him, and said; Blessed be he who cometh in the name of the Lord.

25 Jesus again taking me by the hand, led me to Arimathaea, to my own house, and said to me, Peace be to thee; but go not out of thy house till the fortieth day; but I must go to my disciples.

## CHAPTER XII.

1 The Jews astonished and confounded.

16 Simeon's two sons, Charinus and Lenthius, rise from the dead at Christ's crucifixion.

19 Joseph proposes to get them to relate the mysteries of their resurrection.

21 They are sought and found,

22 brought to the synagogue,

23 privately sworn to secrecy,

25 and undertake to write what they had seen.

WHEN the chief priests and Levites heard all these things, they were astonished, and fell down with their faces on the ground as dead men, and crying out to one another, said, What is this extraordinary sign which is come to pass in Jerusalem? We know the father and mother of Jesus.

2 And a certain Levite said, I know many of his relations, religions persons, who are wont to offer sacrifices and burnt-offerings to the God of Israel, in the temple, with prayers.

3 And when the high-priest Simeon took him up in his arms, he said to him, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which then halt prepared before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Israel.

4 Simeon in like manner blessed Mary the Mother of Jesus, and said to her, I declare to thee concerning that child; He is appointed for the fall and rising again of many, and for a sign which shall be spoken against;

5 Yea, a sword shall pierce through thine own soul also, and

the thoughts of many hearts shall be revealed.

6 Then said all the Jews, Let us send to those three men, who said they saw him talking with his disciples in mount Olivet.

7 After this, they asked them what they had seen; who answered with one accord, In the presence of the God of Israel we affirm, that we plainly saw Jesus talking with his disciples in Mount Olivet, and ascending up to heaven.

8 Then Annas and Caiaphas took them into separate places, and examined them separately; who unanimously confessed the truth, and said, they had seen Jesus.

9 Then Annas and Caiaphas said “Our law saith, By the mouth of two or three witnesses every word shall be established.”

10 But what have we said? The blessed Enoch pleased God, and was translated by the word of God; and the burying-place of the blessed Moses is known.

11 But Jesus was delivered to Pilate, whipped, crowned with thorns, spit upon, pierced with a spear, crucified, died upon the cross, and was buried, and his body the honourable Joseph buried in a new sepulchre, and he testifies that he saw him alive.

12 And besides, these men have declared, that they saw him talking with his disciples in Mount Olivet, and ascending up to heaven.

13 Then Joseph rising up, said to Annas and Caiaphas, Ye may be justly under a great surprise, that you have been told, that Jesus is alive, and gone up to heaven.

14 It is indeed a thing really surprising, that he should not only himself arise from the dead, but also raise others from their graves, who have been seen by many in Jerusalem.

15 And now hear me a little We all knew the blessed Simeon, the high-priest, who took Jesus when an infant into his arms in the temple.

16 This same Simeon had two sons of his own, and we were all present at their death and funeral.

17 Go therefore and see their tombs, for these are open, and they are risen: and behold, they are in the city of Arimathaea, spending their time together in offices of devotion.

18 Some, indeed, have heard the sound of their voices in prayer, but they will not discourse with

anyone, but they continue as mute as dead men.

19 But come, let us go to them, and behave ourselves towards them with all due respect and caution. And if we can bring them to swear, perhaps they will tell us some of the mysteries of their resurrection.

20 When the Jews heard this they were exceedingly rejoiced.

21 Then Annas and Caiaphas, Nicodemus, Joseph, and Gamaliel, went to Arimathaea, but did not find them in their graves; but walking about the city, they found them on their bended knees at their devotions:

22 Then saluting them with all respect and deference to God, they brought them to the synagogue at Jerusalem; and having shut the gates, they took the book of the law of the Lord,

23 And putting it in their hands, swore them by God Adonai, and the God of Israel, who spake to our fathers by the law and the prophets, saying, If ye believe him who raised you from the dead, to be Jesus, tell us what ye have seen, and how ye were raised from the dead.

24 Charinus and Lenthius, the two sons of Simeon, trembled when they heard these things, and



were disturbed, and groaned; and at the same time looking up to heaven, they made the sign of the cross with their fingers on their tongues,

25 And immediately they spake, and said, Give each of us some paper, and we will write down for you all those things which we have seen. And they each sat down and wrote, saying:—

### CHAPTER XIII.

1 The narrative of Charinus and Lenthius commences.

3 A great light in hell.

7 Simeon arrives, and announces the coming of Christ.

O LORD Jesus and Father, who art God, also the resurrection and life of the dead, give us leave to declare thy mysteries, which we saw after death, belonging to thy cross; for we are sworn by thy name.

2 For thou hast forbidden thy servants to declare the secret things, which were wrought by thy divine power in hell.

3 When we were Placed with our fathers in the dept of hell,

in the blackness of darkness,  
on a sudden there appeared the  
colour of the sun like gold,  
and a substantial purple-coloured  
light enlightening the place.

4 Presently upon this, Adam,  
the father of all mankind, with  
all the patriarchs and prophets,  
rejoiced and said, That light is the  
author of everlasting light, who  
hath promised to translate us to  
everlasting light.

5 Then Isaiah the prophet cried  
out and said, This is the light  
of the Father, and the Son of God,  
according to my prophecy, when I  
was alive upon earth.

6 The land of Zabulon, and the  
land of Nephthalim, beyond Jordan,  
a people who walked in darkness,  
saw a great light; and to them  
who dwelled in the region of the  
shadow of death, light is arisen.  
And now he is come, and hath  
enlightened us who sat in death.

7 And while we were all rejoicing  
in the light which shone upon us,  
our father Simeon came among us,  
and congratulating all the company,  
said, Glorify the Lord Jesus Christ  
the Son of God.

8 Whom I took up in my arms when  
an infant in the temple, and  
being moved by the Holy Ghost,  
said to him, and acknowledged,  
That now mine eyes have seen thy  
salvation, which thou hast prepared

before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Israel.

9 All the saints who were in the depth of hell, hearing this, rejoiced the more.

10 Afterwards there came forth one like a little hermit, and was asked by every one, Who art thou?

11 To which he replied, I am the voice of one crying in the wilderness, John the Baptist, and the prophet of the Most High, who went before his coming to prepare his way, to give the knowledge of salvation to his people for the forgiveness of sins.

12 And I, John, when I saw Jesus coming to me, being moved by the Holy Ghost, I said, Behold the Lamb of God, behold him who takes away the sins of the world.

13 And I baptized him in the river Jordan, and saw the Holy Ghost descending upon him in the form of a dove, and heard a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

14 And now while I was going before him, I came down hither to acquaint you, that the Son of God will next visit us, and, as the day-spring from on high, will come to us, who are in darkness and the

shadow of death.

#### CHAPTER XIV.

1 Adam causes Seth to relate what he heard from Michael the archangel, when he sent him to Paradise to entreat God to anoint his head in his sickness.

BUT when the first man our father Adam heard these things, that Jesus was baptized in Jordan, he called out to his son Seth, and said,

2 Declare to your sons, the patriarchs and prophets, all those things, which thou didst hear from Michael, the archangel, when I sent thee to the gates of Paradise, to entreat God that he would anoint my head when I was sick.

3 Then Seth, coming near to the patriarchs and prophets, said, I, Seth, when I was praying to God at the gates of Paradise, beheld the angel of the Lord, Michael, appear unto me, saying, I am sent unto thee from the Lord; I am appointed to preside over human bodies.

4 I tell thee, Seth, do not pray

to God in tears, and entreat him  
for the oil of the tree of mercy  
wherewith to anoint thy father  
Adam for his head-ache;

5 Because thou canst not by any  
means obtain it till the last day  
and times, namely, till five thousand  
and five hundred years be past.

6 Then will Christ, the most  
merciful Son of God, come on  
earth to raise again the human  
body of Adam, and at the same  
time to raise the bodies of the  
dead, and when he cometh he will  
be baptized in Jordan;

7 Then with the oil of his  
mercy he will anoint all those  
who believe in him; and the oil  
of his mercy will continue to  
future generations, for those  
who shall be born of the water  
and the Holy Ghost unto eternal  
life.

8 And when at that time the  
most merciful Son of God, Christ  
Jesus, shall come down on earth,  
he will introduce our father Adam  
into Paradise, to the tree of mercy.

9 When all the patriarchs and  
prophets heard all these things  
from Seth, they rejoiced more.

## CHAPTER XV.

1 Quarrel between Satan and the prince of hell, concerning the expected arrival of Christ in hell.

WHILE all the saints were rejoicing, behold Satan, the prince and captain of death, said to the prince of hell,

2 Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and said, My soul is sorrowful even to death.

3 Besides he did many injuries to me and to many others; for those whom I made blind and lame and those also whom I tormented with several devils, he cured by his word; yea, and those whom I brought dead to thee, he by force takes away from thee.

4 To this the prince of hell replied to Satan, Who is that so powerful prince, and yet a man who is afraid of death?

5 For all the potentates of the earth are subject to my power, whom thou broughtest to subjection by thy power.

6 But if he be so powerful in his

human nature, I affirm to thee for truth, that he is almighty in his divine nature, and no man can resist his power:

7 When therefore he said he was afraid of death, he designed to ensnare thee, and unhappy it will be to thee for everlasting ages,

8 Then Satan replying, said to the prince of hell, Why didst thou express a doubt, and wast afraid to receive that Jesus of Nazareth, both thy adversary and mine?

9 As for me, I tempted him and stirred up my old people the Jews with zeal and anger against him;

10 I sharpened the spear for his suffering; I mixed the gall and vinegar, and commanded that he should drink it; I prepared the cross to crucify him, and the nails to pierce through his hands and feet; and now his death is near at hand, I will bring him hither, subject both to thee and me.

11 Then the prince of hell answering, said, Thou saidst to me just now, that he took away the dead from me by force.

12 They who have been kept here till they should live again upon earth, were taken away hence, not by their own power, but by prayers made to God, and their almighty God took them from me.

13 Who then is that Jesus of Nazareth that by his word hath taken away the dead from me without prayer to God?

14 Perhaps it is the same who took away from me Lazarus, after he had been four days dead, and did both stink and was rotten, and of whom I had possession as a dead person, yet he brought him to life again by his power.

15 Satan answering, replied to the prince of hell, It is the very same person, Jesus of Nazareth.

16 Which when the prince of hell heard, he said to him, I adjure thee by the powers which belong to thee and me, that thou bring him not to me.

17 For when I heard of the power of his word, I trembled for fear, and all my impious company were at the same disturbed;

18 And we were not able to detain Lazarus, but he gave himself a shake, and with all the signs of malice he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him out alive.

19 And I know now that he is Almighty God who could perform



such things, who is mighty in his dominion, and mighty in his human nature, who is the Saviour of mankind.

20 Bring not therefore this person hither, for he will set at liberty all those whom I hold in prison under unbelief, and bound with the fetters of their sins, and will conduct them to everlasting life.

## CHAPTER XVI.

1 Christ's arrival at hell-gates;  
the confusion thereupon.  
19 He descends into hell.

AND while Satan and the Prince of hell were discoursing thus to each other, on a sudden there was a voice as of thunder, and the rushing of winds, saying, Lift up your gates, O ye princes; and be ye lift up, O everlasting gates, and the King of Glory shall come in.

2 When the prince of hell heard this, he said to Satan, Depart from me, and begone out of my habitations; if thou art a powerful warrior, fight with the King of Glory. But what hast thou to do with him?

3 And he cast him forth from his

habitations.

4 And the prince said to his  
impious officers, Shut the brass gates  
of cruelty, and make them fast with  
iron bars, and fight courageously,  
lest we be taken captives.

5 But when all the company of  
the saints heard this they spake  
with a loud voice of anger to the  
prince of hell,

6 Open thy gates, that the King  
of Glory may come in.

7 And the divine prophet David  
cried out, saying, Did not I, when  
on earth, truly prophesy and say,  
O that men would praise the Lord  
for his goodness, and for his  
wonderful works to the children  
of men!

8 For he hath broken the gates  
of brass, and cut the bars of iron  
in sunder. He hath taken them  
because of their iniquity, and  
because of their unrighteousness  
they are afflicted.

9 After this, another prophet,  
namely, holy Isaiah, spake in like  
manner to all the saints, Did not  
I rightly prophesy to you when I  
was alive on earth?

10 The dead men shall live, and  
they shall rise again who are in  
their graves, and they shall rejoice

who are in the earth; for the dew  
which is from the Lord, shall  
bring deliverance to them.

11 And I said in another place,  
O grave, where is thy victory?  
O death, where is thy sting?

12 When all the saints heard  
these things spoken by Isaiah,  
they said to the prince of hell,  
Open now thy gates, and take  
away thine iron bars; for thou  
wilt now be bound, and have no  
power.

13 Then was there a great voice,  
as of the sound of thunder, saying,  
Lift up your gates, O princes; and  
be ye lifted up, ye gates of hell,  
and the King of Glory will enter  
in.

14 The prince of hell perceiving  
the same voice repeated, cried out,  
as though he had been ignorant,  
Who is that King of Glory?

15 David replied to the prince  
of hell, and said, I understand the  
words of that voice, because I  
spake them in his spirit. And now,  
as I have before said, I say unto  
thee, the Lord strong and powerful,  
the Lord mighty in battle: he is  
the King of Glory, and he is the  
Lord in heaven and in earth.

16 He hath looked down to hear  
the groans of the prisoners, and to  
set loose those that are appointed

to death.

17 And now, thou filthy and stinking prince of hell, open thy gates, that the King of Glory may enter in; for he is the Lord of heaven and earth.

18 While David was saying this, the mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darkness.

19 And broke asunder the fetters which before could not be broken; and with his invincible power visited those who sate in the deep darkness by iniquity, and the shadow of death by sin.

## CHAPTER XVII.

1 Death and the devils in great horror at Christ's coming.

13 He tramples on death, seizes the prince of hell, and takes Adam with him to Heaven.

IMPIOUS death and her cruel officers hearing these things, were seized with fear in their several kingdoms, when they saw the clearness of the light,

2 And Christ himself on a sudden  
appearing in their habitations,  
they cried out therefore, and said,  
We are bound by thee; thou seemest  
to intend our confusion before  
the Lord.

3 Who art thou, who has no signs  
of corruption, but that bright  
appearance which is a full proof of  
thy greatness, of which yet thou  
seemest to take no notice?

4 Who art thou, so powerful,  
and so weak, so great and so little;  
mean, and yet a soldier of the first  
rank, who can command in the form  
of a servant and a common soldier?

5 The king of Glory, dead and  
alive, though once slain upon the  
cross?

6 Who layest dead in the grave,  
and art come down alive to us,  
and in thy death all the creatures  
trembled, and all the stars were  
moved; and now hast thy liberty  
among the dead, and givest  
disturbance to our legions?

7 Who art thou, who dost release  
the captives that were held  
in chains by original sin, and  
bringest them into their former  
liberty?

8 Who art thou, who dost spread  
so glorious and divine a light over

those who were made blind by the darkness of sin?

9 In like manner all the legions of devils were seized with the like horror, and with the most submissive fear cried out, and said,

10 Whence comes it, O thou Jesus Christ, that thou art a man so powerful and glorious in majesty so bright as to have no spot, and so pure as to have no crime? For that lower world of earth, which was ever till now subject to us, and from whence we received tribute, never sent us such a dead man before, never sent such presents as these to the princes of hell.

11 Who therefore art thou, who with such courage enterest among our abodes, and art not only not afraid to threaten us with the greatest punishments, but also endeavourest to rescue all others from the chains in which we hold them?

12 Perhaps thou art that Jesus, of whom Satan just now spoke to our prince, that by the death of the cross thou wert about to receive the power of death.

13 Then the King of Glory trampling upon death, seized the prince of hell, deprived him of all his power, and took our earthly father Adam with him to his glory.

## CHAPTER XVIII.

1 Beelzebub, prince of hell,  
vehemently upbraids Satan for  
persecuting Christ and bringing him to  
hell.

14 Christ gives Beelzebub dominion  
over Satan forever,  
as a recompence for taking away Adam  
and his sons.

THEN the prince of hell took  
Satan, and with great indignation  
said to him, O thou prince of  
destruction, author of Beelzebub's  
defeat and banishment, the scorn  
of God's angels and loathed by all  
righteous persons! What inclined  
thee to act thus?

2 Thou wouldst crucify the King  
of Glory, and by his destruction,  
hast made us promises of very  
large advantages, but as a fool  
wert ignorant of what thou wast  
about.

3 For behold now that Jesus of  
Nazareth, with the brightness of  
his glorious divinity, puts to flight  
all the horrid powers of darkness  
and death;

4 He has broke down our prisons  
from top to bottom, dismissed

all the captives, released all  
who were bound, and all who were  
wont formerly to groan under the  
weight of their torments, have  
now insulted us, and we are like  
to be defeated by their prayers.

5 Our impious dominions are  
subdued, and no part of mankind  
is now left in our subjection, but  
on the other hand, they all boldly  
defy us;

6 Though, before, the dead never  
durst behave themselves insolently  
towards us, nor being prisoners,  
could ever on any occasion be  
merry.

7 O Satan, thou prince of all  
the wicked, father of the impious  
and abandoned, why wouldest thou  
attempt this exploit, seeing our  
prisoners were hitherto always  
without the least hope of  
salvation and life?

8 But now there is not one of  
them does ever groan, nor is there  
the least appearance of a tear in  
any of their faces.

9 O prince Satan, thou great  
keeper of the infernal regions,  
all thy advantages which thou didst  
acquire by the forbidden tree, and  
the loss of Paradise, thou hast  
now lost by the wood of the  
cross;

10 And thy happiness all then



expired, when thou didst crucify  
Jesus Christ the King of Glory.

11 Thou hast acted against thine  
own interest and mine, as thou  
wilt presently perceive by those  
large torments and infinite  
punishments which thou art  
about to suffer.

12 O Satan, prince of all evil,  
author of death, and source of all  
pride, thou shouldest first have  
inquired into the evil crimes of  
Jesus of Nazareth, and then thou  
wouldest have found that he was  
guilty of no fault worthy of death.

13 Why didst thou venture,  
without either reason or justice,  
to crucify him, and hast brought  
down to our regions a person  
innocent and righteous, and thereby  
hast lost all the sinners, impious  
and unrighteous persons in the  
whole world?

14 While the prince of hell was  
thus speaking to Satan, the King  
of Glory said to Beelzebub the  
prince of hell, Satan the prince  
shall be subject to thy dominions  
for ever, in the room of Adam and  
his righteous sons, who are mine,

1 Christ takes Adam by the hand,  
the rest of the saints join hands,  
and they all ascend with him to Paradise.

THEN Jesus stretched forth his  
hand, and said, Come to me,  
all ye my saints, who were created  
in my image, who were condemned  
by the tree of the forbidden fruit,  
and by the devil and death;

2 Live now by the wood of my  
cross; the devil, the prince of this  
world, is overcome, and death is  
conquered,

3 Then presently all the saints  
were joined together under the  
hand of the most high God; and  
the Lord Jesus laid hold on Adam's  
hand, and said to him, Peace be  
to thee, and all thy righteous  
posterity, which is mine.

4 Then Adam, casting himself  
at the feet of Jesus, addressed  
himself to him with tears, in  
humble language, and a loud voice,  
saying,

5 "I will extol thee, O Lord, for  
thou hast lifted me up, and hast  
not made my foes to rejoice over  
me. O Lord my God, I cried  
unto thee, and thou hast healed  
me."

6 "O Lord thou hast brought up  
my soul from the grave; thou

hast kept me alive, that I should not go down to the pit.”

7 “Sing unto the Lord, all ye saints of his, and give thanks at the remembrance of his holiness, for his anger endureth but for a moment; in his favour is life.”

8 In like manner all the saints, prostrate at the feet of Jesus, said with one voice, Thou art come, O Redeemer of the world, and hast actually accomplished all things, which thou didst foretell by the law and thy holy prophets.

9 Thou hast redeemed the living by thy cross, and art come down to us, that by the death of the cross thou mightest deliver us from hell, and by thy power from death.

10 O Lord, as thou hast put the ensigns of thy glory in heaven, and hast set up the sign of thy redemption, even thy cross on earth; so, Lord, set the sign of the victory of thy cross in hell, that death may have dominion no longer.

11 Then the Lord stretching forth his hand, made the sign of the cross upon Adam, and upon all his saints.

12 And taking hold of Adam by his right hand, he ascended from hell, and all the saints of God followed him.

13 Then the royal prophet, David, boldly cried, and said, O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm have gotten him the victory.

14 The Lord hath made known his salvation, his righteousness hath he openly shewn in the sight of the heathen.

15 And the whole multitude of saints answered, saying, This honour have all his saints, Amen, Praise ye the Lord.

16 Afterwards, the prophet Habbakuk cried out, and said, Thou wentest forth for the salvation of thy people, even for salvation with thine anointed.

17 And all the saints said, Blessed is he who cometh in the name of the Lord; for the Lord hath enlightened us. This is our God for ever and ever; he shall reign over us to everlasting ages. Amen.

18 In like manner all the prophets spake the sacred things of his praise, and followed the Lord.

## CHAPTER XX.

1 Christ delivers Adam to Michael the archangel.

3 They meet Enoch and Elijah in heaven,

5 and also the blessed thief, who relates how he came to Paradise.

THEN the Lord, holding Adam by the hand, delivered him to Michael the archangel; and he led them into Paradise, filled with mercy and glory;

2 And two very ancient men met them, and were asked by the saints, Who are ye, who have not yet been with us in hell, and have had your bodies placed in Paradise?

3 One of them answering, said, I am Enoch, who was translated by the word of God: and this man who is with me, is Elijah the Tishbite, who was translated in a fiery chariot.

4 Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him at Jerusalem, and to be taken up alive again into the clouds, after three days and a half.

5 And while the holy Enoch and Elias were relating this,

behold there came another man in a miserable figure, carrying the sign of the cross upon his shoulders.

6 And when all the saints saw him, they said to him, Who art thou? For thy countenance is like a thief's; and why dost thou carry a cross upon thy shoulders?

7 To which he answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth.

8 And the Jews crucified me with Jesus; and I observed the surprising things which happened in the creation at the crucifixion of the Lord Jesus.

9 And I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, Lord remember me, when thou comest into thy kingdom.

10 He presently regarded my supplication, and said to me, Verily I say unto thee, this day thou shalt be with me in Paradise.

11 And he gave me this sign of the cross, saying, Carry this, and go to Paradise; and if the angel who is the guard of Paradise will not admit thee, show him the sign of the cross, and say unto him Jesus Christ who is now crucified, hath sent me hither to thee.

12 When I did this and told the angel who is the guard of Paradise all these things, and he heard them, he presently opened the gates, introduced me, and placed me on the right hand in Paradise,

13 Saying, Stay here a little time, till Adam, the father of all mankind, shall enter in, with all his sons, who are the holy and righteous servants of Jesus Christ, who was crucified.

14 When they heard all this account from the thief, all the patriarchs said with one voice, Blessed be thou, O Almighty God, the Father of everlasting goodness, and the Father of mercies, who hast shown such favour to those who were sinners against him, and hast brought them to the mercy of Paradise, and hast placed them amidst thy large and spiritual provisions, in a spiritual and holy life. Amen.

## CHAPTER XXI.

1 Charinus and Lenthius being only allowed three days to remain on earth, 7 deliver in their narratives, which miraculously correspond; they vanish,

13 and Pilate records these transactions.

THESE are the divine and sacred mysteries which we saw and heard. We, Charinus and Lenthius are not allowed to declare the other mysteries of God, as the archangel Michael ordered us,

2 Saying, ye shall go with my brethren to Jerusalem, and shall continue in prayers, declaring and glorifying the resurrection of Jesus Christ, seeing he hath raised you from the dead at the same time with himself.

3 And ye shall not talk with any man, but sit as dumb persons till the time come when the Lord will allow you to relate the mysteries of his divinity.

4 The archangel Michael farther commanded us to go beyond Jordan, to an excellent and fat country, where there are many who rose from the dead along with us for the proof of the resurrection of Christ.

5 For we have only three days allowed us from the dead, who arose to celebrate the passover of our Lord with our parents, and to bear our testimony for Christ the Lord, and we have been baptized in the holy river of Jordan. And now they are not seen by any one.

6 This is as much as God allowed



us to relate to you; give ye therefore praise and honour to him, and repent, and he will have mercy upon you. Peace be to you from the Lord God Jesus Christ, and the Saviour of us all. Amen, Amen, Amen.

7 And after they had made an end of writing, and had written on two distinct pieces of paper, Charinus gave what he wrote into the hands of Annas, and Caiaphas, and Gamaliel.

8 Lenthius likewise gave what he wrote into the hands of Nicodemus and Joseph; and immediately they were changed into exceeding white forms and were seen no more.

9 But what they had written was found perfectly to agree, the one not containing one letter more or less than the other.

10 When all the assembly of the Jews heard all these surprising relations of Charinus and Lenthius, they said to each other, Truly all these things were wrought by God, and blessed be the Lord Jesus for ever and ever, Amen.

11 And they went all out with great concern, and fear, and trembling, and smote upon their breasts and went away every one to his home.

12 But immediately all these

things which were related by the Jews in their synagogues concerning Jesus, were presently told by Joseph and Nicodemus to the governor.

13 And Pilate wrote down all these transactions, and placed all these accounts in the public records of his hall.

## CHAPTER XXII.

1 Pilate goes to the temple; calls together

the rulers, and scribes, and doctors.

2 Commands the gates to be shut; orders the book of the Scriptures; and causes the Jews to relate what they really

knew concerning Christ.

14 They declare that they crucified Christ

in ignorance, and that they now know him

to be the Son of God, according to the

testimony of the Scriptures; which,

after they put him to death, were examined.

AFTER these things Pilate went to the temple of the Jews, and called together all the rulers and scribes, and doctors of the law, and went with them into a chapel of the temple.

2 And commanding that all the

gates should be shut, said to them, I have heard that ye have a certain large book in this temple; I desire you, therefore, that it may be brought before me.

3 And when the great book, carried by four ministers of the temple, and adorned with gold and precious stones, was brought, Pilate said to them all, I adjure you by the God of your Fathers, who made and commanded this temple to be built, that ye conceal not the truth from me.

4 Ye know all the things which are written in that book; tell me therefore now, if ye in the Scriptures have found any thing of that Jesus whom ye crucified, and at what time of the world he, ought to have come: show it me.

5 Then having sworn Annas and Caiaphas, they commanded all the rest who were with them to go out of the chapel.

6 And they shut the gates of the temple and of the chapel, and said to Pilate, Thou hast made us to swear, O judge, by the building of this temple, to declare to thee that which is true and right.

7 After we had crucified Jesus, not knowing that he was the Son of God, but supposing he wrought his miracles by some magical arts, we summoned a large assembly in this temple.

8 And when we were deliberating among one another about the miracles which Jesus had wrought, we found many witnesses of our own country, who declared that they had seen him alive after his death, and that they heard him discoursing with his disciples, and saw him ascending into the height of the heavens, and entering into them;

9 And we saw two witnesses, whose bodies Jesus raised from the dead, who told us of many strange things which Jesus did among the dead, of which we have a written account in our hands.

10 And it is our custom annually to open this holy book before an assembly, and to search there for the counsel of God.

11 And we found in the first of the seventy books, where Michael the archangel is speaking to the third son of Adam the first man, an account that after five thousand five hundred years, Christ the most beloved son of God was to come on earth,

12 And we further considered, that perhaps he was the very God of Israel who spoke to Moses, Thou shalt make the ark of the testimony; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height

thereof.

13 By these five cubits and a half for the building of the ark of the Old Testament, we perceived and knew that in five thousand years and half (one thousand) years, Jesus Christ was to come in the ark or tabernacle of a body;

14 And so our Scriptures testify that he is the Son of God, and the Lord and King of Israel.

15 And because after his suffering, our chief priests were surprised at the signs which were wrought by his means, we opened that book to search all the generations down to the generation of Joseph and Mary the mother of Jesus, supposing him to be of the seed of David;

16 And we found the account of the creation, and at what time he made the heaven and the earth, and the first man Adam, and that from thence to the flood, were two thousand seven hundred and forty-eight years.

17 And from the flood to Abraham, nine hundred and twelve. And from Abraham to Moses, four hundred and thirty. And from Moses to David the King, five hundred and ten.

18 And from David to the Babylonish captivity five hundred years.

And from the Babylonish captivity  
to the incarnation of Christ, four  
hundred years.

19 The sum of all which amounts  
to five thousand and half (a thousand.)

20 And so it appears, that Jesus  
whom we crucified, is Jesus Christ  
the Son of God, and true Almighty  
God. Amen.

(In the name of the Holy Trinity,  
thus end the acts of our Saviour  
Jesus Christ, which the Emperor  
Theodosius the Great found at  
Jerusalem, in the hall of Pontius  
Pilate, among the public records;  
the things were acted in the  
nineteenth year of Tiberius Caesar,  
Emperor of the Romans, and in  
the seventeenth year of the  
government of Herod, the son of  
Herod and of Galilee, on the  
eighth of the calends of April,  
which is the twenty-third day of  
the month of March, in the CCIId  
Olympiad, when Joseph and Caiaphas  
were rulers of the Jews; being a  
History written in Hebrew by  
Nicodemus, of what happened after  
our Saviour's crucifixion.)

REFERENCES TO THE GOSPEL OF  
NICODEMUS, FORMERLY  
CALLED THE ACTS OF PONTIUS  
PILATE.

[Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him; others conjecture that it was a forgery towards the close of the third century by some zealous believer, who, observing that there had been appeals made by the Christians of the former age, to the acts of Pilate, but that such acts could not be produced, imagined it would be of service to Christianity to fabricate and publish this Gospel; as it would both confirm the Christians under persecution, and convince the Heathens of the truth of the Christian religion. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above-mentioned, seems natural and probable. The same author, in noticing that Eusebius in his Ecclesiastical History, charges the Pagans with having forged and published a book, called "The Acts of Pilate," takes occasion to observe that the internal evidence of this Gospel shows it was not the work of any Heathen, but that if in the latter end of the third century we find it in use among Christians (as it was then certainly in some churches), and about the same time find a forgery of the Heathens under the same title, it seems exceedingly probable that some Christians, at that time, should publish such a piece as this, in order partly to confront the spurious one of the Pagans, and partly to support those appeals which had been made by former Christians to the Acts of Pilate; and Mr. Jones says,

he thinks so more particularly as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians. The present translation is made from the Gospel, published by Grynaeus in the *Orthodoxographa*, vol. i, tom, ii, p. 613.]

Notwithstanding the diversity of opinions here alluded to, the majority of the learned believe that the internal evidence of the authenticity of this Gospel is manifested in the correct details of that period of Christ's life on which it treats, while it far excels the canonical Evangelists narrative of the trial of our Saviour before Pilate, with more minute particulars of persons, evidence, circumstance, &c.



# THE EPISTLES OF JESUS CHRIST & ABGARUS KING OF EDESSA.

## CHAPTER I.

A copy of a letter written by King Abgarus to Jesus; and sent to him by Ananias, his footman, to Jerusalem, 5 inviting him to Edessa.

ABGARUS, king of Edessa, to Jesus the good Saviour, who appears at Jerusalem, greeting.

2 I have been informed concerning you and your cures, which are performed without the use of medicines and herbs.

3 For it is reported, that you cause the blind to see, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased; and raiseth up the dead;

4 All which when I heard, I was persuaded of one of these two, namely, either that you are God himself descended from heaven; who do these things, or the Son of God.

5 On this account therefore I have written to you, earnestly to desire you would take the trouble of a journey hither, and cure a disease which I am under.

6 For I hear the Jews ridicule you and, intend you mischief.

7 My city is indeed small, but neat, and large enough for us both.

## CHAPTER II.

The answer of Jesus by Ananias the footman  
to Abgarus the king,  
3 declining to visit Edessa.

ABGARUS, you are happy, forasmuch as you have believed on me, whom you have not seen.

2 For it is written concerning me, that those who have seen me should not believe on me, that they who have not seen might believe and live.

3 As to that part of your letter, which relates to my giving you a visit, I must inform you, that I

must fulfil all the ends of my mission in this country, and after that be received up again to him who sent me.

4 But after my ascension I will send one of my disciples, who will cure your disease, and give life to you, and all that are with you.

#### REFERENCES TO THE EPISTLES OF JESUS CHRIST AND ABGARUS KING OF EDESSA.

[The first writer who makes any mention of the Epistles that passed between Jesus Christ and Abgarus, is Eusebius, Bishop of Caesarea, in Palestine, who flourished in the early part of the fourth century. For their genuineness, he appeals to the public registers and records of the City of Edessa in Mesopotamia, where Abgarus reigned, and where he affirms that he found them written in the Syriac language. He published a Greek translation of them, in his Ecclesiastical History. The learned world has been much divided on this subject; but, notwithstanding the erudite Grabe, with Archbishop Cave, Dr, Parker, and other divines, have strenuously contended for their admission into the canon of Scripture, they are deemed apocryphal. The Rev. Jeremiah Jones observes, that the common people in England have this Epistle in their houses in many

places, fixed in a frame, with the picture of Christ before it; and that they generally, with much honesty and devotion, regard it as the word of God, and the genuine Epistle of Christ.]

# **THE EPISTLE OF ST. PAUL THE APOSTLE TO THE LAODICEANS.**

1 He salutes the brethren;  
3 exhorts them to persevere in good works,  
4 and not to be moved by vain speaking.  
6 Rejoices in his bonds,  
10 desires them to live in the fear of the Lord.

PAUL an Apostle, not of men, neither by man, but by Jesus Christ, to the brethren which are at Laodicea.

2 Grace be to you, and peace from God the Father and our Lord Jesus Christ.

3 I thank Christ in every prayer of mine, that ye may continue and persevere in good works, looking for that which is promised in the day of judgment.

4 Let not the vain speeches of any trouble you, who pervert the truth, that they may draw you aside from the truth of the Gospel which I have preached.

5 And now may God grant, that my converts may attain to a perfect knowledge of the truth of the Gospel, be beneficent,

and doing good works which accompany salvation.

6 And now my bonds, which I suffer in Christ, are manifest, in which I rejoice and am glad. For I know that this shall turn to my salvation for ever, which shall be through your prayer, and the supply of the Holy Spirit.

8 Whether I live or die, to live shall be a life to Christ, to die will be joy.

9 And our Lord will grant us his mercy, that ye may have the same love, and be like-minded.

10 Wherefore, my beloved, as ye have heard of the coming of the Lord, so think and act in fear, and it shall be to you life eternal;

11 For it is God, who worketh in you:

12 And do all things without sin.

13 And what is best, my beloved rejoice in the Lord Jesus Christ and avoid all filthy lucre.

14 Let all your requests be made known to God, and be steady in the doctrine of Christ.

15 And whatsoever things are sound and true, and of good report, and chaste, and just, and lovely, these things do.

16 Those things which ye have heard, and received, think on these things, and peace shall be with you.

17 All the saints salute you.

18 The grace of our Lord Jesus Christ be with your spirit. Amen.

19 Cause this Epistle to be read to the Colossians, and the Epistle of the Colossians to be read among you.

#### REFERENCES TO THE EPISTLE OF ST. PAUL THE APOSTLE TO THE LAODICEANS.

[This Epistle has been highly esteemed by several learned men of the church of Rome and others. The Quakers have printed a translation, and plead for it, as the reader may see, by consulting Poole's Annotation on Col. vi. 16. Sixtus Senensis mentions two MSS., the one in the Sorbonne Library at Paris, which is a very ancient copy, and the other in the Library of Joannes a Viridario, at Padua, which he transcribed and

published; and which is the authority for the following translation.

There is a very old translation of this Epistle in the British Museum, among the Harleian MSS., Cod. 1212.]



**THE  
EPISTLES  
OF  
ST. PAUL  
THE  
APOSTLE  
TO  
SENECA,  
WITH  
SENECA'S  
TO PAUL.**

CHAPTER I.

ANNAEUS SENECA to PAUL  
Greeting.

I SUPPOSE, Paul, you have been informed of that conversation, which passed yesterday between me and my Lucilius, concerning hypocrisy and other subjects; for there were some of your disciples in company with us;

2 For when we were retired into the Sallustian gardens, through which they were also passing, and would have gone another way, by our persuasion they joined company with us.

3 I desire you to believe, that we much wish for your conversation;

4 We were much delighted with your book of many Epistles, which you have written to some cities and chief towns of provinces, and contain wonderful instructions for moral conduct:

5 Such sentiments, as I suppose you were not the author of, but only the instrument of conveying, though sometimes both the author and the instrument,

6 For such is the sublimity of those, doctrines, and their grandeur, that I suppose the age of a man is scarce sufficient to be instructed and perfected in the knowledge of them. I wish your welfare, my brother. Farewell.

## CHAPTER II.

PAUL to SENECA Greeting.

I RECEIVED your letter yesterday with pleasure, to which I could immediately have written an answer, had the young man been at home, whom I intended to have sent to you:

2 For you know when, and by whom, at what seasons, and to whom I must deliver everything which I send.

3 I desire therefore you would not charge me with negligence, if I wait for a proper person.

4 I reckon myself very happy in having the judgment of so valuable a person, that you are delighted with my Epistles:

5 For you would not be esteemed a censor, a philosopher, or be the tutor of so great a prince, and a master of everything, if you were not sincere. I wish you a lasting prosperity.

### CHAPTER III.

ANNAEUS SENECA to PAUL  
Greeting.

I HAVE completed some volumes and divided them into their proper parts.

2 I am determined to read them to Caesar, and if any favourable opportunity happens, you also shall be present, when they are read;

3 But if that cannot be, I will appoint and give you notice of a day, when we will together read over the performance.

4 I had determined, if I could with safety, first to have your opinion of it, before I published it to Caesar, that you might be convinced of my affection to you. Farewell, dearest Paul.

CHAP. IV.  
PAUL to SENECA Greeting.

AS often as I read your letters, I imagine you present with me; nor indeed do I think any other, than that you are always with us.

2 As soon therefore as you begin to come, we shall presently see each other. I wish you all prosperity.

CHAPTER V.

ANNAEUS SENECA to PAUL  
Greeting.

WE are very much concerned at your too long absence from us.

2 What is it, or what affairs are they, which obstructs your coming?

3 If you fear the anger of Caesar because you have abandoned your former religion, and made proselytes also of others, you have this to plead, that your acting thus proceeded not from inconstancy, but judgment.  
Farewell.

## CHAPTER VI.

PAUL to SENECA and LUCILIUS  
Greeting.

CONCERNING those things, about which ye wrote to me, it is not proper for me to mention anything in writing with pen and ink: the one of which leaves marks, and the other evidently declares things.

2 Especially since I know that there are near you, as well as me, those who will understand my meaning.

3 Deference is to be paid to all men, and so much the more, as they are more likely to take occasions of quarrelling.

4 And if we show a submissive temper, we shall overcome effectually in all points, if so be they are, who are capable of seeing and acknowledging themselves to have been in the wrong. Farewell.

## CHAPTER VII.

ANNAEUS SENECA to PAUL  
Greeting.

I PROFESS myself extremely pleased with the reading your letters to the Galatians, Corinthians, and people of Achaia.

2 For the Holy Ghost has in them by you delivered those sentiments which are very lofty, sublime, deserving of all respect, and beyond your own invention.

3 I could wish therefore, that when you are writing things so extraordinary, there might not be wanting an elegancy of speech agreeable to their majesty.

4 And I must own, my brother, that I may not at once dishonestly conceal anything from you, and be unfaithful to my own conscience, that the emperor is extremely

pleased with the sentiments of  
your Epistles;

5 For when he heard the beginning  
of them read, he declared, that he  
was surprised to find such notions  
in a person, who had not had a  
regular education.

6 To which I replied, That the  
Gods sometimes made use of mean  
(innocent) persons to speak by, and  
gave him an instance of this in a  
mean countryman named Vatienus,  
who, when he was in the country  
of Reate, had two men appeared  
to him, called Castor and Pollux,  
and received a revelation from the  
gods. Farewell.

## CHAPTER VIII.

PAUL to SENECA Greeting.

ALTHOUGH I know the emperor is  
both an admirer and favourer of  
our religion, yet give me leave  
to advise you against your suffering  
any injury (by showing favour to us).

2 I think indeed you ventured  
upon a very dangerous attempt,  
when you would declare (to the  
emperor) that which is so very  
contrary to his religion, and way  
of worship; seeing he is a

worshipper of the heathen gods.

3 I know not what you particularly had in view, when you told him of this; but I suppose you did it out of too great respect for me.

4 But I desire that for the future you would not do so; for you had need be careful, lest by showing your affection for me, you should offend your master:

5 His anger indeed will do us no harm, if he continue a heathen; nor will his not being angry be of any service to us:

6 And if the empress act worthy of her character, she will not be angry; but if she act as a woman, she will be affronted. Farewell.

## CHAPTER IX.

ANNEUS SENECA to PAUL  
Greeting.

KNOW that my letter, wherein I acquainted you, that I had read to the Emperor your Epistles, does not so much affect you as the nature of the things (contained in them.)



2 Which do so powerfully divert men's minds from their former manners and practices, that I have always been surprised, and have been fully convinced of it by many arguments heretofore.

3 Let us therefore begin afresh; and if any thing heretofore has been imprudently acted, do you forgive.

4 I have sent you a book decopia verborum. Farewell, dearest Paul.

## CHAPTER X.

PAUL to SENECA Greeting.

AS often as I write to you, and place my name before yours, I do a thing both disagreeable to myself, and contrary to our religion:

2 For I ought, as I have often declared, to become all things to all men, and to have that regard to your quality, which the Roman law has honoured all senators with; namely, to put my name last in the (inscription of the) Epistle, that I may not at length with uneasiness and shame be obliged to do that which it was always my inclination to do. Farewell, most respected

master. Dated the fifth of the calends of July, in the fourth Consulship of Nero, and Messala.

## CHAPTER XI.

ANNAEUS SENECA to PAUL  
Greeting.

ALL happiness to you,  
my dearest Paul.

2 If a person so great, and every way agreeable as you are, become not only a common, but a most intimate friend to me, how happy will be the case of Seneca!

3 You therefore, who are so eminent, and so far exalted above all, even the greatest, do not think yourself unfit to be first named in the inscription of an Epistle;

4 Lest I should suspect you intend not so much to try me, as to banter me; for you know yourself to be a Roman citizen.

5 And I could wish to be in that circumstance or station which you are, and that you were in the same that I am. Farewell, dearest Paul.  
Dated the tenth of the calends of

April, in the Consulship of Aprianus  
and Capito.

## CHAPTER XII.

ANNAEUS SENECA to PAUL  
Greeting.

ALL happiness to you, my dearest Paul. Do you not suppose I am extremely concerned and grieved that your innocence should bring you into sufferings?

2 And that all the people should suppose you (Christians) so criminal, and imagine all the misfortunes that happen to the city, to be caused by you?

3 But let us bear the charge with a patient temper, appealing for our innocence to the court above, which is the only one our hard fortune will allow us to address to, till at length our misfortunes shall end in unalterable happiness.

4 Former ages have produced (tyrants) Alexander the son of Philip, and Dionysius; ours also has produced Caius Caesar; whose inclinations were their only laws.

5 As to the frequent burnings

of the city of Rome, the cause is manifest; and if a person in my mean circumstances might be allowed to speak, and one might declare these dark things without danger, every one should see the whole of the matter.

6 The Christians and Jews are indeed commonly punished for the crime of burning the city; but that impious miscreant, who delights in murders and butcheries, and disguises his villainies with lies, is appointed to, or reserved till, his proper time.

7 And as the life of every excellent person is now sacrificed instead of that one person (who is the author of the mischief), so this one shall be sacrificed for many, and he shall be devoted to be burnt with fire instead of all.

8 One hundred and thirty-two houses, and four whole squares (or islands) were burnt down in six days: the seventh put an end to the burning. I wish you all happiness.

9 Dated the fifth of the calends of April, in the Consulship of Frigius and Bassus.

ANNAEUS SENECA to PAUL  
Greeting.

ALL happiness to you, my dearest  
Paul.

2 You have written many volumes in  
an allegorical and mystical style,  
and therefore such mighty matters  
and business being committed to you,  
require not to be set off with any  
rhetorical flourishes of speech,  
but only with some proper elegance.

3 I remember you often said,  
that many by affecting such a style  
do injury to their subjects, and  
lose the force of the matters they  
treat of.

4 But in this I desire you to  
regard me, namely, to have respect  
to true Latin, and to choose just  
words, that so you may the better  
manage the noble trust which is  
reposed in you.

5 Farewell. Dated the fifth of  
the nones of July, Leo and Savinus  
Consuls.

CHAPTER XIV.

PAUL to SENECA Greeting.

YOUR serious consideration is  
requited with those discoveries,  
which the Divine Being has  
granted but to few;

2 I am thereby assured that  
I sow the most strong seed in a  
fertile soil, not anything material,  
which is subject to corruption, but  
the durable word of God, which  
shall increase and bring forth fruit  
to eternity.

3 That which by your wisdom you  
have attained to, shall abide  
without decay for ever.

4 Believe that you ought to  
avoid the superstitions of Jews  
and Gentiles.

5 The things which you have in  
some measure arrived to, prudently  
make known to the emperor, his  
family, and to faithful friends;

6 And though your sentiments  
will seem disagreeable, and not  
be comprehended by them, seeing  
most of them will not regard your  
discourses, yet the Word of God  
once infused into them, will at  
length make them become new men,  
aspiring towards God.

7 Farewell Seneca, who art  
most dear to us. Dated on the  
calends of August, in the  
Consulship of Leo and Savinus.

REFERENCES TO THE EPISTLES  
OF ST. PAUL THE APOSTLE  
TO SENECA, WITH SENECA'S TO  
PAUL.

[Several very learned writers have entertained a favourable opinion of these Epistles. They are undoubtedly of high antiquity. Salmeron cites them to prove that Seneca was one of Caesar's household, referred to by Paul, Philip iv. 22, as saluting the brethren at Philippi. In Jerome's enumeration of illustrious men, he places Seneca, on account of these Epistles, amongst the ecclesiastical and holy writers of the Christian Church. Sixtus Senensis has published them in his Bibliothéque, p 89, 90; and it is from thence that the present translation is made. Baronius, Bellarmine, Dr. Cave, Spanheim, and others, contend that they are not genuine.]





# THE ACTS OF ST. PAUL AND THECLA.

The martyrdom of the holy and  
glorious  
first Martyr and Apostle Thecla.

## CHAPTER I.

1 Demas and Hermogenes become  
Paul's companions.  
4 Paul visits Onesiphorus.  
8 Invited by Demos and Hermogenes.  
11 Preaches to the household of  
Onesiphorus.  
12 His sermon.

WHEN Paul went up to Iconium,  
after his flight from Antioch,  
Demas and Hermogenes became  
his companions, who were then  
full of hypocrisy.

2 But Paul looking only at the  
goodness of God, did them no  
harm, but loved them greatly.

3 Accordingly he endeavoured  
to make agreeable to them all the  
oracles and doctrines of Christ,  
and the design of the Gospel of  
God's well-beloved son; instructing  
them in the knowledge of Christ,  
as it was revealed to him.

4 And a certain man named Onesiphorus, hearing that Paul was come to Iconium, went out speedily to meet him, together with his wife Lectra, and his sons Simmia and Zeno, to invite him to their house.

5 For Titus had given them a description of Paul's personage, they as yet not knowing him in person, but only being acquainted with his character.

6 They went in the king's highway to Lystra, and stood there waiting for him, comparing all who passed by with that description which Titus had given them.

7 At length they saw a man coming (namely Paul), of a low stature, bald on the head; with crooked thighs, handsome legs, hollow-eyes; and a crooked nose; full of grace, for sometimes he appeared as a man, sometimes he had the countenance of an angel. And Paul saw Onesiphorus, and was glad.

8 And Onesiphorus said:  
Hail, thou servant of the blessed God. Paul replied, The grace of God be with thee and thy family.

9 But Denies and Hermogenes were moved with envy, and, under a show of great religion, Demas said, And are not we also servants of the blessed God? Why didst

thou not salute us?

10 Onesiphorus replied, Because I have not perceived in you the fruits of righteousness; nevertheless, if ye are of that sort, ye shall be welcome to my house also.

11 Then Paul went into the house of Onesiphorus, and there was great joy among the family on that account: and they employed themselves in prayer, breaking of bread, and hearing Paul preach the word of God concerning temperance and the resurrection, in the following manner:

12 Blessed are the pure in heart; for they shall see God.

13 Blessed are they who keep their flesh undefiled (or pure); for they shall be the temple of God.

14 Blessed are the temperate (or chaste); for God will reveal himself to them.

15 Blessed are they who abandon their worldly enjoyments; for they shall be accepted of God.

16 Blessed are they who have wives, as though they had them not; for they shall be made angels of God.

17 Blessed are they who tremble at the word of God; for they

shall be comforted.

18 Blessed are they who keep their baptism pure; for they shall find peace with the Father, Son, and Holy Ghost.

19 Blessed are they who pursue the wisdom or doctrine of Jesus Christ; for they shall be called the sons of the Most High.

20 Blessed are they who observe the instructions of Jesus Christ; for they shall dwell in eternal light.

21 Blessed are they, who for the love of Christ abandon the glories of the world, for they shall judge angels, and be placed at the right hand of Christ, and shall not suffer the bitterness of the last judgment.

22 Blessed are the bodies and souls of virgins; for they are acceptable to God, and shall not lose the reward of their virginity; for the word of their (heavenly) Father shall prove effectual to their salvation in the day of his Son, and they shall enjoy rest for evermore.

## CHAPTER II.

1 Thecla listens anxiously to Paul's preaching.

5 Thamyris, her admirer, concerts with Theoclia

her mother to dissuade her,

12 in vain.

14 Demas and Hermogenes vilify Paul to Thamyris.

WHILE Paul was preaching this sermon in the church which was in the house of Onesiphorus, a certain virgin named Thecla (whose mother's name was Theoclia, and who was betrothed to a man named Thamyris) sat at a certain window in her house.

2 From whence, by the advantage of a window in the house where Paul was, she both night and day heard Paul's sermons concerning God, concerning charity, concerning faith in Christ, and concerning prayer;

3 Nor would she depart from the window, till with exceeding joy she was subdued to the doctrines of faith.

4 At length, when she saw many women and virgins going into Paul, she earnestly desired that she might be thought worthy to appear in his presence, and hear the word of Christ; for she had not yet seen Paul's person, but only heard his sermons, and that alone.

5 But when she would not be prevailed upon to depart from the

window, her mother sent to Thamyris, who came with the greatest pleasure, as hoping now, to marry her. Accordingly he said to Theoclia, Where is my Thecla?

6 Theoclia replied, Thamyris, I have something very strange to tell you; for Thecla, for the space of three days, will not move from the window, not so much as to eat or drink, but is so intent in hearing the artful and delusive discourses of a certain foreigner, that I perfectly wonder Thamyris, that a young woman of her known modesty, will suffer herself to be so prevailed upon.

7 For that man has disturbed the whole city of Iconium, and even your Thecla, among others. All the women and young men flock to him to receive his doctrine; who, besides all the rest, tells them that there is but one God, who alone is to be worshipped, and that we ought to live in chastity.

8 Notwithstanding this, my daughter Thecla, like a spider's web fastened to the window, is captivated, by the discourses of Paul, and attends' upon them with prodigious eagerness, and vast delight; and thus, by attending on what he says, the young woman is seduced. Now then do you go, and speak to her, for she is betrothed to you.

9 Accordingly Thamyris went,

and having saluted her, and taking care not to surprise her, he said, Thecla, my spouse, why sittest thou in this melancholy posture? What strange impressions are made upon thee? Turn to Thamyris, and blush.

10 Her mother also spake to her after the same manner, and said, Child, why dost thou sit so melancholy, and, like one astonished, makest no reply?

11 Then they wept exceedingly, Thamyris, that he had lost his spouse; Theoclia, that she had lost her daughter; and the maids, that they had lost their mistress; and there was an universal mourning in the family.

12 But all these things made no impression upon Thecla, so as to incline her so much as to turn to them, and take notice of them; for she still regarded the discourses of Paul.

13 Then Thamyris ran forth into the street to observe who they were that went in to Paul, and came out from him; and he saw two men engaged in a very warm dispute, and said to them;

14 Sirs, what business have you here? and who is that man within, belonging to you, who deludes the minds of men, both young men and virgins, persuading them, that they ought not to marry,

but continue as they are?

15 I promise to give you a considerable sum, if ye will give me a just account of him; for I am the chief person of this city.

16 Demas and Hermogenes replied, We cannot so exactly tell who he is; but this we know, that he deprives young men of their (intended) wives, and virgins of their (intended) husbands, by teaching, There can be no future resurrection, unless ye continue in chastity, and do not defile your flesh.

### CHAPTER III.

1 They betray Paul.  
7 Thamyris arrests him with officers.

THEN said Thamyris, Come along with me to my house, and refresh yourselves. So they went to a very splendid entertainment, where there was wine in abundance, and very rich provision.

2 They were brought to a table richly spread, and made to drink plentifully by Thamyris, on account of the love he had for Thecla and his desire to marry her.



3 Then Thamyris said, I desire ye would inform me what the doctrines of this Paul are, that I may understand them; for I am under no small concern about Thecla, seeing she so delights in that stranger's discourses, that I am in danger of losing my intended wife.

4 Then Demas and Hermogenes answered both together, and said, Let him be brought before the governor Castellius, as one who endeavours to persuade the people into the new religion of the Christians, and he, according to the order of Caesar, will put him to death, by which means you will obtain your wife;

5 While we at the same time will teach her, that the resurrection which he speaks of is already come, and consists in our having children; and that we then arose again, when we came to the knowledge of God.

6 Thamyris having this account from them, was filled with hot resentment:

7 And rising early in the morning he went to the house of Onesiphorus, attended by the magistrates, the Jailor, and a great multitude of people with staves, and said to Paul;

8 Thou hast perverted the city of Iconium, and among the rest, Thecla, who is betrothed to me,

so that now she will not marry me. Thou shalt therefore go with us to the governor Castellius.

9 And all the multitude cried out, Away with this imposter, for he has perverted the minds of our wives, and all the people hearken to him.

#### CHAPTER IV.

1 Paul accused before the governor by  
Thamyris.

5 Defends himself.

9 Is committed to prison,  
10 and visited by Thecla.

THEN Thamyris standing before the governor's judgment-seat, spake with a loud voice in the following manner.

2 O governor, I know not whence this man cometh; but he is one who teaches that matrimony is unlawful. Command him therefore to declare before you for what reason he publishes such doctrines.

3 While he was saying thus, Demas and Hermogenes (whispered to Thamyris, and) said; Say that he is a Christian, and he will presently be put to death.

4 But the governor was more deliberate, and calling to Paul, he said, Who art thou? What dost thou teach? They seem to lay gross crimes to thy charge.

5 Paul then spake with a loud voice, saying, As I am now called to give an account, O governor, of my doctrines, I desire your audience.

6 That God, who is a God of vengeance, and who stands in need of nothing but the salvation of his creatures, has sent me to reclaim them from their wickedness, and corruptions; from all (sinful) pleasures, and from death; and to persuade them to sin no more.

7 On this account, God sent his Son Jesus Christ, whom I preach, and in whom I instruct men to place their hopes, as that person who only had such compassion on the deluded world, that it might not, O governor, be condemned, but have faith, the fear of God, the knowledge of religion, and the love of truth.

8 So that if I only teach those things which I have received by revelation from God, where is my crime?

9 When the governor heard this, he ordered Paul to be bound, and to be put in prison, till he

should be more at leisure to hear him more fully.

10 But in the night, Thecla taking off her ear-rings, gave them to the turnkey of the prison, who then opened the door to her, and let her in;

11 And when she made a present of a silver looking-glass to the jailor, was allowed to go into the room where Paul was; then she set down at his feet, and heard from him the great things of God.

12 And as she perceived Paul not to be afraid of suffering, but that by divine assistance he behaved himself with courage, her faith so far increased that she kissed his chains.

## CHAPTER V.

1 Thecla sought and found by her relations.

4 Brought with Paul before the governor.

9 Ordered to be burnt, and Paul to be whipt.

15 Thecla miraculously saved.

AT length Thecla was missed and sought for by the family and by Thamyris in every street, as though she had been lost; till

one of the porter's fellow-servants told them, that she had gone out in the night-time.

2 Then they examined the porter, and he told them, that she was gone to the prison to the strange man.

3 They went therefore according to his direction, and there found her; and when they came out, they got a mob together, and went and told the governor all that had happened.

4 Upon which he ordered Paul to be brought before his judgment seat.

5 Thecla in the mean time lay wallowing on the ground in the prison, in that same place where Paul had sat to teach her; upon which the governor also ordered her to be brought before his judgment-seat; which summons she received with joy, and went.

6 When Paul was brought thither, the mob with more vehemence cried out, He is a magician, let him die.

7 Nevertheless the governor attended with pleasure upon Paul's discourses of the holy works of Christ; and, after a council called, he summoned Thecla, and said to her, Why do you not, according to the law of the Iconians, marry Thamyris?

8 She stood still, with her eyes fixed upon Paul; and finding she made no reply, Theoclia, her mother cried out saying, Let the unjust creature be burnt; let her be burnt in the midst of the theatre, for refusing Thamyris, that all women may learn from her to avoid such practices.

9 Then the governor was exceedingly concerned, and ordered Paul to be whipt out of the city, and Thecla to be burnt.

10 So the governor arose, and went immediately into the theatre; and all the people went forth to see the dismal sight.

11 But Thecla, just as a lamb in the wilderness looks every way to see his shepherd, looked around for Paul;

12 And as she was looking upon the multitude, she saw the Lord Jesus in the likeness of Paul, and said to herself, Paul is come to see me in my distressed circumstances. And she fixed her eyes upon him; but he instantly ascended up to heaven, while she looked on him.

13 Then the young men and women brought wood and straw for the burning of Thecla; who being brought naked to the stake, extorted tears from the governor, with surprise beholding the greatness of her beauty.

14 And when they had placed the wood in order, the people commanded her to go upon it; which she did, first making the sign of the cross.

15 Then the people set fire to the pile; though the flame was exceeding large, it did not touch her; for God took compassion on her, and caused a great eruption from the earth beneath, and a cloud from above to pour down great quantities of rain and hail;

16 Insomuch that by the rupture of the earth, very many were in great danger, and some were killed, the fire was extinguished, and Thecla preserved.

## CHAPTER VI.

1 Paul with Onesiphorus in a cave.  
7 Thecla discovers Paul;  
12 proffers to follow him:  
13 he exhorts her not for fear of fornication.

IN the mean time Paul, together with Onesiphorus, his wife and children, was keeping a fast in a certain cave, which was in the road from Iconium to Daphne.

2 And when they had fasted for several days, the children said to Paul, Father, we are hungry, and have not wherewithal to buy bread; for Onesiphorus had left all his substance to follow Paul with his family.

3 Then Paul, taking off his coat, said to the boy, Go, child, and buy bread, and bring it hither.

4 But while the boy was buying the bread, he saw his neighbour Thecla, and was surprised, and said to her, Thecla, where are you going?

5 She replied, I am in pursuit of Paul, having been delivered from the flames.

6 The boy then said, I will bring you to him, for he is under great concern on your account, and has been in prayer and fasting these six days.

7 When Thecla came to the cave, she found Paul upon his knees praying and saying, O holy Father, O Lord Jesus Christ, grant that the fire may not touch Thecla; but be her helper, for she is thy servant.

8 Thecla then standing behind him, cried out in the following words: O sovereign Lord Creator of heaven and earth, the Father of thy beloved and holy Son, I praise



thee that thou hast preserved me  
from the fire, to see Paul again.

9 Paul then arose, and when he  
saw her, said, O God, who searchest  
the heart, Father of my Lord Jesus  
Christ, I praise thee that thou hast  
answered my prayer.

10 And there prevailed among them  
in the cave an entire affection to  
each other; Paul, Onesiphorus,  
and all that were with them being  
filled with joy.

11 They had five loaves, some  
herbs and water, and they solaced  
each other in reflections upon the  
holy works of Christ.

12 Then said Thecla to Paul,  
If you be pleased with it, I will  
follow you whithersoever you go.

13 He replied to her, Persons  
are now much given to fornication,  
and you being handsome, I am  
afraid lest you should meet with  
greater temptation than the former,  
and should Not withstand, but be  
overcome by it.

14 Thecla replied, Grant me  
only the seal of Christ, and no  
temptation shall affect me.

15 Paul answered, Thecla, wait  
with patience, and you shall  
receive the gift of Christ.

## CHAPTER VII.

1 Paul and Thecla go to Antioch.  
2 Alexander, a magistrate, falls in love  
with Thecla:  
4 kisses her by force:  
5 she resists him:  
6 is carried before the governor, and  
condemned  
to be thrown to wild beasts.

THEN Paul sent back Onesiphorus  
and his family to their own home,  
and taking Thecla along with him,  
went for Antioch;

2 And as soon as they came in.  
to the city, a certain Syrian,  
named Alexander, a magistrate in  
the city, who had done many  
considerable services for the city  
during his magistracy, saw Thecla,  
and fell in love with her, and  
endeavoured by many rich presents  
to engage Paul in his interest.

3 But Paul told him, I know not  
the woman of whom you speak, nor  
does she belong to me.

4 But he being a person of great  
power in, Antioch, seized her in  
the street and kissed her: which  
Thecla would not bear, but looking  
about for Paul, cried out in a  
distressed loud tone, Force me not,

who am a stranger; force me not,  
who am a servant of God; I am  
one of the principal persons of  
Iconium, and was obliged to leave  
that city because I would not be  
married to Thamyris.

5 Then she laid hold on Alexander,  
tore his coat, and took his crown  
off his head, and made him appear  
ridiculous before all the people.

6 But Alexander, partly as he  
loved her, and partly being ashamed  
of what had been done, led her to  
the governor, and upon her confession  
of what she had done, he condemned  
her to be thrown among the beasts.

## CHAPTER VIII.

2 Thecla entertained by Trifina;  
3 brought out to the wild beasts;  
a she-lion licks her feet.  
5 Trifina upon a vision of her deceased  
daughter, adopts Thecla,  
11 who is taken to the amphitheatre  
again.

WHICH when the people saw, they  
said: The judgments passed in this  
city are unjust. But Thecla desired  
the favour of the governor, that  
her chastity might not be attacked,  
but preserved till she should be  
cast to the beasts.

2 The governor then inquired, Who would entertain her; upon which a certain very rich widow, named Trifina, whose daughter was lately dead, desired that she might have the keeping of her; and she began to treat her in her house as her own daughter.

3 At length a day came, when the beasts were to be brought forth to be seen; and Thecla was brought to the amphitheatre, and put into a den in which was an exceeding fierce she-lion, in the presence of a multitude of spectators.

4 Trifina; without any surprise, accompanied Thecla, and the she-lion licked the feet of Thecla. The title written which denoted her crime, was Sacrilege. Then the women cried out, O God, the judgments of this city are unrighteous.

5 After the beasts had been shown, Trifina took Thecla home with her, and they went to bed; and behold, the daughter of Trifina, who was dead, appeared to her mother, and said; Mother, let the young woman, Thecla, be reputed by you as your daughter in my stead; and desire her that she should pray for me, that I may be translated to a state of happiness.

6 Upon which Trifina, with a mournful air, said, My daughter Falconilla has appeared to me, and

ordered me to receive you in her room; wherefore I desire, Thecla, that you would pray for my daughter, that she may be translated into a state of happiness, and to life eternal.

7 When Thecla heard this, she immediately prayed to the Lord, and said: O Lord God of heaven and earth, Jesus Christ, thou Son of the Most High, grant that her daughter Falconilla may live forever. Trifina hearing this, groaned again, and said: O unrighteous judgments! O unreasonable wickedness! that such a creature should (again) be cast to the beasts!

8 On the morrow, at break of day, Alexander came to Trifina's house, and said: The governor and the people are waiting; bring the criminal forth.

9 But Trifina ran in so violently upon him, that he was affrighted, and ran away. Trifina was one of the royal family; and she thus expressed her sorrow, and said; Alas! I have trouble in my house on two accounts, and there is no one who will relieve me, either under the loss of my daughter, or my being unable to save Thecla. But now, O Lord God, be thou the helper of Thecla thy servant.

10 While she was thus engaged. the governor sent one of his own officers to bring Thecla. Trifina took her by the hand, and, going with her, said: I went with

Falconilla to her grave, and now  
must go with Thecla to the beasts.

11 When Thecla heard this, she  
weeping prayed, and said: O Lord  
God, whom I have made my confidence  
and refuge, reward Trifina for her  
compassion to me, and preserving  
my chastity.

12 Upon this there was a great  
noise in the amphitheatre; the  
beasts roared, and the people  
cried out, Bring in the criminal.

13 But the women cried out,  
and said: Let the whole city  
suffer for such crimes; and  
order all of us, O governor,  
to the same punishment. O unjust  
judgment! O cruel sight!

14 Others said, Let the whole  
city be destroyed for this vile  
action. Kill us all, O governor.  
O cruel sight! O unrighteous  
judgment.

## CHAPTER IX.

1 Thecla thrown naked to the wild  
beasts;  
2 but they all refuse to attack her.  
8 She baptizes herself in a pit of water.  
10 Other wild beasts refuse to injure her.  
11 Tied to wild bulls.

13 Miraculously saved.  
21. Released.  
24 Entertained by Trifina,

THEN Thecla was taken out of the hand of Trifina, stripped naked, had a girdle put on, and thrown into the place appointed for fighting with the beasts: and the lions and the bears were let loose upon her.

2 But a she-lion, which was of all the most fierce, ran to Thecla, and fell down at her feet. Upon which the multitude of women shouted aloud.

3 Then a she-bear ran fiercely towards her, but the she lion met the bear, and tore it in pieces.

4 Again a he-lion, who had been wont to devour men, and which belonged to Alexander, ran towards her; but the she-lion encountered the he-lion, and they killed each other.

5 Then the women were under a greater concern, because the she-lion, which had helped Thecla, was dead.

6 Afterwards they brought out many other wild beasts; but Thecla stood with her hands stretched towards heaven, and prayed; and when she had done praying, she turned about, and saw a pit of water, and said, Now it is a proper

time for me to be baptized.

7 Accordingly she threw herself into the water, and said, In thy name, O my Lord Jesus Christ, I am this last day baptized. The women and the people seeing this, cried out and said, Do not throw yourself into the water. And the governor himself cried out, to think that the fish (sea-calves) were like to devour so much beauty.

8 Notwithstanding all this, Thecla threw herself into the water, in the name of our Lord Jesus Christ.

9 But the fish (sea-calves) when they saw the lightning and fire, were killed, and swam dead upon the surface of the water, and a cloud of fire surrounded Thecla; so that as the beasts could not come near her, so the people could not see her nakedness.

10 Yet they turned other wild beasts upon her; upon which they made a very mournful outcry; and some of them scattered spikenard, others cassia, others amomus (a sort of spikenard, or the herb of Jerusalem, or ladies rose), others ointment; so that the quantity of ointment was large, in proportion to the number of people; and upon this all the beasts lay as though they had been fast asleep, and did not touch Thecla.

11 Whereupon Alexander said



to the governor, I have some very terrible bulls; let us bind her to them. To which the governor, with concern, replied, You may do what you think fit.

12 Then they put a cord round Thecla's waist, which bound also her feet, and with it tied her to the bulls, to whose privy-parts they applied red-hot irons, that so they being the more tormented, might more violently drag Thecla about, till they had killed her.

13 The bulls accordingly tore about, making a most hideous noise; but the flame which was about Thecla, burnt off the cords which were fastened to the members of the bulls, and she stood in the middle of the stage, as unconcerned as if she had not been bound.

14 But in the mean time Trifina, who sat upon one of the benches, fainted away and died; upon which the whole city was under a very great concern.

15 And Alexander himself was afraid, and desired the governor, saying: I entreat you, take compassion on me and the city, and release this woman, who has fought with the beasts; lest both you and I, and the whole city, be destroyed;

16 For if Caesar should have any account of what has passed now, he will certainly immediately

destroy the city, because Trifina, a person of royal extract, and a relation of his, is dead upon her seat.

17 Upon this the governor called Thecla from among the beasts to him, and said to her, Who art thou? and what are thy circumstances, that not one of the beasts will touch thee?

18 Thecla replied to him; I am a servant of the living God; and as to my state, I am a believer on Jesus Christ his Son, in whom God is well pleased; and for that reason none of the beasts could touch me.

19 He alone is the way to eternal salvation, and the foundation of eternal life. He is a refuge to those who are in distress; a support to the afflicted, hope and defence to those who are hopeless; and in a word, all those who do not believe on him, shall not live, but suffer eternal death.

20 When the governor heard these things, he ordered her clothes to be brought, and said to her, Put on your clothes.

21 Thecla replied: May that God who clothed me when I was naked among the beasts, in the day of judgment clothe your soul with the robe of salvation. Then she took her clothes, and put them on; and the governor immediately published an order in these words:

I release to you Thecla the servant of God.

22 Upon which the women cried out together with a loud voice, and with one accord gave praise unto God, and said; There is but one God, who is the God of Thecla; the one God who hath delivered Thecla.

23 So loud were their voices, that the whole city seemed to be shaken; and Trifina herself heard the glad tidings, and arose again, and ran with the multitude to meet Thecla; and embracing her, said: Now I believe there shall be a resurrection of the dead; now I am persuaded that my daughter is alive. Come therefore home with me, my daughter Thecla, and I will make all over that I have to you.

24 So Thecla went with Trifina, and was entertained there a few days, teaching her the word of the Lord, whereby many young women were converted; and there was great joy in the family of Trifina.

25 But Thecla longed to see Paul, and inquired and sent every where to find him; and when at length she was informed that he was at Myra, in Lycia, she took with her many young men and women; and putting on a girdle, and dressing herself in the habit of a man, she went to him to Myra in Lycia, and there found Paul preaching the word of God; and she stood

by him among the throng.

## CHAPTER X.

1 Thecla visits Paul;  
6 visits Onesiphorus;  
8 and visits her Mother  
9 who repulses her.  
14 Is tempted by the devil.  
16 Works miracles.

BUT it was no small surprise  
to Paul when he saw her and the  
people with her; for he imagined  
some fresh trial was coming upon them;

2 Which when Thecla perceived,  
she said to him: I have been baptized,  
O Paul; for he who assists you in  
preaching, has assisted me to baptize.

3 Then Paul took her, and led her  
to the house of Hermes; and Thecla  
related to Paul all that had  
befallen her in Antioch, insomuch  
that Paul exceedingly wondered,  
and all who heard were confirmed  
in the faith, and prayed for  
Trifina's happiness.

4 Then Thecla arose, and said  
to Paul, I am going to Iconium.  
Paul replied to her: Go and teach  
the word of the Lord.

5 But Trifina had sent large sums of money to Paul, and also clothing by the hands of Thecla, for the relief of the poor.

6 So Thecla went to Iconium. And when she came to the house of Onesiphorus, she fell down upon the floor where Paul had sat and preached, and, mixing tears with her prayers, she praised and glorified God in the following words:

7 O Lord the God of this house, in which I was first enlightened by thee; O Jesus, son of the living God, who wast my helper before the governor, my helper in the fire, and my helper among the beasts; thou alone art God for ever and ever, Amen.

8 Thecla now (on her return) found Thamyris dead, but her mother living. So calling her mother, she said to her: Theoclia, my mother, is it possible for you to be brought to a belief, that there is but one Lord God, who dwells in the heavens? If you desire great riches, God will give them to you by me; if you want your daughter again, here I am.

9 These and many other things she represented to her mother, (endeavouring) to persuade her (to her own opinion). But her mother Theoclia gave no credit to the things which were said by the martyr Thecla.

10 So that Thecla perceiving, she discoursed to no purpose, signing her whole body with the sign (of the cross), left the house and went to Daphne; and when she came there, she went to the cave, where she had found Paul with Onesiphorus, and fell down upon the ground; and wept before God.

11 When she departed thence, she went to Seleucia, and enlightened many in the knowledge of Christ.

12 And a bright cloud conducted her in her journey.

13 And after she had arrived at Seleucia she went to a place out of the city, about the distance of a furlong, being afraid of the inhabitants, because they were worshippers of idols.

14 And she was lead (by the cloud) into a mountain called Calamon, or Rodeon. There she abode many years, and underwent a great many grievous temptations of the devil, which she bore in a becoming manner, by the assistance which she had from Christ.

15 At length certain gentle-women hearing of the virgin Thecla, went to her, and were instructed by her in the oracles of God, and many of them abandoned this world, and led

a monastic life with her.

16 Hereby a good report was spread everywhere of Thecla, and she wrought several (miraculous) cures, so that all the city and adjacent countries brought their sick to that mountain, and before they came as far as the door of the cave, they were instantly cured of whatsoever distemper they had.

17 The unclean spirits were cast out, making a noise; all received their sick made whole, and glorified God, who had bestowed such power on the virgin Thecla;

18 Insomuch that the physicians of Seleucia were now of no more account, and lost all the profit of their trade, because no one regarded them; upon which they were filled with envy, and began to contrive what methods to take with this servant of Christ.

## CHAPTER XI.

1 Thecla is attempted to be ravished,  
12 escapes by a rock opening,  
17 and closing miraculously.

THE devil then suggested bad advice to their minds; and being on a certain day met together

to consult, they reasoned among each other thus: The virgin is a priestess of the great goddess Diana, and whatsoever she requests from her, is granted, because she is a virgin, and so is beloved by all the gods.

2 Now then let us procure some rakish fellows, and after we have made them sufficiently drunk, and given them a good sum of money, let us order them to go and debauch this virgin, promising them, if they do it, a larger reward.

3 (For they thus concluded among themselves, that if they be able to debauch her, the gods will no more regard her nor Diana cure the sick for her).

4 They proceeded according to this resolution, and the fellows went to the mountain, and as fierce as lions to the cave, knocking at the door.

5 The holy martyr Thecla relying upon the God in whom she believed, opened the door, although she was before apprised of their design, and said to them, Young men, what is your business?

6 They replied, Is there any one within, whose name is Thecla? She answered, What would you have with her? They said, We have a mind to lie with her.



7 The blessed Thecla answered,  
Though I am a mean old woman,  
I am the servant of my Lord Jesus  
Christ; and though you have a  
vile design against me, ye shall  
not be able to accomplish it. They  
replied, Is it impossible? but we  
must be able to do with you what  
we have a mind,

8 And while they were saying  
this, they laid hold on her by main  
force, and would have ravished her.  
Then she with the (greatest)  
mildness said to them: Young men  
have patience, and see the glory  
of the Lord.

9 And while they held her, she  
looked up to heaven and said: O  
God most reverend, to whom none  
can be likened; who makest thyself  
glorious over thine enemies; who  
didst deliver me from the fire,  
didst not give me up to Thamyris,  
and didst not give me up to  
Alexander: who deliveredst me  
from the wild beasts; who didst  
preserve me in the deep waters;  
who hast everywhere been my  
helper, and hast glorified thy  
name in me;

10 Now also deliver me from  
the hands of these wicked and  
unreasonable men nor suffer them  
to debauch my chastity which I  
have hitherto preserved for thy  
honour; for I love thee, and long  
for thee, and worship thee,  
O Father, Son, and Holy Ghost,  
for evermore. Amen.

11 Then came a voice from heaven, saying, Fear not Thecla, my faithful servant, for I am with thee. Look and see the place which is opened for thee; there thy eternal abode shall be; there thou shalt receive the (beatific) vision.

12 The blessed Thecla observing, saw the rock opened to as large a degree as that a man might enter in; she did as she was commanded, bravely fled from the vile crew, and went into the rock, which instantly so closed, that there was not any crack visible where it had opened.

13 The men stood perfectly astonished at so prodigious a miracle, and had no power to detain the servant of God; but only catching hold of her veil (or hood), they tore off a piece of it;

14 And even that was by the permission of God, for the confirmation of their faith, who should come to see this venerable place; and to convey blessings to those in succeeding ages, who should believe on our Lord Jesus Christ from a pure heart.

15 Thus suffered that first martyr and apostle of God, and virgin, Thecla, who came from Iconium at eighteen years of age; afterwards, partly in journeys and travels, and partly in a monastic life in the cave, she lived seventy-two years; so that she was ninety years old when the Lord translated

her.

16 Thus ends her life.

17 The day which is kept sacred to her memory, is the twenty-fourth of September, to the glory of the Father, and the Son, and the Holy Ghost, now and for evermore. Amen.

#### REFERENCES TO THE ACTS OF ST. PAUL AND THECLA.

[Tertullian says that this piece was forged by a Presbyter of Asia, who being convicted, “confessed that he did it out of respect to Paul,” and Pope Gelasius, in his Decree against apocryphal books, inserted it among them. Notwithstanding this, a large part of the history was credited and looked upon as genuine among the primitive Christians. Cyprian, Eusebius, Epiphanius, Austin, Gregory, Nagianzen. Chrysostom, and Severus Sulpitius, who all lived within the fourth century mention Thecla or refer to her history. Basil of Seleucia wrote her acts, sufferings and victories, in verse; and Euagrius Scholasticus an ecclesiastical historian, about 590, relates that “after the Emperor Zeno, had abdicated his empire, and Basilik had taken possession of it, he had a vision of the holy and excellent martyr Thecla, who promised him the restoration of his empire; for which,

when it was brought about, he erected and dedicated a most noble and sumptuous temple to this famous martyr, Thecla, at Seleucia, a city of Isauria, and bestowed upon it very noble endowments, which (says the author) are preserved even till this day." Hist. Ecel. lib. 3 cap. 8.—Cardinal Barenus, Locrinus, Archbishop Wake, and others; and also the learned Grabe, who edited the Septuagint, and revived the Acts of Paul and Thecla, consider them as having been written in the Apostolic age; as containing nothing superstitious, or disagreeing from the opinions and belief of those times; and, in short, as a genuine and authentic history. Again, it is said, that this is not the original book of the early Christians; but however that may be, it is published from the Greek MS. in the Bodleian Library at Oxford, which Dr. Mills copied and transmitted to Dr. Grabe.]

**THE  
FIRST  
EPISTLE  
OF  
CLEMENT  
TO THE  
CORINTHIANS.**

CHAPTER I.

Clement commends them for their excellent order and piety in Christ, before their schism broke out.

THE Church of God which is at Rome, to the Church of God which is at Corinth, elect, sanctified by the will of God, through Jesus Christ our Lord: grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you.

2 Brethren, the sudden and unexpected dangers and calamities that have fallen upon us, have, we fear, made us the more slow in our consideration of those things which you inquired of us:

3 As also of that wicked and detestable sedition, so unbecoming the elect of God, which a few headstrong and self-willed men have fomented to such a degree of madness, that your venerable and renowned name, so worthy of all

men to be beloved, is greatly blasphemed thereby.

4 For who that has ever been among you has not experienced the firmness of your faith, and its fruitfulness in all good works; and admired the temper and moderation of your religion in Christ; and published abroad the magnificence of your hospitality; and thought you happy in your perfect and certain knowledge of the Gospel?

5 For ye did all things without respect of persons, and walked according to the laws of God; being subject to those who had the rule over you, and giving the honour that was fitting to the aged among you.

6 Ye commanded the young men to think those things that were modest and grave.

7 The women ye exhorted to do all things with an unblameable, and seemly, and pure conscience; loving their own husbands, as was fitting: and that keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion.

8 Ye were all of you humble-minded, not boasting of anything desiring rather to be subject than to govern; to give than to receive; being a content with the portion God hath dispensed to you:

9 And hearkening diligently to his word, ye were enlarged in your bowels, having his sufferings always before your eyes.

10 Thus a firm, and blessed, and profitable peace was given unto you: and an unsatiable desire of doing good; and a plentiful effusion of the Holy Ghost was upon all of you.

11 And being full of good designs, ye did with, great readiness of mind, and with a religious confidence stretch forth your hands to God Almighty; beseeching him to be merciful unto you, if in anything ye had unwillingly sinned against him.

12 Ye contended day and night for the whole brotherhood; that with compassion and a good conscience, the number of his elect might be saved.

13 Ye were sincere, and without offence towards each other; not mindful of injuries; all sedition and schism was an abomination unto you.

14 Ye bewailed every one his neighbours' sins, esteeming their defects your own.

15 Ye were kind one to another without grudging; being ready to

every good work. And being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God; whose I commandments were written upon the tables of your heart.

## CHAPTER II.

How their divisions began.

ALL honour and enlargement was given unto you; and so was fulfilled that which is written, my beloved did eat and drink, he was enlarged and waxed fat, and he kicked.

2 From hence came emulation, and envy, and strife, and sedition; persecution and disorder, war and captivity.

3 So they who were of no renown, lifted up themselves against the honourable; those of no reputation against those who were in respect; the foolish against the wise; the young men against the aged.

4 Therefore righteousness and peace are departed from you, because every one hath forsaken the fear of God; and is grown blind



in his faith; nor walketh by the rule of God's commandments nor liveth as is fitting in Christ:

5 But every one follows his own wicked lusts: having taken up an unjust and wicked envy, by which death first entered into the world.

### CHAPTER III.

Envy and emulation the original of all strife and disorder. Examples of the mischiefs they have occasioned.

FOR thus it is written,  
And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof:

2 And the Lord had respect unto Abel, and to his offering. But unto Cain and unto his offering he had not respect. And Cain was very sorrowful, and his countenance fell.

3 And the Lord said unto Cain, Why art thou sorrowful? And why is thy countenance fallen? If thou shalt offer aright, but not divide aright, hast thou not sinned?

Hold thy peace: unto thee shall be his desire, and thou shalt rule over him.

4 And Cain said unto Abel his brother, Let us go down into the field. And it came to pass, as they were in the field, that Cain rose up against Abel his brother, and slew him.

5 Ye see, brethren, how envy and emulation wrought the death of a brother. For this, our father Jacob fled from the face of his brother Esau.

6 It was this that caused Joseph to be persecuted even unto death, and to come into bondage. Envy forced Moses to flee from the face of Pharoah king of Egypt, when he heard his own countryman ask him, “Who made thee a Judge, and a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday?”

7 Through envy Aaron and Miriam were shut out of the camp, from the rest of the congregation seven days.

8 Emulation's sent Dathan and Abiram quick into the grave because they raised up a sedition against Moses the servant of God.

9 For this, David was not only hated of strangers, but was persecuted even by Saul the king

of Israel.

10 But not to insist upon ancient examples, let us come to those worthies that have been nearest to us; and take the brave examples of our own age.

11 Through zeal and envy, the most faithful and righteous pillars of the church have been persecuted even to the most grievous deaths.

12 Let us set before our eyes, the holy Apostles; Peter by unjust envy underwent not one or two, but many sufferings; till at last being martyred, he went to the place of glory that was due unto him.

13 For the same cause did Paul in like manner receive the reward of his patience. Seven times he was in bonds; he was whipped, was stoned; he preached both in the East and in the West; leaving behind him the glorious report of his faith:

14 And so having taught the whole world righteousness, and for that end travelled even to the utmost bounds of the West; he at last suffered martyrdom by the command of the governors,

15 And departed out of the world, and went unto his holy place; having become a most eminent pattern of patience

unto all ages.

16 To these Holy Apostles were joined a very great number of others, who having through envy undergone in like manner many pains and torments, have left a glorious example to us.

17 For this, not only men but women have been persecuted; and having suffered very grievous and cruel punishments, have finished the course of their faith with firmness; and though weak in body, yet received a glorious reward.

18 This has alienated the minds even of women from their husbands; and changed what was once said by our father Adam; This is now bone of my bones, and flesh of my flesh.

19 In a word, envy and strife, have overturned whole cities, and rooted out great nations from off the earth.

#### CHAPTER IV.

4 He exhorts them to live by holy rules, and repent of their divisions, and they shall be forgiven.

THESE things, beloved, we write unto you, not only for your instruction, but also for our own remembrance.

2 For we are all in the same lists, and the same combat is prepared for us all.

3 Wherefore let us lay aside all vain and empty cares; and let us come up to the glorious and venerable rule of our holy calling.

4 Let us consider what is good, and acceptable and well-pleasing in the sight of him that made us.

5 Let us look steadfastly to the blood of Christ, and see how precious his blood is in the sight of God: which being shed for our salvation, has obtained the grace of repentance for all the world.

6 Let us search into all the ages that have gone before us; and learn that our Lord has in every one of them still given place for repentance to all such as would turn to him.

7 Noah preached repentance; and as many as hearkened to him were saved. Jonah denounced destruction against the Ninevites.

8 Howbeit they repenting of their sins, appeased God by their

prayers: and were saved, though they were strangers to the covenant of God.

9 Hence we find how all the ministers of the grace of God have spoken by the Holy Spirit of repentance. And even the Lord of all, has himself declared with an oath concerning it;

10 As I live, saith the Lord, I desire not the death of a sinner, but that he should repent. Adding farther this good sentence, saying Turn from your iniquity, O house of Israel.

11 Say unto the children of my people, though your sins should reach from earth to heaven; and though they shall be redder than scarlet, and blacker than sackcloth yet if ye shall turn to me with all your heart, and shall call me father, I will hearken to you, as to a holy people.

12 And in another place he saith on this wise: wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

13 Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall

be as wool.

14 If ye be willing and obedient  
ye shall eat the good of the land  
but, if ye refuse and rebel, ye  
shall be devoured with the sword;  
for the mouth of the Lord hath  
spoken it.

15 These things has God  
established by his Almighty will,  
desiring that all his beloved  
should come to repentance.

## CHAPTER V.

1 He sets before them the examples of  
holy men,  
whose piety is recorded in the Scripture.

WHEREFORE let us obey his  
excellent and glorious will;  
and imploring his mercy and  
goodness, let us fall down upon  
our faces before him, and cast  
ourselves upon his mercy; laying  
aside all vanity, and contention,  
and envy which leads unto death.

2 Let us look up to those who  
have the most perfectly ministered  
to his excellent glory. Let us  
take Enoch for our example;  
who being found righteous in  
obedience, was translated, and  
his death was not known.

3 Noah being proved to be faithful, did by his ministry, preach regeneration to the world; and the Lord saved by him all the living creatures, that went with one accord into the ark.

4 Abraham, who was called God's friend, was in like manner found faithful; inasmuch as he obeyed the commands of God.

5 By obedience he went out of his own country, and from his own kindred, and from his father's house; that so forsaking a small country, and a weak affinity, and a little house, he might inherit the promises of God.

6 For thus God said unto him; "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

7 "And, I will make thee a great nation, and will bless thee, and make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed,"

8 And again when he separated himself from Lot, God said unto him; I Lift up now thine eyes, and look from the place where thou art northward, and southward, and



eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever.

9 And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered.

10 And again he saith: and God brought forth Abraham, and said unto him; look now toward heaven, and tell the stars, if thou be able to number them: so shall thy seed be.

11 And Abraham believed God, and it was counted to him for righteousness.

12 Through faith and hospitality he had a son given him in his old age; and through obedience he offered him up in sacrifice to God, upon one of the mountains which God showed unto him.

## CHAPTER VI.

1 Redemption for such as have been eminent for their faith, kindness, and charity to their neighbours.

BY hospitality and goodliness  
was Lot saved out of Sodom,  
when all the country round about  
was destroyed by fire and brimstone.

2 The Lord thereby making it  
manifest, that he will not forsake  
those that trust in him; but will  
bring the disobedient to punishment  
and correction.

3 For his wife who went out  
with him, being of a different  
mind, and not continuing in the  
same obedience, was for that reason  
set forth for an example, being  
turned into a pillar of salt  
unto this day.

4 That so all men may know,  
that those who are double minded,  
and distrustful of the power of  
God, are prepared for condemnation,  
and to be a sign to all succeeding  
ages.

5 By faith and hospitality was  
Rahab the harlot saved. For when  
the spies were sent by Joshua the  
son of Nun to search out Jericho,  
and the king of Jericho knew that  
they were come to spy out his  
country, he sent men to take them,  
so that they might be put to  
death.

6 Rahab therefore, being hospitable,  
received them, and hid them under  
the stalks of flax, on the top of  
her house.

7 And when the messengers that were sent by the king came unto her, and asked her, saying, There came men unto thee to spy out the land, bring them forth, for so hath the king commanded: She answered, The two men whom ye seek came unto me, but presently they departed, and are gone: Not discovering them unto them.

8 Then she said to the spies, I know that the Lord your God has given this city into your hands; for the fear of you is fallen upon all that dwell therein. When, therefore, ye shall have taken it, ye shall save me and my father's house.

9 And they answered her, saying, It shall be as thou hast spoken unto us, Therefore, when thou shalt know that we are near, thou shalt gather all thy family together, upon the house-top and they shall be saved: but all that shall be found without thy house shall be destroyed.

10 And they gave her moreover a sign, that she should hang out of her house a scarlet rope, showing thereby, that by the blood of our Lord, there should be redemption to all that believe and hope in God. Ye see, beloved, how there was not only faith, but prophesy too in this woman.

## CHAPTER VII.

1 What rules are given for leading a holy life.

LET us, therefore, humble ourselves, brethren, laying aside all pride, and boasting, and foolishness, and anger: And let us do as it is written.

2 For thus saith the Holy Spirit; Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but let him that glorieth, glory in the Lord, to seek him, and to do judgment and justice.

3 Above all, remembering the words of the Lord Jesus, which he spake concerning equity and long suffering, saying,

4 Be ye merciful, and ye shall obtain mercy; forgive, and ye shall be forgiven; as ye do, so shall it be done unto you; as ye give, so shall it be given unto you; as ye judge, so shall ye be judged; as ye are kind to others, so shall God be kind to you; with what measure ye mete, with the same shall it be measured to you again.

5 By this command, and by

these rules, let us establish ourselves, that so we may always walk obediently to his holy words; being humble minded:

6 For so says the Holy Scripture; upon whom shall I look, even upon him that is poor and of a contrite spirit, and that trembles at my word.

7 It is, therefore, just and righteous, men and brethren, that we should become obedient unto God, rather than follow such as through pride and sedition, have made themselves the ring-leaders of a detestable emulation.

8 For it is not an ordinary harm that we shall do ourselves, but rather a very great danger that we shall run, if we shall rashly give up ourselves to the wills of men, who promote strife and seditions, to turn us aside from that which is fitting.

9 But let us be kind to one another, according to the compassion and sweetness of him that made us.

10 For it is written, The merciful shall inherit the earth; and they that are without evil shall be left upon it: but the transgressors shall perish from off the face of it.

11 And again he saith, I have seen the wicked in great power and spreading himself like the cedar of Libanus. I passed by,

and lo! he was not; I sought his place, but it could not be found.

12 Keep innocently, and do the thing that is right, for there shall be a remnant to the peaceable man.

13 Let us, therefore, hold fast to those who religiously follow peace; and not to such as only pretend to desire.

14 For he saith in a certain place, This people honoureth me with their lips, but their heart is far from me.

15 And again, They bless with their mouths, but curse in their hearts.

16 And again he saith, They loved him with their mouths, and with their tongues they lied to him. For their heart was not right with him, neither were they faithful in his covenant.

17 Let all deceitful lips become dumb, and the tongue that speaketh proud things. Who have said, with our tongue will we prevail; our lips are our own, who is Lord over us?

18 For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord; I will set him in safety, I will deal confidently with him.

## CHAPTER VIII.

He advises then, to be humble, and, follow the examples of Jesus, and of holy men in all ages.

FOR Christ is theirs who are humble, and not who exalt themselves over his flock. The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride and arrogance, though he could have done so; but with humility as the Holy Ghost had before spoken concerning him.

2 For thus he saith, Lord, who hath believed our report, and to whom is the arm of the Lord revealed; For he shall grow up before him as a tender plant, and as a root out of a dry ground;

3 He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him.

4 He is despised and rejected of men; a man of sorrows and acquainted with grief.

5 And we hid, as it were, our faces from him; he was despised, and we esteemed him not.

6 Surely he hath borne our griefs, and carried our sorrows yet we did esteem him stricken, smitten of God, and afflicted.

7 But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

8 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

9 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth.

10 He was taken from prison and from judgment; and who shall declare this generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

11 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.



12 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

13 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

14 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

15 And again he himself saith, I am a worm and no man, a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out their lips, they shake their heads, saying; He trusted in the Lord that he would deliver him, let him deliver him seeing he delighted in him.

16 Ye see, beloved, what the pattern is that has been given to us. For if the Lord thus humbled himself, what should we do who are brought by him under the yoke of his grace?

17 Let us be followers of those who went about in goat-skins, and sheep-skins; preaching the coming of Christ.

18 Such were Elias, and Eliaxus, and Ezekiel, the prophets, And let us add to these, such others as have received the like testimony.

19 Abraham has been greatly witnessed of; having been called the friend of God. And yet he steadfastly beholding the glory of God, says with all humility, I am dust and ashes.

20 Again of Job, it is thus written, That he was just, and without blame, true; one that served God, and abstained from all evil. Yet he accusing himself, said, No man is free from pollution, no, not though he should live but one day.

21 Moses was called faithful in all God's House; and by his conduct the Lord punished Israel by stripes and plagues.

22 And even this man, though thus greatly honoured, spake not greatly of himself; but when the oracle of God was delivered to him out of the bush, he said, Who am I, that thou dost send me? I am of a slender voice, and a slow tongue.

23 And again he saith, I am as  
the smoke of the pot.

24 And what shall we say of  
David, so highly testified of in the  
Holy Scriptures? To whom God said,  
I have found a man after my own  
heart, David the son of Jesse,  
with my holy oil have I anointed  
him.

25 But yet he himself saith unto  
God, Have mercy upon me, O God,  
according to thy loving kindness;  
according unto the multitude of  
thy tender mercies, blot out my  
transgressions.

26 Wash me thoroughly from  
mine iniquity, and cleanse me  
from my sin. For I acknowledge  
my transgressions, and my sin is  
ever before me.

27 Against Thee only have I  
sinned, and done this evil in  
thy sight; that thou mightest  
be justified when thou speakest;  
and be clear when thou judgest.

28 Behold I was shapen in  
iniquity, and in sin did my mother  
conceive me.

29 Behold, thou desirest truth  
in the inward parts; and in the  
hidden part thou shalt make me to  
know wisdom.

30 Purge me with hyssop, and

I shall be clean: wash me, and I shall be whiter than snow.

31 Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.

32 Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart O God; and renew a right spirit within me.

34 Cast me not away from thy presence, and take not thy holy spirit from me.

35 Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

36 Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

37 Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

38 O Lord open thou my lips, and my mouth shall show forth thy praise.

39 For thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offerings.

40 The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

## CHAPTER IX.

He again persuades them to compose their divisions.

THUS has the humility and godly fear of these great and excellent men recorded in the Scriptures, through obedience, made not only us, but also the generations before us better; even as many as have received his holy oracles with fear and truth.

2 Having therefore so many, and such great and glorious examples, let us return to that peace which was the mark that from the beginning was set before us;

3 Let us look up to the Father and Creator of the whole world; and let us hold fast to his glorious and exceeding gifts and benefits of peace.

4 Let us consider and behold with the eyes of our understanding his long suffering will; and think how gentle and patient he is

towards his whole creation.

5 The heavens moving by his appointment, are subject to him in peace.

6 Day and night accomplish the courses that he has allotted unto them, not disturbing one another.

7 The sun and moon, and all the several companies and constellations of the stars, run the courses that he has appointed to them in concord, without departing in the least from them.

8 The fruitful earth yields its food plentifully in due season both to man and beast, and to all animals that are upon it, according to his will; not disputing, nor altering any thing of what was ordered by him.

9 So also the unfathomable and unsearchable floods of the deep, are kept in by his command;

10 And the conflux of the vast sea, being brought together by his order into its several collections, passes not the bounds that he has set to it;

11 But as he appointed it, so it remains. For he said, Hitherto shalt then come, and thy floods shall be broken within thee.

12 The ocean impassable to mankind, and the worlds that are beyond it are governed by the same commands of their great master.

13 Spring and summer, autumn and winter, give place peaceably to each other.

14 The several quarters of the winds fulfil their work in their seasons, without offending one another.

15 The ever-flowing fountains, made both for pleasure and health, never fail to reach out their breasts to support the life of men.

16 Even the smallest creatures live together in peace and concord with each other.

17 All these has the Great Creator and Lord of all, commanded to observe peace and concord; being good to all.

18 But especially to us who flee to his mercy through our Lord Jesus Christ; to whom be glory and majesty for ever and ever.  
Amen.

## CHAPTER X.

He exhorts them to obedience, from the consideration of the goodness of God, and of his presence in every place.

TAKE heed, beloved, that his many blessings be not to our condemnation; except we shall walk worthy of him, doing with one consent what is good and pleasing in his sight.

2 The spirit of the Lord is a candle, searching out the inward parts of the belly.

3 Let us therefore consider how near he is to us; and how that none of our thoughts, or reasonings which we frame within ourselves, are hid from him,

4 It is therefore just that we should not forsake our rank, by doing contrary to his will.

5 Let us choose to offend a few foolish and inconsiderate men, lifted up and glorying in their own pride, rather than God.

6 Let us reverence our Lord Jesus Christ whose blood was given for us.

7 Let us honour those who are set over us; let us respect the



aged that are amongst us; and let us instruct the younger men, in the discipline and fear of the LORD.

8 Our wives let us direct, to do that which is good.

9 Let them show forth a lovely habit of purity, in all their conversation; with a sincere affection of meekness.

10 Let the government of their tongues be made manifest by their silence.

11 Let their charity be without respect of persons, alike towards all such as religiously fear God.

12 Let your children be bred up in the instruction of Christ:

13 And especially let them learn how great a power humility has with God; how much a pure and holy charity avails with him; how excellent and great his fear is; and how it will save all such as turn to him with holiness in a pure mind.

14 For he is the searcher of the thoughts and counsels of the heart; whose breath is in us, and when he pleases he can take it from us.

## CHAP. XI.

Of faith: and particularly what we are to believe as to the Resurrection.

BUT all these things must be confirmed by the faith which is in Christ; for so He himself bespeaks us by the Holy Ghost;

2 Come ye children and hearken unto me, and I will teach you the fear of the Lord. What man is there that desireth life, and loveth to see good days?

3 Keep thy tongue from evil, and thy lips that they speak no guile.

4 Depart from evil and do good; seek peace and pursue it.

5 The eyes of the Lord are upon the righteous, and his ears are open unto their prayers.

6 But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

7 The righteous cried, and the Lord heard him, and delivered

him out of all his troubles.

8 Many are the troubles of the wicked; but they that trust in the Lord mercy shall encompass them about.

9 Our all-merciful and beneficent Father hath bowels of compassion towards them that fear him: and kindly and lovingly bestows his graces upon all such as come to him with a simple mind.

10 Wherefore let us not waver, neither let us have any doubt in our hearts, of his excellent and glorious gifts.

11 Let that be far from us which is written, Miserable are the double-minded, and those who are doubtful in their hearts;

12 Who say these things have we heard, and our fathers have told us these things. But behold we are grown old, and none of them has happened unto us.

13 O ye fools consider the trees: take the vine for an example. First it sheds its leaves; then it buds; after that it spreads its leaves; then it flowers; then come the sour grapes; and after them follows the ripe fruit. See how in a little time the fruit of the trees comes to maturity.

14 Of a truth yet a little while  
and his will shall suddenly be  
accomplished.

15 The Holy Scripture itself  
bearing witness, that He shall  
quickly come and not tardy, and  
that the Lord shall suddenly come  
to his temple, even the 3 holy ones  
whom ye look for.

16 Let us consider, beloved,  
how the Lord does continually  
show us, that there shall be a  
future resurrection; of which he  
has made our Lord Jesus Christ  
the first fruits, raising him from  
the dead.

17 Let us contemplate, beloved,  
the resurrection that is continually  
made before our eyes.

18 Day and night manifest a  
resurrection to us. The night lies  
down, and the day arises: again  
the day departs and the night  
comes on.

19 Let us behold the fruits of  
the earth. Every one sees how the  
seed is sown. The sower goes  
forth, and casts it upon the earth;  
and the seed which when it was  
sown fell upon the earth dry and  
naked, in time dissolves.

20 And from the dissolution,  
the great power of the providence  
of the Lord rises it again; and of  
one seed many arise, and bring

forth fruit.

## CHAPTER XII.

The Resurrection further proved.

LET us consider that wonderful type of the resurrection which is seen in the Eastern countries: that is to say, in Arabia.

2 There is a certain bird called a Phoenix; of this there is never but one at a time: and that lives five hundred years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense, and myrrh, and other spices into which when its time is fulfilled it enters and dies.

3 But its flesh putrefying, breeds a certain worm, which being nourished with the juice of the dead bird brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis:

4 And flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came.

5 The priests then search into the records of the time: and find that it returned precisely at the end of five hundred years.

6 And shall we then think it to be any very great and strange thing for the Lord of all to raise up those that religiously serve him in the assurance of a good faith, when even by a bird he shows us the greatness of his power to fulfil his promise?

7 For he says in a certain place, Thou shalt raise me up and I shall confess unto thee.

8 And again, I laid me down and slept, and awaked, because thou art with me.

9 And again, Job says, Thou shalt raise up this flesh of mine, that has suffered all these things.

10 Having therefore this hope, let us hold fast to him who is faithful in all his promises, and righteous in all his judgments; who has commanded us not to lie, how much more will he not himself lie?

11 For nothing is impossible with God but to lie.

12 Let his faith then be stirred

up again in us; and let us consider that all things are nigh unto him.

13 By the word of his power he made all things: and by the same word he is able, (whenever he will,) to destroy them.

14 Who shall say unto him, what dost thou? or who shall resist the power of his strength?

15 When, and as he pleased, he will do all things; and nothing shall pass away of all that has been determined by him.

16 All things are open before him; nor can anything be hid from his counsel.

17 The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

### CHAPTER XIII.

It is impossible to escape the vengeance of God, if we continue in sin.

SEEING then all things are seen and heard by God, let us fear him, and let us lay aside our wicked works which proceed from ill desires; that through his mercy we may be delivered from the condemnation to come.

2 For whither can any of us flee from his mighty hand? Or what world shall receive any of those who run away from him?

3 For thus saith the Scripture in a certain place. Whither shall I flee from thy spirit, or where shall I hide myself from thy presence?

4 If I ascend up into heaven, thou art there; if I shall go to the uttermost parts of the earth, there is thy right hand: if I shall make my bed in the deep, thy Spirit is there.

5 Whither then shall any one go; or whither shall he run from him that comprehends all things?

6 Let us therefore come to him with holiness of heart, lifting up chaste and undefiled hands unto him; loving our gracious and merciful Father, who has made us to partake of his election.

7 For so it is written, When the Most High divided the nations;



when he separated the sons of Adam, he set the bounds of the nations, according to the number of his angels; his people Jacob became the portion of the Lord, and Israel the lot of his inheritance.

8 And in another place he saith, Behold the Lord taketh unto himself a nation, out of the midst of the nations, as a man taketh the first-fruits of his flour; and the Most Holy shall come out of that nation.

#### CHAPTER XIV.

How we must live that we may please God.

WHEREFORE we being apart of the Holy One: let us do all those things that pertain unto holiness:

2 Fleeing all evil-speaking against one another; all filthy and impure embraces, together with all drunkenness, youthful lusts, abominable concupiscences, detestable adultery, and execrable pride.

3 For God saith, he resisteth the proud, but giveth grace to the humble.

4 Let us therefore hold fast to those to whom God has given his grace.

5 And let us put on concord, being humble, temperate; free from all whispering and detraction; and justified by our actions, not our words.

6 For he saith, Doth he that speaketh and heareth many things, and is of a ready tongue, suppose that he is righteous? Blessed is he that is born of a woman, that liveth but a few days: use not therefore much speech.

7 Let our praise be of God, not of ourselves; for God hateth those that commend themselves.

8 Let the witness of our good actions be given to us by others, as it was given to the holy men that went before us.

9 Rashness, and arrogance, and confidence, belong to them who are accursed of God: but equity, and humility, and mildness, to such as are blessed by him.

10 Let us then lay hold of his blessing, and let us consider what are the ways by which we may attain unto it.

11 Let us look back upon those

things that have happened from the beginning.

12 For what was our Father Abraham blessed? Was it not because that through faith he wrought righteousness and truth?

13 Isaac being fully persuaded of what he knew was to come, cheerfully yielded himself up for a sacrifice. Jacob with humility departed out of his own country, fleeing from his brother, and went unto Laban and served him; and so the sceptre of the twelve tribes of Israel was given unto him.

14 Now what the greatness of this gift was, will plainly appear, if we shall take the pains distinctly to consider all the parts of it.

15 For, from him came the priests and Levites; who all ministered at the altar of God.

16 From him came our Lord Jesus Christ, according to the flesh.

17 From him came the kings, and princes, and rulers in Judah.

18 Nor were the rest of his tribes in any little glory: God having promised that their seed shall be as the stars of heaven.

19 They were all therefore greatly glorified, not for their own sake, or for their own works, or for the righteousness that they themselves wrought, but through his will.

20 And we also being called by the same will in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts.

21 But by that faith, by which God Almighty has justified all men from the beginning; to whom be glory for ever and ever, Amen.

## CHAPTER XV.

We are justified by faith; yet this must not lessen our care to live a virtuous life, nor our pleasure in it.

WHAT shall we do therefore, brethren? Shall we be slothful in well-doing, and lay aside our charity? God forbid that any such thing should be done by us.

2 But rather let us hasten with all earnestness and readiness of mind, to perfect every good work.

For even the Creator and Lord of all things himself rejoices in his own works.

3 By his Almighty power he fixed the heavens, and by his incomprehensible wisdom he adorned them.

4 He also divided the earth from the water, with which it is encompassed: and fixed it as a secure tower, upon the foundation of his own will.

5 He also by his appointment, commanded all the living creatures that are upon it, to exist.

6 So likewise the sea, and all the creatures that are in it; having first created them, he enclosed them therein by his power.

7 And above all, he with his holy and pure hands, formed man, the most excellent; and, as to his understanding, truly the greatest of all other creatures; the character of his own image.

8 For thus God says; Let us make man in our image, after our own likeness; so God created man, male and female created he them.

9 And having thus finished all these things, he commended all that he had made, and blessed them, and said, increase and

multiply.

10 We see how all righteous men have been adorned with good works Wherefore even the Lord himself, having adorned himself with his works, rejoiced.

11 Having therefore such an example, let us without delay, fulfil his will; and with all our strength, work the work of righteousness.

## CHAPTER XVI.

A virtuous life enforced from the examples of the holy angels, and from the exceeding greatness of that reward which God has prepared for us.

THE good workman with confidence receives the bread of his labour; but the sluggish and lazy cannot look him in the face that set him on work.

2 We must therefore be ready and forward in well-doing: for from him are all things.

3 And thus he foretells us, behold the Lord cometh, and his

reward is with him, even before his face, to render to everyone according to his work.

4 He warns us therefore beforehand, with all his heart to this end, that we should not be slothful and negligent in well-doing.

5 Let our boasting, therefore, and our confidence be in God let us submit ourselves to his will, Let us consider the whole multitude of his angels, how ready they stand to minister unto his will.

6 As saith the Scripture, thousands of thousands stood before him and ten thousand times ten thousand ministered unto him. And they cried, saying, Holy, holy, holy is the Lord of hosts; The whole earth is full of his glory.

7 Wherefore let us also, being conscientiously gathered together in concord with one another; as it were with one mouth, cry, earnestly unto him, that he would make us partakers of his great and glorious promises.

8 For he saith, a Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that wait for him,

## CHAPTER XVII.

1 We must attain the gifts of God by faith and obedience, which we must carry on in an orderly pursuing of the duties of our several stations, without envy or contention.

24 The necessity of different orders among men.

33 We have none of us anything but what we received of God: whom therefore we ought in every condition thankfully to obey.

HOW blessed and wonderful, beloved, are the gifts of God.

2 Life in immortality! brightness in righteousness! truth in full assurance! faith in confidence! temperance in holiness!

3 And all this has God subjected to our understandings:

4 What therefore shall those things be which he has prepared for them that wait for him?

5 The Creator and Father of spirits, the Most Holy; he only knows both the greatness and beauty of them,

6 Let us therefore strive with all earnestness, that we may be



found in the number of those that wait for him, that so we may receive the reward which he has promised.

7 But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him.

8 We must act conformably to his holy will; and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering, detractions; all hatred of God, pride and boasting; vain-glory and ambition;

9 For they that do these things are odious to God; and not only they that do them, but also all such as approve of those that do them.

10 For thus saith the Scripture, But unto the wicked, God said, What hast thou to do to declare my statute, or that thou shouldst take my covenant in thy mouth? Seeing that thou hatest instruction, and castest my words behind thee.

11 When thou sawest a thief, then thou consentedst with him; thou hast been partaker with adulterers, Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest

thine own mother's son.

12 These things hast thou done and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes.

13 Now consider this ye that forget God, lest I tear you in pieces, and there be none to deliver.

14 Whose offereth praise, glorifieth me; And to him that disposeth his way aright, will I show the salvation of God.

15 This is the way, beloved, in which we may find our Saviour, even Jesus Christ, the high-priest of all our offerings, the defender and helper of our weakness.

16 By him we look up to the highest heavens; and behold, as in a glass, his spotless and most excellent visage.

17 By him are the eyes of our hearts opened; by him our foolish and darkened understanding rejoiceth to behold his wonderful light.

18 By him would God have us to taste the knowledge of immortality: who being the brightness of his glory, is by so much greater than the angels,

as he has by inheritance obtained  
a more excellent name than they.

19 For so it is written, who  
maketh his angels spirits, and his  
ministers a flame of fire:

20 But to his son, thus saith the  
Lord, Thou art my Son, to-day  
have I begotten thee.

21 Ask of me and I will give  
thee the heathen for thy inheritance,  
and the utmost parts of the earth  
for thy possession.

22 And again he saith unto him,  
Sit thou on my right hand until  
I make thine enemies thy  
foot-stool.

23 But who are his enemies?  
even the wicked, and such who  
oppose their own wills to the  
will of God.

24 Let us therefore march-on,  
men and brethren, with all  
earnestness in his holy laws.

25 Let us consider those who  
fight under our, earthly governors  
How orderly, how readily, and  
with what exact obedience they  
perform those things that are  
commanded them.

26 All are not generals, nor  
colonels, nor captains, nor

inferior officers:

27 But everyone in his respective rank does what is commanded him by the king, and those who have the authority over him.

28 They who are great, cannot subsist without those that are little; nor the little without the great;

29 But there must be a mixture in all things, and then there will be use and profit too.

30 Let us, for example, take our body: the head without the feet is nothing, neither the feet without the head.

31 And even the smallest members of our body are yet both necessary and useful to the whole body.

32 But all conspire together, and are subject to one common use, namely, the preservation of the whole body.

33 Let therefore our whole body be saved in Christ Jesus; and let everyone be subject to his neighbour, according to the order in which he is placed by the gift of God.

34 Let not the strong man despise the weak; and let the weak see that he reverence the strong.

35 Let the rich man distribute to the necessity of the poor; and let the poor bless God, that he has given one unto him, by whom his want may be supplied.

36 Let the wise man show forth his wisdom, not in words, but in good works.

37 Let him that is humble, not bear witness to himself, but let him leave it to another to bear witness of him.

38 Let him that is pure in the flesh, not grow proud of it, knowing that it was from another that he received the gift of continence.

39 Let us consider therefore, brethren, whereof we are made; who, and what kind of men we came into the world, as it were out of a sepulchre, and from outer darkness.

40 He hath made us, and formed us, brought us into his own world; having presented us with his benefits, even before we were born.

41 Wherefore, having received all these things from him, we ought in everything to give thanks unto him, to whom be glory for ever and ever. Amen.

## CHAPTER XVIII.

Clement therefore exhorts them to do everything orderly in the Church, as the only way to please God.

FOOLISH and unwise men, who have neither prudence, nor learning, may mock and deride us; being willing to set up themselves in their own conceits.

2 But what can a mortal man do? Or what strength is there in him that is made out of the dust?

3 For it is written, there was no shape before mine eyes; only I heard a sound and a voice.

4 For what? Shall man be pure before the Lord? Shall he be blameless in his works?

5 Behold, he trusteth not in his servants; and his angels he chargeth with folly.

6 Yes, the heaven is not clean in his sight, how much less they that dwell in houses of clay; of which also we ourselves were made?

7 He smote them as a moth:

and from morning even unto the evening they endure not. Because they were not able to help themselves, they perished; he breathed upon them and they died, because they had no wisdom.

8 Call now if there be any that will answer thee; and to which of the angels wilt thou look?

9 For wrath killeth the foolish man, and envy slayeth him that is in error.

10 I have seen the foolish taking root, but lo, their habitation was presently consumed.

11 Their children were far from safety, they perished at the gates of those who were lesser than themselves: and there was no man to help them.

12 For what was prepared for them, the righteous did eat; and they shall not be delivered from evil.

13 Seeing then these things are manifest unto us, it will behove us to take care that looking into the depths of the divine knowledge, we do all things in order, whatsoever our Lord has commanded us to do.

14 And particularly that we perform our offerings and service to

God, at their appointed seasons for these he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours.

15 And therefore he has ordained by his supreme will and authority, both where, and by what persons, they are to be performed; that so all things being piously done unto all well-pleasing, they may be acceptable unto him.

16 They therefore who make their offerings at the appointed seasons, are happy and accepted; because through obeying the commandments of the Lord, they are free from sin.

17 And the same care must be had of the persons that minister unto him.

18 For the chief-priest has his proper services; and to the priest their proper place is appointed; and to the Levites appertain their proper ministries; and the layman is confined within the bounds of what is commanded to laymen.

19 Let every one of you therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him.

20 The daily sacrifices are not



offered everywhere; nor the peace-offerings, nor the sacrifices appointed for sins and transgressions; but only at Jerusalem: nor in any place there, but only at the altar before the temple; that which is offered being first diligently examined by the high-priest and the other minister we before mentioned.

21 They therefore who do any thing which is not agreeable to his will, are punished with death.

22 Consider, brethren, that by how much the better knowledge God has vouchsafed unto us, by so much the greater danger are we exposed to.

## CHAPTER XIX.

The orders of Ministers in Christ's Church established by the Apostles, according to Christ's command,  
7 after the example of Moses.  
16 Therefore they who have been duly placed in the ministry according to their order, cannot without great sin be put out of it.

THE Apostles have preached to us from the Lord Jesus Christ  
Jesus Christ from God.

2 Christ therefore was sent by God, the Apostles by Christ; so both were orderly sent, according to the will of God.

3 For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing, That the kingdom of God was at hand.

4 And thus preaching through countries and cities, they appointed the first fruits of their conversion to be bishops and ministers over such as should afterwards believe, having first proved them by the Spirit.

5 Nor was this any new thing; seeing that long before it was written concerning bishops and deacons.

6 For thus saith the Scripture, in a certain place; I will appoint their overseers in righteousness, and their ministers in faith.

7 And what wonder if they, to whom such a work was committed by God in Christ, established such officers as we before mentioned; when even that blessed and faithful servant in all his house, Moses, set down in the Holy Scriptures all things that were commanded

him.

8 Whom also all the rest of the prophets followed, bearing witness with one consent to those things that were appointed by him.

9 For he, perceiving an emulation to arise among the tribes concerning the priesthood, and that there was a strife about it, which of them should be adorned with that glorious name; commanded their twelve captains to bring to him twelve rods; every tribe being written upon its rod, according to its name,

10 And he took them and bound them together, and sealed them with the seals of the twelve princes of the tribes: and laid them up in the tabernacle of witness, upon the table of God.

11 And when he had shut the door of the tabernacle, he sealed up the keys of it, in like manner as he had done the rods; and said unto them, Men and brethren, whichsoever tribe shall have its rod blossom, that tribe has God chosen to perform the office of a priest, and to minister unto him in holy things.

12 And when the morning was come, he called together all Israel, six hundred thousand men; and showed to the princes their seals and opened the tabernacle of witness; and brought forth the rods.

13 And the rod of Aaron was found not only to have blossomed, but also to have fruit upon it.

14 What think you, beloved? Did not Moses before know what should happen?

15 Yes verily: but to the end there might be no division, nor tumult in Israel, he did in this manner, that the name of the true and only God might be glorified; to whom be honour for ever and ever, Amen.

16 So likewise our Apostles knew by our Lord Jesus Christ, that there should contentions arise, upon account of the ministry.

17 And therefore having a perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave direction, how, when they should die, other chosen and approved men should succeed in their ministry.

18 Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church; and who have with all lowliness and innocency ministered to the flock of Church, in peace, and without self-interest, and were for a long time commended

by all.

19 For it would be no small sin in us, should we cast off those from their ministry, who holily and without blame fulfil the duties of it.

20 Blessed are those priests, who having finished their course before these times, have obtained a fruitful and perfect dissolution for they have no fear, lest any one should turn them out of the place which is now appointed for them.

21 But we see how you have put out some, who lived reputably among you, from the ministry, which by their innocence they had adorned.

## CHAPTER XX.

He exerts them to peace from examples out of the Holy Scriptures, particularly from St. Paul's exhortation to them.

YE are contentious, brethren, and zealous for things that pertain not unto salvation.

2 Look into the Holy Scriptures,

which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit written in them.

3 There you shall not find that righteous men were ever cast off by such as were good themselves.

4 They were persecuted, but it was by the wicked and unjust.

5 They were cast into prison, but they were cast in by those that were unholy.

6 They were stoned, but it was by transgressors.

7 They were killed, but by accursed men, and such as had taken up an unjust envy against them.

8 And all these things they underwent gloriously.

9 For what shall we say, brethren? Was Daniel cast into the den of lions, by men fearing God? Shadrach, Meshach, and Abednego, were they cast into the fiery furnace by men, professing the excellent and glorious worship of the Most High? God forbid.

10 What kind of persons then were they that did these things? They were men abominable, full of all wickedness; who were

incensed; to so great a degree,  
as to bring those into sufferings,  
who with a holy and unblameable  
purpose of mind worshipped God:  
not knowing that the Most High is  
the protector and defender of all  
such as with a pure conscience  
serve his holy name: to whom be  
glory for ever and ever, Amen.

11 But they who with a full  
persuasion have endured these  
things, are made partakers of glory  
and honour: and are exalted and  
lifted up by God for a memorial  
throughout all ages, Amen.

12 Wherefore it will behove  
us also, brethren, to follow such  
examples as these; for it is  
written, Hold fast to such as are  
holy; for they that do so shall be  
sanctified.

13 And again in another place  
he saith, With the pure, thou shalt  
be pure (and with the elect thou  
shalt be elect,) but with, the  
perverse man thou shalt be perverse.

14 Let us therefore join ourselves  
to the innocent and righteous; for  
such are the elect of God.

15 Wherefore are there strifes,  
and anger, and divisions, and  
schisms, and wars, among us?

16 Have we not all one God,  
and one Christ? Is not one spirit  
of grace poured out upon us all?

Have we not one calling in Christ.

17 Why then do we rent and tear in pieces the members of Christ; and raise seditious against our own body? And are come to such a height of madness, as to forget that we were members one of another?

18 Remember the words of our Lord Jesus, (how he said, Woe to that man by whom offences come). It, were better for him that he had never been born, than that he should have offended one of my elect. It were better for him, that a mill-stone should be tied about his neck, and he should be cast into the sea, than that he should offend one of my little ones.

19 Your schism has perverted many, has discouraged many: it has caused diffidence in many, and grief in us all. And yet your sedition continues still.

20 Take the Epistle of the blessed Paul the Apostle into your hands; What was It that he wrote to you at his first preaching the Gospel among you?

21 Verily he did by the spirit admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves.



22 Nevertheless your partiality then led you into a much less sin forasmuch as ye placed your affections upon Apostles, men of eminent reputation in the church; and upon another, who was greatly tried and approved of by them.

23 But consider, we pray you, who are they that have now led you astray; and lessened the reputation of that brotherly love that was so eminent among you;

24 It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, to hear that the most firm and ancient church of the Corinthians should, by one or two persons, be led into a sedition against its priests.

25 And this report is come not only to us, but to those also that differ from us.

26 Insomuch that the name of the Lord is blasphemed through your folly; and even ye yourselves are brought into danger by it.

27 Let us therefore with all haste put an end to this sedition; and let us fall down before the Lord, and beseech him with tears that he would be favourably reconciled to us, and restore us again to a seemly and holy course of brotherly love.

28 For this is the gate of righteousness, opening unto life: As it is written, I Open unto me the gates of righteousness; I will go into them and will praise the Lord. This is the gate of the Lord, the righteous shall enter into it.

29 Although therefore many gates are opened, yet this gate of righteousness is that gate in Christ at which blessed are they that enter in, and direct their way in holiness and righteousness; doing all things without disorder.

30 Let a man be faithful, let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions.

31 But still by how much the more he seems to be above others, by reason of these things, by so much the more will it behove him to be humble-minded; and to seek what is profitable to all men, and not his own advantage.

## CHAPTER XXI.

1 The value which God, puts upon love and

unity: the effects of a true charity,  
8 which is the gift of God, and must be  
obtained by prayer.

HE that has the love that is in  
Christ, let him keep the  
commandments of Christ.

2 For who is able to express the  
obligation of the love of God?  
What man is sufficient to declare,  
and is fitting, the excellency of its  
beauty?

3 The height to which charity  
leads, is inexpressible.

4 Charity unites us to God;  
charity covers the multitude of  
sins: charity endures all things;  
is long-suffering in all things.

5 There is nothing base and  
sordid in charity: charity lifts not  
itself up above others; admits of  
no divisions; is not seditious; but  
does all things in peace and concord.

6 By charity were all the elect of  
God made perfect: Without it nothing  
is pleasing and acceptable in the  
sight of God.

7 Through charity did the Lord  
join us into himself; whilst for  
the love that he bore towards us,  
our Lord Jesus Christ gave his  
own blood for us, by the will of  
God; his flesh for our flesh; his  
soul for our souls.

8 Ye see, beloved, how great and wonderful a thing charity is; and how that no expressions are sufficient to declare its perfection.

9 But who is fit to be found in it? Even such only as God shall vouchsafe to make so.

10 Let us therefore pray to him, and beseech him, that we may be worthy of it; that so we may live in charity; being unblameable, without human propensities, without respect of persons.

11 All the ages of the world, from Adam, even unto this day, are passed away; but they who have been made perfect in love, have by the grace of God obtained a place among the righteous; and shall be made manifest in the judgment of the kingdom of Christ.

12 For it is written, Enter into thy chambers for a little space, till my anger and indignation shall pass away: And I will remember the good day, and, will raise you up out of your graves.

13 Happy then shall we be, beloved, if we shall have fulfilled the commandments of God, in the unity of love; that so, through love, our sins may be forgiven us.

14 For so it is written, Blessed

are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth no sin, and in whose mouth there is no guile.

15 Now this blessing is fulfilled in those who are chosen by God through Jesus Christ our Lord, to whom be glory for ever and ever, Amen.

## CHAPTER XXII.

1 He exhorts such as have been concerned in these divisions to repent, and return to their unity, confessing their sin to God, 7 which he enforces from the example of Moses, 10 and of many among the heathen, 23 and of Judith and Esther among the Jews.

LET us therefore, as many as have transgressed by any of the suggestions of the adversary, beg God's forgiveness.

2 And as for those who have been the heads of the sedition and faction among you, let them look to the common end of our hope.

3 For as many as are endued with fear and charity, would rather

they themselves should fall into trials than their neighbours: And choose to be themselves condemned, rather than that the good and just charity delivered to us, should suffer.

4 For it is seemly for a man to confess wherein he has transgressed.

5 And not to harden his heart, as the hearts of those were hardened, who raised up sedition against Moses the servant of God whose punishment was manifest unto all men, for they went down alive into the grave; death swallowed them up.

6 Pharaoh and his host, and all the rulers of Egypt, their chariots also and their horsemen, were for no other cause drowned in the bottom of the Red Sea, and perished; but because they hardened their foolish hearts, after so many signs done in the land of Egypt, by Moses the servant of God.

7 Beloved, God is not indigent of anything; nor does he demand anything of us, but that we should confess our sins unto him.

8 For so says the Holy David, I will confess unto the Lord, and it shall please him better than a young bullock that hath horns and hoof. Let the poor see it and be glad.

9 And again he saith, Offer unto God the sacrifice of praise, and pay thy vows unto the Most Highest. And call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. The sacrifice of God is a broken spirit.

10 Ye know, beloved, ye know full well, the Holy Scriptures; and have thoroughly searched into the oracles of God: call them therefore to your remembrance.

11 For when Moses went up into the mount, and tarried there forty days and forty nights in fasting and humiliation; God said unto him, Arise, Moses, and get thee down quickly from hence, for thy people whom thou broughtest out of the land of Egypt, have committed wickedness: they have soon transgressed the way that I commanded them, and have made to themselves graven images.

12 And the Lord said unto him, I have spoken unto thee several times, saying, I have seen this people, and behold it is a stiff-necked people: let me therefore destroy them, and put out their name from under heaven. And I will make unto thee a great and a wonderful nation, that shall be much larger than this.

13 But Moses said, Not so, Lord: Forgive now this people

their sin; or if thou wilt not,  
blot me also out of the book of  
the living. O admirable charity!  
O insuperable perfection! The servant  
speaks freely to his Lord: He beseeches  
him either to forgive the people,  
or to destroy him together with them.

14 Who is there among you  
that is generous? Who that is  
compassionate? Who that has  
any charity? Let him say, if this  
sedition, this contention, and these  
schisms, be upon my account,  
I am ready to depart; to go away  
whithersoever you please; and do  
whatsoever ye shall command me:  
Only let the flock of Christ be in  
peace, with the elders that are set  
over it.

15 He that shall do this, shall  
get to himself a very great honour  
in the Lord; and there is no place  
but what will be ready to receive  
him: For the earth is the Lord's,  
and the fulness thereof.

16 These things, they who have  
their conversation towards God  
not to be repented of, both have  
done, and will always be ready to  
do.

17 Nay and even the Gentiles  
themselves have given us examples  
of this kind.

18 For we read, How many  
kings and princes, in times of  
pestilence, being warned by their  
oracles, have given up themselves



unto death; that by their own blood, they might deliver their country from destruction.

19 Others have forsaken their cities, so that they might put an end to the seditions of them.

20 We know how many among ourselves, have given up themselves unto bonds, that thereby they might free others from them.

21 Others have sold themselves into bondage, that they might feed their brethren with the price of themselves.

22 And even many women, being strengthened by the grace of God, have done many glorious and manly things on such occasions.

23 The blessed Judith, when her city was besieged, desired the elders, that they would suffer her to go into the camp of their enemies; and she went out exposing herself to danger, for the love she bare to her country and her people that were besieged: and the Lord delivered Holofernes into the hands of a woman.

24 Nor did Esther, being perfect in faith, expose herself to any less hazard, for the delivery of the twelve tribes of Israel, in danger of being destroyed. For by fasting and humbling herself, she entreated

the Great Maker of all things, the God of spirits; so that beholding the humility of her soul, he delivered the people, for whose sake she was in peril.

## CHAPTER XXIII.

The benefit of mutual advice and correction.  
He entreats them to follow that which is here given to them.

WHEREFORE let us also pray for such as are fallen into sin. That being endued with humility and moderation, they may submit not unto us, but to the wish of God.

2 For by this means they shall obtain a fruitful and perfect remembrance, with mercy, both in our prayers to God, and in our mention of them before his saints.

3 Let us receive correction, at which no man ought to repine.

4 Beloved, the reproof and the correction which we exercise towards one another, is good, and exceeding profitable: for it unites us the more closely to the will of God.

5 For, so says the Holy Scripture,  
The Lord corrected me, but he did  
not deliver me over unto death. For  
whom the Lord loveth he chasteneth,  
and scourgeth every son whom he  
receiveth.

6 The righteous, saith he, shall  
instruct me in mercy and reprove  
me; but let not oil of sinners  
make fat my head.

7 And again he saith, Happy  
is the man whom God correcteth;  
therefore despise not thou the  
chastening of the Almighty.

8 For he maketh gore and bindeth  
up; he woundeth and his hands  
make whole.

9 He shall deliver thee in six  
troubles; yea in seven there shall  
no evil touch thee. In famine he  
shall redeem thee from death; and  
in war from the power of the sword.

10 Thou shalt be hid from the  
scourge of the tongue; neither  
shalt thou be afraid of destruction  
when it cometh.

11 Thou shalt laugh at the  
wicked and sinners; neither shalt  
thou be afraid of the beasts of the  
earth. The wild beast shall be at  
peace with thee.

12 Then shalt thou know that

thy house shall be in peace; and the habitation of thy tabernacle shall not err. Then shalt know also that thy seed shall be great and thy offspring as the grass of the earth.

13 Thou shalt come to thy grave as the ripe corn, that is taken in due time: like as a shock of corn cometh in, in its season.

14 Ye see, beloved, how there shall be a defence to those that are corrected of the Lord. For being a good instructor, he is willing to admonish us by his holy discipline.

15 Do ye therefore who laid the first foundation of this sedition, submit yourselves unto your priests; and be instructed unto repentance, bending the knees of your hearts.

16 Learn to be subject, laying aside all proud and arrogant boasting of your tongues.

17 For it is better for you to be found little, and approved, in the sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold.

18 For thus speaks the excellent and all-virtuous wisdom, Behold I will pour out the word of my spirit upon you, I will make known my speech unto you.

19 Because I called and ye would not hear, I stretched out my hand and ye regarded not.

20 But ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity, and mock when your fear cometh.

21 When your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you.

22 Then shall ye call upon me but I will not hear you: the wicked shall seek me but they shall not find me. For that they hated knowledge, and did not seek the fear of the Lord.

23 They would not hearken unto my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own ways; and be filled with their own wickedness.

#### CHAPTER XXIV.

1 Recommends them to God. Desires speedily to hear that this Epistle has had a good effect

upon them.  
4 Conclusion.

NOW God, the inspector of all things, the Father of Spirits, and the Lord of all flesh, who hath chosen our Lord Jesus Christ, and us by him, to be his peculiar people;

2 Grant to every soul of man that calleth upon his glorious and holy name, faith, fear, peace, long-suffering, patience, temperance, holiness and sobriety, unto all well-pleasing in his sight; through our High-Priest and Protector Jesus Christ, by whom be glory and majesty, and power, and honour unto him now and for ever more, Amen.

3 The messengers whom we have sent unto you, Claudius, Ephebus, and Valerios Bito, with Fortunatus, send back to us again with all speed, in peace and with joy, that they may the sooner acquaint us with your peace and concord, so much prayed for and desired by us: and that we may rejoice in your good order.

4 The grace of our Lord Jesus Christ be with you, and with all that are any where called by God through him: To whom be honour and glory, and might and majesty, and eternal dominion, by Christ Jesus, from everlasting to everlasting, Amen.

REFERENCES TO CLEMENT'S  
FIRST EPISTLE TO THE  
CORINTHIANS.

[Clement was a disciple of Peter, and afterwards Bishop of Rome. Clemens Alexandrinus calls him an apostle. Jerome says he was an apostolic man, and Rafinus that he was almost an apostle. Eusebius calls this the wonderful Epistle of St. Clement, and says that it was publicly read in the assemblies of the primitive church. It is included in one of the ancient collections of the Canon Scripture. Its genuineness has been much questioned, particularly by Photius, patriarch of Constantinople in the ninth century, who objects that Clement speaks of worlds beyond the ocean: that he has not written worthily of the divinity of Christ; and that to prove the possibility of a future resurrection, he introduces the fabulous story of the phoenix's revival from its own ashes. To the latter objection, Archbishop Wake replies that the generality of the ancient Fathers have made use of the same instance in proof of the same point; and asks, if St. Clement really believed that there was such a bird, and that it did revive out of the cinders of the body after burning, where was the, great harm either in giving credit to such a wonder, or, believing it, to make rich a use as he here does of it?—The present is the Archbishop's translation from the ancient Greek copy of the Epistle,

which is at the end of the celebrated Alexandrine MS. of the Septuagint and New Testament, presented by Cyril, patriarch of Alexandria, to King Charles the First, now in the British Museum. The Archbishop, in prefacing his translation, esteems it a great blessing that this “Epistle” was at last so happily found out, for the increase and confirmation both of our faith and our charity.]



**THE  
SECOND  
EPISTLE  
OF  
CLEMENT  
TO THE  
CORINTHIANS**

CHAPTER I.

That we ought to value our salvation;  
and to show that we do by a sincere  
obedience.

BRETHREN, we ought so to  
think of Jesus Christ as of  
God: as of the judge of the living,  
and the dead; nor should we think  
any less of our salvation.

2 For if we think meanly of  
him, we shall hope only to receive  
some small things from him.

3 And if we do so, we shall  
sin; not considering from whence  
we have been called, and by whom,  
and to what place; and how much  
Jesus Christ vouchsafed to suffer  
for our sakes.

4 What recompense then shall  
we render unto him? Or what  
fruit that may be worthy of what  
he has given to us?

5 For indeed how great are those advantages which we owe to him in relation to our holiness? He has illuminated us; as a father, he has called us his children; he has saved us who were lost and undone.

6 What praise shall we give to him? Or what reward that may be answerable to those things which we have received.

7 We were defective in our understandings; worshipping stones, and wood; gold, and silver, and brass, the work of men's hands; and our whole life was nothing else but death.

8 Wherefore being encompassed with darkness, and having such a mist before our eyes, we have looked up, and through his will have laid aside the cloud wherewith we were surrounded.

9 For he had compassion upon us, and being moved in his bowels towards us, he saved us; having beheld in us much error, and destruction; and seeing that we had no hope of salvation, but only through him.

10 For he called us, who were not; and was pleased from nothing to give us being.

## CHAPTER II.

1 That God had before prophesied by  
Isaiah,  
that the Gentiles should be saved;  
8 And that this ought to engage, such  
especially  
to live well; without which they will still  
miscarry.

REJOICE, thou barren, that  
bearest not, break forth and  
cry thou that travailest not; for  
she that is desolate hath many  
more children than she that hath  
a husband.

2 In that saying, Rejoice thou  
barren that bearest not, he spake  
of us: for our church was barren  
before children were given unto it.

3 And again; when he said,  
Cry thou that travailest not:  
he implied thus much: That after  
the manner of a woman in travail,  
we should not cease to put up our  
prayers unto God abundantly.

4 And for what follows, because  
she that is desolate hath more  
children than she that hath a husband;  
it was therefore added, because  
our people which seemed to have  
been forsaken by God, now believing  
in him, are become more than they  
who seemed to have God.

5 And another Scripture saith,  
a I came not to call the righteous  
but sinners (to repentance). The  
meaning of which is this; that  
those who were lost must be saved:

6 For that is, indeed, truly great  
and wonderful, not to confirm those  
things that are yet standing, but  
those which are falling,

7 Even so did it seem good to  
Christ to save what was lost; and  
when he came into the world, he  
saved many, and called us who  
were already lost.

8 Seeing then he has showed  
so great mercy towards us; and  
chiefly for that we who are alive,  
do now no longer sacrifice to dead  
Gods, nor pay any worship to  
them, but have by him been  
brought to the knowledge of  
the Father of truth.

9 Whereby shall we show that  
we do indeed know him, and by  
not denying him by whom we  
have come to the knowledge of  
him.

10 For even he himself saith,  
Whosoever shall confess me before  
men, him will I confess before  
my Father. This therefore is our  
reward, if we shall confess him by  
whom we have been saved.

11 But, wherein must we confess  
him?—Namely, in doing those

things which he saith, and not disobeying his commandments by worshipping him not with our lips only, but with all our heart, and with all our mind. For he saith in Isaiah; This people honoureth me with their lips, but their heart is far from me.

12 Let us then not only call him Lord; for that will not save us. For he saith: Not everyone that saith unto me Lord, Lord, shall be saved, but he that doth righteousness.

13 Wherefore, brethren, let us confess him by our works; by loving one another; in not committing adultery, not speaking evil against each other, not envying one another; but by being temperate, merciful, good.

14 Let us also have a mutual sense of one another's sufferings; and not be covetous of money; but let us, by our good works, confess God, and not by those that are otherwise.

15 Also let us not fear men: but rather God. Wherefore, if we should do such wicked things, the Lord hath said; Though ye should be joined unto me, even in my very bosom, and not keep my commandments, I would cast you off, and say unto you; Depart from me; I know not whence you are, ye workers of iniquity.

### CHAPTER III.

1 That, whilst we secure the other world,  
we need not fear what can befall its in this.

5 That, if we follow the interests of this present world,  
we cannot escape the punishment of the other.

10 Which ought to bring us to repentance and holiness,  
14 and that presently: because in this world  
is the only time for repentance.

THEREFORE brethren, leaving willingly for conscience sake our sojourning in this world, let us do the will of him who has called us, and not fear to depart out of this world.

2 For the Lord saith, Ye shall be as sheep in the midst of wolves. Peter answered and said, What if the wolves shall tear in pieces the sheep? Jesus said unto Peter, Let not the sheep fear the wolves after death: And ye also fear not those that kill you, and after that have no more than they can do unto you; but fear him who after you are dead, has power to cast both soul and body into hell-fire.

3 For consider, brethren, that

the sojourning of this flesh in the present world, is but little, and of a short continuance, but the promise of Christ is great and wonderful, even the rest of the kingdom that is to come, and of eternal life.

4 What then must we do that we may attain unto it?—We must order our conversation, holy and righteously, and look upon all the things of this world as none of ours, and not desire them. For, if we desire to possess them we fall from the way of righteousness.

5 For thus saith the Lord, No servant can serve two masters. If therefore we shall desire to serve God and Mammon, it will be without profit to us. For what will it profit, if one gain the whole world, and lose his own soul?

6 Now this world and that to come are two enemies. This speaketh of adultery and corruption, of covetousness and deceit; but that renounces these things.

7 We cannot, therefore, be the friends of both; but we must resolve by forsaking the one, to enjoy the other. And we think it is better to hate the present things, as little, short-lived, and corruptible; and to love those which are to come, which are truly good and incorruptible.

8 For, if we do the will of Christ, we shall find rest:

but if not, nothing shall deliver us from eternal punishment if we shall disobey his commands. For even thus saith the Scripture in the prophet Ezekiel, If Noah, Job, and Daniel should rise up, they shall not deliver their children in captivity.

9 Wherefore, if such righteous men are not able by their righteousness to deliver their children; how can we hope to enter into the kingdom of God, except we keep our baptism holy and undefiled? Or who shall be our advocate, unless we shall be found to have done what is holy and just?

10 Let us, therefore, my brethren, contend with all earnestness, knowing that our combat is at hand; and that many go long voyages to encounter for a corruptible reward.

11 And yet all are not crowned, but they only that labour much, and strive gloriously. Let us, therefore, so contend, that we may all be crowned. Let us run in the straight road, the race that is incorruptible: and let us in great numbers pass unto it, and strive that we may receive the crown. But if we cannot all be crowned, let us come as near to it as we are able.

12 Moreover, we must consider, that he who contends in a corruptible combat; if he be found doing anything



that is not fair, is taken away and scourged, and cast out of the lists. What think ye then that he shall suffer, who does anything that is not fitting in the combat of immortality?

13 Thus speaks the prophet concerning those who keep not their seal; Their worm shall not die, and their, fire shall not be quenched; and they shall be for a spectacle unto all flesh.

14 Let us therefore repent, whilst we are yet upon the earth: for we are as clay in the hand of the artificer. For the potter if he make a vessel, and it be turned amiss in his hands, or broken, again forms it anew; but if he has gone so far as to throw it into the furnace of fire, he can no more bring any remedy to it.

15 So we, whilst we are in this world should repent with our whole heart for whatsoever evil we have done in the flesh; while we have yet the time of repentance, that we may be saved by the Lord.

16 For after we shall have departed out of this world, we shall no longer be able either to confess our sins or repent in the other.

17 Wherefore, brethren, let us, doing the will of the Father, and keeping our flesh pure, and observing the commandments

of the Lord, lay hold on eternal life: for the Lord saith in the Gospel, If ye have not kept that which was little, who will give you that which is great?— For I say unto you, he that is faithful in that which is least, is faithful also in much.

18 This, therefore, is what he saith; keep your bodies pure, and your seal without spot, that ye may receive eternal life.

#### CHAPTER IV.

We shall rise, and be judged, in our bodies;  
therefore we must live well in them;  
6 that we ought, for our own interest, to live well; though few seem to mind what, really is for their advantage;  
10 and we should not deceive ourselves: seeing God will certainly judge us, and render to all of us according to our works.

AND let not any one among you say, that this very flesh is not judged, neither raised up. Consider, in what were you saved in what did you look up, if not whilst you were in the flesh?

2 We must, therefore, keep our flesh as the temple of God. For in like manner as ye were called

in the flesh, ye shall also come to judgment in the flesh. Our one Lord Jesus Christ, who has saved us, being first a spirit, was made flesh, and so called us; even so we also shall in this flesh receive the reward.

3 Let us, therefore, love one another, that we may attain unto the kingdom of God. Whilst we have time to be healed, let us deliver up ourselves to God our physician, giving our reward unto him.

4 And what reward shall we give?—Repentance out of a pure heart. For he knows all things beforehand, and searches out our very hearts.

5 Let us, therefore, give praise unto him: not only with our mouths, but with all our souls; that he may receive us as children. For so the Lord hath said; They are my brethren, who do the will of my father.

6 Wherefore, my brethren, let us do the will of the Father, who hath called us, that we may live. Let us pursue virtue, and forsake wickedness, which leadeth us into sins; and let us flee all ungodliness, that evils overtake us not.

7 For, if we shall do our diligence to live well, peace shall follow us. And yet how hard is it to find a man

that does this? For almost all are led by human fears, choosing rather the present enjoyments, than the future promise.

8 For they know not how great a torment the present enjoyments bring with them; nor what delights the future promise.

9 And if they themselves only did this, it might the more easily be endured; but now they go on to infect innocent souls with their evil doctrines; not knowing that both themselves, and those that hear them, shall receive a double condemnation.

10 Let us, therefore, serve God with a pure heart, and we shall be righteous: but if we shall not serve him, because we do not believe the promise of God, we shall be miserable.

11 For thus saith the prophet; Miserable are the double-minded, who doubt in their heart, and say, these things we have heard, even in the time of our fathers, but we have seen none of them, though we have expected them from day to day.

12 O ye fools! compare yourselves to a tree; take the vine for an example. First it sheds its leaves, then it buds, then come the sour grapes, then the ripe fruit; even so my people has borne its disorders and afflictions, but shall

hereafter receive good things.

13 Wherefore my brethren, let us not doubt in our minds, but let us expect with hope, that we may receive our reward; for he is faithful, who has promised that he will render to everyone a reward according to his works.

14 If, therefore, we shall do what is just in the sight of God we shall enter into his kingdom, and shall receive the promises; Which neither eye has seen, nor ear heard, nor have entered into the heart of man.

15 Wherefore let us every hour expect the kingdom of God in love and righteousness; because we know not the day of God's appearing.

## CHAPTER V.

### A FRAGMENT.

Man's immortal nature a type of the Lord's kingdom.

1 \* \* \* For the Lord himself, being asked by a certain person, When his kingdom should come? answered, When two shall

be one, and that which is without as that which is within; and the male with the female, neither male nor female.

2 Now two are one, when we speak the truth to each other, and there is (without hypocrisy) one seal in two bodies:

3 And that which is without as that which, is within;—He means this; he calls the soul that which is within, and the body that which is without. As therefore thy body appears, so let thy soul be seen by its good works.

4 And the male with, the female, neither Male nor female;—He means this; he calls our anger the male, our concupiscence the female.

5 When therefore a man is come to such a pass that he is subject neither to the one nor the other of these (both of which, through the prevalence of custom, and an evil education, cloud and darken the reason,)

6 But rather, having dispelled the mist arising from them, and being full of shame, shall by repentance have united both his soul and spirit in the obedience of reason; then, as Paul says, there is in us neither male nor female.

REFERENCE TO THE SECOND  
EPISTLE THE CORINTHIANS.

[Archbishop Wake is the translator of this Second Epistle, which he says was not of so great reputation among the primitive Fathers as the first. He defends it notwithstanding; and in answer to those who objected to Clement's First Epistle, that it did not duly honour the Trinity; the Archbishop refers to this as containing proof of the writer's fulness of belief on that point.]

# THE GENERAL EPISTLE OF BARNABAS.

## CHAPTER I.

Preface to the Epistle.

ALL happiness to you my sons and daughters, in the name of our Lord Jesus Christ, who loved us, in peace.

2 Having perceived abundance of knowledge of the great and excellent laws of God to be in you, I exceedingly rejoice in your blessed and admirable souls, because ye have so worthily received the grace which was grafted in you.

3 For which cause I am full of joy, hoping the rather to be saved; inasmuch as I truly see a spirit infused into you, from the pure fountain of God:

4 Having this persuasion, and being fully convinced thereof, because that since I have begun to speak unto you, I have had a more than ordinary good success in the way of the law of the Lord, which is in Christ,



5 For which cause brethren, I also think verily that I love you above my own soul; because that therein dwelleth the greatness of faith and charity, as also the hope of that life which is to come.

6 Wherefore considering this, that if I shall take care to communicate to you a part of what I have received, it shall turn to my reward, that I have served such good souls. I gave diligence to write in a few words unto you; that together with your faith, your knowledge also may be perfect.

7 There are therefore three things ordained by the Lord; the hope of life, the beginning, and the completion of it.

8 For the Lord hath both declared unto us, by the prophets, those things that are past; and opened to us the beginnings of those that are to come.

9 Wherefore, it will behove us, as he has spoken, to come more holily, and nearer to his altar.

10 I therefore, not as a teacher but as one of you, will endeavour to lay before you a few things by which you may, on many accounts, become the more joyful.

## CHAPTER II.

That God has abolished the legal sacrifices,  
to introduce the spiritual righteousness  
of the Gospel.

SEEING then the days are  
exceedingly evil, and the  
adversary has got the power of this  
present world we ought to give the  
more diligence to inquire into the  
righteous judgments of the Lord.

2 Now the assistants of our  
faith are fear and patience; our  
fellow-combatants, long suffering  
and continence.

3 Whilst these remain pure  
in what relates unto the Lord,  
wisdom, and understanding, and  
science, and knowledge, rejoice  
together with them.

4 For God has manifested to us  
by all the prophets, that he has no  
occasion for our sacrifices, or  
burnt-offerings, or oblations:  
saying thus; To what purpose is  
the multitude of your sacrifices  
unto me, saith the Lord.

5 I am full of the burnt-offerings  
of rams, and the fat of fed beasts;  
and I delight not in the blood of  
bullocks, or of he-goats.

6 When ye come to appear before me, who hath required this at your hands? Ye shall no more tread my courts.

7 Bring no more vain oblations, incense is an abomination unto me your new moons and sabbaths, and the calling of assemblies I cannot bear with, it is iniquity, even the solemn meeting; your new moons and your appointed feasts my soul hateth.

8 These things therefore hath God abolished, that the new law of our Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of, men themselves.

9 For so the Lord saith again to those heretofore; Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices?

10 But this I commanded them, saying, Let none of you imagine evil in your hearts against his neighbour, and love no false oath.

11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For he speaks to us, being willing that we who have been in the same error about the sacrifices, should seek and find how to approach unto him.

12 And therefore he thus  
bespeaks us, The sacrifice of God  
(is a broken spirit,) a broken and  
contrite heart—God will not despise.

13 Wherefore brethren, we ought  
the more diligently to inquire  
after those things that belong  
to our salvation, that the  
adversary may not have any  
entrance into us, and deprive  
us of our spiritual life.

14 Wherefore he again speaketh  
to them, concerning these things;  
Ye shall not fast as ye do this day,  
to make your voice to be heard on high.

15 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 like a bulrush, and to spread  
sackcloth and ashes under him?  
Wilt thou call this a fast, and an  
acceptable day to the Lord?

16 But to us he saith on this  
wise: 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?

17 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 thy own  
flesh.

18 Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

19 Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, Here I am; if thou put away from the midst of thee the yoke; the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry; and satisfy the afflicted soul.

20 In this, therefore, brethren, God has manifested his foreknowledge and love for us; because the people which he has purchased to his beloved Son were to believe in sincerity; and therefore he has shown these things to all of us, that we should not run as proselytes to the Jewish Law.

### CHAPTER III.

The prophecies of Daniel concerning the ten kings,  
and the coming of Christ.

WHEREFORE it is necessary that searching diligently into

those things which are soon to come to pass, we should write to you what may serve to keep you whole.

2 To which end, let us flee from every evil work and hate the errors of the present time, that we may be happy in that which is to come.

3 Let us not give ourselves the liberty of disputing with the wicked and sinners; lest we should chance in time to become like unto them.

4 For the consummation of sin is come, as it is written, as the prophet Daniel says. And for this end the Lord hath shortened the times and the days, that his beloved might hasten his coming to his inheritance.

5 For so the prophet speaks; There shall ten kings reign in the heart, and there shall rise last of all another little one, and he shall humble three kings.

6 And again Daniel speaks in like manner concerning the kingdoms; and I saw the fourth beast dreadful and terrible, and strong exceedingly; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before which were three of the first horns plucked up by the roots.

7 We ought therefore to understand this also: And I beseech you, as one

of your own brethren, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add sin to sin, and say; That their covenant is ours also. Nay, but it is ours only: for they have forever lost that which Moses received.

8 For thus saith the Scripture  
And Moses continued fasting forty days and forty nights in the Mount; and he received the covenant from the Lord, even the two tables of stone, written by the hand of God.

9 But having turned themselves to idols they lost it; as the Lord also said to Moses; Moses, go down quickly, for thy people which thou hast brought forth out of Egypt, have corrupted themselves, and turned aside from the way which I commanded them. And Moses cast the two tables out of his hands; and their covenant was broken; that the love of Jesus might be sealed in your hearts, unto the hope of his faith.

10 Wherefore let us give heed unto the last times. For all the time past of our life and our faith, will profit us nothing; unless we continue to hate what is evil, and to withstand the future temptations. So the Son of God tells us; Let us resist all iniquity and hate it.

11 Wherefore consider the works of the evil way. Do not withdraw yourselves from others as if you were already justified; but coming

altogether into one place, inquire what is agreeable to and profitable for the beloved of God. For the Scripture saith; Woe unto them that are wise in their own eyes; and prudent in their sight.

12 Let us become spiritually a perfect temple to God. As much as in us lies let us meditate upon the fear of God; and strive to the utmost of our power to keep his commandments; that we may rejoice in his righteous judgments.

13 For God will judge the world without respect of persons and everyone shall receive according to his works.

14 If a man shall be good, his righteousness shall go before him if wicked, the reward of his wickedness shall follow him.

15 Take heed therefore lest sitting still now, that when we are called, we fall asleep in our sins; and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Lord.

16 Consider this also: although you have seen so great signs and wonders done among the people of the Jews, yet this notwithstanding the Lord hath forsaken them.

17 Beware, therefore, lest it happen to us; as it is written



There may be many called, but few chosen.

#### CHAPTER IV.

That Christ was to suffer is proved from the prophecies concerning him.

For this cause did our Lord vouchsafe to give up his body to destruction, that through the forgiveness of our sins we might be sanctified; that is, by the sprinkling of his blood.

2 Now for what concerns the things that are written about him, some belong to the people of the Jews, and some to us.

3 For thus saith the Scripture; He was wounded for our transgressions, he was bruised for our iniquities, and by his blood we are healed. He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth.

4 Wherefore we ought the more to give thanks unto God, for that he hath both declared unto us what is passed, and not suffered us to be without understanding of those things that are to come.

5 But to them he saith; The nets are not unjustly spread for the birds.

6 This he spake, because a man will justly perish, if having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness.

7 And for this cause the Lord was content to suffer for our souls, although he be the Lord of the whole earth; to whom God said before the beginning of the world, Let us make man after our own image and likeness.

8 Now how he suffered for us, seeing it was by men that he underwent it, I will shew you.

9 The prophets having received from him the gifts of prophecy, spake before concerning him:

10 But he, that he might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the flesh, that he might make good the promise before given to our fathers, and preparing himself a new people, might demonstrate to them whilst he was upon earth, that after the resurrection he would judge the world.

11 And finally, teaching the people of Israel, and doing many wonders and signs among them, he preached to them, and shewed the exceeding great love which he bare towards them.

12 And when he chose his apostles, which were afterwards to publish his Gospel, he took men who had been very great sinners; that thereby he might plainly shew That he came not to call the righteous but sinners to repentance.

13 Then he clearly manifested himself to be the Son of God. For had he not come in the flesh, how should men have been able to look upon him, that they might be saved?

14 Seeing that if they beheld only the sun, which was the work of his hands, and shall hereafter cease to be, they are not able to endure steadfastly to look against the rays of it;

15 Wherefore the Son of God came in the flesh for this cause, that he might fill up the measure of their iniquity, who have persecuted his prophets unto death. And for the same reason also he suffered.

16 For God hath said of the stripes of his flesh, that they were from them. And, I will smite the shepherd, and the sheep of the

flock shall be scattered.

17 Thus he would suffer, because  
it behoved him to suffer upon the  
cross.

18 For thus one saith,  
prophesying concerning him;  
Spare my soul from the sword.  
And again, My flesh trembleth  
for fear.

19 And again, the congregation  
of wicked doers rose up against  
me, (They have pierced my  
hands and my feet).

20 And again he saith, I gave  
my back to the smiters, and my  
face I set as a hard rock.

## CHAPTER V.

The subject continued.

And when he had fulfilled the  
commandment of God, What  
says he? Who will contend with  
me? Let him stand against me  
or who is he that will implead  
me? Let him draw near to the  
servant of the Lord. Woe be to  
you! Because ye shall all wax  
old as a garment, the moth  
shall eat you up.

2 And again adds the prophet,  
He is put for a stone of  
stumbling. Behold I lay in Zion  
for a foundation, a precious  
stone a choice corner-stone;  
an honourable stone. And what  
follows? And he that hopeth  
in him shall live for ever.

3 What then? Is our hope built  
upon a stone? God forbid. But  
because the Lord hath hardened  
his flesh against sufferings, he  
saith, I have put me as a firm  
rock.

4 And again the prophet adds;  
The stone which the builders  
refused has become the head of  
the corner. And again he saith  
This is the great and wonderful  
day which the Lord hath made.  
a I write these things the more  
plainly to you that ye may  
understand: I For indeed I  
could be content even to die  
for your sakes.

5 But what saith the prophet  
again; The counsel of the wicked  
encompassed me about. They  
came about me, as bees about the  
honey-comb: and, Upon my vesture  
they cast lots.

6 Forasmuch then as our Saviour  
was to appear in the flesh and  
suffer, his passion was hereby  
foretold.

7 For thus saith the prophet against Israel: “Woe be to their soul because they have taken wicked counsel against themselves, saying; let us lay snares for the righteous, because he is unprofitable to us.”

8 Moses also in like manner speaketh to them; Behold thus saith the Lord God; Enter ye into the good land of which the Lord hath sworn to Abraham, and Isaac, and Jacob, that he would give it you, and possess it; a land flowing with milk and honey.

9 Now what the spiritual meaning of this is, learn; It is as if it had been said, Put your trust in Jesus, who shall be manifested to you in the flesh. For man is the earth which suffers: forasmuch as out of the substance of the earth Adam was formed.

10 What therefore does he mean when he says, Into a good land flowing with milk and honey? Blessed be our Lord, who has given us wisdom, and a heart to understand his secrets. For so says the prophet, “Who shall understand the hard sayings of the Lord? But he that is wise, and intelligent, and that loves his Lord.”

11 Seeing therefore he has renewed us by the remission of our sins, he has put us into another frame, that we should have souls like those of children, forming

us again himself by the spirit.

12 For thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; Let us make man after our likeness and similitude; and let them have dominion over the beasts of the earth, and over the fowls of the air, and the fish of the sea.

13 And when the Lord saw the man which he had formed, that behold he was very good; he said, Increase and multiply, and replenish the earth. And this he spake to his son.

14 I will now show you, how he made us a new creature, in the latter days.

15 The Lord saith; Behold I will make the last as the first. Wherefore the prophet thus spake, Enter into the land flowing with milk and honey, and have dominion over it.

16 Wherefore ye see how we are again formed anew; as also he speaks by another prophet; Behold saith the Lord, I will take from them; that is, from those whom the spirit I of the Lord foresaw, their hearts of stone, and I will put into them hearts of flesh.

17 Because he was about to be made manifest in the flesh and to

dwell in us.

18 For, my brethren, the habitation of our heart is a 'holy temple unto the Lord. For the prophet saith again, In what place shall I appear before the Lord my God, and be glorified?

19 He answers I will confess unto thee in the congregation in the midst of my brethren; and will sing unto thee in the church of the saints:

20 Wherefore we are they whom he has brought into that good land.

21 But what signifies the milk and honey? Because as the child is nourished first with milk, and then with honey; so we being kept alive by the belief of his promises and his word, shall live and have dominion over the land.

22 For he foretold before, saying, increase and multiply, and have dominion over the beasts, fishes, and birds.

23 But who is there that is now able to have this dominion over the wild beasts, or fishes, or fowls of the air? For you know that to rule, is to have power; that a man should be set over what he rules.

24 But forasmuch as this we have not now, he tells us when we



shall have it; namely, when we shall become perfect, that we may be made the inheritors of the covenant of the Lord.

## CHAPTER VI.

The sacrifice of Jesus, and of a goat, an evident type of Christ crucified.

UNDERSTAND then my beloved children, that the good God hath before manifested all things unto us, that we might know to whom we ought always to give thanks and praise.

2 If therefore the Son of God who is the Lord of all, and shall come to judge both the quick and dead, hath suffered, that by his stripes we might live; let us believe that the Son of God could not have suffered but for us. But being crucified, they gave him vinegar and gall to drink.

3 Hear therefore how the priests of the temple did foreshow this also: the Lord by his command which was written, declared that whosoever did not fast the appointed fast he should die the death: because he also was himself one day to offer up his body for our sins; that so the type of what was done in Isaac might be

fulfilled, who was offered upon the altar.

4 What therefore is it that he says by the prophet? And let them eat of the goat which is offered in the day of the fast for all their sins. Hearken diligently, (my brethren,) and all the priests, and they only shall eat the inwards not washed with vinegar.

5 Why so? because I know that when I shall hereafter offer my flesh for the sins of a new people, ye will give me vinegar to drink mixed with gall; therefore do ye only eat, the people fasting the while, and lamenting in sackcloth and ashes.

6 And that he might foreshow that he was to suffer for them, hear then how he appointed it.

7 Take, says he, two goats, fair and alike, and offer them; and let the high priest take one of them for a burnt offering. And what shalt be done with the other? Let it, says he, be accursed.

8 Consider how exactly this appears to have been a type of Jesus. And let all the congregation spit upon it, and prick it; and put the scarlet wool about its head; and thus let it be carried forth into the wilderness.

9 And this being done, he that

was appointed to convey the goat, led it into the wilderness, and took away the scarlet wool, and put it upon a thorn bush, whose young sprouts, when we find them in the field, we are wont to eat: so the fruit of that thorn only is sweet.

10 And to what end was this ceremony? Consider; one was offered upon the altar, the other was accursed.

11 And why was that which was accursed crowned? Because they shall see Christ on that day having a scarlet garment about his body; and shall say: Is not this he whom we crucified; having despised him, pierced him, mocked him? Certainly, this is he, who then said, that he was the Son of God.

12 As therefore he shall be then like to what he was on earth, so were the Jews heretofore commanded, to take two goats fair and equal; that when they shall see (our Saviour) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the goats.

13 Wherefore ye here again see a type of Jesus who was to suffer for us.

14 But what then signifies this, That the wool was to be put into the midst of the thorns?

15 This also is a figure of Jesus, set out to the church. For as he who would take away the scarlet wool must undergo many difficulties, because that thorn was very sharp, and with difficulty get it: So, says Christ, they that will see me, and come to my kingdom, must through many afflictions and troubles attain unto me.

## CHAPTER VII.

The red heifer, another type of Christ.

BUT what type do ye suppose it to have been, where it is commanded to the people of Israel, that grown persons in whom sins are come to perfection, should offer an heifer, and after they had killed it should burn the same;

2 But then young men should take up the ashes and put them in vessels; and tie a piece of scarlet wool and hyssop upon a stick, and so the young men should sprinkle every one of the people, and they should be clear from their sins?

3 Consider how all these are delivered in a figure to us.

4 This heifer is Jesus Christ; the wicked men that were to offer it are those sinners who brought him to death; who afterwards have no more to do with it: for the sinners have no more the honour of handling it:

5 But the young men that performed the sprinkling, signified those who preach to us the forgiveness of sins, and the purification of the heart, to whom the Lord gave authority to preach his Gospel: being at the beginning twelve, to signify the tribes, because there were twelve tribes of Israel.

6 But why were there three young men appointed to sprinkle? To denote Abraham, and Isaac, and Jacob, because they were great before God.

7 And why was the wool put upon a stick? Because the kingdom of Jesus was founded upon the cross; and therefore they that put their trust in him, shall live for ever.

8 But why was the wool and hyssop put together? To signify that in the kingdom of Christ there shall be evil and filthy days, in which however, we shall be saved; and because he that has any disease in the flesh by some filthy humours, is cured by hyssop.

9 Wherefore these things being thus done, are to us indeed evident, but to the Jews they are obscure;

because they hearkened not unto  
the voice of the Lord.

## CHAPTER VIII.

Of the circumcision of the ears and  
how in the  
first institution of circumcision Abraham  
mystically foretold Christ by name.

AND therefore the Scripture  
again speaks concerning our  
ears, that God has circumcised  
them, together with our hearts.  
For thus saith the Lord by the  
holy prophet: By the hearing of  
the ear they obeyed me.

2 And again, They who are afar  
off, shall hear and understand  
what things I have done. And  
again, Circumcise your hearts,  
saith the Lord.

3 And again he saith, Hear O  
Israel! For thus saith the Lord  
thy God. And again the Spirit of  
God prophesieth, saying: Who is  
there that would live for ever, let  
him hear the voice of my Son.

4 And again, Hear, O Heavens,  
and give ear O Earth! Because  
the Lord has spoken these things  
for a witness.

5 And again, he saith, Hear the word of the Lord, ye princes of the people. And again, Hear O children! The voice of one crying in the wilderness.

6 Wherefore he has circumcised our ears, that we should hear his word, and believe. But as for that circumcision, in which the Jews trust, it is abolished: for the circumcision of which God spake, was not of the flesh.

7 But they have transgressed his commands, because the evil one hath deceived them. For thus God bespeaks them; Thus saith the Lord your God, (Here I find the new law) Sow not among thorns; but circumcise yourselves to the Lord your God. And what doth he mean by this saying? Harken unto your Lord.

8 And again he saith, Circumcise the hardness of your heart, and harden not your neck. And again, Behold, saith the Lord, all the nations are uncircumcised, (they have not lost their fore-skin): but this people is uncircumcised in heart.

9 But you will say the Jews were circumcised for a sign. And so are all the Syrians and Arabians, and all the idolatrous priests: but are they therefore of the covenant of Israel? And even the Egyptians themselves are circumcised.

10 Understand therefore, children, these things more fully, that Abraham was the first, that brought in circumcision, looking forward in the Spirit, to Jesus; circumcised, having received the mystery of three letters.

11 For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him!

12 Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are T H. And these denote Jesus.

13 And because the cross was that by which we were to find grace, therefore he adds, three hundred; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross.

14 He who has put the engrafted gift of his doctrine within us, knows that I never taught to anyone a more certain truth: but I trust that ye are worthy of it.



That the commands of Moses concerning clean and unclean beasts, were all designed for a spiritual signification.

BUT why did Moses say Ye shall not eat of the swine, neither the eagle nor the hawk; nor the crow; nor any fish that has not a scale upon him?—I answer that, in the spiritual sense, he comprehended three doctrines, that were to be gathered from thence.

2 Besides which he says to them in the book of Deuteronomy, And I will give my statutes unto this people. Wherefore it is not the command of God that they should not eat these things; but Moses in the spirit spake unto them.

3 Now the sow he forbad them to eat; meaning thus much: Thou shalt not join thyself to such persons as are like unto swine, who, whilst they live in pleasure, forget their God; but when any want pinches them, then they know the Lord: as the sow when she is full knows not her master, but when she is hungry she makes a noise; and being again fed, is silent.

4 Neither, says he, shalt thou eat the eagle, nor the hawk, nor the kite, nor the crow; that is, thou shalt not keep company with such kind of men as know not how by their labour and sweat to get

themselves food; but injuriously ravish away the things of others, and watch how to lay snares for them; when at the same time they appear to live in perfect innocence.

3 So these birds alone (seek not food for themselves,) but sitting idle, seek how they may eat of the flesh others have provided being destructive through their wickedness.

6 Neither, says he, shalt thou eat the lamprey, nor the polypus, nor the cuttle-fish; that is thou shalt not be like such men, by seeking to converse with them who are altogether wicked and adjudged to death. For so those fishes are alone accursed, that wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep.

7 But, he adds, neither shalt thou eat of the hare. To what end?—To signify this to us; Thou shalt not be an adulterer, nor liken thyself to such persons. For the hare every year multiplies the places of its conception; and as many years as it lives, so many it has.

8 Neither shalt thou eat of the hyena: that is, again, be not an adulterer, nor a corrupter of others; neither be like to such. And wherefore so?—Because that creature every year changes its kind, which is sometimes male and sometimes female.

9 For which cause also he justly hated the weazel; to the end that they should not be like such persons who with their mouths commit wickedness by reason of their uncleanness; nor join themselves with those impure women, who with their mouths commit wickedness. Because that animal conceives with its mouth.

10 Moses, therefore, speaking as concerning meats, delivered indeed three great precepts to them in the spiritual signification of those commands. But they according to the desires of the flesh, understood him as if he had only meant it of meats.

11 And therefore David took aright the knowledge of his three-fold command, saying in like manner:

12 Blessed is the man that hath not walked in the counsel of the ungodly; as the fishes before mentioned in the bottom of the deep, in darkness.

13 Nor stood in the way of sinners, as they who seem to fear the Lord, but yet sin, as the sow.

14 And hath not sat in the seat of the scorners; as those birds who sit and watch that they may devour.

15 Here you have the law concerning meat perfectly set forth and according to the true knowledge of it.

16 But, says Moses, ye shall eat all that divideth the hoof, and cheweth the cud. Signifying thereby such an one as having taken his food, knows him that nourisheth him; and resting upon him, rejoiceth in him.

17 And in this he spake well, having respect to the commandment. What, therefore, is it that he says?—That we should hold fast to them that fear the Lord; with those who meditate on the command of the word which they have received, in their heart; with those that declare the righteous judgments of the Lord, and keep his commandments;

18 In short, with those who know that to meditate is a work of pleasure, and therefore exercise themselves in the word of the Lord.

19 But why might they eat those that clave the hoof? Because the righteous liveth in this present world; but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things.

20 But how should we thus know all this, and understand it? We, therefore, understanding

aright the commandments, speak  
as the Lord would have us.  
Wherefore he has circumcised our  
ears and our hearts, that we might  
know these things.

## CHAPTER X.

Baptism and the cross of Christ  
foretold in figures under the law.

LET us now inquire whether  
the Lord took care to manifest  
anything beforehand concerning water  
and the cross.

2 Now for the former of these,  
it is written to the people of  
Israel how they shall not receive  
that baptism which brings to  
forgiveness of sins; but shall  
institute another to themselves  
that cannot.

3 For thus saith the prophet:  
Be astonished, O Heaven! and  
let the earth tremble at it, because  
this people have done two great  
and wicked things: they have left  
me, the fountain of living water,  
and have digged for themselves  
broken cisterns, that can hold no  
water.

4 Is my holy mountain of Zion,  
a desolate wilderness? For ye

shall be as a young bird when its nest is taken away.

5 And again the prophet saith, I will go before thee, and will make plain the mountains, and will break the gates of brass, and will snap in sunder the bars of iron; and will give thee dark, and hidden, and invisible treasures, that they may know that I am the Lord God.

6 And again: he shall dwell in the high den of the strong rock. And then, what follows in the same prophet? His water is faithful; ye shall see the king with glory, and your soul shall learn the fear of the Lord.

7 And again he saith in another prophet: He that does these things; I shall be like a tree planted by the currents of water, which shall give its fruit in its season. Its leaf also shall not wither, and whatsoever he doth it shall prosper.

8 As for the wicked it is not so with them; but they are as the dust which the wind scattereth away from the face of the earth.

9 Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

10 Consider how he has joined both the cross and the water together.

11 For this he saith: Blessed are they who put their trust in the cross, and descend into the water; for they shall have their reward in due time: then, saith he, will I give it them.

12 But as concerning the present time, he saith, their leaves shall not fall: meaning thereby, that every word that shall go out of your mouth, shall through faith and charity be to the conversion and hope of many.

13 In like manner doth another prophet speak. And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his spirit.

14 And what follows?—And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever. The signification of which is this that we go down into the water full of sins and pollutions, but come up again, bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the spirit. And whosoever shall eat of them shall live for ever.

15 That is, whosoever shall  
hearken to those who call them, and  
shall believe, shall live for ever.

## CHAPTER XI.

The subject continued.

IN like manner he determines  
concerning the cross in another  
prophet, saying: And when shall  
these things be fulfilled?

2 The Lord answers: When the  
tree that is fallen shall rise, and  
when blood shall drop down from  
the tree. Here you have again  
mention made, both of the cross,  
and of him that was to be crucified  
upon it.

3 And yet farther he saith by  
Moses; (when Israel was fighting  
with, and beaten by, a strange  
people; to the end that God might  
put them in mind how that for  
their sins they were delivered unto  
death) yea, the holy spirit put it  
into the heart of Moses, to represent  
both the sign of the cross, and of  
him that was to suffer: that so  
they might know that if they did  
not believe in him, they should be  
overcome for ever.

4 Moses therefore I piled up



armour upon armour in the middle of a rising ground, and standing up high above all of them, stretched forth his arms, and so Israel again conquered.

5 But no sooner did he let down his hands, but they were again slain. And why so?—To the end they might know, that except they trust in him they cannot be saved.

6 And in another prophet, he saith, I have stretched out my hands all the day long to a people disobedient, and speaking against my righteous way.

7 And again Moses makes a type of Jesus, to show that he was to die, and then that he, whom they thought to be dead, was to give life to others; in the type of those that fell in Israel.

8 For God caused all sorts of serpents to bite them, and they died: forasmuch as by a serpent transgression began in Eve; that so he might convince them that for their transgressions they shall be delivered into the pain of death.

9 Moses then himself, who had commanded them, saying, Ye shall not make to yourselves any graven or molten image, to be your God yet now did so himself, that he might represent to them the figure of the Lord Jesus.

10 For he made a brazen serpent, and set it up on high, and called the people together by a proclamation: where being come, they entreated Moses that he would make an atonement for them, and pray that they might be healed.

11 Then Moses spake unto them, saying: when any one among you shall be bitten, let him come unto the serpent that is set upon the pole; and let him assuredly trust in him, that though he be dead, yet he is able to give life, and presently he shall be saved; and so they did. See therefore how here also you have in this the glory of Jesus; and that in him and to him are all things.

12 Again; What says Moses to Joshua, the Son of Nun, when he gave that name unto him, as being a prophet, that all the people might hear him alone? Because the father did manifest all things concerning his son Jesus, in Joshua, the Son of Nun; and gave him that name when he sent him to spy out the land of Canaan, saying; Take a book in thine hands, and write what the Lord saith. Forasmuch as Jesus the Son of God shall in the last days cut off by the roots all the house of Amalek, see here again Jesus, not the son of man, but the Son of God, made manifest in a type, and in the flesh.

13 But because it might hereafter be said that Christ was the Son of David; therefore David

fearing and well knowing the errors of the wicked, saith; the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.

14 And again Isaiah speaketh on this wise, The Lord said unto Christ my Lord, I have laid hold on his right hand, that the nations should obey before him, and I will break the strength of kings.

15 Behold, how doth David and Isaiah call him Lord, and the Son of God.

## CHAPTER XII.

The Promise of God not made to the Jews only, but to the Gentiles also, and fulfilled to us by Jesus Christ.

BUT let us go yet further, and inquire whether this people be the heir, or the former; and whether the covenant be with us or with them.

2 And first, as concerning the people, hear now what the Scripture saith:

3 Isaac prayed for his wife

Rebekah, because she was barren;  
and she conceived. Afterwards  
Rebekah went forth to inquire  
of the Lord.

4 And the Lord said unto her;  
There are two nations in thy womb,  
and two people shall come from  
thy body; and the one shall have  
power over the other, and the  
greater shall serve the lesser.  
Understand here who was Isaac;  
who Rebekah; and of whom it was  
foretold, this people shall be  
greater than that.

5 And in another prophecy Jacob  
speaketh more clearly to his  
son Joseph, saying; Behold the  
Lord hath not derived me of seeing  
thy face, bring me thy sons that  
I may bless them. And he brought  
unto his father Manasseh and  
Ephraim, desiring that he should  
bless Manasseh, because he was  
the elder.

6 Therefore Joseph brought him  
to the right hand of his father  
Jacob. But Jacob by the spirit  
foresaw the figure of the people  
that was to come.

7 And what saith the Scripture?  
And Jacob crossed his hands, and  
put his right hand upon Ephraim,  
his second, and the younger son,  
and blessed him. And Joseph said  
unto Jacob; Put thy right hand  
upon the head of Manasseh, for he  
is my first-born son. And Jacob  
said unto Joseph; I know it, my  
son, I know it; but the greater

shall serve the lesser; though he also shall be blessed.

8 Ye see of whom he appointed it, that they should be the first people, and heirs of the covenant.

9 If therefore God shall have yet farther taken notice of this, by Abraham too; our understanding of it will then be perfectly established.

10 What then saith the Scripture of Abraham, when I be believed, and it was imputed unto him for righteousness? Behold I have made thee a father of the nations, which without circumcision believe in the Lord.

11 Let us therefore now inquire whether God has fulfilled the covenant, which he sware to our fathers, that he would give this people? Yes, verily, he gave it; but they were not worthy to receive it by reason of their sins.

12 For thus saith the prophet  
And Moses continued fasting in mount Sinai, to receive the covenant of the Lord with the people, forty days and forty nights.

13 And he received of the Lord two tables written with the finger of the Lord's hand, in the Spirit. And Moses, when he had received them, brought them down that he might deliver them to the people.

14 And the Lord said unto Moses; Moses, Moses, get thee down quickly, for the people which thou broughtest out of the land of Egypt have done wickedly.

15 And Moses understood that they had again set up a molten image: and he cast the two tables out of his hands; and the tables of the covenant of the Lord were broken. Moses therefore received them, but they were not worthy.

16 Now then learn how we have received them. Moses, being a servant, took them; but the Lord himself has given them unto us, that we might be the people of his inheritance; having suffered for us.

17 He was therefore made manifest; that they should fill up the measure of their sins, and that we being made heirs by him, should receive the covenant of the Lord Jesus.

18 And again the prophet saith Behold, I have set thee for a light unto the Gentiles; to be the saviour of all the ends of the earth, saith the Lord; the God who hath redeemed thee.

19 Who for that very end was prepared, that by his own appearing he might redeem our hearts, already devoured by

death, and delivered over to  
the irregularity of error,  
from darkness; and establish  
a covenant with us by his word.

20 For so it is written that the  
father commanded him by delivering  
us from darkness, to prepare unto  
himself a holy people.

21 Wherefore the prophet saith  
I the Lord thy God have called  
thee in righteousness, and I will  
take thee by thy hand, and will  
strengthen thee, and give thee  
for a covenant of the people; for a  
light to the Gentiles. To open the  
eyes of the blind, to bring out the  
prisoners from the prison, and them  
that sit in darkness out of the  
prison house.

22 Consider, therefore, from  
whence we have been redeemed.  
And again the prophet saith  
The spirit of the Lord is upon me,  
because he hath anointed me: he  
hath sent me to preach glad tidings  
to the lowly; to heal the broken in  
heart; to preach remission to the  
captives, and give sight unto the  
blind; to proclaim the acceptable  
year of the Lord, and the day of  
restitution; to comfort all that  
mourn.

That the sabbath of the Jews was but a figure  
of a more glorious sabbath to come, and  
their  
temple, of the spiritual temples of God.

FURTHERMORE it is written  
concerning the sabbath, in the  
Ten Commandments, which God  
spoke in the mount Sinai to Moses,  
face to face: Sanctify the sabbath  
of the Lord with pure hands, and  
with a clean heart.

2 And elsewhere he saith;  
If thy children shall keep my  
Sabbaths, then will I put my  
mercy upon them.

3 And even in the beginning of  
the creation he makes mention of  
the sabbath. And God made in  
six days the works of his hands,  
and he finished them on the seventh  
day; and he rested the seventh  
day, and sanctified it.

4 Consider, my children, what  
that signifies, he finished them  
in six days. The meaning of it is  
this: that in six thousand years  
the Lord God will bring all things  
to an end.

5 For with him one day is  
a thousand years; as himself  
testifieth, saying, Behold this  
day shall be as a thousand years.  
Therefore, children, in six days,  
that is, in six thousand years,



shall a all things be accomplished.

6 And what is that he saith,  
And he rested the seventh day  
he meaneth this: that when  
his Son shall come, and abolish  
the season of the Wicked One,  
and judge the ungodly; and shall  
change the sun and the moon, and  
the stars; then he shall gloriously  
rest on that seventh day,

7 He adds, lastly: Thou shalt  
sanctify it with clean hands and  
a pure heart. Wherefore we are  
greatly deceived if we imagine  
that anyone can now sanctify that  
day which God has made holy,  
without having a heart pure in  
all things.

8 Behold, therefore, he will then  
truly sanctify it with blessed rest,  
when we (having received the  
righteous promise, when iniquity  
shall be no more, all things being  
renewed by the Lord) shall be able  
to sanctify it, being ourselves first  
made holy;

9 Lastly, he saith unto them  
Your new moons and your Sabbaths  
I cannot bear them. Consider  
what he means by it; the  
Sabbaths, says he, which ye now  
keep are not acceptable unto me,  
but those which I have made;  
when resting from all things I  
shall begin the eight day, that is,  
the beginning of the other world.

10 For which cause we observe

the eight day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, ascended into heaven.

11 It remains yet that I speak to you concerning the temple: how those miserable men being deceived have put their trust in the house, and not in God himself who made them, as if it were the habitation of God.

12 For much after the same manner as the Gentiles, they consecrated him in the temple.

13 But learn therefore how the Lord speaketh, rendering the temple vain: Who has measured the heaven with a span, and the earth with his hand? Is it not I? Thus with the Lord, Heaven is my throne, and the earth is my footstool. What is the house that ye will build me? Or what is the place of my rest? Know therefore that all their hope is vain.

14 And again he speaketh after this manner: Behold they that destroy this temple, even they shall again build it up. And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies build it up.

15 Furthermore it has been made manifest, how both the city and the temple, and the people of

Israel should be given up. For the scripture saith; And it shall come to pass in the last days, that the Lord will deliver up the sheep of his pasture, and their fold, and their tower unto destruction. And it is come to pass, as the Lord hath spoken.

16 Let us inquire therefore, whether there be any temple of God? Yes there is: and there where himself declares that he would both make and perfect it. For it is written: And it shall be that as soon as the week shall be completed, the temple of the Lord shall be gloriously built in the name of the Lord.

17 I find therefore that there is a temple. But how shall it be built in the name of the Lord? I will shew you.

18 Before that we believed in God, the habitation of our heart was corruptible, and feeble, as a temple truly built with hands.

19 For it was a house full of idolatry, a house of devils; inasmuch as there was done in it whatsoever was contrary unto God. But it shall be built in the name of the Lord.

20 Consider, how that the temple of the Lord shall be very gloriously built; and by what means that shall be, learn.

21 Having received remission of our sins, and trusting in the name of the Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house, that is, in us.

22 But how does he dwell in us? By the word of his faith, the calling of his promise, the wisdom of his righteous judgments and the commands of his doctrine. He himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

23 He therefore that desires to be saved looketh not unto the man, but unto him that dwelleth in him, and speaketh by him; being struck with wonder, forasmuch as he never either heard him speaking such words out of his mouth, nor ever desired to hear them.

24 This is that spiritual temple that is built unto the Lord.

Of the way of light; being a summary of what a Christian is to do, that he maybe happy for ever.

AND thus I trust, I have declared to you as much, and with as great simplicity as I could, those, things which provide for your salvation, so as not to have omitted any thing that might be requisite thereunto.

2 For should I speak farther of the things that now are, and of those that are to come, you would not yet understand them, seeing they lie in parables. This therefore shall suffice as to these things.

3 Let us now go on to the other kind of knowledge and doctrine. There are two ways of doctrine and power; the one of light, the other of darkness.

4 But there is a great deal of difference between these two ways for over one are appointed the angels of God, the leaders of the way of light; over the other, the angels of Satan. And the one is the Lord from everlasting to everlasting; the other is the prince of the time of unrighteousness.

5 Now the way of light is this: If any one desires to attain to the place that is appointed for him, and will hasten thither by his works. And the knowledge that

has been given to us for walking in it, to this effect: Thou shalt love him that made thee: thou shalt glorify him that hath redeemed thee from death.

6 Thou shalt be simple in heart, and rich in the spirit. Thou shalt not cleave to those that walk in the way of death. Thou shalt hate to do anything that is not pleasing unto God. Thou shalt abhor all dissimulation. Thou shalt not neglect any of the commands of the Lord.

7 Thou shalt not exalt thyself, but shalt be humble. Then shalt not take honour to thyself. Thou shalt not enter into any wicked counsel against thy neighbour. Thou shalt not be over confident in thy heart.

8 Thou shalt not commit fornication, nor adultery. Neither shalt thou corrupt thyself with mankind. Thou shalt not make use of the word of God, to any impurity,

9 Thou shalt not except any man's person, when thou reprovest any one's faults. Thou shalt be gentle. Thou shalt be quiet. Thou shalt tremble at the words which thou hast heard. Thou shalt not keep any hatred in thy heart against thy brother. Thou shalt not entertain any doubt whether it shall be or not.

10 Thou shalt not take the name of the Lord in vain. Thou shalt love thy neighbour above thy own soul,

11 Thou shalt not destroy thy conceptions, before they are brought forth; nor kill them after they are born.

12 Thou shalt not withdraw thy hand from thy son, or from thy daughter; but shall teach them from their youth the fear of the Lord.

13 Thou shalt not covet thy neighbour's goods; neither shalt thou be an extortioner. Neither shall thy heart be joined to proud men; but thou shalt be numbered among the righteous and the lowly. Whatever events shall happen unto thee, thou shalt receive them as good.

14 Thou shalt not be double-minded or double-tongued; for a double tongue is the snare of death. Thou shalt be subject unto the Lord and to inferior masters as to the representatives of God, in fear and reverence.

15 Thou shalt not be bitter in thy commands towards any of thy servants that trust in God; lest thou chance not to fear him who is over both; because he came not to call any with respect of persons, but whomsoever the spirit had prepared.

16 Thou shalt communicate to thy neighbour of all thou hast; thou shalt not call anything thine own: for if ye partake of such things as are incorruptible, how much more should you do it in those that are corruptible?

17 Thou shalt not be forward to speak; for the mouth is the snare of death. Strive for thy soul with all thy might. Reach not out thine hand to receive, and withhold it not when thou shouldest give.

18 Thou shalt love, as the apple of thine eye, everyone that speaketh unto thee the Word of the Lord. Call to thy remembrance, day and night, the future judgment.

19 Thou shalt seek out every day, the persons of the righteous; and both consider and go about to exhort others by the word, and meditate how thou mayest save a soul.

20 Thou shalt also labour with thy hands to give to the poor, that thy sins may be forgiven thee, Thou shalt not deliberate whether thou shouldst give; nor having given, murmur at it.

21 Give to everyone that asks so shalt thou know who is the good rewarder of thy gifts.



22 Keep what thou hast received;  
thou shalt neither add to it nor  
take from it.

23 Let the wicked be always  
thy aversion. Thou shalt judge  
with righteous judgment. Thou  
shalt never cause divisions; but  
shalt make peace between those  
that are at variance, and bring  
them together.

24 Thou shalt confess thy sins;  
and not come to thy prayer with  
an evil conscience.

25 This is the way of light.

## CHAPTER XV.

Of the way of darkness; that is, what  
kind of persons  
shall be for ever cast out of the kingdom  
of God.

BUT the way of darkness is  
crooked, and full of cursing.  
For it is the way of eternal death,  
with punishment; in which they  
that walk meet those things that  
destroy their own souls.

2 Such are; idolatry, confidence,  
pride of power, hypocrisy, double-  
mindedness, adultery, murder, rapine,

pride, transgression, deceit, malice, arrogance, witchcraft, covetousness, and the want of the fear of God.

3 In this, walk those, who are the persecutors of them that are good; haters of truth; lovers of lies; who know not the reward of righteousness, nor cleave to any thing that is good.

4 Who administer not righteous judgment to the widow and orphan; who watch for wickedness, and not for the fear of the Lord;

5 From whom gentleness and patience are far off: who love vanity, and follow after rewards; having no compassion upon the poor; nor take any pains for such as are heavy laden and oppressed.

6 Ready to evil speaking, not knowing him that made them; murderers of children; corrupters of the creature of God; that turn away from the needy; oppress the afflicted; are the advocates of the rich, but unjust judges of the poor; being altogether sinners.

7 It is therefore fitting that learning the just commands of the Lord, which we have before mentioned, we should walk in them. For he who does such things shall be glorified in the kingdom of God.

8 But he that chooses the other part, shall be destroyed, together

with his works. For this cause  
there shall be both a resurrection,  
and a retribution.

9 I beseech those that are in  
high estate among you, (if so be  
you will take the counsel which  
with a good intention I offer to  
you,) you have those with you  
towards whom you may do good;  
do not forsake them.

10 For the day is at hand in  
which all things shall be destroyed,  
together with the wicked one.  
The Lord is near, and his reward  
is with him.

11 I beseech you, therefore,  
again, and again, Be as good  
lawgiver's to one Another; continue  
faithful counsellors do each other  
remove from among you all hypocrisy.

12 And may God, the Lord  
of all the world, give you  
wisdom, knowledge, counsel,  
and understanding of his  
judgments in patience:

13 Be ye taught of God;  
seeking what it is the Lord  
requires of you, and doing it;  
that ye may be saved in the  
day of judgment.

14 And if there be among you  
any remembrance of what is good,  
think of me; meditating on these  
things, that both my desire and  
my watching for you may turn to

a good account.

15 I beseech you; I ask it as a favour of you; whilst you are in this beautiful tabernacle of the body, be wanting in none of these things; but without ceasing seek them, and fulfil every command, For these things are fitting and worthy to be done.

16 Wherefore I have given the more diligence to write unto you according to my ability, that you might rejoice. Farewell, children of love and peace.

17 The Lord of glory and of all grace, be with your spirit, Amen.

[The end of the Epistle of Barnabas the Apostle, and fellow-traveller of St. Paul the Apostle.]

#### REFERENCES TO THE GENERAL EPISTLE OF BARNABAS.

[Barnabas was a companion and fellow-preacher with Paul. This Epistle lays a greater claim to canonical authority than most others. It has been cited by Clemens, Alexandrinus, Origen, Eusebius, and Jerome, and many ancient Fathers. Cotelerius affirms that Origen and Jerome esteemed it

genuine and canonical; but Cotelerius himself did not believe it to be either one or the other; on the contrary, he supposes it was written for the benefit of the Ebionites, (the christianized Jews,) who were tenacious of rites and ceremonies. Bishop Fell feared to own expressly what he seemed to be persuaded of, that it ought to be treated with the same respect as several of the books of the present canon. Dr. Bernard, Savilian professor at Oxford, not only believed it to be genuine, but that it was read throughout in the churches of Alexandria, as the canonical Scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of both the Johns. Vossius, Dupuis, Dr. Cane, Dr. Mill, Dr. S. Clark, Whitson, and Archbishop Wake also esteemed it genuine: Menardus, Archbishop Land, Spanheim, and others deemed it apocryphal.]

# THE EPISTLE OF IGNATIUS TO THE EPHESIANS.

## CHAPTER I.

1 Ignatius commends the brethren for sending

Onesimus and other members of the church to him.

8 Exhorts them to unity;

13 by a due subjection to their bishop;

IGNATIUS, who is also called Theophorus, to the church which is at Ephesus in Asia; most deservedly happy: being blessed through the greatness and fullness of God the Father, and predestinated before the world began; that it should be always unto an enduring and unchangeable glory; united and chosen through his true passion, according to the will of the Father, and Jesus Christ our God; all happiness, by Jesus Christ, and his undefiled grace.

2 I have heard of your name much beloved in God; which ye have very justly attained by a habit of righteousness, according to the faith and love which is in Jesus Christ our Saviour.

3 How that being followers of God, and stirring up yourselves

by the blood of Christ ye have perfectly accomplished the work that was con-natural unto you.

4 For hearing that I came bound from Syria, for the common name and hope, trusting through your prayers to fight with beasts at home; so that by suffering I may become indeed the disciple of him who gave himself to God, an offering and sacrifice for us; ye hastened to see me. I received, therefore, in the name of God, your whole multitude in Onesimus;

5 Who by: inexpressible love is ours, but according to the flesh is our bishop; whom I beseech you, pray Jesus Christ, to love: and that you would all strive to be like unto him. And blessed be God, who has granted unto you, who are so worthy of him, to enjoy such an excellent bishop.

6 For what concerns my fellow servant Burrhus, and your most blessed deacon in things pertaining to God; I entreat you that he may tarry longer, both for yours, and your bishop's honour.

7 And Crocus also worthy of both our God and you, whom I have received as the pattern of your love, has in all things refreshed me, as the Father of our Lord Jesus Christ shall also refresh him; together with Onesimus, and Burrhus, and Euplus, and Fronto, in whom I have, as to your charity, seen all of you, And may always,

have joy of you, if I shall be worthy of it.

8 It is therefore fitting that you should by all means glorify Jesus Christ, who hath glorified you that by a uniform obedience ye may be perfectly joined together in the same mind, and in the same judgment; and may all speak the same things concerning everything:

9 And that being, subject to your bishop, and the presbytery, ye may be wholly and thoroughly sanctified.

10 These things I prescribe to you, not as if I were somebody extraordinary: for though I am bound for his name, I am not yet perfect in Christ Jesus. But now I begin to learn, and I speak to you as fellow disciples together with me.

11 For I ought to have been stirred up by you, in faith: in admonition; in patience; in long-suffering; but forasmuch as charity suffers me not to be silent towards you, I have first taken upon me to exhort you, that ye would all run together, according to the will of God.

12 For even Jesus Christ, our inseparable life, is sent by the will of the Father; as the bishops, appointed unto the utmost bounds of the earth, are by the will of Jesus Christ.



13 Wherefore it will become you to run together according to the will of your bishop, as also ye do,

14 For your famous presbytery, worthy of God, is fitted as exactly to the bishop, as the strings are to the harp.

15 Therefore in your concord and agreeing charity, Jesus Christ is sung; and every single person among you makes up the chorus:

16 That so being all consonant in love, and taking up the song of God, ye may in a perfect unity with one voice, sing to the Father by Jesus Christ; to the end that he may both hear you, and perceive by your works, that ye are indeed the members of his son.

17 Wherefore it is profitable for you to live in an unblameable unity, that so ye may always have a fellowship with God.

## CHAPTER II.

1 The benefit of subjection.

4 The bishop not to be respected the less because he is not forward in exacting it:

8 warns brethren against heretics;

bidding  
them cleave to Jesus, whose divine and  
human  
nature is declared: commends them for  
their care  
to keep themselves from false teachers:  
and shews them the way to God.

FOR if I in this little time have  
had such a familiarity with  
your bishop, I mean not a carnal,  
but spiritual acquaintance with  
him; how much more must I think  
you happy who are so joined to him,  
as the church is to Jesus Christ,  
and Jesus Christ to the Father;  
so that all things may agree in  
the same unity.

2 Let no man deceive himself;  
if a man be not within the altar,  
he is deprived of the bread of God.  
For if the prayer of one or two  
be of such force, as we are told;  
how much more powerful shall  
that of the bishop and the whole  
church be?

3 He therefore that does not  
come together in the same place  
with it, is proud, and has already  
condemned himself; for it is written,  
God resisteth the proud. Let us take  
heed therefore, that we do not set  
ourselves against the bishop,  
that we may be subject to God.

4 The more any one sees his  
bishop silent, the more let him  
revere him. For whomsoever the  
master of the house sends to be  
over his own household, we ought  
in like manner to receive him, as

we do him that sent him. It is therefore evident that we ought to look upon the bishop, even as we do upon the Lord himself.

5 And indeed Onesimus himself does greatly commend your good order in God: that you all live according to the truth, and that no heresy dwells among you. For neither do ye hearken to anyone more than to Jesus Christ speaking to you in truth.

6 For some there are who carry about the name of Christ in deceitfulness, but do things unworthy of God; whom ye must flee, as ye would do so many wild beasts. For they are raving dogs, who bite secretly; against whom ye must guard yourselves, as men hardly to be cured.

7 There is one Physician, both fleshy and spiritual; made and not made; God incarnate; true life in death; both of Mary and of God: first passible, then impassible; even Jesus Christ our Lord.

8 Wherefore let no man deceive you; as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention nor strife among you, to trouble you, ye must needs live according to God's will. My soul be for yours; and I myself, the expiatory offering for your church of Ephesus; so famous throughout the world.

9 They that are of the flesh cannot do the works of the spirit; neither they that are of the spirit the works of the flesh; as he that has faith cannot be an infidel; nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual; forasmuch as ye do all things in Jesus Christ.

10 Nevertheless I have heard of some who have passed by you, having perverse doctrine; whom ye did not suffer to sow among you; but stopped your ears, that ye might not receive those things that were sown by them: because being the stones of the temple of the Father, prepared for his building; and drawn up on high by the Cross of Christ, as by an engine;

11. Using the Holy Ghost as the rope: your faith being your support; and your charity the way that leads unto God.

12 Ye are therefore, with all your companions in the same journey full of God; his spiritual temples, full of Christ, and of holiness: adorned in all things with the commands of Christ.

13 In whom also I rejoyce that I have been thought worthy by this present epistle to converse, and joy together with you; that with respect to the other life, ye

love nothing but God only.

### CHAPTER III.

1 Exhorts them to prayer; to be unblamable.

5 To be careful of salvation;

11 frequent in public devotion;

13 and to live in charity.

PRAY also without ceasing for other men; for there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, if they will be no other way.

2 Be ye mild at their anger; humble at their boasting; to their blasphemies return your prayers to their error, your firmness in the faith; when they are cruel, be ye gentle; not endeavouring to imitate their ways.

(3 Let us be their brethren in all kindness and moderation, but let us be followers of the Lord; for who was ever more unjustly used? More destitute? More despised?).

4 That so no herb of the devil may be found in you: but ye may remain in all holiness and sobriety

both of body and spirit, in Christ Jesus.

5 The last times are come upon us: let us therefore be very reverent, and fear the long-suffering of God, that it be not to us unto condemnation.

6 For let us either fear the wrath that is to come, or let us love the grace that we at present enjoy; that by the one or other of these, we may be found in Christ Jesus, unto true life.

7 Besides him, let nothing be worthy of you; for whom also I bear about these bonds; those spiritual jewels, in which I would to God that I might arise through your prayers.

8 Of which I entreat you to make me always partaker, that I may be found in the lot of the Christians of Ephesus, who have always agreed with the Apostles, through the power of Jesus Christ.

9 I know both who I am, and to whom I write: I, a person condemned; ye, such as have obtained mercy; I, exposed to danger; ye confirmed against danger.

10 Ye are the passage of those that are killed for God; the companions of Paul in the mysteries of the Gospel; the

holy, the martyr, the deservedly most happy Paul: at whose feet may I be found, when I shall have attained unto God; who throughout all his epistles, makes mention of you in Christ Jesus.

11 Let it be your care therefore to come more fully together, to the praise and glory of God; for when ye meet fully together in the same place, the powers of the devil are destroyed, and his mischief is dissolved by the unity of your faith.

12 And indeed, nothing is better than peace, by which all war both spiritual and earthly is abolished.

13 Of all which, nothing is hid from you, if ye have perfect faith and charity in Christ Jesus, which are the beginning and end of life.

14 For the beginning is faith; the end is charity. And these two joined together, are of God; but all other things which concern a holy life, are the consequences of these.

15 No man professing a true faith, sinneth; neither does he who has charity hate any.

16 The tree is made manifest by its fruit; so they who profess themselves to be Christians are known by what they do.

17 For Christianity is not the work of an outward profession; but shows itself in the power of faith, if a man be found faithful unto the end.

18 It is better for a man to hold his peace, and be; than to say, he is a Christian, and not to be.

19 It is good to teach; if what he says he does likewise.

20 There is therefore one master who spake, and it was done; and even those things which he did without speaking, are worthy of the Father.

21 He that possesses the word of Jesus, is truly able to bear his very silence. That he may be perfect, he will do according to what he speaks, and be known by those things of which he is silent.

22 There is nothing hid from God, but even our secrets are nigh unto him.

23 Let us therefore do all things, as becomes those who have God dwelling in them; that we maybe his temples; and he may be our God as also he is, and will manifest himself before our faces, by those things for which we justly love him.



## CHAPTER IV.

- 1 To have a care for the Gospel.
- 9 The virginity of Mary, the incarnation, and the death of Christ, were hid from the Devil.
- 11 How the birth of Christ was revealed.
- 16 Exhorts to unity.

BE not deceived, my brethren:  
those that corrupt families  
by adultery, shall not inherit  
the kingdom of God.

2 If therefore they who do this  
according to the flesh, have  
suffered death; how much more shall  
he die, who by his wicked doctrine  
corrupts the faith of God, for which  
Christ was crucified?

3 He that is thus defiled, shall  
depart into unquenchable fire, and  
so also shall he that hearkens to  
him.

4 For this cause did the Lord  
suffer the ointment to be poured  
on his head; that he might breathe  
the breath of immortality unto his  
church.

5 Be not ye therefore anointed  
with the evil savour of the doctrine  
of the prince of this world: let him

not take you captive from the life  
that is set before you.

6 And why are we not all  
wise, seeing we have received  
the knowledge of God, which is  
Jesus Christ? Why do we suffer  
ourselves foolishly to perish;  
not considering the gift which  
the Lord has truly sent to us?

7 Let my life be sacrificed  
for the doctrine of the cross;  
which is indeed a scandal to the  
unbelievers, but to us is salvation  
and life eternal.

8 Where is the wise man?  
Where is the disputer? Where  
is the boasting of those who  
are called wise?

9 For our Lord Jesus Christ was  
according to the dispensation of  
God, conceived in the womb of  
Mary, of the seed of David,  
by the Holy Ghost. He was born  
and baptized, that through his  
passion he might purify water,  
to the washing away of sin.

10 Now the Virginity of Mary,  
and he who was born of her, was  
kept in secret from the prince of  
this world; as was also the death  
of our Lord: three of the mysteries  
the most spoken of throughout the  
world, yet done in secret by God.

11 How then was our Saviour  
manifested to the world? A star

shone in heaven beyond all the other stars, and its light was inexpressible, and its novelty struck terror into men's minds. All the rest of the stars, together with the sun and moon, were the chorus to this star; but that sent out its light exceedingly above them all.

12 And men began to be troubled to think whence this new star came so unlike to all the others.

13 Hence all the power of magic became dissolved; and every bond of wickedness was destroyed: men's ignorance was taken away; and the old kingdom abolished; God himself appearing in the form of a man, for the renewal of eternal life.

14 From thence began what God had prepared: from thence forth things were disturbed; forasmuch as he designed to abolish death.

15 But if Jesus Christ shall give me grace through your prayers, and if it be his will, I purpose in a second epistle which I will suddenly write unto you, to manifest to you more fully the dispensation of which I have now begun to speak, about the new man, which is Jesus Christ; both in his faith, and charity; in his suffering, and in his resurrection.

16 Especially if the Lord shall

make known unto me, that ye all by name come together united in one faith, and in Jesus Christ; who was of the race of David according to the flesh; the Son of man, and son of God; obeying your bishop and the presbytery with an entire affection; breaking one and the same bread, which is the medicine of immortality; our antidote that we should not die, but live for ever in Christ Jesus.

17 My soul be for yours, and theirs whom ye have sent, to the glory of God; even unto Smyrna, from whence also I write to you; giving thanks unto the Lord and loving Polycarp even as I do you. Remember me, as Jesus Christ does remember you.

18 Pray for the church which is in Syria from whence I am carried bound to Rome; being the least of all the faithful which are there, as I have been thought worthy to be found, to the glory of God.

19 Fare ye well in God the Father, and in Jesus Christ, our common hope. Amen.

THE EPISTLE OF  
IGNATIUS TO THE MAGNESIANS

CHAPTER I.

4 Ignatius mentions the arrival of  
Damas,  
their bishop, and others,  
6 whom he exhorts them to reverence  
notwithstanding he was a young man.

IGNATIUS, who is also called  
Theophorus, to the blessed  
church, by the grace of God the  
Father, in Jesus Christ our Saviour;  
through whom I salute the church  
which is at Magnesia, near the  
Maeander: and wish it all joy in  
God the Father, and in Jesus  
Christ.

2 When I heard of your well-  
ordered love and charity in God,  
being full of joy, I desired much  
to speak unto you in the faith of  
Jesus Christ.

3 For having been thought  
worthy to obtain a most excellent  
name, in the bonds which I carry  
about, I salute the churches;  
wishing in them a union both of  
the body and spirit of Jesus Christ,  
our eternal life: as also of faith  
and charity, to which nothing is  
preferred: but especially of Jesus  
and the Father; in whom if we  
undergo all the injuries of the  
prince of this present world, and  
escape, we shall enjoy God,

4 Seeing, then, I have been  
judged worthy to see you, by  
Damas your most excellent bishop;  
and by your worthy presbyters,  
Bassus and Apollonius; and by my  
fellow-servant Sotio, the deacon;

5 In whom I rejoice, forasmuch as he is subject unto his bishop as to the grace of God; and to the presbytery as to the law of Jesus Christ; I determined to write unto you.

6 Wherefore it will become you also not to use your bishop too familiarly upon the account of his youth; but to yield all reverence to him according to the power of God the Father; as also I perceive that your holy presbyters do: not considering his age, which indeed to appearance is young; but as becomes those who are prudent in God, submitting to him, or rather not to him but to the Father of our Lord Jesus Christ, the bishop of us all.

7 It will therefore behove you with all sincerity, to obey your bishop; in honour of him whose pleasure it is that ye should do so.

8 Because he that does not do so, deceives not the bishop whom he sees, but affronts him that is invisible. For whatsoever of this kind is done, it reflects not upon man, but upon God, who knows the secrets of our hearts.

9 It is therefore fitting, that we should not only be called christians, but be so.

10 As some call indeed their

governor, bishop; but yet do all things without him.

11 But I can never think that such as these have a good conscience, seeing that they are not gathered together thoroughly according to God's commandment.

## CHAPTER II.

1 That as all must die,  
4 he exhorts them to live orderly and in unity.

SEEING then all things have an end, there are these two indifferently set before us, death and life: and everyone shall depart unto his proper place.

2 For as there are two sorts of coins, the one of God, the other of the world, and each of these has its proper inscription engraven upon it; so also is it here.

3 The unbelievers are of this world; but the faithful, through charity have the character of God the Father by Jesus Christ: by whom if we are not readily disposed to die after the likeness of his passion, his life is not in us.

4 Forasmuch, therefore, as I have in the persons before mentioned, seen all of you in faith and charity; I exhort you that ye study to do all things in a divine concord:

5 Your bishop presiding in the place of God; your presbyters in the place of the council of the Apostles; and your deacons most dear to me, being entrusted with the ministry of Jesus Christ; who was the Father before all ages, and appeared in the end to us.

6 Wherefore taking the same holy course, see that ye all reverence one another, and let no one look upon his neighbour after the flesh; but do ye all mutually love each other in Jesus Christ.

7 Let there be nothing that may be able to make a division among you; but be ye united to your bishop, and those who preside over you, to be your pattern and direction in the way to immortality.

8 As therefore the Lord did nothing without the Father, being united to him; neither by himself nor yet by his Apostles, so neither do ye do anything without your bishop and presbyters:

9 Neither endeavour to let anything appear rational to yourselves apart;

10 But being come together into



the same place, have one common prayer; one supplication; one mind; one hope; one in charity, and in joy undefiled.

11 There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together, as unto one temple of God; as to one altar; as to one: Jesus Christ, who proceeded from one Father, and exists in one; and is returned to one.

### CHAPTER III.

1 He cautions them against false opinions.

3 Especially those of Ebion and the Judaizing Christians.

BE not deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves not to have received grace. For even the most holy prophets lived according to Christ Jesus.

2 And for this cause were they persecuted, being inspired by his grace to convince the unbelievers and disobedient that there is one God who has manifested himself by Jesus Christ his Son; who is his eternal word, not coming forth

from silence; who in all things pleased him that sent him.

3 Wherefore if they who were brought up in these ancient laws, came nevertheless to the newness of hope; no longer observing sabbaths, but keeping the Lord's day in which also our life is sprung up by him, and through his death, whom yet some deny:

4 (By which mystery we have been brought to believe and therefore wait that we maybe found the disciples of Jesus Christ, our only master:)

5 How shall we be able to live different from him; whose disciples the very prophets themselves being, did by the spirit expect him as their master;

6 And therefore he whom they justly waited for, being come, raised, them up from the dead.

7 Let us not then be insensible of his goodness; for should he have dealt with us according to our works, we had not now had a being.

8 Wherefore being become his disciples, let us learn to live according to the rules of Christianity; for whosoever is called by any other name besides this, he is not of God.

9 Lay aside therefore the old and sour, and evil leaven; and be ye changed into the new leaven, which is Jesus Christ.

10 Be ye salted in him, lest any one among you should be corrupted; for by your Savior ye shall be judged.

11 It is absurd to name Jesus Christ, and to Judaize. For the christian religion did not embrace the Jewish, but the Jewish the christian; that so every tongue that believed might be gathered together unto God.

12 These things, my beloved, I write unto you; not that I know of any among you that lie under this error: but as one of the least among you, I am desirous to forewarn you, that ye fall not into the snares of false doctrine.

13 But that ye be fully instructed in the birth, and suffering, and resurrection of Jesus Christ, our hope; which was accomplished in the time of the government of Pontius Pilate, and that most truly and certainly: and from which God forbid that any among you should be turned aside.

## CHAPTER IV.

1 Commends their faith and piety;  
exhorts them  
to persevere;  
10 desires their prayers for himself and  
the  
church at Antioch.

MAY I therefore have joy of  
you in all things, if I shall  
be worthy of it. For though I am  
bound, yet am I not worthy to be  
compared to one of you that are at  
liberty.

2 I know that ye are not puffed  
up; for ye have Jesus Christ in  
your hearts.

3 And especially when I commend  
you, I know that ye are ashamed,  
as it is written, The just man  
condemneth himself.

4 Study therefore to be confirmed  
in the doctrine of our Lord, and  
of his Apostles; that so whatever  
ye do, ye may prosper both in body  
and spirit, in faith and charity,  
in the Son, and in the Father,  
and in the Holy Spirit; in the  
beginning, and in the end:

5 Together with your most worthy  
bishop, and the well-wrought  
spiritual crown of your presbytery,  
and your deacons, which are  
according to God.

6 Be subject to your bishop, and to one another, as Jesus Christ was to the Father, according to the flesh; and the Apostles, both to Christ, and to the Father; and to the Holy Ghost: that so ye may be united both in body and spirit.

7 Knowing you to be full of God, I have the more briefly exhorted you.

8 Be mindful of me in your prayers, that I may attain unto God, and of the church that is in Syria, from which I am not worthy to be called.

9 For I stand in need of your joint prayers in God, and of your charity, that the church which is in Syria may be thought worthy to be nourished by your church.

10 The Ephesians from Smyrna salute you, from which place I write unto you; (being present here to the glory of God, in like manner as you are,) who have in all things refreshed me, together with Polycarp, the bishop of the Smyrneans.

11 The rest of the churches in the honour of Jesus Christ salute you.

12 Farewell, and be ye strengthened in the concord of God; enjoying his inseparable spirit, which is Christ Jesus.



# THE EPISTLE OF IGNATIUS TO THE TRALLIANS.

## CHAPTER 1.

1 Acknowledges the coming of their bishop.  
5 Commends them for their subjection to their bishop, priests, and deacons; and exhorts them to continue in it:  
15 is afraid even of his over-great desire to suffer, lest it should be prejudicial to him.

IGNATTUS, who is also called Theophorus, to the holy church which is at Tralles in Asia: beloved of God, the Father of Jesus Christ; elect and worthy of God, having peace through the flesh and blood, and passion of Jesus Christ our hope; in the resurrection which is by him: which also I salute in its fullness, continuing in the apostolical character, wishing all joy and happiness unto it.

2 I have heard of your blameless and constant disposition through patience, which not only appears in your outward conversation, but is naturally rooted and grounded in you.

3 In like manner as Polybius

your bishop has declared unto me, who came to me to Smyrna, by the will of God and Jesus Christ, and so rejoiced together with me in my bonds for Jesus Christ, that in effect I saw your whole church in him.

4 Having therefore received testimony of your good will towards me for God's sake, by him; I seemed to find you, as also I knew that ye were the followers of God.

5 For whereas ye are subject to your bishop as to Jesus Christ, ye appear to one to live not after the manner of men, but according to Jesus Christ who died for us, that so believing in his death, ye might escape death.

6 It is therefore necessary, that as ye do, so without your bishop you should do nothing: also be ye subject to your presbyters, as to the Apostles of Jesus Christ our hope; in whom if we walk, we shall be found in him.

7 The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please ye. For they are not the ministers of meat and drink, but of the church of God. Wherefore they must avoid all offences, as they would do fire.

8 In like manner let us reverence the deacons as Jesus Christ; and the bishop as the Father; and



the presbyters as the Sanctuary of God, and college of the Apostles.

9 Without these there is no church; concerning all which, I am persuaded that ye think after the very same manner; for I have received, and even now have with me, the pattern of your love, in your bishop.

10 Whose very look is instructive; and whose mildness powerful: whom I am persuaded, the very Atheists themselves cannot but reverence.

11 But because I have a love towards you, I will not write any more sharply unto you about this matter, though I very well might but now I have done so, lest being a condemned man, I should seem to prescribe to you as an Apostle.

12 I have great knowledge in God; but I refrain myself, lest I should perish in my boasting.

13 For now I ought the more to fear, and not to hearken to those that would puff me up.

14 For they that speak to me, in my praise, chasten me.

15 For I indeed desire to suffer, but I cannot tell whether I am worthy so to do.

16 And this desire, though to others it does not appear, yet to myself it is for that very reason the more violent. I have, therefore, need of moderation; by which the prince of this world is destroyed.

17 Am I not able to write to you of heavenly things?—But I fear lest I should harm you, who are yet but babes in Christ; (excuse me this care;) and lest perchance being not able to receive them, ye should be choked with them.

18 For even I myself, although I am in bonds, yet am not therefore able to understand heavenly things;

19 As the assembly of angels, and the several companies of them, under their respective princes; things visible and invisible: but in these I am yet a learner.

20 For many things are wanting to us, that we come not short of God.

## CHAP. II.

1 Warns them against heretics,  
4 exhorts them to humility and unity,  
10 and briefly sets before them the true doctrine concerning Christ.

EXHORT you therefore, or rather not I, but the love of Jesus Christ; that ye use none but christian nourishment; abstaining from pasture which is of another kind, I mean heresy.

2 For they that are heretics, confound together the doctrine of Jesus Christ, with their own poison: whilst they seem worthy of belief:

3 As men give a deadly potion mixed with sweet wine; which he who drinks of, does with the treacherous pleasure sweetly drink in his own death.

4 Wherefore guard yourself against such persons; and that you will do, if you are not puffed up; but continue inseparable from Jesus Christ our God, and from your bishop, and from the commands of the Apostles.

5 He that is within the altar, is pure; but he that is without, namely, does anything without the bishop, the presbyters, and deacons, is not pure in his conscience.

6 Not that I know there is any thing of this nature among you; but I fore-arm you, as being greatly beloved by me, foreseeing the snares of the devil.

7 Wherefore putting on meekness,

renew yourselves in faith,  
which is the flesh of the Lord;  
and in charity, which is the blood  
of Jesus Christ.

8 Let no man have any grudge  
against his neighbour. Give no  
occasion to the Gentiles; lest by  
means of a few foolish men, the  
whole congregation of God be  
evil spoken of.

9 For woe to that man through  
whose vanity my name is  
blasphemed by any.

10 Stop your ears therefore,  
as often as any one shall speak  
contrary to Jesus Christ, who was  
of the race of David; by the Virgin  
Mary.

11 Who was truly born, and  
did eat and drink; was truly  
persecuted under Pontius Pilate;  
was truly crucified and dead; both  
those in heaven and on earth, and  
under the earth, being spectators  
of it:

12 Who, was also truly raised  
from the dead by his Father, after  
the same manner as HE will also  
raise up us who believe in him by  
Christ Jesus; without whom we  
have no true life.

13 But if, as some who are  
Atheists, that is to say infidels,  
pretend, that he seemed to suffer,  
(they themselves only seeming to

exist) why then am I bound?—  
Why do I desire to fight with  
beasts?—Therefore do I die in  
vain: therefore I will not speak  
falsely against the Lord.

14 Flee therefore these evil  
sprouts which bring forth deadly  
fruit; of which if any one taste,  
he shall presently die.

15 For these are not the plants  
of the Father; seeing if they were,  
they would appear to be the  
branches of the cross, and their  
fruit would be incorruptible; by  
which he invites you through his  
passion, who are members of him.

16 For the head cannot be without  
its members, God having promised  
a union with himself.

### CHAP. III.

He again exhorts to unity, and desires  
their  
prayers for himself, and for his church at  
Antioch.

I SALUTE you from Smyrna,  
together with the churches of  
God that are present with me;  
who have refreshed me in all  
things, both in the flesh and  
in the spirit.

2 My bonds, which I carry about me for the sake of Christ, (beseeching him that I may attain unto God) exhort you that you continue in concord among yourselves, and in prayer with one another.

3 For it becomes everyone of you, especially the presbyters, to refresh the bishop, to the honour of the Father of Jesus Christ, and of the Apostles.

4 I beseech you, that you hearken to me in love; that I may not by those things which I write, rise up in witness against you.

5 Pray also for me; who, through the mercy of God, stand in need of your prayers, that I may be worthy of the portion which I am about to obtain, and that I be not found a reprobate.

6 The love of those who are at Smyrna and Ephesus salute you. Remember in your prayers the church of Syria, from which I am not worthy to be called, being one of the least of it.

7 Fare ye well in Jesus Christ; being subject to your bishop as to the command of God; and so like-wise to the presbytery.

8 Love every one his brother

with an unfeigned heart. My soul  
be your expiation, not only now,  
but when I shall have attained  
unto God; for I am yet under  
danger.

9 But the Father is faithful in  
Jesus Christ, to fulfil both mine  
and your petition; in whom may  
ye be found unblameable.

# THE EPISTLE OF IGNATIUS TO THE ROMANS.

## CHAPTER I.

Ignatius testifies his desire to see, and his hopes of suffering for Christ 5 which he earnestly entreats them not to prevent, 10 but to pray for him, that God would strengthen him to the combat.

IGNATIUS, who is also called Theophorus, to the church which has obtained mercy from the majesty of the Most High Father, and his only begotten Son Jesus Christ; beloved, and illuminated through the will of him who willeth all things which are according to the love of Jesus Christ our God; which also presides in the place of the region of the Romans; and which I salute in the name of Jesus Christ, as being united both in flesh and spirit to all his commands, and filled with the grace of God; with all joy in Jesus Christ our God.

2 Forasmuch as I have at last obtained through my prayers to God, permission to see your faces,



which I much desired to do; being bound in Jesus Christ, I hope ere long to salute you, if it shall be the will of God to grant me to attain unto the end I long for.

3 For the beginning is well disposed, if I shall but have grace, without hindrance, to receive what is appointed for me.

4 But I fear your love, lest it do me an injury; for it is easy for you to do what you please; but it will be hard for me to attain unto God, if you spare me.

5 But I would not that ye should please men, but God; whom also ye do, please. For neither shall I hereafter have such an opportunity of going unto God; nor will you, if ye shall now be silent, ever be entitled to a better work. For if you, shall be silent in my behalf, I shall be made partaker of God.

6 But if you shall love my body, I shall have my course again to run. Wherefore ye cannot do me a greater kindness, than to suffer me to be sacrificed unto God, now that the altar is already prepared:

7 That when ye shall be gathered together in love, ye may give thanks to the Father through Christ Jesus, that he has vouchsafed to bring a bishop of Syria unto you, being called from the east unto the west.

8 For it is good for me to turn from the world, unto God; that I may rise again unto him.

9 Ye have never envied any one; ye have taught others. I would therefore that ye should now do those things yourselves, which in your instructions you have prescribed to others.

10 Only pray for me, that God would give me both inward and outward strength, that I may not only say, but will; nor be only called a christian, but be found one.

11 For if I shall be found a christian, I may then deservedly be called one; and be thought faithful, when I shall no longer appear to the world.

12 Nothing is good, that is seen.

13 For even our God, Jesus Christ, now that he is in the Father, does so much the more appear.

14 A christian is not a work of opinion; but of greatness of mind, especially when he is hated by the world.

## CHAPTER. II.

Expresses his great desire and determination to suffer martyrdom.

I WRITE to the churches, and signify to them all, that I am willing to die for God, unless you hinder me.

2 I beseech you that you show not an unseasonable good will towards me. Suffer me to be food to the wild beasts, by whom I shall attain unto God.

3 For I am the wheat of God, and I shall be ground by the teeth of the wild-beasts, that I may be found the pure bread of Christ. Rather encourage the beasts, that they may become my sepulchre, and may let live nothing of my body; that being dead I may not be troublesome to any.

5 Then shall I be truly the disciple of Jesus Christ, when the world shall not see so much as my body. Pray therefore unto Christ for me, that by these instruments I may be made the sacrifice of God.

6 I do not, as Peter and Paul, command you. They were Apostles,

I a condemned man; they were free,  
but I am even to this day a servant:

7 But if I shall suffer, I shall  
then become the freeman of Jesus  
Christ, and shall rise free. And  
now, being in bonds, I learn not  
to desire any thing.

8 From Syria even unto Rome,  
I fight with beasts both by sea and  
land; both night and day: being  
bound to ten leopards, that is to  
say, to such a band of soldiers,  
who, though treated with all manner  
of kindness, are the worse for  
it.

9 But I am the more instructed  
by their injuries; yet am I not  
therefore justified.

10 May I enjoy the wild beasts  
that are prepared for me; which  
also I wish may exercise all their  
fierceness upon me.

11 And whom for that end I will  
encourage, that they may be sure  
to devour me, and not serve me as  
they have done some, whom out of  
fear they have not touched. But  
if they will not do it willingly,  
I will provoke them to it.

12 Pardon me in this matter; I  
know what is profitable for me,  
now I begin to be a disciple.  
Not shall any thing move me  
whether visible or invisible,  
that I may attain to Jesus Christ.

13 Let fire and the cross; let the companies of wild beasts; let breakings of bones, and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.

14 All the ends of the world, and the kingdoms of it, will profit me nothing: I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us; him I desire who rose again for us. This is the gain that is laid up for me.

15 Pardon me, my brethren, ye shall not hinder me from living; nor seeing I desire to go to God, may you separate me from him, for the sake of this world;—nor induce me by any of the desires of it. Suffer me to enter into pure light, where being come, I shall be indeed the servant of God.

16 Permit me to imitate the passion of my God. If any one has God within himself, let him consider what I desire; and let him have compassion on me, as knowing how I am straightened.

## CHAPTER III.

Further expresses his desire to suffer.

THE prince of this world would  
fain carry me away, and corrupt  
my resolution towards my God.  
Let none of you therefore help  
him; rather do ye join with me,  
that is, with God.

2 Do not speak with Jesus  
Christ, and yet covet the world.  
Let not any envy dwell with you;  
no, not though I myself, when I  
shall be come unto you, should  
exhort you to it, yet do not ye  
hearken to me; but rather believe  
what I now write to you.

3 For though I am alive at the  
writing of this, yet my desire is  
to die. My love is crucified; and  
the fire that is within me does  
not desire any water; but being  
alive and springing within me,  
says, Come to the Father.

4 I take no pleasure in the food  
of corruption, nor in the pleasures  
of this life.

5 I desire the bread of God  
which is the flesh of Jesus Christ,  
of the seed of David; and the  
drink that I long for is his blood,  
which is incorruptible love.

6 I have no desire to live any  
longer after the manner of men;

neither shall I, if you consent.  
Be ye therefore willing, that ye  
yourselves also maybe pleasing to  
God. I exhort you in a few words;  
I pray you believe me.

7 Jesus Christ will shew you  
that I speak truly. My mouth is  
without deceit, and the Father  
hath truly spoken by it. Pray  
therefore for me, that I may  
accomplish what I desire.

8 I have not written to you after  
the flesh, but according to the will  
of God. If I shall suffer, ye have  
loved me: but if I shall be rejected,  
ye have hated me.

9 Remember in your prayers  
the church of Syria, which now  
enjoys God for its shepherd instead  
of me. Let Jesus Christ only oversee  
it, and your charity.

10 But I am even ashamed to  
be reckoned as one of them; for  
neither am I worthy, being the  
least among them, and as one  
born out of due season. But  
through mercy I have risen to  
be somebody, if I shall get unto  
God.

11 My spirit salutes you; and  
the charity of the churches that  
have received me in the name of  
Jesus Christ; not as a passenger,  
for even they that were not near  
to me in the way, have gone before  
me to the next city to meet me.

12 These things I write to you from Smyrna, by the most worthy of the church of Ephesus.

13 There is now with me, together with many others, Crocus, most beloved of me. As for those which are come from Syria, and are gone before me to Rome, to the glory of God, I suppose you are not ignorant of them.

14 Ye shall therefore signify to them that I draw near, for they, are all worthy both of God and of you: Whom it is fit that you refresh in all things.

15 This have I written to you, the day before the ninth of the, calends of September. Be strong unto the end, in the patience of Jesus Christ.



# IGNATIUS TO THE PHILADELPHIANS.

## CHAPTER I.

Commends their bishop, whom they had sent unto him, warns them against division and schism.

IGNATIUS, who is also called Theophorus, to the church of God the Father, and our Lord Jesus Christ, which is at Philadelphia in Asia; which has obtained mercy, being fixed in the concord of God, and rejoicing evermore in the passion of our Lord, and being fulfilled in all mercy through his resurrection: Which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy; especially if they are at unity with the bishop, and presbyters who are with him, and the deacons appointed according to the mind of Jesus Christ; whom he has settled according to his own will in all firmness by his Holy Spirit:

2 Which bishop I know obtained that great ministry among you, not of himself, neither by men, nor out of vain glory; but by the love of God the Father, and our Lord Jesus Christ.

3 Whose moderation I admire; who by his silence is able to do

more than others with all their  
vain talk. For he is fitted to the  
commands, as the harp to its strings.

4 Wherefore my soul esteems  
his mind towards God most happy,  
knowing it to be fruitful in all  
virtue, and perfect; full of  
constancy, free from passion,  
and according to all the  
moderation of the living God.

5 Wherefore as becomes the  
children both of the light and of  
truth; flee divisions and false  
doctrines; but where your shepherd  
is, there do ye, as sheep, follow  
after.

6 For there are many wolves  
who seem worthy of belief, that  
with a false pleasure lead captive  
those that run in the course of  
God; but in the concord they shall  
find no place.

7 Abstain therefore from those  
evil herbs which Jesus Christ does  
not dress: because such are not  
the plantation of the Father. Not  
that I have found any division  
among you, but rather all manner  
of purity.

8 For as many as are of God,  
and of Jesus Christ, are also with  
their bishop. And as many as  
shall with repentance return into  
the unity of the church, even these  
shall also be the servants of God,  
that they may live according to  
Jesus Christ.

9 Be not deceived brethren; if any one follows him that makes a schism in the church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the passion of Christ.

10 Wherefore let it be your endeavour to partake all of the same holy eucharist.

11 For there is but one flesh of our Lord Jesus Christ; one cup in the unity of his blood; and one altar;

12 As also there is one bishop, together with his presbytery, and the deacons my fellow servants that so whatsoever ye do, ye may do it according to the will of God.

## CHAPTER II.

Desires their prayers, and to be united, but not to Judaize.

MY brethren, the love I have towards you makes me the more large; and having a great joy in you, I endeavour to secure you against danger; or rather not I, but Jesus Christ; in whom

being bound, I the more fear,  
as being yet only on the way  
to suffering.

2 But your prayer to God shall  
make me perfect, that I may attain  
to that portion, which by God's  
mercy is allotted to me Fleeing  
to the Gospel as to the flesh of  
Christ; and to the Apostles as  
to the presbytery of the church.

3 Let us also love the prophets,  
forasmuch as they have led us  
to the Gospel, and to hope in  
Christ, and to expect him.

4 In whom also believing they  
were saved in the unity of Jesus  
Christ; being holy men, worthy  
to be loved, and had in wonder;

5 Who have received testimony  
from Jesus Christ, and are  
numbered in the Gospel of our  
common hope.

6 But if any one shall preach  
the Jewish law unto you, hearken  
not unto him; for it is better to  
receive the doctrine of Christ from  
one that has been circumcised, than  
Judaism from one that has not.

7 But if either the one, or other,  
do not speak concerning Christ  
Jesus; they seem to me to be but  
as monuments and sepulchres of  
the dead, upon which are written  
only the names of men.

8 Flee therefore the wicked arts and snares of the prince of this world; lest at any time being oppressed by his cunning, ye grow cold in your charity. But come altogether into the same place, with an undivided heart.

9 And I bless my God that I have a good conscience towards you, and that no one among you has whereof to boast either openly or privately, that I have been burthensome to him in much or little.

10 And I wish to all, among whom I have conversed, that may not turn to a witness again them.

11 For although some would have deceived me according to the flesh, yet the spirit, being from God, is not deceived: for it knows, both whence it comes and whither it goes, and reproveth the secrets of the heart.

12 I cried whilst I was among you; I spake with a loud voice: attend to the bishop, and to the presbytery, and to the deacons.

13 Now some supposed that I spake this as foreseeing the division that should come among you.

14 But he is my witness for

whose sake I am in bonds that  
I know nothing from any man.  
But the spirit spake, saying  
on this wise: Do nothing without  
the bishop:

15 Keep your bodies as the  
temples of God: Love unity;  
Flee divisions; Be the followers  
of Christ, as he was of his Father.

16 I therefore did as became  
me, as a man composed to unity  
for where there is division,  
and wrath, God dwelleth not.

17 But the Lord forgives all  
that repent, if they return to the  
unity of God, and to the council  
of the bishop.

18 For I trust in the grace  
Jesus Christ that he will free  
you from every bond.

19 Nevertheless I exhort you  
that you do nothing out of strife  
but according to the instruction  
of Christ.

20 Because I have heard  
some who say; unless I find  
written in the originals, I will  
not believe it to be written in  
the Gospel. And when I said,  
It is written; they answered  
from what lay before them in the  
corrupted copies.

21 But to me Jesus Christ

instead of all the uncorrupted monuments in the world; together with those undefiled monuments, his cross, and death, and resurrection, and the faith which is by him; by which I desire, through your prayers, to be justified.

22 The priests indeed are good; but much better is the High Priest to whom the Holy of Holies has been committed; and who alone has been intrusted with the secrets of God.

23 He is the door of the Father; by which Abraham, and Isaac, and Jacob, and all the prophets, enter in; as well as the Apostles, and the church.

24 And all these things tend to the unity which is of God. Howbeit the Gospel has somewhat in it far above all other dispensations; namely, the appearance of our Saviour, the Lord Jesus Christ, his passion and resurrection.

25 For the beloved prophets referred to him; but the Gospel is the perfection of incorruption. All therefore together are good, if ye believe with charity.

Informs them he had heard that the persecution was stopped at Antioch: and directs them to send a messenger thither to congratulate with the church.

NOW as concerning the church of Antioch which is in Syria, seeing I am told that through your prayers and the bowels which ye have towards it in Jesus Christ, it is in peace; it will become you, as the church of God, to ordain some I deacon to go to them thither as the ambassador of God; that he may rejoice with them when they meet together, and glorify God's name.

2 Blessed be that man in Jesus, Christ, who shall be found worthy of such a ministry; and ye yourselves also shall be glorified.

3 Now if you be willing, it is not impossible for you to do this for the grace of God; as also the other neighbouring churches have sent them some bishops, some priests and some deacons.

4 As concerning Philo the deacon of Cilicia, a most worthy man, he still ministers unto me in the word of God: together with Rheus of Agathopolis a singular good person, who has followed me even from Syria, not regarding his life: These also bear witness unto you.



5 And I myself give thanks to  
God for you, that you receive them  
as the Lord shall receive you.  
But for those that dishonoured  
them, may they be forgiven  
through the grace of Jesus Christ.

6 The charity of the brethren  
that are at Troas salutes you:  
from whence also I now write  
by Burrhurs, who was sent together  
with me by those of Ephesus and  
Smyrna, for respect sake.

7 May our Lord Jesus Christ  
honour them; in whom they hope,  
both in flesh, and soul, and spirit;  
in faith, in love, in unity.  
Fare-well in Christ Jesus our  
common hope.

# IGNATIUS TO THE SMYRNEANS.

## CHAPTER I.

1 Declares his joy for their firmness in the Gospel.

4 Enlarges on the person of Christ, against such as pretend that Christ did not suffer.

IGNATIUS, who is also called Theohorus, to the church of God the Father, and of the beloved Jesus Christ, which God hath mercifully blessed with every good gift; being filled with faith and charity, so that it is wanting in no gift; most worthy of God, and fruitful in saints; the church which is at Smyrna in Asia; all through his immaculate spirit, through word of God.

2 I glorify God, even Jesus Christ, who has given you such wisdom.

3 For I have observed that you are settled in an immoveable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh and in the spirit; and are confirmed in love through the blood of Christ; being fully persuaded of those things which relate unto our Lord.

4 Who truly was of the race of David according to the flesh, but the Son of God according to the will and power of God; truly born of the Virgin, and baptised of John; that so all righteousness might be fulfilled by him.

5 He was also truly crucified by Pontius Pilate, and Herod the Tetrarch, being nailed for us in the flesh; by the fruits of which we are, even by his most blessed Passion;

6 That he might set up a token for all ages through his resurrection, to all his holy and faithful servants, whether they be Jews or Gentiles, in one body of his church.

7 Now all these things he suffered for us that we might be saved; and he suffered truly, as he also truly raised up himself; and not, as some unbelievers say, that he only seemed to suffer; they themselves 'only seeming to be.'

8 And as they believe so shall it happen unto them, when being divested of the body they shall become mere spirits.

9 But I know that even after his resurrection he was in the flesh; and I believe that he is still so.

10 And when he came to those who were with Peter, he said

unto them, Take, handle me, and see that I am not an incorporeal daemon. And straightway they felt and believed; being convinced both by his flesh and spirit.

11 For this cause they despised death, and were bound to be above it.

12 But after his resurrection he did eat and drink with them, as he was flesh; although as to his Spirit he was united to the Father.

## CHAPTER II.

1 Exhorts them against heretics.  
8 The danger of their doctrine.

NOW these things, beloved, I put you in mind of, not questioning but that you yourselves also believe that they are so.

2 But I arm you before-hand against certain beasts in the shape of men, whom you must not only not receive, but if it be possible must not meet with.

3 Only you must pray for them, that if it be the will of God they may repent; which yet will be very hard. But of this our Lord

Jesus Christ has the power, who is our true life.

4 For if all these things were done only in show by our Lord, then do I also seem only to be bound:

5 And why have I given up myself to death, to the fire, to the sword, to wild beasts?

6 But now the nearer I am to the sword, the nearer I am to God: when I shall come among the wild beasts, I shall come to God.

7 Only in the name of Jesus Christ, I undergo all, to suffer together with him; he who was made a perfect man strengthening, me.

8 Whom some not knowing, do deny; or rather have been denied by him, being the advocates of death, rather than of the truth. Whom neither the prophecies, nor the law of Moses have persuaded; nor the Gospel itself, even to this day; nor the sufferings of every one of us.

9 For they think also the same things of us. For what does a man profit me, if he shall praise me, and blaspheme my Lord; not confessing that he was truly made man?

10 Now he that doth not say this, does in effect deny him, and is in death. But for the names of such as do this, they being unbelievers, I thought it not fitting to write them unto you.

11 Yea, God forbid that I should make any mention of them, till they shall repent to a true belief of Christ's passion, which is our resurrection.

12 Let no man deceive himself; both the things which are in heaven, and the glorious angels, and princes, whether visible or invisible, if they believe not in the blood of Christ, it shall be to them, unto condemnation.

13 He that is able to receive this, let him receive it. Let no man's place or state in the world puff him up: that which is worth all his faith and charity, to it nothing is to be preferred.

14 But consider those who are of a different opinion from us, as to what concerns the grace of Jesus Christ which is come unto us, how contrary they are to the design of God.

15 They have no regard to charity, no care of the widow, the fatherless, and the oppressed; of the bond or free, of the hungry or thirsty.

16 They abstain from the eucharist,  
and from the public offices;  
because they confess not the eucharist  
to be the flesh of our Saviour Jesus  
Christ which suffered for our sins,  
and which the Father of his goodness  
raised again from the dead.

17 And for this cause contradicting  
the gift of God, they die in their  
disputes; but much better would it  
be for them to receive it, that they  
might one day rise through it.

18 It will therefore become you.  
to abstain from such persons, and  
not to speak with them, neither in  
public nor in private.

19 But to hearken to the prophets,  
and especially to the Gospel, in  
which both Christ's passion is  
manifested unto us, and his  
resurrection perfectly declared.

20 But flee all divisions, as the  
beginning of evils.

### CHAPTER III.

1 Exhorts them to follow their bishop  
and pastors;  
but especially their bishop.  
6 Thanks them for their kindness,  
11 and acquaints them with the ceasing  
of the

persecution at Antioch.

SEE that ye all follow your bishop, as Jesus Christ, the Father; and the presbytery, as the Apostles; and reverence the deacons, as the command of God.

2 Let no man do any thing of what belongs to the church separately from the bishop.

3 Let that eucharist be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent.

4 Wheresoever the bishop shall appear, there let the people also be: as where Jesus Christ is, there is the Catholic church.

5 It is not lawful without the bishop; neither to baptize, nor to celebrate the Holy Communion but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done.

6 For what remains, it is very reasonable that we should repent whilst there is yet time to return unto God.

7 It is a good thin to have a due regard both to God, and to the bishop: he that honours the bishop, shall be honoured of God;



but he that does any thing without his knowledge, ministers unto the devil.

8 Let all things therefore abound to you in charity; seeing that ye are worthy.

9 Ye have refreshed me in all things; so shall Jesus Christ you. Ye have loved me both when I was present with you, and now being absent, ye cease not to do so.

10 May God be your reward, for whom whilst ye undergo all things, ye shall attain unto him.

11 Ye have done well in that ye have received Philo, and Rheus Agathopus, who followed me for the word of God, as the deacons of Christ our God.

12 Who also gave thanks unto the Lord for you, forasmuch as ye have refreshed them in all things. Nor shall any thing that you have done be lost to you.

13 My soul be for yours, and my bonds which ye have not despised, nor been ashamed of. Wherefore neither shall. Jesus Christ, our perfect faith, be ashamed of you.

14 Your prayer is come to the church of Antioch, which is in

Syria. From whence being sent  
bound with chains becoming God.  
I salute the churches; being not  
worthy to be called from thence,  
as being the least among them.

15 Nevertheless by the will of  
God I have been thought worthy  
of this honour; not for that I  
think I have deserved it, but by  
the grace of God;

16 Which I wish may be perfectly  
given unto me, that through your  
prayers I may attain unto God.

17 And therefore, that your  
work may be fully accomplished,  
both upon earth and in heaven;  
it will be fitting, and for the  
honour of God, that your church  
appoint some worthy delegate,  
who being come as far as Syria,  
may rejoice together with them  
that they are in peace; and that  
they are again restored to their  
former state, and have again  
received their proper body.

18 Wherefore I should think it  
a worthy action, to send some  
one from you with an epistle,  
to congratulate with them their  
peace in God; and that through  
your prayers, they have now  
gotten to their harbour.

19 For inasmuch as ye are perfect  
yourselves, you ought to think  
those things that are perfect. For  
when you are desirous to do well,  
God is ready to enable you there.

unto.

20 The love of the brethren that are at Troas salute you; from whence I write to you by Burrhus whom ye sent with me, together with the Ephesians, your brethren; and who has in all Things refreshed me.

21 And I would to God that all would imitate him, as being a pattern of the ministry of God. May his grace fully reward him.

22 I salute your very worthy bishop, and your venerable presbytery; and your deacons, my fellow-servants; and all of you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood; in his passion and resurrection both fleshly and spiritually; and in the unity of God with you.

23 Grace be with you, and mercy, and peace, and patience, for evermore.

24 I salute the families of my brethren, with their wives and children; and the virgins that are called widows. Be strong in the power of the Holy Ghost. Philo, who is present with me salutes you.

25 I salute the house of Tavius, and pray that it may be strengthened in faith and charity, both of flesh and spirit.

26 I salute Alce my well-beloved,  
together with the incomparable  
Daphnus, and Eutechnus, and all  
by name.

27 Farewell in the grace of God.

# IGNATIUS TO POLYCARP

## CHAPTER I.

Ignatius blesses God for the firm, establishment of Polycarp in the faith, and gives him particular directions for improving it.

IGNATIUS, who is also called Theophorus, to Polycarp, bishop of the church which is at Smyrna; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ; all happiness.

2 Having known that thy mind towards God, is fixed as it were upon an immoveable rock; I exceedingly give thanks, that I have been thought worthy to behold thy blessed face, in which may I always rejoice in God.

3 Wherefore I beseech thee by the grace of God with which thou art clothed, to press forward in thy course, and to exhort all others that they may be saved.

4 Maintain thy place with all care both of flesh and spirit: Make it thy endeavour to preserve unity, than which nothing is better. Bear with all men even as the Lord with thee.

5 Support all in love, as also thou dost. Pray without ceasing ask more understanding than what thou already hast. Be watchful, having thy spirit always awake.

6 Speak to every one according as God shall enable thee. Bear the infirmities of all, as a perfect combatant; where the labour is great, the gain is the more.

7 If thou shalt love the good disciples, what thank is it? But rather do thou subject to thee those that are mischievous, in meekness.

8 Every wound is not healed with the same plaister: if the accessions of the disease be vehement, modify them with soft remedies: be in all things wise as a serpent, but harmless as a dove.

9 For this cause thou art composed of flesh and spirit; that thou mayest modify those things that appear before thy face.

10 And as for those that are not seen, pray to God that he would reveal them into thee, that so thou mayest be wanting in nothing, but mayest abound in every gift.

11 The times demand thee, as

the pilots the winds; and he that is tossed in a tempest, the haven where he would be.

12 That thou mayest attain unto God, be sober as the combatant of God. The crown proposed to thee is immortality, and eternal life: concerning which thou art also fully persuaded. I will be thy surety in all things, by my bonds, which thou hast loved.

13 Let not those that seem worthy of credit, but teach other doctrines, disturb thee. Stand firm and immovable, as an anvil when it is beaten upon.

14 It is the part of a brave combatant to be wounded, and yet overcome. But especially we ought to endure all things for God's sake, that he may bear with us.

15 Be every day better than others; consider the times, and expect him, who is above all time, eternal; invisible, though for our sakes made visible: impalpable, and impassible, yet for us subjected to sufferings; enduring all manner of ways for our salvation.

## CHAPTER II.

1 Continues his advice,  
6 and teaches him how to advise others.  
12 Enforces unity and subjection to the  
bishop.

LET not the widows be neglected:  
be thou after God, their Guardian.

2 Let nothing be done without thy  
knowledge and consent; neither do  
thou anything but according to the  
will of God; as also thou dost,  
with all constancy.

3 Let your assemblies be more  
full: inquire into all by name.

4 Overlook not the men and  
maid servants; neither let them  
be puffed up: but rather let them  
be the more subject to the glory  
of God, that they may obtain from  
him a better liberty.

5 Let them not desire to be  
set free at the public cost, that  
they be not slaves to their own  
lusts.

6 Flee evil arts; or rather make  
not any mention of them.

7 Say to my sisters, that they  
love the Lord; and be satisfied  
with their own husbands, both in  
the flesh and spirit.

8 In like manner, exhort my  
brethren in the name of Jesus



Christ, that they love their wives,  
even as the Lord the church.

9 If any man can remain in a  
virgin state, to the honour of the  
flesh of Christ, let him remain  
without boasting; but if he boast,  
he is undone. And if he desire to  
be more taken notice of than the  
bishop he is corrupted.

10 But it becomes all such as  
are married, whether men or women,  
to come together with the consent  
of the bishop, that so their  
marriage may be according to  
godliness, and not in lust.

11 Let all things be done to the  
honour of God.

12 Hearken unto the bishop,  
that God also may hearken unto  
you. My soul be security for  
them that submit to their bishop,  
with their presbyters and deacons.  
And may my portion be together  
with theirs in God.

13 Labour with one another;  
contend together, run together,  
suffer together; sleep together,  
and rise together; as the stewards,  
and assessors, and ministers of  
God.

14 Please him under whom ye  
war; and from whom ye receive  
your wages. Let none of you be  
found a deserter; but let your  
baptism remain, as your arms;

your faith, as your helmet; your charity, as your spear; your patience, as your whole armour.

15 Let your works be your charge, that so you may receive a suitable reward. Be long suffering therefore towards each other in meekness; as God is towards you.

16 Let me have joy of you in all things.

### CHAPTER III.

1 Greets Polycarp on the peace of the church at Antioch:

2 and desires him to write to that and other churches.

NOW forasmuch as the church of Antioch in Lyria is, as I am told, in peace through your prayers; I also have been the more comforted, and without care in God; if so be that by suffering, I shall attain unto God; and through your prayers I may be found a disciple of Christ.

2 It will be very fit, O most worthy Polycarp, to call a select council, and choose some one whom ye particularly love, and who is patient of labour: that he

may be the messenger of God;  
and that going unto Syria, he may  
glorify your incessant love, to the  
praise of Christ.

3 A Christian has not the power  
of himself; but must be always  
at leisure for God's service.  
Now this work is both God's and  
our's; when ye shall have  
perfected it.

4 For I trust through the grace  
of God that ye are ready to every  
good work that is fitting for you  
in the Lord.

5 Knowing therefore your  
earnest affection for the truth,  
I have exhorted you by these short  
letters.

6 But forasmuch as I have not  
been able to write to all the  
churches, because I must suddenly  
sail from Troas to Neapolis;  
(for so is the command of those  
to whose pleasure I am subject;)  
do you write to the churches that  
are near you, as being instructed  
in the will of God, that they also  
may do in like manner.

7 Let those that are able send  
messengers; and let the rest send  
their letters by those who shall be  
sent by you: that you may be  
glorified to all eternity,  
of which you are worthy.

8 I salute all by name; particularly

the wife of Epitropus with all her house and children. I salute Attalus my well-beloved.

9 I salute him who shall be thought worthy to be sent by you into Syria. Let grace be ever with him, and with Polycarp who sends him.

10 I wish you all happiness in our God, Jesus Christ; in whom continue, in the unity and protection of God.

11 I salute Alce my well-beloved. Farewell in the Lord.

#### REFERENCES TO THE SEVEN EPISTLES OF IGNATIUS.

[The Epistles of Ignatius are translated by Archbishop Wake from the text of Vossius. He says that there were considerable difference in the editions; the best for a long time extant containing fabrications, and the genuine being altered and corrupted. Archbishop Usher printed old Latin translations of them at Oxford, in 1644. At Amsterdam, two years afterwards, Vossius printed six of them in their ancient and pure Greek; and the seventh, greatly amended from the ancient Latin version, was Printed at Paris, by Ruinart, in 1689, in the Acts and Martyrdom of

Ignatius, from a Greek uninterpolated copy. These are supposed to form the collection that Polycarp made of the Epistles of Ignatius, mentioned by Irenaeus, Origen, Eusebius, Jerome, Athanasius, Theodoret, and other ancients: but many learned men have imagined all of them to be apocryphal. This supposition, the piety of Archbishop Wake, and his persuasion of their utility to the faith of the church, will not permit him to entertain: hence he has taken great pains to render the present translation acceptable, by adding numerous readings and references to the Canonical Books.]

# **THE EPISTLE OF POLYCARP TO THE PHILIPPIANS.**

[The genuineness of this Epistle is controverted, but implicitly believed by Archbishop Wake, whose translation is below. There is also a translation by Dr. Cave attached to his life of Polycarp.]

## **CHAPTER I.**

Polycarp commends the Philippians for their respect to those who suffered for the Gospel; and for their own faith.

POLYCARP, and the presbyters that are with him, to the church of God which is at Philippi; mercy unto you, and peace from God Almighty, and the Lord Jesus Christ our Saviour, be multiplied.

2 I rejoiced greatly with you in our Lord Jesus Christ, that ye received the images of a true love, and accompanied, as it behoved you, those who were in bonds, becoming saints; which are the crowns of such as are truly chosen by God and our Lord:

3 As also that the root of the faith which was preached from ancient times, remains firm in you to this day; and brings forth fruit to our Lord Jesus Christ, who suffered himself to be brought even to the death for our sins:

4 Whom God hath raised up, having loosed the pains of death. Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

5 Into which many desire to enter; I knowing that by grace ye are saved; not by works, but by the will of God through Jesus Christ.

6 Wherefore girding up the loins of your minds; I serve the Lord with fear, and in truth; laying aside all empty and vain speech, and the errors of many; believing in him that raised up our Lord Jesus Christ from the dead, and hath given him glory and a throne at his right hand.

7 To whom all things are made subject, both that are in heaven, and that are in earth; whom every living creature shall worship; who shall come to be the judge of the quick and dead: whose blood God shall require of them that believe not in him.

8 But he that raised up Christ from the dead, shall also raise up

us in like manner, if we do his will, and walk according to his commandments; and love those things which he loved:

9 Abstaining from all unrighteousness; inordinate affection, and love of money; from evil speaking; false witness; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing:

10 But remembering what the Lord has taught us saying, Judge not, and ye shall not be judged; forgive and ye shall be forgiven; be ye merciful, and ye shall obtain mercy; for with the same measure that ye meet withal, it shall be measured to you again.

11 And again; Blessed are the poor, and they that are persecuted for righteousness sake; for theirs is the kingdom of God.

## CHAPTER II.

2 Exhorts to Faith, Hope, and Charity.  
5 Against covetousness, and as to the duties of husbands, wives, widows,  
9 deacons, young men, virgins, and presbyters.



THESE things, my brethren,  
I took not the liberty of myself  
to write unto you concerning  
righteousness, but you yourselves  
before encouraged me to it.

2 For neither can i, nor any  
other such as I am, come up to  
the wisdom of the blessed and  
renowned Paul; who being himself  
in person with those who then  
lived, did with all exactness and  
soundness teach the word of truth;  
and being gone from you wrote an  
epistle to you.

3 Into which if you look, you  
will be able to edify yourselves in  
the faith that has been delivered  
unto you, which is the mother of  
us all; being followed with hope,  
and led on by a general love, both  
towards God and towards Christ,  
and towards our neighbour.

4 For if any man has these  
things, he has fulfilled the law  
of righteousness: for he that has  
charity is far from all sin.

5 But the love of money is the  
root of all evil. Knowing therefore  
that as we brought nothing into this  
world, so neither may we carry any  
thing out; let us arm ourselves  
with the armour of righteousness.

6 And teach ourselves first to  
walk according to the commandments  
of the Lord; and then your wives  
to walk likewise according to the  
faith that is given to them; in

charity, and in purity; loving their own husbands, with all sincerity, and all others alike, with all temperance; and to bring up their children in the instruction and fear of the Lord.

7 The widows likewise teach that they be sober as to what concerns the faith of the Lord: praying always for all men; being far from all detraction, evil speaking, false witness; from covetousness, and from all evil.

8 Knowing that they are the altars of God, who sees all blemishes, and from whom nothing is hid; who searches out the very reasonings, and thoughts, and secrets of our hearts.

9 Knowing therefore that God is not mocked, we ought to walk worthy both of his command and of his glory.

10 Also the deacons must be blameless before him, as the ministers of God in Christ, and not of men. Not false mousers, not double tongued, not lovers of money; but moderate in all things; compassionate, careful; walking according to the truth of the Lord, who was the servant of all.

11 Whom if we please in this present world, we shall also be made partakers of that which is to come, according as he has promised to us, that he will raise

us from the dead; and that if we shall walk worthy of him, we shall also reign together with him, if we believe.

12 In like manner the younger men must be unblameable in all things; above all, taking care of their purity, and to restrain themselves from all evil. For it is good to be cut off from the lusts that are in the world; because every such lust warreth against the spirit: and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God; nor they who do such things as are foolish and unreasonable.

13 Wherefore ye must needs abstain from all these things, being subject to the priests and deacons, as unto God and Christ.

14 The virgins admonish to walk in a spotless and pure conscience.

15 And let the elders be compassionate and merciful towards all; turning them from their errors; seeking out those that are weak; not forgetting the widows, the fatherless, and the poor; but always providing what is good both in the sight of God and man.

16 Abstaining from all wrath, respect of persons, and unrighteous judgment; and especially being free from all covetousness.

17 Not easy to believe anything against any; not severe in judgment; knowing that we are all debtors in point of sin.

18 If therefore we pray to the Lord that he would forgive us, we ought also to forgive others; for we are all in the sight of our Lord and God; and must all stand before the judgment-seat of Christ; and shall every one give an account of himself.

19 Let us therefore serve him in fear, and with all reverence as both himself hath commanded; and as the Apostles who have preached the Gospel unto us, and the prophets who have foretold the coming of our Lord have taught us:

20 Being zealous of what is good; abstaining from all offence, and from false brethren; and from those who bear the name of Christ in hypocrisy; who deceive vain men.

### CHAPTER III.

1 As to faith in our Saviour Christ; his nature and sufferings, the resurrection and judgment.

3 Exhorts to prayer  
5 and steadfastness in the faith, from the  
examples of Christ,  
7 and Apostles and saints, and exhorts to  
carefulness  
in all well-doing.

FOR whosoever does not confess  
that Jesus Christ is come in  
the flesh, he is Antichrist: and  
whoever does not confess his  
suffering upon the cross, is  
from the devil.

2 And whosoever perverts the  
oracles of the Lord to his own  
lusts, and says that there shall  
neither be any resurrection, nor  
judgment, he is the first-born of  
Satan.

3 Wherefore leaving the vanity  
of many, and their false doctrines;  
let us return to the word that was  
delivered to us from the beginning:  
Watching unto prayer; and  
persevering in fasting;

4 With supplication beseeching  
the all seeing God not to lead us  
into temptation; as the Lord hath  
said, The spirit is truly willing,  
but the flesh is weak.

5 Let us therefore without ceasing  
hold steadfastly to him who is our  
hope, and the earnest of our  
righteousness, even Jesus Christ;  
Who, his own self, bare our sins  
in his own body on the tree: who  
did no sin, neither was guile found  
in his mouth; but suffered all for

us that we might live through him.

6 Let us therefore imitate his patience; and if we suffer for his name, let us glorify him; for this example he has given us by himself, and so have we believed.

7 Wherefore I exhort all of you that ye obey the word of righteousness, and exercise all patience; which ye have seen set forth before your eyes, not only in the blessed Ignatius, and Zozimus, and Rufus; but in others among yourselves; and in Paul himself, and the rest of the Apostles:

8 Being confident of this, that all these have not run in vain, but in faith and righteousness; and are gone to the place that was due to them from the Lord; with whom also they suffered.

9 For they loved not this present world; but him who died, and was raised again by God for us.

10 Stand therefore in these things, and follow the example of the Lord; being firm and immutable in the faith, lovers of the brotherhood, lovers of one another: companions together in the truth, being kind and gentle towards each other, despising none.

11 When it is in your power to do good defer it not, for charity delivered from death.

12 Be all of you subject one to another, having your conversation honest among the Gentiles; that by your good works, both ye yourselves may receive praise, and the Lord may not be blasphemed through you. But woe be to him by whom the name of the Lord is blasphemed.

13 Therefore teach all men sobriety; in which do ye also exercise yourselves.

#### CHAPTER IV.

Valens, a presbyter, having fallen into the sin of covetousness, he exhorts them against it.

I am greatly afflicted for Valens, who was once a presbyter among you; that he should so little understand the place that was given to him in the church, Wherefore I admonish you that ye abstain from covetousness; and that ye be chaste, and true of speech.

2 Keep yourselves from all evil. For he that in these things cannot

govern himself, how shall he be able to prescribe them to another?

3 If a man does not keep himself from covetousness, he shall be polluted with idolatry, and be judged as if he were a Gentile.

4 But who of you are ignorant of the judgment of God? Do we not know that the saints shall judge the world, as Paul teaches?

5 But I have neither perceived nor heard anything of this kind in you, among whom the blessed Paul laboured; and who are named in the beginning of his Epistle.

6 For he glories of you in all the churches who then only knew God; for we did not then know him. Wherefore, my brethren, I am exceedingly sorry both for him and for his wife; to whom God grant a true repentance.

7 And be ye also moderate upon this occasion; and look not upon such as enemies, but call them back as suffering and erring members, that ye may save your whole body: for by so doing, ye shall edify your own selves.

8 For I trust that ye are well exercised in the Holy Scriptures, and that nothing is hid from you but at present it is not granted unto me to practise that which is



written, Be angry and sin not;  
and again, Let not the sun go  
down upon your wrath.

9 Blessed be he that believeth  
and remembereth these things;  
which also I trust you do.

10 Now the God and Father of  
our Lord Jesus Christ, and he  
himself who is our everlasting  
high-priest, the Son of God, even  
Jesus Christ, build you up in faith  
and in truth, and in all meekness  
and lenity; in patience and long-  
suffering, in forbearance and  
chastity:

11 And grant unto you a lot and  
portion among his saints, and us  
with you; and to all that are under  
the heavens, who shall believe in  
our Lord Jesus Christ, and in his  
Father who raised him from the dead.

12 Pray for all the saints:  
pray also for kings, and all that  
are in authority; and for those who  
persecute you, and hate you, and for  
the enemies of the cross; that your  
fruit may be manifest in all; and  
that ye may be perfect in Christ.

13 Ye wrote to me, both ye, and  
also Ignatius, that if any one  
went from hence into Syria, he  
should bring your letters with  
him; which also I will take care  
of, as soon as I shall have a  
convenient opportunity; either  
by myself, or him whom I shall  
send upon your account.

14 The Epistle of Ignatius, which he wrote unto us, together with what others of his have come to our hands, we have sent to you, according to your order; which are subjoined to this Epistle:

15 By which we may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus.

16 What you know certainly of Ignatius, and those that are with him, signify to us.

17 These things have I written unto you by Crescens, whom by this present Epistle I have recommended to you, and do now again commend.

18 For he has had his conversation without blame among us; and I suppose also with you.

19 Ye will also have regard unto his sister when she shall come unto you.

20 Be ye safe in the Lord Jesus Christ; and in favour with all yours. Amen.





**THE  
FIRST  
PART OF  
THE  
BOOK OF  
HERMAS  
CALLED  
HIS  
VISION.**

VISION I.

1 Against filthy and proud thoughts;  
20 also the neglect of Hermas in  
chastising his children.

HE who had bred me up sold a  
certain young maid at Rome;  
whom when I saw many years  
after, I remembered her, and  
began to love her as a sister.  
It happened some time afterwards,  
that I saw her washing in the river  
Tyber; and I reached out my hand  
unto her, and brought her out of  
the river,

2 And when I saw her I thought  
with myself, saying, How happy  
should I be if I had such a wife,  
both for beauty and manners.  
This I thought with myself; nor  
did I think any thing more. But  
not long after, as I was walking,  
and musing on these thoughts, I  
began to honour this creature of  
God, thinking with myself; how  
noble and beautiful she was.

3 And when I had walked a little, I fell asleep; and the spirit caught me away, and carried me through a certain place towards the right hand, through which no man could pass. It was a place among rocks, very steep, and unpassable for water.

4 When I was past this place, I came into a plain; and there falling down upon my knees, I began to pray unto the Lord, and to confess my sins.

5 And as I was praying, the heaven was opened, and I saw the woman which I had coveted, saluting me from heaven, and saying, Hermas, hail! and I looking upon her, answered, Lady, what dost thou do here? She answered me, I am taken up hither to accuse thee of sin before the Lord.

6 Lady, said I, wilt thou convince me? No, said she: but hear the words which I am about to speak unto thee. God who dwelleth in heaven, and hath made all things out of nothing, and hath multiplied them for his holy church's sake, is angry with thee because thou hast sinned against me.

7 And I answering said unto her, Lady, if I have sinned against thee, tell me where, or in what place, or when did I ever speak an unseemly or dishonest word

unto thee?

8 Have I not always esteemed thee as a lady? Have I not always revered thee as a sister? Why then dost thou imagine these wicked things against me?

9 Then she, smiling upon me, said: the desire of naughtiness has risen up in thy heart. Does it not seem to thee to be an ill thing for a righteous man to have an evil desire rise up in his heart.

10 It is indeed a sin, and that a very great sin, to such a one; for a righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in heaven favourable unto him in all his business.

11 But as for those who think wickedly in their hearts, they take to themselves death and captivity; and especially those who love this present world, and glory in their riches, and regard not the good things that are to come; their souls wander up and down and know not where to fix.

12 Now this is the case of such as are double-minded, who trust not in the Lord, and despise and neglect their own life.

13 But do thou pray unto the Lord, and he will heal thy sins,

and the sins of thy whole house,  
and of all his saints.

14 As soon as she had spoken these words the heaven were shut, and I remained utterly swallowed up with sadness and fear: and said within myself, if this be laid against me for sin, how can I be saved.

15 Or how should I ever be able to entreat the Lord for my many and great sins? With what words shall I beseech him to be merciful unto me?

16 As I was thinking over these things, and meditating in myself upon them, behold a chair was set over against me of the whitest wool, as bright as snow.

17 And there came an old woman in a bright garment, having a book in her hand, and sat alone, and saluted me, saying, Hermas, hail! and I being full of sorrow and weeping, answered, Hail Lady!

18 And she said unto me, Why art thou sad, Hermas, who wert wont to be patient, and modest, and always cheerful? I answered, and said to her, Lady, a reproach has been laid to my charge by an excellent woman, who tells me that I have sinned against her.

19 She replied, Far be any such thing from the servant of God.



But it may be the desire of her  
has risen up in thy heart? For  
indeed such a thought maketh the  
servants of God guilty of sin.

20 Nor ought such a detestable  
thought to be in the servant of  
God: nor should he who is approved  
by the Spirit desire that which  
is evil; but especially Hermas,  
who contains himself from all  
wicked lusts, and is full of all  
simplicity, and of great innocence.

21 Nevertheless the Lord is  
not so much angry with thee for  
thine own sake, as upon the  
account of thy house, which has  
committed wickedness against the  
Lord, and against their parents.

22 And for that out of thy  
fondness towards thy sons, thou  
hast not admonished thy house,  
but hast permitted them to live  
wickedly; for this cause the Lord  
is angry with thee: but he will heal  
all the evils that are done in thy  
house. For through their sins  
and iniquities, thou art wholly  
consumed in secular affairs.

23 But now the mercy of God  
hath taken compassion upon thee,  
and upon thine house, and hath  
greatly comforted thee. Only  
as for thee, do not wander, but be  
of an even mind, and comfort thy  
house.

24 As the workman bringing  
forth his work, offers it to

whomsoever he pleaseth; so shalt thou by teaching every day what is just, cut off a great sin. Wherefore cease not to admonish thy sons, for the Lord knows that they will repent with all their heart, and they shall be written in the book of life.

25 And when she had said this, she added unto me; Wilt thou hear me read? I answered her, Lady, I will.

26 Hear then, said she; and opening the book she read, gloriously, greatly and wonderfully, such things as I could not keep in my memory. For they were terrible words, such as no man could bear.

27 How it be I committed her last words to my remembrance; for they were but few, and of great use to us:—

28 Behold the mighty Lord, who by his invisible power, and with his excellent wisdom made the world, and by his glorious counsel beautified his creature, and with the word of his strength fixed the heaven, and founded the earth upon the waters; and by his powerful virtue established the Holy Church, which he hath blessed.

29 Behold he will remove the heavens, and the mountains, the hills, and the seas; and all things shall be made plain for his elect;

that he may render unto them the promise which he has promised, with much honour and joy; if so be that they shall keep the commandments of God, which they have received with great faith.

30 And when she had made an end of reading, she rose out of the chair; and behold four young men came, and carried the chair to the east.

31 And she called me unto her, and touched my breast, and said unto me, Did my reading please thee? I answered, Lady, these last things please me; but what went before was severe and hard.

32 She said unto me, these last things are for the righteous, but the foregoing for the revolvers and heathen.

33 And as she was talking with me, two men appeared, and took her upon their shoulders, and went to the east where the chair was.

34 And she went cheerfully away; and as she was going, said unto me, Hermas, be of good cheer.

## VISION II.

Again, of his neglect in correcting his talkative wife; and of his lewd sons.

AS I was on the way to Cuma, about the same time that I went the year before, I began to call to mind the vision I formerly had. And again the spirit carried me away, and brought me into the same place, in which I had been the year before.

2 And when I was come into the place, I fell down upon my knees, and began to pray unto the Lord, and to glorify his name, that he had esteemed me worthy, and had manifested unto me my former sins.

3 And when I arose from prayer, behold I saw over against me the old woman whom I had seen the last year, walking and reading in a certain book.

4 And she said unto me, Canst thou tell these things to the elect of God? I answered and said unto her, Lady, I cannot retain so many things in my memory, but give me the book, and I will write them down.

5 Take it, says she, and see that thou restore it again to me.

6 As soon as I had received it, I went aside into a certain place of the field, and transcribe every letter, for I found no syllables.

7 And as soon as I had finished what was written in the book, the book was suddenly caught out of my hand, but by whom I saw not.

8 After fifteen days, when I had fasted, and entreated the Lord with all earnestness, the knowledge of the writing was revealed unto me. Now the writing was this:—

9 Thy seed, O Hermas! hath sinned against the Lord, and have betrayed their parents, through their great wickedness. And they have been called the betrayers of their parents, and have gone on in their treachery.

10 And now have they added lewdness to their other sins, and the pollutions of their naughtiness: thus have they filled up the measure of their iniquities. But do thou upbraid thy sons with all these words; and thy wife, who shall be as thy sister; and let her learn to refrain her tongue, with which she calumniates.

11 And when she shall hear these things, she will refrain herself, and shall obtain mercy.

12 And they also shall be instructed, when thou shalt have

reproached them with these words, which the Lord has commanded to be revealed unto them.

13 Then shall their sins be forgiven, which they have heretofore committed, and the sins of all the saints who have sinned even unto this day; if they shall repent with all their hearts, and remove all doubts out of their hearts.

14 For the Lord hath sworn by his glory concerning his elect, having determined this very time, that if any one shall even now sin, he shall not be saved.

15 For the repentance of the righteous has its end; the days of repentance are fulfilled to all the saints; but to the heathen, there is repentance even unto the last day.

16 Thou shalt therefore say to those who are over the church, that they order their ways in righteousness; so that they may fully receive the promise with much glory.

17 Stand fast therefore ye that work righteousness and continue to do it, that your departure may be with the holy angels.

18 Happy are ye, as many as shall endure the great trial that is at hand, and whosoever shall not deny his life.

19 For the Lord hath sworn by his Son, that whoso, denieth his Son and HIM, being afraid of his life, he will also deny him in the world that is to come.

20 But those who shall never deny him, he will of his exceeding great mercy be favourable unto them.

21 But thou, O Hermas! remember not the evils which thy sons have done, neither neglect thy sister, but take care that they amend of their former sins.

22 For they will be instructed by this doctrine, if thou shalt not be mindful of what they have done wickedly.

23 For the remembrance of evils worketh death, but the forgetting of them eternal life.

24 But thou, O Hermas! hast undergone a great many worldly troubles for the offences of thy house, because thou hast neglected them, as things that did not belong unto thee; and thou art wholly taken up with thy great business.

25 Nevertheless, for this cause shalt thou be saved, that thou hast not departed from the living God, and thy simplicity and singular continency shall preserve thee, if

thou shalt continue in them.

26 Yes, they shall save all such as do such things, and walk in innocence and simplicity.

27 They who are of this kind shall prevail against all impiety, and continue until life eternal.

28 Happy are all they that do righteousness, they shall not be consumed for ever.

29 But thou wilt say, Behold there is a great trial coming. If it seem good to thee, deny him again.

30 The Lord is nigh to them that turn to him, as it is written in the book of Hildam and Modan, who prophesied to the people of Israel in the wilderness.

31 Moreover, brethren, it was revealed to me, as I was sleeping, by a very goodly young man, saying unto me, What thinkest thou of that old woman from whom thou receivedst the book; who is she? I answered, a Sybil.

32 Thou art mistaken said he, she is not. I replied, Who is she then, sir? He answered me, It is the church of God.

33 And I said unto him, Why



then does she appear old? She is therefore, said he, an old woman, because she was the first of all the creation, and the world was made for her.

34 After this I saw a vision at home in my own house, and the old woman, whom I had seen before, came to me and asked me whether I had yet delivered her book to the elders of the church? And I answered, that I had not yet.

35 She replied, Thou hast well done, for I have certain words more to tell thee. But when I shall have finished all the words, they shall be clearly understood by the elect.

36 And thou shalt write two books, and send one to Clement and one to Grapte. For Clement shall send it to the foreign cities, because it is permitted to him so to do: but Grapte shall admonish the widows and orphans.

37 But thou shalt read in this city with the elders of the church.

### VISION III.

Of the building of the church triumphant,

and of the several sorts of reprobates.

THE vision which I saw, brethren, was this.

2 When I had often fasted and prayed unto the Lord, that he would manifest unto me the revelation, which he had promised by the old woman to show unto me; the same night she appeared unto me, and said unto me,

3 Because thou dost thus afflict thyself, and art so desirous to know all things, come into the field, where thou wilt, and about the sixth hour, I will appear unto thee, and show thee what thou must see.

4 I asked her, saying; Lady, into what part of the field? She answered, wherever thou wilt, only choose a good and a private place. And before I began to speak and tell her the place, she said unto me; I will come where thou wilt.

5 I was therefore, brethren in the field and I observed the hours, and came into the place where I had appointed her to come.

6 And I beheld a bench placed; it was a linen pillow, and over it spread a covering of fine linen.

7 When I saw these things ordered in this manner, and that there was

nobody in the place, I began to be astonished, and my hair stood on end, and a kind of horror seized me; for I was alone.

8 But being come to myself, and calling to mind the glory of God, and taking courage, I fell down upon my knees and began again to confess my sins as before.

9 And whilst I was doing this, the old woman came thither with the six young men whom I had seen before, and stood behind me as I was praying, and heard me praying and confessing my sins unto the Lord.

10 And touching me, she said; Leave off praying now only for thy sins; pray also for righteousness, that thou mayest receive a part of it in thy house.

11 And she lifted me up from the place, and took me by the hand, and brought me to the seat; and said to the young men, go, and build.

12 As soon as they were departed, and we were alone, she said unto me; sit here. I answered her; Lady, let those who are elder sit first. She replied, Sit down as I bid you.

13 And when I would have sat on the right side, she suffered me not, but made a sign to me with her hand, that I should sit on the

left.

14 As I was therefore musing, and full of sorrow, that she would not suffer me to sit on the right side, she said unto me, Hermas, why art thou sad?

15 The place which is on the right hand is theirs who have already attained unto God, and have suffered for his name-sake. But there is yet a great deal remaining unto thee, before thou canst sit with them.

16 But continue as thou doest, in thy sincerity, and thou shalt sit with them; as all others shall, who do their works, and shall bear what they have borne.

17 I said to her; Lady, I would know what it is that they have suffered? Hear then, said she: wild beasts, scourgings, imprisonments, and crosses for his name-sake.

18 For this cause the right hand of holiness belongs to them, and to all others as many as shall suffer for the name of God; but the left belongs to the rest.

19 Howbeit the gifts and the promises belong to both, to them on the right, and to those on the left hand; only that sitting on the right hand they have some glory above the others.

20 But thou art desirous to sit on the right hand with them, and yet thy defects are many. But thou shalt be purged from thy defects, as also all who doubt not shall be cleansed from all the sins which they have committed unto this day.

21 And when she had said this she would have departed.

22 Wherefore, falling down before her feet, I began to entreat her, for the Lord's sake, that she would show me the vision which she had promised.

23 Then she again took me by the hand, and lifted me up, and made me sit upon the seat at the left side; and holding up a certain bright wand, said unto me, Seest thou that great thing? I replied, Lady, I see nothing.

24 She answered, Dost thou not see over against thee a great tower, which is built upon the water with bright square stones?

25 For the tower was built upon a square by these six young men that came with her.

26 But many thousand of other men brought stones; some drew them out of the deep, others carried them from the ground,

and gave them to the six young men;  
and they took them and built.

27 As for those stones which  
were drawn out of the deep, they  
put them all into the building;  
for they were polished, and their  
squares exactly answered one another,  
and so one was joined in such wise  
to the other, that there was no  
space to be seen where they  
joined, insomuch that the whole  
tower appeared to be built as it  
were of one stone.

28 But as for the other stones  
that were taken off from the  
ground, some of them they rejected,  
others they fitted into the building.

29 As for those which were rejected,  
some they cut out, and cast them  
at a distance from the tower;  
but many others of them lay round  
about the tower, which they made  
no use of in the building.

30 For some of these were  
rough, others had clefts in them,  
others were white and round, not  
proper for the building of the  
tower.

31 But I saw the other stones  
cast afar off from the tower, and  
falling into the high-way, and yet  
not continuing in the way, but  
were rolled from the way into a  
desert place.

32 Others I saw falling into the

fire and burning; others fell near the water, yet could not roll themselves into it, though very desirous to fall into the water.

33 And when she had showed me these things she would have departed; but I said to her, Lady, what doth it profit me to see these things, and not understand what they mean?

34 She answered and said unto me; You are very cunning, in that you are desirous to know those things which relate to the tower. Yea, said I, lady, that I may declare them unto the brethren, and they may rejoice, and hearing these things may glorify God with great glory.

35 Then she said, Many indeed shall hear them, and when they shall have heard them, some shall rejoice, and others weep. And yet even these, if they shall repent, shall rejoice too.

36 Hear therefore what I shall say concerning the parable of the tower, and after this be no longer importunate with me about the revelation.

37 For these revelations have an end, seeing they are fulfilled. But thou dost not leave off to desire revelations, for thou art very urgent.

38 As for the tower which thou seest built, it is myself, namely, the church, which have appeared to thee both now and heretofore. Wherefore ask what thou wilt concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints.

39 I said unto her, Lady, because thou hast thought me once worthy to receive from thee the revelation of all these things, declare them unto me.

40 She answered me, Whatsoever is fit to be revealed unto thee shall be revealed: only yet thy heart be with the Lord, and doubt not, whatsoever thou shalt see.

41 I asked her, Lady, why is the tower built upon the water? She replied, I said before to thee that thou wert very wise to inquire diligently concerning the building, therefore thou shalt find the truth.

42 Hear therefore why the tower is built upon the water: because your life is and shall be saved by water. For it is founded by the word of the almighty and honourable name, and is supported by the invisible power and virtue of God.

43 And I answering, said unto her, These things are very admirable; but, lady, who are those six young men that build?



44 They are, said she, the angels of God, who were first appointed, and to whom the Lord has delivered all his creatures, to frame and build them up, and to rule over them. For by these the building of the tower shall be finished.

45 And who are the rest who bring them stones?

46 They also are the holy angels of the Lord; but the others are more excellent than these. Wherefore when the whole building of the tower shall be finished, they shall all feast together beside the tower, and shall glorify God, because the structure of the tower is finished.

47 I asked her, saying, I would know the condition of the stones, and what the meaning of them is?

48 She answering, said unto me, Art thou better than all others that this should be revealed unto thee? For others are both before thee and better than thou art, to whom these visions should be made manifest.

49 Nevertheless, that the name of God may be glorified, it has been shown and shall be revealed unto thee, for the sake of those who are doubtful, and think in their hearts whether these things are so or not.

50 Tell them that all these things are true, and that there is nothing in them that is not true but all are firm and truly established.

51 Hear now then concerning the stones that are in the building.

52 The square and white stones which agree exactly in their joints, are the apostles, and bishops, and doctors, and ministers, who through the mercy of God have come in, and governed, and taught and ministered holily and modestly to the elect of God, both they that have fallen asleep, and which yet remain; and have always agreed with them, and have had peace within themselves, and have heard each other.

53 For which cause their joints exactly meet together in the building of the tower.

54 They which are drawn out of the deep and put into the building, and whose joints agree with the other stones which are already built, are those which are already fallen asleep, and have suffered for the sake of the Lord's name.

55 And what are the other stones, lady, that are brought from the earth? I would know what are they.

56 She answered, They which lie upon the ground and are not polished, are those which God has approved, because they have walked in I the law of the Lord, and directed their ways in his commandments.

57 They which are brought and put in the building of the tower, are the young in faith and the faithful. And these are admonished by the angels to do well because iniquity is not found in them.

58 But who are those whom they rejected, and laid beside the tower?

59 They are such as have sinned and are willing to repent; for which cause they are not cast far from the tower, because they will be useful for the building, if they shall repent.

60 They therefore that are yet to repent, if they repent they shall become strong in the faith; that is, if they repent now, whilst the tower is building. For if the building shall be finished there will then be no place for them to be put in, but they shall be rejected; for he only has this privilege who shall now be put into the tower.

61 But would you know who they are that were cut out, and cast afar off from the tower? Lady said I, I desire it.

62 They are the children of iniquity, who believed only in hypocrisy, and departed not from their evil ways; for this cause they shall not be saved, because they are not of any use in the building by reason of their sins.

63 Wherefore they are cut out, and cast afar off, because of the anger of the Lord, and because they have provoked him to anger against them.

64 As for the great number of other stones which thou hast seen placed about the tower, but now put into the building; those which are rugged, are they who have known the truth, but have not continued in it, nor been joined to the saints, and therefore are unprofitable.

65 Those that have clefts in them, are they that keep up discord in their hearts against each other, and live not in peace; that are friendly when present with their brethren, but as soon as they are departed from one another, their wickedness still continues in their hearts: these are the clefts which are seen in those stones.

66 Those that are maimed and short, are they who have believed indeed, but still are in great measure full of wickedness; for this cause they are maimed and not whole.

67 But what are the white and round stones, lady, and which are not proper for the building of the tower?

68 She answering said unto me: How long wilt thou continue foolish and without understanding, asking everything and discerning nothing?

69 They are such as have faith indeed, but have withal the riches of this present world. When therefore any troubles arise, for the sake of their riches and traffic, they deny the Lord.

70 I answering, said unto her, When therefore will they be profitable to the Lord? When their riches shall be cut away, says she, in which they take delight, then they will be profitable unto the Lord for his building.

71 For as a round stone, unless it be cut away and is cast somewhat of its bulk, cannot be made square, so they who are rich in this world; unless their riches be pared off; cannot be made profitable unto the Lord.

72 Learn this from thy own experience: when thou wert rich, thou wast unprofitable; but now thou art profitable, and fit for the life which thou hast undertaken; for thou also once was one of those stones.

73 As for the rest of the stones which thou sawest cast afar off from the tower, and running in the way, and tumbled out of the way into desert places; they are such as have believed indeed, but through their doubting have forsaken the true way, thinking that they could find a better. But they wander and are miserable, going into desolate ways.

74 Then for those stones which fell into the fire and were burnt, they are those who have for ever departed from the living God; nor doth it ever come into their hearts to repent, by reason of the affection which they bear to their lusts and wickedness which they commit.

75 And what are the rest which fell by the water, and could not roll into the water?

76 They are such as have heard the word, and were willing to be baptised in the name of the Lord; but considering the great holiness which the truth requires, have withdrawn themselves, and walked again after wicked lusts.

77 Thus she finished the explanation of the tower.

78 But I being still urgent, asked her, Is there repentance allowed to all those stones which

are thus cast away, and were not suitable to the building of the tower; and shall they find place in this tower?

79 They may repent, said she, yet they cannot come into this tower; but, they shall be placed in a much lower rank, and then only after they shall have been afflicted and fulfilled the days of their sins.

80 And for this cause they shall be removed, because they have received the word of righteousness: and then they shall be translated from their afflictions, if they shall have a true sense in their hearts of what they have done amiss.

81 But if they shall not have this sense in their hearts, they shall not be saved by reason of the hardness of their hearts.

82 When therefore I had done asking her concerning all these things, she said unto me, Wilt thou see something else? And being desirous of seeing it, I became very cheerful of countenances.

83 She therefore looking back upon me, and smiling a little, said unto me, Seest thou seven women about the tower? Lady, said I, I see them.

84 This tower, replied she, is

supported by them, according to the command of the Lord: hear therefore the effects of them.

85 The first of them, which holds fast with her hand, is called Faith; The next, which is girt up, and looks manly, is named Abstinence: she is the daughter of Faith.

86 Whosoever therefore shall follow her shall be happy in all his life, because he shall abstain from all evil works, believing that if he shall contain himself from all concupiscence, he shall be the heir of eternal life. And what, lady, said I, are the other five?

87 They are, replied she, the daughters of one another. The first of them is called Simplicity; the next Innocence; the third Modesty; then Discipline; and the last of all is Charity. When therefore thou shalt have fulfilled the works of their mother, thou shalt be able to do all things.

88 Lady, said I, I would know what particular virtue every one of these has.

89 Hear then, replied she; they have equal virtues, and their virtues are knit together, and follow one another as they were born.



90 From Faith proceeds Abstinence; from Abstinence, Simplicity; from Simplicity, Innocence; from Innocence, Modesty; from Modesty, Discipline and Charity. Therefore the works of these are holy, and chaste, and right.

91 Whoever therefore shall serve these, and hold fast to their works, he shall have his dwelling in the tower with the saints of God.

92 Then I asked her concerning the times, whether the end were now at hand?

93 But she cried out with a loud voice, saying, O foolish man! Dost thou not see the tower yet a building? When therefore the tower shall be finished, and built, it shall have an end; and indeed it shall soon be accomplished.

94 But do not ask me any more questions. What has been said may suffice thee and all the saints for the refreshment of your spirits. For these things have not been revealed to thee only, but that thou mayest make them manifest unto all.

95 For therefore, O Hermas, after three days thou must understand these words which I begin to speak unto thee, that thou mayest speak them in the ears of the saints; that when thou shall have heard and done them, they

may be cleansed from their iniquities, and thou together with them.

96 Hear me therefore, O my sons! I have bred you up in much simplicity, and innocency, and modesty, for the love of God, which has dropped down upon you in righteousness, that you should be sanctified and justified from all sin and wickedness; but ye will not cease from your evil doings.

97 Now therefore hearken unto me, and have peace one with another, and visit one another, and receive one another, and do not enjoy the creatures of God alone.

98 Give freely to them that are in need. For some by too free feeding contract an infirmity in their flesh, and do injury to their bodies; whilst the flesh of others, who have not food, withers away, because they want sufficient nourishment, and the bodies are consumed.

99 Wherefore this intemperance is hurtful to you, who have, and do not contribute to them that want. Prepare for the judgment that is about to come upon you.

100 Ye that are the more eminent, search out them that are hungry, whilst the tower is yet unfinished. For when the tower shall be finished, ye shall be willing to do good,

and shall not find any place in it.

101 Beware, therefore, ye that glory in your riches, lest perhaps they groan who are in want, and their sighing come up unto God, and ye be shut out with your goods without the gate of the tower.

102 Behold I now warn you who are set over the church, and love the highest seats, be not ye like unto those that work mischief.

103 And they indeed carry about their poison in boxes, but ye contain your poison and infection in your hearts, and will not purge them, and mix your sense with a pure heart, that ye might find mercy with the Great King.

104 Take heed, my children, that your dissensions deprive you not of your lives. How will ye instruct the elect of God, when ye yourselves want correction? Wherefore admonish one another, and be at peace among yourselves, that I, standing before your Father, may give an account of you unto the Lord.

105 And when she had made an end of talking with me, the six young men that built, came and carried her to the tower; and four others took up the seat on which she sat, and they also went away again to the tower. I saw not the faces of these, for their backs were towards me.

106 As she was going away, I asked her, that she would reveal to me what concerned the three forms, in which she had appeared unto me.

107 But she answering said unto me, concerning these things thou must ask some other, that they may be revealed unto thee.

108 Now, brethren, in the first vision the last year, she appeared unto me exceedingly old, and sitting in a chair.

109 In another vision, she had indeed a youthful face, but her flesh and hair were old; but she talked with me standing, and was more cheerful than the first time.

110 In the third vision, she was in all respects much younger, and comely to the eye; only she had the hair of an aged person: yet she looked cheerful, and sat upon a seat.

111 I was therefore very sad concerning these things, until I might understand the vision.

112 Wherefore I saw the same old woman in a vision of the night saying unto me, All prayer needeth humiliation. Fast, therefore, and thou shalt learn from the Lord that which thou dost ask. I fasted

therefore one day.

113 The same night a young man appeared to me and said, Why dost thou thus often desire Revelations in thy prayers? Take heed that by asking many things, thou hurt not the body. Let these Revelations suffice thee.

114 Canst thou see more notable Revelations than those which thou hast already received?

115 I answered and said unto him, Sir, I only ask this one thing upon the account of the three figures of the old woman that appeared to me, that the Revelation may be complete.

116 He answered me, You are not without understanding, but your doubts make you so; for as much as you have not your heart with the Lord.

117 I replied and said, But we shall learn these things more carefully from you.

118 Hear then, says he, concerning the figures about which you inquire.

119 To begin; in the first vision she appeared to thee in the shape of an old woman sitting in, a chair, because your old spirit was decayed, and without strength, by reason of your infirmities, and the

doubtfulness of your heart.

120 For as they who are old  
have no hope of renewing  
themselves, nor expect any thing  
but their departure; so you being  
weakened through your worldly  
affairs gave yourself up to sloth,  
and cast not away your solicitude  
from yourself upon the Lord: and  
your sense was confused, and you  
grew old in your sadness.

121 But, sir, I would know why  
she sat upon a chair?

122 He answered, because every  
one that is weak sitteth upon a  
chair by reason of his infirmity,  
that his weakness may be upheld.  
Behold therefore the figure of the  
first vision.

123 In the second vision you  
saw her standing, and having a  
youthful face, and more cheerful  
than her former; but her flesh  
and her hair were ancient. Hear,  
said he, this parable also.

124 When any one grows old,  
he despairs of himself by reason  
of his infirmity and poverty, and  
expects nothing but the last day of  
his life.

125 But on a sudden an inheritance  
is left to him, and he hears of it,  
and rises: and being become  
cheerful, he puts on new strength.  
And now he no longer sits down,

but stands, and is delivered from his former sorrow; and sits not, but acts manfully.

126 So you, having heard the Revelation which God revealed unto you, because God had compassion upon you, and renewed your spirit, both laid aside your infirmities, and strength came to you, and you grew strong in the faith; and God, seeing your strength, rejoiced.

127 For this cause he showed you the building of the tower, and will show other things unto you, if you shall have peace with all your heart among each other.

128 But in the third vision you saw her yet younger, fair and cheerful, and of a serene countenance.

129 For, as if some good news comes to him that is sad, he straightway forgets his sadness, and regards nothing else but the good news which he has heard; and for the rest he is comforted, and his spirit is renewed through the joy which he has received even so you have been refreshed in your spirit by seeing these good things.

130 And for that you saw her sitting upon a bench, it denotes a strong position; because a bench has four feet, and stands strongly. And even the world itself is upheld

by the four elements.

131 They therefore that repent perfectly, shall be young; and they that turn from their sins with their whole heart, shall be established.

132 And now you have the Revelation fully, ask no more to have any thing farther revealed unto you.

133 But if any thing is to be revealed, it shall be made manifest unto you.

#### VISION IV.

Of the trial, and tribulation that is about to come upon men.

I SAW a vision brethren, twenty days after the former vision; a representation of the tribulation that is at hand. I was walking in the field way.

2 Now from the public way to the place whither I went is about ten furlongs; it is a way very little frequented:



3 And as I was walking alone, I entreated the Lord that he would confirm the Revelations which he had shown unto me by his Holy Church.

4 And would grant repentance to all his servants who had been offended, that his great and honourable name might be glorified, and because he thought me worthy to whom he might show his wonders, and, that I might honour him, and give thanks unto him.

5 And behold somewhat like a voice answered me; Doubt not, Hermas. Wherefore I began to think, and say within myself, why should I doubt, seeing I am thus settled by the Lord, and have seen such glorious things?

6 I had gone but a little farther, brethren, when behold I saw a dust rise up to heaven. I began to say within myself, is there a drove of cattle coming, that rises such a dust?

7 It was about a furlong off from me. And behold I saw the dust rise more and more, insomuch that I began to suspect that there was somewhat extraordinary in it.

8 And the sun shone a little; and behold I saw a great beast, as it were a whale; and fiery locusts came out of his mouth. The height of the beast was about a hundred feet, and he had a head like a

large earthen vessel.

9 I began to weep, and to pray unto the Lord that he would deliver me from it. Then I called to mind the word which I had heard; Doubt not, Hermas.

10 Wherefore, brethren, putting on a divine faith, and remembering who it was that had taught me great things, I delivered myself bodily unto the beast.

11 Now the beast came on in such a manner, as if it could at once have devoured a city.

12 I came near unto it, and the beast extended its whole bulk upon the ground, and put forth nothing but its tongue, nor once moved itself till I had quite passed by it.

13 Now the beast had upon its head four colours; first black, then a red and bloody colour, then a golden, and then a white.

14 After that I had passed by it, and was gone forward about thirty feet, behold there met me a certain virgin, well adorned as if she had been just come out of her bride-chamber; all in white, having on white shoes, and a veil down her face, and covered with shining hair.

15 Now I knew by my former visions that it was the church,

and thereupon grew the more cheerful.  
She saluted me, saying, Hail, O Man!  
I returned the salutation, saying,  
Lady, Hail!

16 She answering said unto me,  
Did nothing meet you, O man!  
I replied, Lady, there met me such  
a beast, as seemed able to devour  
a whole people; but by the power  
of God, and through his singular  
mercy, I escaped it.

17 Thou didst escape it well,  
said she, because thou didst cast  
thy whole care upon God, and  
opened thy heart unto him,  
believing that thou couldst be safe  
by no other than by his great and  
honourable name.

18 For this cause the Lord sent  
his angel, who is over the beast,  
whose name is Hegrin, and stopped  
his mouth, that he should not  
devour thee, Thou hast escaped  
a great trial through thy faith, and  
because thou didst not doubt for  
such a terrible beast.

19 Go, therefore, and relate to  
the elect of God the great things  
that he hath done for thee. And  
thou shalt say unto them, that this  
beast is the figure of the trial that  
is about to come.

20 If, therefore, ye shall have  
prepared yourselves, ye may escape  
it, if your hearts be pure and  
without spot; and if ye shall serve  
God all the rest of your days

without complaint.

21 Cast all your care upon the Lord, and he will direct them. Believe in God, ye doubtful, because he can do all things; he can both turn away his wrath from you, and send you help and security.

22 Woe to the doubtful, to those who shall hear these words, and shall despise them: it had been better for them that they had not been born.

23 Then I asked her concerning the four colours which the beast had upon its head. But she answered me saying; Again thou art curious in that thou asketh concerning these things. But I said to her, Lady, chew me what they are?

24 Hear, said she; The black which thou sawest denotes the world in which you dwell. The fiery and bloody colour signifies that this age must be destroyed by fire and blood.

25 The golden part are ye, who have escaped out of it; for as gold is tried by the fire, and is made profitable, so are ye also in like manner tried who dwell among the men of this world.

26 They therefore, that shall endure to the end, and be proved

by them, shall be purged. And as gold, by this trial, is cleansed and loses its dross, so shall ye also cast away all sorrow and trouble, and be made pure for the building of the tower.

27 But the white colour denotes the time of the world which is to come, in which the elect of God shall dwell: because the elect of God shall be pure and without spot until life eternal.

28 Wherefore do not thou cease to speak these thing in the ears of the saints. Here ye have the figure of the great tribulation that is about to come; which, if you please, shall be nothing to you.

29 When she had spoken thus much, she departed; but I saw not whither she went. But suddenly I heard a noise, and I turned back, being afraid, for I thought that the beast was coming toward me.



**THE  
SECOND  
PART OF  
THE  
BOOK OF  
HERMAS,  
CALLED  
HIS  
COMMANDS.**

Introduction.

WHEN I had prayed at home, and was sat down upon the bed, a certain man came in to me with a reverend look, in the habit of a Shepherd, clothed with a white cloak, having his bag upon his back, and his staff in his hand, and saluted me.

2 I returned his salutation, and immediately he sat down by me, and said unto me, I am sent by that venerable messenger, that I should dwell with thee all the remaining days of thy life.

3 But I thought that he was come to try me, and said unto him, Who are you? For I know to whom I am committed. He said unto me, Do you not know me? I answered no. I am, said he, that shepherd to whose care you are delivered.

4 Whilst he was yet speaking,  
his shape was changed; and when  
I knew that it was he to whom I  
was committed, I was ashamed,  
and a sudden fear came upon me,  
and I was utterly overcome with  
sadness, because I had spoken so  
foolishly unto him.

5 But he said unto me, Be not  
ashamed, but receive strength in  
thy mind, through the commands  
which I am about to deliver unto  
thee. For, said he, I am sent to  
show unto thee all those things  
again, which thou hast seen before,  
but especially such of them as may  
be of most use unto thee.

6 And first of all write my  
Commands and Similitudes, the rest  
thou shall so write as I shall show  
unto thee. But I therefore bid  
thee first of all write my Commands  
and Similitudes, that by often  
reading of them thou mayest  
the more easily keep them in  
memory.

7 Whereupon I wrote his Commands  
and Similitudes, as he bade me.

8 Which things if when you  
have heard, ye shall observe to do  
them, and shall walk according to  
them, and exercise yourselves in  
them with a pure mind, ye shall  
receive from the Lord those things  
which he has promised unto you.

9 But if having heard them ye  
shall not repent, but shall still go



on to add to your sins, ye shall  
be punished by him.

10 All these things that Shepherd,  
the angel of repentance, commanded  
me to write.

### COMMAND I.

Of believing in one God.

FIRST of all believe that  
there is one God who created and  
brought all things out of nothing  
into existence.

2 He comprehends all things,  
and is only INFINITE, not to be  
comprehended by any.

3 Who can neither be defined  
by any words, nor conceived by  
the mind.

4 Therefore believe in him, and  
fear him; and fearing him abstain  
from all evil.

5 Keep these things, and cast  
all lust and iniquity far from  
thee, and put on righteousness,  
and thou shalt live to God, if thou  
shalt keep his commandment.

## COMMAND II.

That we must avoid detraction, and do our alms-deeds with simplicity.

HE said unto me, Be innocent and without disguise; so shalt thou be like an infant who knows no malice which destroys the life of man.

2 Especially see that thou speak evil of none, nor willingly hear any one speak evil of others.

3 For if thou observest not this, thou also who hearest shall be partaker of the sin of him that speaketh evil, by believing the slander, and thou also shalt have sin, because thou believedst him that spoke evil of thy brother.

4 Detraction is a pernicious thing; an inconstant, evil spirit; that never continues in peace, but is always in discord. Wherefore refrain thyself from it, and keep peace ever more with thy brother.

5 Put on an holy constancy, in which there are no sins, but all is full of joy; and do good of thy labours.

6 Give without distinction to all that are in want, not doubting to whom thou givest.

7 But give to all, for God will have us give to all, of all his own gifts. They therefore that receive shall give an account to God, both wherefore they received and for what end.

8 And they that receive without real need, shall give an account for it; but he that gives shall be innocent.

9 For he has fulfilled his duty as he received it from God; not making any choice to whom he should give, and to whom not. And this service he did with simplicity and to the glory of God.

10 Keep therefore this command according as I have delivered it into thee: that thy repentance may be found to be sincere, and that good may come to thy house; and have a pure heart.

### COMMAND III.

Of avoiding lying, and the repentance

of Hermas  
for his dissimulation.

MOREOVER he said unto me  
love truth; and let all the  
speech be true which proceeds out  
of thy mouth.

2 That the spirit which the Lord  
hath given to dwell in thy flesh  
may be found true towards all  
men; and the Lord be glorified,  
who hath given such a spirit unto  
thee: because God is true in all  
his words, and in him there is no  
lie.

3 They therefore that lie, deny  
the Lord, and become robbers of  
the Lord, not rendering to God  
what they received from him.

4 For they received the spirit  
free from lying: If therefore they  
make that a liar, they defile what  
was committed to them by the  
Lord, and become deceivers.

5 When I heard this, I wept  
bitterly; and when he saw me  
weeping, he said unto me, Why  
weepest thou? And I said, Because,  
sir, I doubt whether I can be saved.

6 He asked me, Wherefore?  
I replied, Because, sir, I never  
spoke a true word in my life; but  
always lived in dissimulation, and  
affirmed a lie for truth to all men;  
and no man contradicted me, but  
all gave credit to my words. How

then can I live, seeing I have done in this manner?

7 And he said unto me, Thou thinkest well and truly; for thou oughtest, as the servant of God, to have walked in the truth, and not have joined an evil conscience with the spirit of truth, nor have grieved the holy and true Spirit of God.

8 And I replied unto him, Sir, I never before hearkened so diligently to these things. He answered, Now thou hearest them Take care from henceforth, that even those things which thou hast formerly spoken falsely for the sake of thy business, may, by thy present truth receive pardon.

9 For even those things may be forgiven, if for the time to come thou shalt speak the truth; and by so doing thou mayest attain unto life.

10 And whosoever shall hearken unto this command, and do it, and shall depart from all lying, he shall live unto God.

#### COMMAND IV.

Of putting away one's wife for

adultery.

FURTHERMORE, said he, I command thee, that thou keep thyself chaste; and that thou suffer not any thought of any other marriage, or of fornication, to enter into thy heart; for such a thought produces great sin.

2 But be thou at all times mindful of the Lord, and thou shalt never sin. For if such an evil thought should arise in thy heart, then thou shall be guilty of a great sin; and they who do such things, follow the way of death.

3 Look therefore to thyself, and keep thyself from such a thought; for where chastity remains in the heart of a righteous man, there an evil thought ought never to arise.

4 And I said unto him, Sir, suffer me to speak a little to you. He bade me say on. And I answered, Sir, if a man that is faithful in the Lord shall have a wife, and shall catch her in adultery; doth a man sin that continues to live still with her?

5 And he said unto me, As long as he is ignorant of her sin, he commits no fault in living with her; but if a man shall know his wife to, have offended, and she shall not repent of her sin, but go on still in her fornication, and a man shall continue nevertheless to live with her, he shall become

guilty of her sin, and partake with her in her adultery.

6 And I said unto him, What therefore is to be done, if the woman continues on in her sin? He answered, Let her husband put her away, and let him continue by himself; but if he shall put away his wife and marry another, he also doth commit adultery.

7 And I said, What, if the woman that is so put away, should repent, and be willing to return to her husband, shall she not be received by him? He said unto me, Yes; and if her husband shall not receive her, he will sin, and commit a great offence against himself; for he ought to receive the offender, if she repents: only not often.

8 For, to the servants of God, there is but one repentance; and for this cause a man that putteth away his wife ought not to take another, because she may repent.

9 This act is alike both in the man and in the woman. Now they commit adultery, not only who pollute their flesh, but who also make an image. If therefore a woman perseveres in any thing of this kind, and repents not, depart from her; and live not with her, otherwise thou also shalt be partaker of her sin.

10 But it is therefore commanded

that both the man and the woman should remain unmarried, because such persons may repent.

11 Nor do I in this administer any occasion for the doing of these things; but rather that whoso has offended, should not offend any more.

12 But for their former sins, God who has the power of healing will give a remedy; for he has the power of all things.

13 I asked him again, and said, Seeing the Lord hath thought me worthy that thou shouldest dwell with me continually, speak a few words unto me, because I understand nothing, and my heart is hardened through my former conversation; and open my understanding because I am very dull, and apprehend nothing at all.

14 And he answering said unto me, I am the minister of repentance, and give understanding to all that repent. Does it not seem to thee to be a very wise thing to repent? Because he that does so gets great understanding.

15 For he is sensible that he hath sinned and done wickedly in the sight of the Lord, and he remembers within himself that he has offended, and repents and does no more wickedly, but does that which is good, and humbles his soul and afflicts it, because he has



offended. You see therefore that repentance is great wisdom.

16 And I said unto him, For this cause, sir, I inquire diligently into all things, because I am a sinner, that I may know what I must do that I may live; because my sins are many.

17 And he said unto me, Thou shalt live if thou shalt keep these my commandments. And whosoever shall hear and do these commands shall live unto God.

18 And I said unto him, I have even now heard from certain teachers, that there is no other repentance beside that of baptism, when we go down into the water, and receive the forgiveness of our sins; and that after that, we must sin no more, but live in purity.

19 And he said unto me, Thou hast been rightly informed. Nevertheless seeing now thou inquirest diligently into all things, I will manifest this also unto thee; yet not so as to give any occasion of sinning, either to those who shall hereafter believe, or to those who have already believed in the Lord.

20 For neither they who have newly believed, or shall hereafter believe, have any repentance of sins, but forgiveness of them.

21 But as to those who have been called to the faith, and since that are fallen into any gross sin, the Lord hath appointed repentance, because God knoweth the thoughts of all men's hearts, and their infirmities, and the manifold wickedness of the devil, who is always contriving something against the servants of God, and maliciously lays snares for them.

22 Therefore our merciful Lord had compassion towards his creature, and appointed that repentance, and gave unto me the power of it. And therefore I say unto thee, if any one after that great and holy calling shall be tempted by the devil and sin, he has one repentance. But if he shall often sin and repent, it shall not profit such a one; for he shall hardly live unto God.

23 And I said, Sir, I am restored again to life since I have thus diligently hearkened to these commands. For I perceive that if I shall not hereafter add any more of my sins, I shall be saved.

24 And he said, Thou shalt be saved: and so shall all others, as many as shall observe these commandments.

25 And again I said unto him, Sir, seeing thou hearest me patiently, show me yet one thing more. Tell me, saith he, what it is.

26 And I said, If a husband or a wife die, and the party which survives marry again, does he sin in so doing? He that marries says he, sins not: howbeit, if he shall remain single, he shall thereby gain to himself great honour before the Lord.

27 Keep therefore thy chastity and modesty, and thou shalt live unto God. Observe from henceforth those things which I speak with thee, and command thee to observe, from the time that I have been delivered unto thee, and dwell in thy house.

28 So shall thy former sins be forgiven, if thou shalt keep these my commandments. And in like manner shall all others be forgiven, who shall observe these my commandments.

#### COMMAND V.

Of the sadness of the heart, and of patience.

Be patient, says he, and long-suffering; so shalt thou have dominion over all wicked works, and shall fulfil all righteousness.

2 For if thou shalt be patient,

the Holy Spirit which dwelleth in thee shall be pure, and not be darkened by any evil spirit; but being full of joy shall be enlarged, and feast in the body in which it dwells, and serve the Lord with joy, and in great peace.

3 But if any anger shall overtake thee, presently the Holy Spirit which is in thee will be straightened and seek to depart from thee.

4 For he is choked by the evil spirit, and has not the liberty of serving the Lord as he would; for he is grieved by anger. When, therefore, both these spirits dwell together, it is destructive to a man.

5 As if one should take a little wormwood, and put it into a vessel of honey, the whole honey would be spoiled; and a great quantity of honey is corrupted by a very little wormwood, and loses the sweetness of honey, and is no longer acceptable to its Lord because the whole honey is made bitter, and loses its use.

6 But if no wormwood be put into the honey, it is sweet and profitable to its Lord. Thus is forbearance sweeter than honey, and profitable to the Lord who dwelleth in it.

7 But anger is unprofitable. If therefore anger shall be mixed with forbearance, the soul is

distressed, and its prayer is not profitable with God.

8 And I said unto him, Sir, I would know the sinfulness of anger, that I may keep myself from it. And he said unto me, Thou shall know it; and if thou shalt not keep thyself from it, thou shalt lose thy hope with all thy house. Wherefore depart from it.

9 For I the messenger of righteousness am with thee, and all that depart from it: as many as shall repent with all their hearts, shall live unto God; and I will be with them, and will keep them all.

10 For all such as have repented have been justified by the most holy messenger, who is a minister of salvation.

11 And now, says he, hear the wickedness of anger; how evil and hurtful is it, and how it overthrows the servants of God; for it cannot hurt those that are full of faith because the power of God is with them; but it overthrows the doubtful, and those that are destitute of faith.

12 For as often as it sees such men, it casts itself into their hearts; and so a man or woman is in bitterness for nothing: for the things of life, or for sustenance, or for a vain word, if any should chance to fall in; or by reason of any friend, or for a debt,

or for any other superfluous things of the like nature.

13 For these things are foolish, and superfluous, and vain to the servants of God. But equanimity is strong, and forcible; and of great power, and sitteth in great enlargement; is cheerful, rejoicing in peace; and glorifying God at all times I with meekness.

14 And this long-suffering dwells with those that are full of faith. But anger is foolish, and light, and empty. Now bitterness is bred through folly; by bitterness, anger; by anger, fury; and this fury arising from so many evil principles, worketh a great and incurable sin.

15 For when all these things, are in the same man in which the Holy Spirit dwells, the vessel cannot contain them, but runs over: and because the Spirit being tender cannot tarry with the evil one; it departs and dwells with him that is meek.

16 When, therefore, it is departed from the man in whom it dwelt, that man becomes destitute of the Holy Spirit, and is afterwards filled with wicked spirits, and is blinded with evil thoughts. Thus doth it happen to all angry men.

17 Wherefore depart then from anger, and put on equanimity, and

resist: wrath; so then shalt be found with modesty and chastity by God. Take good heed, therefore, that thou neglect not this commandment.

18. For if thou shalt obey this command, then thou shalt also be able to observe the other commandments which I shall command thee.

19 Wherefore strengthen thyself now in these commands, that then mayest live unto God. And whosoever shall observe these commandments shall live unto God.

#### COMMAND VI.

That every man has two angels and of the suggestions of both.

I COMMANDED thee, said he, in my first commandments, that thou shouldst keep faith and fear, and repentance. Yes, sir, said I.

2 He continued. But now I will shew thee the virtues of these commands, that then mayest know their effects; how they are prescribed alike to the just and unjust.

3 Do thou therefore believe the righteous, but give no credit to the unrighteous. For righteousness keepeth the right way, but unrighteousness the wicked way.

4 Do thou therefore keep the right way, and leave that which is evil. For the evil way has not a good end, but hath many stumbling-blocks; it is rugged and full of thorns, and leads to destruction; and it is hurtful to all such as walk in it.

5 But they who go in the right way walk with evenness, and without offence; because it is not rough nor thorny.

6 Thou seest therefore how it is best to walk in this way. Thou shalt therefore go, says he, and all others, as many as believe in God with all their heart, shall go through it.

7 And now, says he, I understand first of all what belongs to faith. There are two angels with man; one of righteousness, the other of iniquity.

8 And I said unto him, Sir, how shall I know that there are two such angels with man? Hear, says he, and understand.

9 The angel of righteousness, is mild and modest, and gentle, and quiet. When, therefore, he



gets into thy heart, immediately  
he talks with thee of righteousness,  
of modesty, of chastity, of  
bountifulness, of forgiveness,  
of charity, and piety.

10 When all these things come  
into thy heart, know then that the  
angel of righteousness is with thee.  
Wherefore hearken to this angel  
and to his works.

11 Learn also the works of the  
angel of iniquity. He is first of  
all bitter, and angry, and foolish;  
and his works are pernicious, and  
overthrow the servants of God.  
When therefore these things come  
into thine heart; thou shalt know  
by his works, that this is the angel  
of iniquity.

12 And I said unto him, Sir,  
how shall I understand these  
things? Hear, says he, and  
understand; When anger overtakes  
thee, or bitterness, know that he is  
in thee:

13 As also, when the desire of  
many things, and of the best meats,  
and of drunkenness; when the  
love of what belongs to others,  
pride, and much speaking, and  
ambition; and the like things,  
come upon thee.

14 When therefore these things  
arise in thine heart, know that the  
angel of iniquity is with thee.  
Seeing therefore thou knowest his  
works, depart from them all, and

give no credit to him: because his works are evil, and become not the servants of God.

15 Here therefore thou hast the works of both these angels. Understand now and believe the angel of righteousness, because his instruction is good.

16 For let a man be never so happy; yet if the thoughts of the other angel arise in his heart, that man or woman must needs sin.

17 But let man or woman be never so wicked, if the works of the angel of righteousness come into their hearts, that man or woman must needs do some good.

18 Thou seest therefore how it is good to follow the angel of righteousness. If therefore thou shall follow him, and submit to his works, thou shalt live unto God. And as many as shall submit to his work shall live also unto God.

#### COMMAND VII.

That we must fear God but not the Devil.

FEAR God, says he, and keep

his commandments. For if thou keepest his commandments thou shalt be powerful in every work, and all thy works shall be excellent. For by fearing God, thou shalt do everything well.

2 This is that fear with which thou must be affected that thou mayest be saved. But fear not the Devil: for if thou fearest the Lord, thou shalt have dominion over him; because there is no power in him.

3 Now if there be no power in him, then neither is he to be feared: for every one that has power, is to be feared. But he that has no power is despised by every one.

4 Fear the works of the Devil, because they are evil. For by fearing the Lord, thou wilt fear and do not the works of the Devil, but keep thyself from them.

5 There is therefore a twofold fear; if thou wilt not do evil, fear the Lord and thou shalt not do it. But if thou wilt do good, the fear of the Lord is strong, and great and glorious.

6 Wherefore, fear God and thou shalt live: and whosoever shall fear him, and keep his commandments, their life is with the Lord. But they who keep them not, neither is there life in them.

## COMMAND VIII.

That we must flee from evil, and do good works.

I HAVE told thee, said he, that there are two kinds of creatures of the Lord, and that there is a two-fold abstinence. From some things therefore thou must abstain, and from others not.

2 I answered, Declare to me, sir, from what I must abstain, and from what not. Hearken, said he, Keep thyself from evil, and do it not; yet abstain not from good, but do it. For if thou shalt abstain from what is good, and not do it, thou shalt sin. Abstain therefore from all evil, and thou shalt know all righteousness.

3 I said, What evil things are they from which I must abstain? Hearken, said he; from adultery, from drunkenness, from riots, from excess of eating, from daintiness and dishonesty, from pride, from fraud, from lying, from detraction, from hypocrisy, from remembrance of injuries, and from all evil speaking.

4 For these are the works of

iniquity, from which the servant of God must abstain. For he that cannot keep himself from these things, cannot live unto God.

5 But hear, said he, what follows of these kind of things: for indeed many more there are from which the servant of God must abstain. From theft, and cheating; from false witness, from covetousness, from boasting, and all other things of the like nature.

6 Do these things seem to thee to be evil or not? Indeed they are very evil to the servants of God, Wherefore the servant of God must abstain from all these works.

7 Keep thyself therefore from them, that thou mayest live unto God, and be written among those that abstain from them. And thus have I shown thee what things thou must avoid: now learn from what thou must not abstain.

8 Abstain not from any good works, but do them. Hear, said he, what the virtue of those good works is which thou must do, that thou mayest be saved. The first of all is faith; the fear of the Lord; charity; concord; equity; truth; patience; chastity.

9 There is nothing better than these things in the life of men; who shall keep and do these things in their life. Hear next

what follow these.

10 To minister to the widows; not to despise the fatherless and poor; to redeem the servants of God from necessity; to be hospitable (for in hospitality there is sometimes great fruit); not to be contentious, but be quiet.

11 To be humble above all men; to reverence the aged; to labour to be righteous; to respect the brotherhood; to bear affronts; to be long-suffering; not to cast away those that have fallen from the faith, but to convert them, and make them be of good cheer: to admonish sinners; not to oppress those that are our debtors; and all other things of a like kind.

12 Do these things seem to thee to be good or not? And I said, What can be better than these words? Live then, said he, in these commandments, and do not depart from them. For if thou shalt keep all these commandments, thou shalt live unto God. And all they that shall keep these commandments shall live unto God.

#### COMMAND IX.

That we must ask of God daily; and without doubting.

AGAIN he said unto me; remove from thee all doubting; and question nothing at all when thou askest any thing of the Lord; saying within thyself, how shall I be able to ask any thing of the Lord and receive it, seeing I have so greatly sinned against him?

2 Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord; bow that he will not forsake thee, but will fulfil the request of thy soul.

3 For God is not as men, mindful of the injuries he has received; but he forgets injuries, and has compassion upon his creature.

4 Wherefore purify thy heart from all the vices of this present world; and observe the commands I have before delivered unto thee from God; and thou shall receive whatsoever good things thou shalt ask, and nothing shall be wanting unto thee of all thy petitions; if thou shalt ask of the Lord without doubting.

5 But they that are not such, shall obtain none of those things which they ask. For they that are full of faith, ask all things with confidence, and receive from the Lord, because they ask without doubting. But he that doubts, shall hardly live unto God, except

he repent.

6 Wherefore purify thy heart from doubting, and put on faith, and trust in God, and thou shall receive all that thou shalt ask. But if thou shouldest chance to ask something, and not immediately receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul.

7 For it may be thou shalt not presently receive it for thy trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive. Else if thou shalt cease to ask, thou must complain of thyself, and not of God, that he has not given unto thee what thou didst desire.

8 Consider therefore this doubting how cruel and pernicious it is; and how it utterly roots out many from the faith, who were very faithful and firm. For this doubting is the daughter of the Devil, and deals very wickedly with the servants of God.

9 Despise it therefore, and thou shalt rule over it on every occasion. Put on a firm and powerful faith: for faith promises all things and perfects all things. But doubting will not believe that it shall obtain any thing by all that it can do.



10. Thou seest therefore, says he, how faith cometh from above from God; and hath great power. But doubting is an earthly spirit, and proceedeth from the Devil, and has no strength.

11 Do thou therefore keep the virtue of faith, and depart from doubting, in which is no virtue, and thou shalt live unto God. And all shall live unto God, as many as do these things.

#### COMMAND X.

Of the sadness of the heart; and that we must take heed not to grieve the spirit of God that is in us.

PUT all sadness far from thee; for it is the sister of doubting and of anger. How, sir, said I is it the sister of these? For sadness, and anger, and doubting, seem to me to be very different from one another.

2 And he answered: Art thou without sense that thou dost not understand it? For sadness is the most mischievous of all spirits, and the worst to the servants of God: It destroys the spirits of all men, and torments the Holy Spirit, and it saves again.

3 Sir, said I, I am very foolish, and understand not these things. I cannot apprehend how it can torment, and yet save. Hear, said he, and understand. They who never sought out the truth, nor inquired concerning the majesty of God, but only believed, are involved in the affairs of the heathen.

4 And there is another lying prophet that destroys the minds of the servants of God; that is of those that are doubtful, not of those that fully trust in the Lord. Now those doubtful persons come to him, as to a divine spirit, and inquire of him what shall befall them.

5 And this lying prophet, having no power in him of the Divine Spirit, answers them according to their demands, and fills their souls with promises according as they desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain.

6 And whatsoever is asked of him by vain men, he answers them vainly; nevertheless he speaketh some things truly. For the Devil fills him with his spirit, that he may overthrow some of the righteous.

7 Whosoever therefore are strong in the faith of the Lord, and have put on the truth; they

are not joined to such spirits, but depart from them. But they that are doubtful, and often repenting, like the heathens, consult them, and heap up to themselves great sin, serving idols.

8 As many therefore as are such, inquire of them upon every occasion; worship idols, and are foolish; and void of the truth. For every spirit that is given from God needs not to be asked: but having the power of divinity speaks all things of itself, because he comes from above; from the power of God.

10 But he, that being asked speaks according to men's desires and concerning many other affairs of this present world, understands not the tidings which relate unto God. For these spirits are darkened through such affairs, and corrupted, and broken.

11 As good vines if they are neglected, are oppressed with weeds and thorns, and at last killed by them; so are the men who believe such spirits.

12 They fall into many actions and businesses, and are void of sense, and when they think of things pertaining unto God, they understand nothing at all; but at any time they chance to hear any thing concerning the Lord, their thoughts are upon their business.

13 But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord; apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them.

14 For where the spirit of the Lord dwells, there is also much understanding added. Wherefore join thyself to the Lord, and thou shalt understand all things.

15 Learn now, O unwise man! how sadness troubleth the Holy Spirit, and how it saves. When a man that is doubtful is engaged in any affair, and does not accomplish it by reason of his doubting; this sadness enters into him, and grieves the Holy Spirit, and makes him sad.

16 Again anger, when it over-takes any man for any business he is greatly moved; and then again sadness entereth into the heart of him, who was moved with anger, and he is troubled for what he hath done, and repenteth, because he hath done amiss.

17 This sadness therefore seemeth to bring salvation, because he repenteth of his evil deed. But both the other things, namely, doubting and sadness, such as before was mentioned, vex the spirit: doubting, because his

work did not succeed; and sadness, because he angered the Holy Spirit.

18 Remove therefore sadness from thyself, and afflict not the Holy Spirit which dwelleth in thee, lest he entreat God, and depart from thee. For the spirit of the Lord which is given to dwell in the flesh, endureth no such sadness.

19 Wherefore clothe thyself with cheerfulness, which has always favour with the Lord, and thou shalt rejoice in it. For every cheerful man does well; and relishes those things that are good, and despises sadness.

20 But the sad man does always wickedly. First, he doth wickedly, because he grieveth the Holy Spirit, which is given to man being of a cheerful nature. And again he does ill, because he prays with sadness unto the Lord, and maketh not first a thankful acknowledgment unto him of former mercies, and obtains not of God what he asks.

21 For the prayer of a sad man has not always efficacy to come up to the altar of God. And I said unto him, Sir, why has not the prayer of a sad man virtue to come up to the altar of God? Because, said he, that sadness remaineth in his heart.

22 When therefore a man's prayer shall be accompanied with

sadness, it will not suffer his requests to ascend pure to the altar of God. For as wine when it is mingled with vinegar, has not the sweetness it had before; so sadness being mixed with the Holy Spirit, suffers not a man's prayer to be the same as it would be otherwise.

23 Wherefore cleanse thyself from sadness, which is evil, and thou shalt live unto God. And all others shall live unto God, as many as shall lay aside sadness, and put on cheerfulness.

#### COMMAND XI.

That the spirits and prophets are to be tried by their works; and of a twofold, spirit.

HE showed me certain men sitting upon benches, and one sitting in a chair: and he said unto me; Seest thou those who sit upon the benches? Sir, said I, I see them. He answered, They are the faithful; and he who sits in the chair is an earthly spirit.

2 For he cometh not into the assembly of the faithful, but avoids it. But he joins himself to the doubtful and empty; and prophesies to them in corners and hidden places; and pleases them by speaking according

to all the desires of their hearts.

3 For he placing himself among empty vessels, is not broken, but the one fitteth the other. But when he cometh into the company of just men, who are full of the spirit of God, and they pray unto the Lord; that man is emptied, because that earthly spirit flies from him, and he is dumb, and cannot speak anything.

4 As if in a store-house you shall stop up wine or oil, and among those vessels place an empty jar; and when afterwards you come to open it, you shall find it empty as you stopped it up; so those empty prophets when they come among the spirits of the just, are found to be such as they came.

5 I said, How then shall a man be able to discern them? Consider what I am going to say concerning both kinds of men; and as I speak unto thee so shalt thou prove the prophet of God, and the false prophet.

6 And first try the man who hath the spirit of God, because the spirit which is from above is humble, and quiet, and departs from all wickedness; and from the vain desires of the present world; and makes himself more humble than all men; and answers to none when he is asked; nor to every one singly: for the Spirit of God doth not speak to a man when he

will, but when God pleases.

7 When therefore a man who hath the Spirit of God hath come into the church of the righteous, who have the faith of God, and they pray unto the Lord; then the holy angel of God fills that man with the blessed Spirit, and he speaks in the congregation as he is moved of God.

8 Thus therefore is the spirit, of God known, because whosoever speaketh by the Spirit of God, speaketh as the Lord will.

9 Hear now concerning the earthly spirit, which is empty and foolish, and without virtue. And first of all the man who is supposed to have the Spirit, (whereas he hath it not in reality), exalteth himself, and desires to have the first seat, and is wicked, and full of words.

10 And spends his time in pleasure, and in all manner of voluptuousness, and receives the reward of his divination; which if he receives not, he does not divine.

11 Should the Spirit of God receive reward, and divine? It doth not become a prophet of God so to do.

12 Thus you see the life of each of these kind of prophets. Wherefore prove that man by his life and works, who says that he hath the Holy Spirit.



And believe the Spirit which comes from God, and has power as such. But believe not the earthly and empty spirit, which is from the devil, in whom there is no faith nor virtue.

13 Hear now the similitude which I am about to speak unto thee. Take a stone, and throw it up towards heaven; or take a spout of water, and mount it up thitherward; and see if thou canst reach unto heaven.

14 Sir; said I, how can this be done? For neither of those things which you have mentioned, are possible to be done. And he answered, Therefore as these things cannot be done, so is the earthy spirit without virtue, and without effect.

15 Understand yet farther the power which cometh from above, in this similitude. The grains of hail that drop down are exceedingly small; and yet when they fall upon the head of a man, how do they cause pain to it.

16 And again, consider, the droppings of a house; how the little drops falling upon the earth, work a hollow in the stones.

17 So in like manner the least things which come from above, and fall upon the earth, have great force. Wherefore join thyself to this spirit, which has the

power; and depart from the other  
which is empty.

## COMMAND XII.

Of a two fold desire: that the  
commands of God,  
are not impossible: and that the devil is  
not  
to be feared by them that believe.

AGAIN he said unto me;  
remove from thee all evil  
desires, and put on good and  
holy desires. For having put on a  
good desire, thou shalt hate that  
which is evil, and bridle it as thou  
wilt. But an evil desire is dreadful,  
and hard to be tamed.

2 It is very horrible and wild;  
and by its wildness consumes men.  
And especially if a servant of God  
shall chance to fall into it, except  
he be very wise, he is ruined by  
it. For it destroys those who have  
not the garment of a good desire  
and are engaged in the affairs of  
this present world; and delivers  
them unto death.

3 Sir, said I, what are the works  
of an evil desire, which bring men  
unto death? Shew them to me that  
I may depart from them. Hear, said he,  
by what works an evil desire bringeth  
the servants of God unto death.

4 First of all, it is an evil desire to covet another man's wife, or for a woman to covet another's husband; as also to desire the dainties of riches; and multitude of superfluous meats; and drunkenness; and many delights.

5 For in much delicacy there is folly; and many pleasures are needless to the servants of God. Such lusting therefore is evil and pernicious, which brings to death the servants of God. For all such lusting is from the devil.

6 Whosoever therefore shall depart from all evil desires, shall live unto God; but they that are subject unto them shall die forever. For this evil lusting is deadly. Do thou therefore put on the desire of righteousness, and being armed with the fear of the Lord resist all wicked lusting.

7 For this fear dwelleth in good desires; and, when evil coveting shall see thee armed with the fear of the Lord, and resisting it; it will fly far from thee, and not appear before thee, but be afraid of thy armour.

8 And thou shall have the victory, and be crowned for it; and shall attain to that desire which is good; and shall give the victory which thou hast obtained unto God, and shall serve him in doing what thou thyself wouldest do.

9 For if thou shalt serve good desires, and be subject to them; then thou shalt be able to get the dominion over thy wicked lustings; and they will be subject to thee, as thou wilt.

10 And I said, Sir, I would know how to serve that desire which is good? Hearken, said he, Fear God, and put thy trust in him, and love truth, and righteousness, and do that which is good.

10 If thou shalt do these things, thou shall be an approved servant of God, and serve him; and all others who shall in like manner serve a good desire, shall live unto God.

12 And when he had fulfilled these twelve commands, he said unto me, Thou hast now these commands, walk in them; and exhort those that hear them, to repent, and that they keep their repentance pure all the remaining days of their life.

13 And fulfil diligently this ministry which I commit to thee, and thou shalt receive great advantage by it, and find favour with all such as shall repent and believe thy words. For I am with thee, and will force them to believe.

14 And I said unto him, Sir, these commands are great and excellent, and able to cheer the heart of that man that shall be able to keep them. But, Sir, I cannot tell, whether they can be observed by any man?

15 He answered, Thou shalt easily keep these commands, and they shall not be hard: howbeit, if thou shalt suffer it once to enter into thine heart that they cannot be kept by any one, thou shalt not fulfil them.

16 But now I say unto thee, if thou shalt not observe these commands, and shall neglect them, thou shalt not be saved, nor thy children, nor thy house: because thou hast judged that these commands cannot be kept by man.

17 These things he spake very angrily unto me, insomuch that he greatly affrighted me, for he changed his countenance so that a man could not bear his anger.

18 And when he saw me altogether troubled and confounded, he began to speak more moderately and cheerfully, saying, O foolish, and without understanding!

19 Unconstant, not knowing the majesty of God how great and wonderful he is; who created the world for man, and hath made every creature subject unto him;

and given him all power, that he should be able to fulfil all these commands.

20 He is able, said he, to fulfil all these commands, who has the Lord in his heart; but they who have the Lord only in their mouths, their hearts are hardened, and they are far from the Lord: to such persons these commands are hard and difficult.

21 Therefore, ye that are empty and light in the faith, put the Lord your God in your hearts; and ye shall perceive how that nothing is more easy than these commands, nor more pleasant, nor more gentle and holy.

22 And turn yourselves to the Lord your God, and forsake the devil and his pleasures, because they are evil, and bitter, and impure. And fear not the devil, because he has no power over you.

23 For I am with you, the messenger of repentance, who have the dominion over him. The devil doth indeed affright men but his terror is vain. Wherefore fear him not, and he will flee from you.

24 And I said unto him; Sir, hear me speak a few words unto you. He answered, Say on: A man indeed desires to keep the commandments of God, and there is no one but what prays unto God, that he may be able to keep his

commandments;

25 But the devil is hard, and by his power rules over the servants of God. And he said; He cannot rule over the servants of God, who trust in him with all their hearts.

26 The devil may strive, but he cannot overcome them.

27 For if ye resist him, he will flee away with confusion from you. But they that are not full in the faith, fear the devil, as if he had some great power. For the devil tries the servants of God and if he finds them empty, he destroys them.

28 For as man, when he fills up vessels with good wine, and among them puts a few vessels half full, and comes to try and taste of the vessels, doth not try those that are full, because he knows that they are good, but tastes those that are half full, lest they should grow sour; (for vessels half full soon grow sour, and lose the taste of wine:) so the devil comes to the servants of God to try them.

29 They that are full of faith resist him stoutly, and he departs from them, because he finds no place where to enter into them then he goes to those that are not full of faith, and because he has a place of entrance he goes into them, and does what he will with

them, and they become his servants.

30 But I, the messenger of repentance, say unto you, fear not the devil, for I am sent unto you, that I may be with you, as many as shall repent with your whole heart, and that I may confirm you in the faith.

31 Believe therefore, ye who by reason of your transgressions have forgot God and your own salvation; and adding to your sins have made your life very heavy.

32 That if ye shall turn to the Lord with your whole hearts, and shall serve him according to his will; he will heal you of your former sins, and ye shall have dominion over all the works of the devil.

33 Be not then afraid in the least of his threatenings, for they are without force, as the nerves of a dead man. But hearken unto me, and fear the Lord Almighty, who is able to save and to destroy you; and keep his commands, that ye may live unto God.

34 And I said unto him; Sir, I am now confirmed in all the commands of the Lord whilst you are with me, and I know that you will break all the powers of the devil.



35 And we also shall overcome him, if we shall be able, through the help of the Lord, to keep these commands which you have delivered.

36 Thou shalt keep them, said he, if thou shalt purify thy heart towards the Lord. And all they also shall keep them who shall cleanse their hearts from the vain desires of the present world, and shall live unto God.



**THE  
THIRD  
PART OF  
THE  
BOOK OF  
HERMAS,  
CALLED  
HIS  
SIMILITUDES.**

SIMILITUDE I.

That seeing we have no abiding city in this world, we ought to look after that which is to come.

AND he said unto me; Ye know that ye who are the servants of the Lord, live here as in a pilgrimage; for your city is far off from this city.

2 If, therefore, ye know your city in which ye are to dwell, why do ye here buy estates, and provide yourselves with delicacies, and stately buildings, and superfluous houses? For he that provides himself these things in this city, does not think of returning into his own city.

3 O foolish, and doubtful, and wretched man; who understandest not that all these things belong to other men, and are under the

power of another. For the Lord of this city saith unto thee; Either obey my laws, or depart out of my city.

4 What therefore shalt thou do who art subject to a law in thine own city? Canst thou for thy estate, or for any of those things which thou hast provided, deny thy law? But if thou shalt deny it, and wilt afterwards return into thy own city, thou shalt not be received, but shall be excluded thence.

5 See therefore, that like a man in another country, thou procure no more to thyself than what is necessary, and sufficient for thee; and be ready, that when the God or Lord of this city shall drive thee out of it thou mayest oppose his law, and go into thine own city; where thou mayest with all cheerfulness live according to thine own law with no wrong.

6 Take heed therefore ye that serve God, and have him in your hearts: work ye the works of God, being mindful both of his commands and of his promises, which he has promised; and be assured that he will make them good unto you; if ye shall keep his commandments.

7 Instead therefore of the possessions that ye would otherwise purchase, redeem those that are in want from their necessities, as every one is able; justify the

widows; judge the cause of the fatherless; and spend your riches and your wealth in such works as these.

8 For this end has God enriched you, that ye might fulfil these kind of services. It is much better to do this, than to buy lands or houses; because all such things shall perish with this present time.

9 But what ye shall do for the name of the Lord, ye shall find in your city, and shall have joy without sadness or fear. Wherefore covet not the riches of the heathen; for they are destructive to the servants of God.

10 But trade with your own riches which you possess, by which ye may attain unto everlasting joy.

11 And do not commit adultery, nor touch any other man's wife, nor desire her; but covet that which is thy own business, and thou shalt be saved.

## SIMILITUDE II.

As the vine is supported by the elm, so is the rich man helped by the prayers of the poor.

AS I was walking into the field,  
and considered the elm and  
the vine, and thought with myself  
of their fruits, an angel appeared  
unto me, and said unto me; What  
is it that thou thinkest upon thus  
long within thyself?

2 And I said unto him, Sir, I  
think of this vine and this elm  
because their fruits are fair.  
And he said unto me; These two  
trees are set for a pattern to  
the servants of God.

3 And I said unto him, Sir, I  
would know in what the pattern  
of these trees which thou mentionest,  
does consist. Hearken, saith he;  
seest thou this vine and this  
elm? Sir, said I, I see them.

4 This vine, saith he, is fruitful,  
but the elm is a tree without fruit.  
Nevertheless this vine unless it  
were set by this elm, and supported  
by it, would not bear much  
fruit; but lying along upon the  
ground, would bear but ill fruit,  
because it did not hang upon the  
elm; whereas, being supported  
upon the elm, it bears fruit both  
for itself and for that.

5 See, therefore, how the elm  
gives no less, but rather more  
fruit, than the vine. How, Sir,  
said I, does it bear more fruit  
than the vine? Because, said he,  
the vine being supported upon  
the elm gives both much and good

fruit; whereas, if it lay along upon the ground, it would bear but little, and that very ill too.

6 This similitude, therefore, is set forth to the servants of God; and it represents the rich and poor man. I answered, Sir, make this manifest unto me. Hear, said he; the rich man has wealth: howbeit towards the Lord he is poor; for he is taken up about his riches, and prays but little to the Lord; and the prayers which he makes are lazy and without force.

7 When therefore, the rich man reaches out to the poor those things which he wants, the poor man prays unto the Lord for the rich; and God grants unto the rich man all good things, because the poor man is rich in prayer; and his requests have great power with the Lord.

8 Then the rich man ministers all thing to the poor, because he perceives that he is heard by the Lord; and he the more willingly and without doubting, affords him what he wants, and takes care that nothing be lacking to him.

9 And the poor man gives thanks unto the Lord for the rich; because they both do their work from the Lord.

10 With men, therefore, the elm is not thought to give any fruit; and they know not, neither

understand that its company being added to the vine, the vine bears a double increase, both for itself and for the elm.

11 Even so the poor praying unto the Lord for the rich, are heard by him; and their riches are increased, because they minister to the poor of their wealth. They are, therefore, both made partakers of each other's good works.

12 Whosoever, therefore, shall do these things, he shall not be forsaken by the Lord, but shall be written in the book of life.

13 Happy are they who are rich, and perceive themselves to be increased: for he that is sensible of this, will be able to minister somewhat to others.

### SIMILITUDE III.

As the great trees in the winter cannot be distinguished from the dry; so neither can the righteous from the wicked in this present world.

AGAIN he showed me many trees whose leaves were shed,



and which seemed to me to be withered, for they were all alike. And he said unto me, Seest thou these trees? I said, Sir, I see that they look like dry trees.

2 He answering, said unto me; These trees are like unto the men who live in the present world. I replied: Sir, why are they like unto dried trees? Because, said he, neither the righteous, nor unrighteous, are known from one another; but all are alike in this present world.

3 For this world is as the winter to the righteous men, because they are not known, but dwell among sinners.

4 As in the winter all the trees having lost their leaves, are like dry trees; nor can it be discerned which are dry and which are green: so in this present world neither the righteous, nor wicked are discerned from each other; but they are all alike.

#### SIMILITUDE IV.

As in the summer the living trees are distinguished from the dry by their fruit and green leaves; so in the world to come the righteous

shall be distinguished from the unrighteous by their happiness.

AGAIN he showed me many other trees, of which some had leaves, and others appeared dry and withered. And he said unto me, Seest thou these trees I answered, Sir, I see them; some are dry, and others full of leaves.

2 These trees, saith he, which are green, are the righteous, who shall possess the world to come. For the world to come, is the summer to the righteous; but to sinners it is the winter.

3 When, therefore, the mercy of the Lord shall shine forth, then they who serve God shall be made manifest, and plain unto all. For as in the summer the fruit of every tree is shown and made manifest, so also the works of the righteous shall be declared and made manifest, and they shall all be restored in that world merry and joyful.

4 For the other kind of men, namely the wicked, like the trees which thou sawest dry, shall, as such, be found dry and without fruit in that other world; and like dry wood shall be burnt; and it shall be made manifest that they have done evil all the time of their life;

5 And they shall be burnt because they have sinned and have not

repented of their sins. And also all the other nations shall be burnt, because they have not acknowledged God their Creator.

6 Do then, therefore, bring forth good fruit, that in the summer thy fruit may be known; and keep thyself from much business, and thou shalt not offend. For they who are involved in much business, sin much; because they are taken up with their affairs, and serve not God.

7 And how can a man that does not serve God, ask anything of God, and receive it? But they who serve him, ask and receive what they desire.

8 But if a man has only one thing to follow, he may serve God, because his mind is not taken off from God, but he serves him with a pure mind.

9 If, therefore, thou shalt do this, thou mayest have fruit in the world to come; and as many as shall do in like manner, shall bring forth fruit.

#### SIMILITUDE V.

Of a true fast, and the rewards of it: also of the cleanliness of the body.

AS I was fasting, and sitting down in a certain mountain, and giving thanks unto God for all the things that he had done unto me; behold, I saw the Shepherd, who was wont to converse with me, sitting by me, and saying unto me: What has brought thee hither thus early in the morning? I answered, Sir, to-day I keep a station.

2 He answered, What is a station; I replied, it is a fast. He said, What is that fast? I answered, I fast as I have been wont to do. Ye know not, said he, what it is to fast unto God; nor is this a fast which ye keep, profiting nothing with God.

3 Sir, said I, what makes you speak thus? He replied, I speak it, because it is not the true fast which you think that you keep; but I will show you what that is which is a complete fast, and acceptable unto God.

4 Hearken, said he, The Lord does not desire such a needless fast; for by fasting in this manner, thou advancest nothing in righteousness.

5 But the true fast is this: Do nothing wickedly in thy life, but serve God with a pure mind; and keep his commandments, and walk according to his precepts, nor suffer any wicked desire to enter

into the mind.

6 But trust in the Lord, that if thou dost these things, any fearest him, and abstaineth from every evil work, thou shall live unto God.

7 If thou shalt do this, thou shall perfect a great fast, and an acceptable one unto the Lord.

8 Hearken unto the similitude which I am about to propose unto thee, as to this matter.

9 A certain man having a farm, and many servants, planted a vineyard in a certain part of his estate for his posterity:

10 And taking a journey into a far country, chose one of his servants which he thought the most faithful and approved, and delivered the vineyard into his care; commanding him that he should stake up the vines. Which if he did, and fulfilled his command, he promised to give him his liberty. Nor did he command him to do any thing more; and so went into a far country.

11 And after that servant had taken that charge upon him, he did whatsoever his lord commanded him. And when he had staked the vineyard, and found it to be full of weeds, he began to think within himself, saying:

12 I have done what my lord commanded me, I will now dig this vineyard, and when it is digged, it will be more beautiful; and the weeds being pulled up, it will bring forth more fruit and not be choked by the weeds.

13 So setting about this work he digged it, and plucked up all the weeds that were in it; and so the vineyard became very beautiful and prosperous, not being choked with weeds.

14 After some time the lord of the vineyard comes and goes into the vineyard, and when he saw that it was handsomely staked and digged, and the weeds plucked up that were in it, and the vines flourishing, he rejoiced greatly at the care of his servant.

15 And calling his son whom he loved, and who was to be his heir, and his friends with whom he was wont to consult; he tells them what he had commanded his servant to do, and what his servant had done more; and they immediately congratulated that servant, that he had received so full a testimony from his lord.

16 Then he said to them, I indeed promised this servant his liberty, if he observed the command which I gave him; and he observed it, and besides has done a good work to my vineyard, which has exceedingly

pleased me.

17 Wherefore, for this work which he hath done, I will make him my heir together with my son; because that when he saw what was good, he neglected it not, but did it.

18 This design of the lord both his son and his friends approved, namely, that his servant should be heir together with his son.

19 Not long after this the master of the family calling together, his friends, sent from his supper several kinds of food to that servant.

20 Which when he had received, he took so much of them as was sufficient for himself, and divided the rest among his fellow-servants.

21 Which when they had received, they rejoiced; and wished that he might find yet greater favour with his lord, for what he had done to them.

22 When his lord heard all these things, he was again filled with great joy: and calling again his friends and his son together, he related to them what his servant had done with the meats which he had sent unto him.

23 They therefore so much the more assented to the master of the

household; and he ought to make that servant his heir together with his son.

24 I said unto him, sir, I know not these similitudes, neither can I understand them, unless you expound them unto me. I will, says he, expound, all things unto thee whatsoever I have talked with thee, or shown unto thee.

25 Keep the commandments of the Lord and thou shalt be approved, and shall be written in the number of those that keep his commandments. But if besides those things which the Lord hath commanded, thou shalt add some good thing; thou shall purchase to thyself a greater dignity, and be in more favour with the Lord than thou shouldst otherwise have been.

26 If therefore thou shalt keep the commandments of the Lord, and shalt add to them these stations, thou shall rejoice; but especially if thou shalt keep them according to my commands.

27 I said unto him, sir, whatsoever thou shall command me, I will observe; for I know that thou wilt be with me. I will, said he, be with thee who hast taken up such a resolution; and I will be with all those who purpose in like manner.

28 This fast, saith he, whilst thou dost also observe the commandments of the Lord, is exceeding good; therefore thus



shalt thou keep it.

29 First of all, take heed to thyself, and keep thyself from every wicked act, and from every filthy word, and from every hurtful desire; and purify thy mind from all the vanity of this present world. If thou shalt observe these things, this fast shall be right.

30 Thus therefore do. Having performed what is before written, that day on which thou fastest thou shalt taste nothing at all but bread and water; and computing the quantity of food which thou art wont to eat upon other days, thou shalt lay aside the expense which thou shouldst have made that day, and give it unto the widow, the fatherless, and the poor.

31 And thus thou shalt perfect the humiliation of thy soul; that he who receives of it may satisfy his soul, and his prayer come up to the Lord God for thee.

32 If therefore thou shalt thus accomplish thy fast, as I command thee, thy sacrifice shall be acceptable unto the Lord, and thy fast shall be written in his book.

33 This station, thus performed, is good and pleasing and acceptable unto the Lord. These things if thou shalt observe with thy children and with all thy house, thou shalt be happy.

34 And whosoever, when they hear these things, shall do them, they also shall be happy; and whatsoever they shall ask of the Lord they shall receive it.

35 And I prayed him that he would expound unto me the similitude of the farm, and the Lord, and of the vineyard, and of the servant that had staked the vineyard; and of the weeds that were plucked out of the vineyard; and of his son and his friends which he took into counsel with him; for I understand that that was a similitude.

36 He said unto me, Thou art very bold in asking; for thou oughtest not to ask any thing; because if it be fitting to show it unto thee, it shall be showed unto thee.

37 I answered him; Sir, whatsoever thou shalt show me, without explaining it unto me, I shall in vain see it, if I do not understand what it is. And if thou shalt propose any similitudes, and not expound them, I shall in vain hear them.

38 He answered me again, saying: Whosoever is the servant of God, and has the Lord in his heart, he desires understanding of him, and receives it; and he explains every similitude, and understands the words of the Lord which need an inquiry.

39 But they that are lazy and slow to pray, doubt to seek from the Lord: although the Lord be of such an extraordinary goodness, that without ceasing he giveth all things to them that ask of him.

40 Thou therefore who art strengthened by that venerable messenger, and hast received such a powerful gift of prayer; seeing thou art not slothful, why dost thou not now ask understanding of the Lord, and receive it?

41 I said unto him; seeing I have thee present, it is necessary that I should seek it of thee, and ask thee; for thou shewest all things unto me, and speakest to me when thou art present.

42 But if I should see or hear these things when thou wert not present, I would then ask the Lord that he would chew them unto me.

43 And he replied, I said a little before that thou wert subtle and bold, in that thou asketh the meaning of these similitudes.

44 But because thou still persistest, I will unfold to thee this parable which then desirest, that thou mayest make it known unto all men.

45 Hear, therefore, said he, and understand. The farm before

mentioned denotes the whole earth.  
The Lord of the farm is he, who  
created and finished all things;  
and gave virtue unto them.

46 His son is the Holy Spirit;  
the servant is the Son of God: the  
vineyard is the people whom he  
saves. The stakes are the messengers  
which are set oven them by the Lord,  
to support his people. The weeds  
that are plucked up out of the  
vineyard, are the sins which  
the servants of God had  
committed.

47 The food which he sent him  
from his supper, are the commands  
which he gave to his people by his  
Son. The friends whom he called  
to counsel with him, are the holy  
angels whom he first created. The  
absence of the master of the household,  
is the time that remains unto  
his coming.

48 I said unto him, Sir, all  
these things are very excellent,  
and wonderful, and good. But,  
continued I, could I or any other  
man besides, though never so wise,  
have understood these things?

49 Wherefore now, sir, tell me,  
what I ask. He replied, ask me  
what thou wilt. Why, said I, is  
the Son of God in this parable,  
put in the place of a servant.

50 Hearken, he said: the Son  
of God is not put in the condition  
of a servant, but in great power

and authority. I said unto him,  
how, sir? I understand it not.

51 Because, said he, the Son set his messengers over those whom the Father delivered unto him, to keep every one of them; but he himself laboured very much, and suffered much, that he might blot out their offences.

52 For no vineyard can be digged without much labour and pains. Wherefore having blotted out the sins of his people, he showed to them the paths of life, giving them the law which he had received of the Father.

53 You see, said he, that he is the Lord of his people, having received all power from his Father. But why the lord did take his son into counsel, about dividing the inheritance, and the good angels, hear now.

54 That Holy Spirit, which was created first of all, he placed in the body in which God should dwell; namely, in a chosen body, as it seemed good to him. This body therefore into which the Holy Spirit was brought, served that Spirit, walking rightly and purely in modesty; nor ever defiled that Spirit.

55 Seeing therefore the body at all times obeyed the Holy Spirit, and laboured rightly and chastely with him, nor faltered at anytime;

that body being wearied conversed indeed servilely, but being mightily approved to God with the Holy Spirit, was accepted by him.

56 For such a stout course pleased God, because he was not defiled in the earth, keeping the Holy Spirit. He called therefore to counsel his Son, and the good angels, that there might be some place of standing given to this body which had served the Holy Spirit without blame; lest it should seem to have lost the reward of its service.

57 For every pure body shall receive its reward; that is found without spot, in which the Holy Spirit has been appointed to dwell. And thus you have now the exposition of this parable also.

58 Sir, said I, I now understand your meaning, since I have heard this exposition. Hearken farther, said he: keep this thy body clean and pure, that the Spirit which shall dwell in it may bear witness unto it, and be judged to have been with thee.

59 Also take heed that it be not instilled into thy mind that this body perishes, and thou abuse it to any lust. For if thou shalt defile thy body, thou shalt also at the same time defile the Holy Spirit; and if thou shalt defile the Holy Spirit, thou shall not live.

60 And I said, What if through ignorance this should have been already committed, before a man heard these words; How can he attain into salvation, who has thus defiled his body?

61 He replied, As for men's former actions which through ignorance they have committed, God only can afford a remedy unto them; for all the power belongeth unto him.

62 But now guard thyself; and seeing God is almighty and merciful, he will grant a remedy to what thou hast formerly done amiss, if for the time, to come thou shalt not defile thy body and spirit:

63 For they are companions together, and the one cannot be defiled but the other will be so too. Keep therefore both of them pure, and thou shalt live unto God.

#### SIMILITUDE VI.

Of two sorts of voluptuous men, and of their death and defection; and of the continuance of their pains.

AS I was sitting at home, and

praising God for all the things which I had seen; and was thinking concerning the commands, that they were exceedingly good, and great, and honest, and pleasant, and such as were able to bring a man to salvation; I said thus within myself, I shall be happy if I walk according to these commands; and whosoever shall walk in them shall live unto God.

2 Whilst I was speaking on this wise within myself, I saw him whom I had before been wont to see, sitting by me; and he spake thus unto me:

3 What doubttest thou concerning my commands which I have delivered unto thee? They are good, doubt not, but trust in the Lord, and thou shalt walk in them; for I will give thee strength to fulfil them.

4 These commands are profitable to those who shall repent of the sins which they have formerly committed; if for the time to come they shall not continue in them.

5 Whosoever therefore ye be that repent, cast away from you the naughtiness of the present world; and put on all virtue, and righteousness, and so shall ye be able to keep these commands; and not sin from henceforth any more.

6 For if ye shall keep yourselves from sin for the time to come,



ye shall cut off a great deal of your former sins. Walk in my commands, and ye shall live unto God: These things have I spoken unto you.

7 And when he, had said this, he added; let us go into the field, and I will show thee shepherds of sheep. I replied, sir, let us go.

8 And we came into a certain field, and there he showed me a young shepherd, finely arrayed, with his garments of a purple colour. And he fed large flocks; and his sheep were full of pleasure, and in much delight and cheerfulness; and they skipping, ran here and there.

9 And the shepherd took very great satisfaction in his flock; and the countenance of that shepherd was cheerful, running up and down among his flock.

10 Then the angel said unto me, Seest then this shepherd? I answered, sir, I see him. He said unto me, this is the messenger of delight and pleasure. He therefore corrupts the minds of the servants of God, and turns them from the truth, delighting them with many pleasures, and they perish.

11 For they forget the commands of the living God, and live in luxury and in vain pleasures, and are corrupted by the evil angel, some of them even unto death; and others to a falling

away.

12 I replied; I understand not what you mean, by saying unto death, and to a falling away. Hear, says he; all those sheep which thou sawest exceeding joyful, are such as have for ever departed from God, and given selves up to the lusts of this present time.

13 To these therefore there is no return, by repentance, unto life; because, to their other sins they have added this, that they have blasphemed the name of the lord: These kind of men are ordained unto death.

14 But those sheep which thou sawest not leaping, but feeding in one place; are such as have indeed given themselves up to pleasure and delights; but have not spoken anything wickedly against the Lord.

15 These therefore are only fallen off from the truth, and so have yet hope laid up for them in repentance. For such a falling off hath some hope still left of a renewal; but they that are dead, are utterly gone for ever.

16 Again we went a little farther forward, and he showed me a great shepherd, who had as it were a rustic figure; clad with a white goat's skin, having his bag upon his shoulder, and in his hand a stick full of knots, and very hard, and a whip in his other

hand; and his countenance was stern and sour, enough to affright a man; such was his look.

17 He took from that young shepherd such sheep as lived in pleasures, but did not skip up and down; and drove them into a certain steep craggy place full of thorns and briars, insomuch that they could not get themselves free from them:

18 But being entangled in them, fed upon thorns and briars, and were grievously tormented with his whipping. For he still drove them on, and afforded them not any place, or time, to stand still.

19 When therefore I saw them so cruelly whipped and afflicted, I was grieved for them; because they were greatly tormented, nor had they any rest afforded them.

20 And I said unto the shepherd that was with me: Sir, who is this cruel and implacable shepherd, who is moved with no compassion towards these sheep? He answered, This shepherd is indeed one of the holy angels, but is appointed for the punishment of sinners.

21 To him therefore are delivered those who have erred from God, and served the lusts and pleasures of this world. For this cause he punishes them every one according to their deserts, with cruel and various kinds of pains.

22 Sir, said I, I would know what kind of pains they are which every one undergoes? Hearken, said he; The several pains and torments are those which men every day undergo in their present lives. For some suffer losses; others poverty; others divers sicknesses. Some are unsettled; others suffer injuries from those that are unworthy; others fall under many other trials and inconveniences.

23 For many with an unsettled design at many things, and it profiteth them not; and they say that they have not success in their undertakings.

24 They do not call to their mind what they have done amiss, and they complain of the Lord. When therefore they shall have undergone all kind of vexation and inconvenience; then they are delivered over to me for good instruction, and are confirmed in the Faith of the Lord, and serve the Lord all the rest of their days with a pure mind.

25 And when they begin to repent of their sins, then they call to mind their works which they have done amiss, and give honour to God, saying, that he is a just Judge, and they have deservedly suffered all things according to their deeds.

26 Then for what remains of

their lives, they serve God with a pure mind; and have success in all their undertakings, and receive from the Lord whatever they desire.

27 And then they give thanks unto the Lord that they were delivered unto me; nor do they suffer any more cruelty.

28 I said unto him; Sir, I entreat you still to show me now one thing. What, said he, dost thou ask? I said unto him; Are they who depart from the fear of God, tormented for the same time that they enjoyed their false delight and pleasures? He answered me; they are tormented for the same time.

29 And I said unto him; They are then tormented but little; whereas they who enjoy their pleasures so as to forget God, ought to endure seven times as much punishment.

30 He answered me; Thou art foolish, neither understandest thou the efficacy of this punishment. I said unto him; Sir, if I understood it, I would not desire you to tell me.

31 Hearken, said he, and learn what the force of both is, both of the pleasure and of the punishment. An hour of pleasure is terminated within its own space: but one hour of punishment has the efficacy of thirty days. Whosoever therefore enjoys his false pleasure for one day,

and is one day, tormented; that one day of punishment is equivalent to a whole year's space.

32 Thus look how many days any one pursues his pleasures, so many years is he punished for it. You see therefore how that the time of worldly enjoyments is but short; but that of pain and torments, a great deal more.

33 I replied; Sir, forasmuch as I do not understand at all these times of pleasure and pain; I entreat you that you would explain yourself more clearly concerning them. He answered me, saying; Thy foolishness still sticks unto thee.

34. Shouldst thou not rather purify thy mind, and serve God? Take heed, lest when thy time is fulfilled, thou be found still unwise. Hear then, as thou desirest, that thou mayest the more easily understand.

35 He that gives himself up one day to his pleasures and delights, and does whatsoever his soul desires, is full of great folly, nor understands what he does, but the day following forgets what he did the day before.

36 For delight and worldly pleasure are not kept in memory, by reason of the folly that is rooted in them. But when pain and torment befall a man a day, he is in effect troubled the whole year after;

because his punishment continues  
firm in his memory.

37 Wherefore he remembers it  
with sorrow the whole year; and  
then calls to mind his vain pleasure  
and delight, and perceives that for  
the sake of that he was punished.

38 Whosoever therefore have  
delivered themselves over to such  
pleasures, are thus punished; because  
that when they had life, they rendered  
themselves liable to death.

39 I said unto him; Sir, what  
pleasures are hurtful? He answered;  
That is pleasure to every man  
which he doth willingly.

40 For the angry man, gratifying  
his passion, perceives pleasure  
in it; and so the adulterer, and  
drunkard; the slanderer and liar;  
the covetous man and the defrauder;  
and whosoever commits anything like  
unto these, he followeth his evil  
disposition, because he receives  
a satisfaction in the doing of it.

41 All these pleasures and delights  
are hurtful to the servants of God.  
For these therefore they are tormented  
and suffer punishment.

42 There are also pleasures that  
bring salvation unto men. For many,  
when they do what is good, find  
pleasure in it, and are attracted  
by the delights of it.

43 Now this pleasure is profitable to the servants of God, and brings life to such men; but those hurtful pleasures, which were before mentioned, bring torments and punishment.

44 And whosoever shall continue in them, and shall not repent of what they have done, shall bring death upon themselves.

#### SIMILITUDE VII.

That they who repent, must bring forth,  
fruits worthy of repent once.

AFTER a few days I saw the same person that before talked with me, in the same field, in which I had seen those shepherds, And he said unto me; What seekest thou? Sir, said I, I came to entreat you that You would command the shepherd, who is the minister of punishment, to depart out of my house, because he greatly afflicts me.

3 And he answered, It is necessary for thee to endure inconveniencies and vexations; for so that good angel hath commanded concerning thee, because he would try thee.



4 Sir, said I; What so great offence have I committed, that I should be delivered to this messenger? Hearken, said he: Thou art indeed guilty of many sins, yet not so many that thou shouldest be delivered to this messenger.

5 But thy house hath committed many sins and offences, and therefore that good messenger being grieved at their doings commanded that for some time thou shouldst suffer affliction; that they may both repent of what they have done, and may wash themselves from all the lusts of this present world.

6 When therefore they shall have repented, and be purified, then that messenger which is appointed over thy punishment, shall depart from thee.

7 I said unto him; Sir, if they have behaved themselves so as to anger that good angel, yet what have I done? He answered: They cannot otherwise be afflicted, unless thou, who art the head of the family, suffer.

8 For whatsoever thou shalt suffer, they must needs feel it but as long as thou shalt stand well established, they cannot experience any vexation.

9 I replied; But, sir, behold they also now repent with all their hearts. I know, says he, that they repent with all their hearts; but

dost thou therefore think that their offences who repent, are immediately blotted out.

10 No, they are not presently; but he that repents must afflict his soul and show himself humble in all his affairs, and undergo many and divers vexations.

11 And when he shall have suffered all things that were appointed for him; then perhaps HE that made him, and formed all things besides, will be moved with compassion towards him, and afford him some remedy; and especially if HE shall perceive his heart who repents, to be free from every evil work.

12 But at present it is expedient for thee, and for thy house, to be grieved; and it is needful that thou shouldst endure much vexation, as the angel of the Lord who committed thee unto me, has commanded.

13 Rather give thanks unto the Lord, that knowing what was to come he thought thee worthy, to whom he should foretell that trouble was coming upon thee, who art able to bear it.

14 I said unto him; Sir, but be thou also with me, and I shall easily undergo any trouble. I will, said he, be with thee; and I will entreat the messenger who is set over thy punishment, that he would moderate his afflictions towards thee.

15 And moreover thou shalt suffer adversity but for a little time; and then thou shalt again be restored to thy former state; only continue on in the humility of thy mind.

16 Obey the Lord with a pure heart; thou, and thy house, and thy children; and walk in the commands which I have delivered unto thee; and then thy repentance may be firm and pure.

17 And if thou shalt keep these things with thy house, thy inconveniencies shall depart from thee.

18 And all vexation shall in like manner depart from those, whosoever shall walk according to these commands.

#### SIMILITUDE VIII.

That there are many kinds of elect, and of repenting sinners: and how all of these shall receive a reward proportionable to the measure of their repentance and good works.

AGAIN he showed me a willow which covered the fields and

the mountains, under whose shadow  
came all such as were called by  
the name of the Lord.

2 And by that willow stood an  
angel of the Lord very excellent  
and lofty, and did cut down bows  
from the willow with a great  
hook; and reached out to the people  
that were under the shadow of the  
willow, little rods, as it were  
about a foot long.

3 And when all of them had  
taken them, he laid aside his hook,  
and the tree continued entire, as I  
had before seen it; at which I  
wondered, and mused within myself.

4 Then that shepherd said unto  
me; Forbear to wonder that the  
tree continues whole,  
not-with-standing so many boughs have  
been cut off from it: but stay a  
little, for now it shall be shown  
thee, what that angel means, who  
gave those rods to the people.

5 So he again demanded the  
rods of them; and in the same  
order that every one had received  
them, was he called to him, and  
restored his rod; which when he  
had received, he examined them.

6 From some he received them  
dry and rotten, and as it were  
touched with the moth; those he  
commanded to be separated from  
the rest, and placed by themselves.  
Others gave in their rods dry  
indeed, but not touched with the

moth: these also he ordered to be set by themselves.

7 Others gave in their rods half dry; these also were set apart, Others gave in their rods half dry and cleft; these too were set by themselves. Others brought in their rods half dry and half green, and these were in like manner placed by themselves.

8 Others delivered up their rods two parts green, and the third dry; and they too were set apart. Others brought their rods two parts dry, and the third green; and were also placed by themselves.

9 Others delivered up their rods less dry (for there was but a very little, to wit, their tops dry), but they had clefts, and these were set in like manner by themselves. In the rods of others there was but a little green, and the rest dry; and these were set aside by themselves.

10 Others came, and brought their rods green as they had received them, and the greatest part of the people brought their rods thus; and the messenger greatly rejoiced at these, and they also were put apart by themselves.

11 Others brought in their rods not only green, but full of branches; and these were set aside, being also received by the angel with great joy. Others brought their rods green with branches,

and those also some fruit upon them.

12 They who had such rods, were very cheerful; and the angel himself took great joy at them; nor was the shepherd that stood with me, less pleased with them.

13 Then the angel of the Lord commanded crowns to be brought, and the crowns were brought made of palms; and the angel crowned those men in whose rods he found the young branches with fruit, and commanded them to go into the tower.

14 He also sent those into the tower, in whose hands he found branches without fruit, giving a seal unto them. For they had the same garment, that is, one white as snow; with which he bade them go into the tower And so he did to those who returned their rods green as they had received them; giving them a white garment, and so sent them away to go into the tower.

15 Having done this, he said to the shepherd that was with me, I go my way; but do thou send these within the walls, every one into the place in which he has deserved to dwell; examining first their rods, but examine them diligently that no one deceive thee; and if any one shall escape thee, I will try them upon the altar. Having said this to the shepherd, he departed.

16 After he was gone, the shepherd said unto me; Let us take the rods from them, and plant them; if perchance they may grow green again. I said unto him; Sir, how can those dry rods ever grow green again?

17 He answered me; That tree is a willow, and always loves to live. If therefore these rods shall be planted, and receive a little moisture, many of them will recover themselves.

18 Wherefore I will try, and will pour water upon them, and if any of them can live, I will rejoice with them; but if not, at least by this means I shall be found not to have neglected my part.

19 Then he commanded me to call them; and they all came unto him, every one in the rank in which he stood, and gave him their rods; which having received he planted every one of them in their several orders.

20 And after he had planted them all, he poured much water upon them, insomuch that they were covered with water, and did not appear above it. Then when he had watered them, he said unto me; Let us depart, and after a little time we will return and visit them.

21 For he who created this tree,

would have all those live that received rods from it. And I hope now that these rods are thus watered, many of them receiving in the moisture, will recover:

22 I said unto him, Sir, tell me what this tree denotes? For I am greatly astonished, that after so many branches have been cut off, it seems still to be whole: nor does there any thing the less of it appear to remain, which greatly amazes me.

23 He answered, Hearken. This great tree which covers the plains and the mountains, and all the earth, is the law of God, published throughout the whole world.

24 Now this law is the Son of God, who is preached to all the ends of the earth. The people that stand under its shadow, are those which have heard his preaching, and believed.

25 The great and venerable angel which you saw, was Michael who had the power over his people, and governs them. For he has planted the law in the hearts of those who have believed: and therefore he visits them to whom he has given the law, to see if they have kept it.

26 And he examines every one's rod; and of those, many that are weakened: for those rods are the law of the Lord. Then he discerns



all those who have not kept the law,  
knowing the place of every one of them.

27 I said unto him, Sir, why  
did he send away some to the  
tower, and left others here to you?  
He replied, those who have  
transgressed the law, which they  
received from him, are left in my  
power, that they may repent of  
their sins: but they who fulfilled  
this law and kept it, are under his  
power.

28 But who then, said I, are  
those, who went into the tower  
crowned? He replied, all such as  
having striven with the devil, have  
overcome him, are crowned: and  
they are those, who have suffered  
hard things, that they might keep  
the law.

29 But they who gave up their  
rods green, and with young  
branches, but without fruit, have  
indeed endured trouble for the  
same law, but have not suffered  
death; neither have they denied  
their holy law.

30 They who delivered up their  
rods green as they received them,  
are those who were modest and  
just, and have lived with a  
very pure mind, and kept the  
commandments of God.

31 The rest thou shalt know,  
when I shall have considered those  
rods which I have planted and  
watered.

32 After a few days we returned, and in the same place stood that glorious angel, and I stood by him. Then he said unto me; Gird thyself with a towel, and serve me.

33 And I girded myself with a clean towel, which was made of coarse cloth. And when he saw me girded, and ready to minister unto him, he said, Call those men whose rods have been planted, every one in his order as he gave them.

34 And he brought me into the field, and I called them all, and they all stood ready in their several ranks. Then he said unto them; let every one pluck up his rod, and bring it unto me. And first they delivered theirs, whose rods had been dry and rotten.

35 And those whose rods still continued so, he commanded to stand apart. Then they came whose rods had been dry but not rotten. Some of these delivered in their rods green; others dry and rotten, as if they had been touched by the moth.

36 Those who gave them up green, he commanded to stand apart: but those whose rods were dry and rotten, he caused to stand with the first sort. Then came they whose rods had been half dry, and cleft: many of these gave up their rods green, and

uncleft.

37 Others delivered them up green with branches, like unto theirs who went crowned into the tower. Others delivered them up dry, but not rotten; and some gave them up as they were before, all dry, and cleft.

38 Every one of these he ordered to stand apart; some by themselves, others in their respective ranks.

32 Then came they whose rods had been green, but cleft. These delivered their rods altogether green, and stood in their own order. And the shepherd rejoiced at these, because they were all changed, and free from their clefts.

40 Then they gave in their rods, who had them half green and half dry. Of these some were found wholly green, others half dry: others green, with young shoots. And all these were sent away, every one to his proper rank.

41 Then they gave up their rods, who had them before two parts green, and the third dry. Many of those gave in their rods green; many half dry; the rest dry but not rotten. So these were sent away, each to his proper place.

42 Then came they who before had their rods two parts dry and the third green; many of these delivered up their rods half dry, others dry and rotten; others half dry and cleft: but few green. And all these were set every one in his own rank.

43 Then they reached in their rods, in which there was before but a little green, and the rest dry. Their rods were for the most part found green, having little boughs, with fruit upon them; and the rest altogether green.

44 And the shepherd upon sight of these rejoiced exceedingly, because he had found them thus; and they also went to their proper orders.

45 Now after he had examined all their rods, he said unto me, I told thee that this tree loved life thou seest how many have repented, and attained unto salvation. Sir, said I, I see it.

46 That thou mightest know saith he, that the goodness and mercy of the Lord is great, and to be had in honour; who gave his spirit to them that were found worthy of repentance.

47 I answered, Sir, why then did not all of them repent? He replied, Those whose minds the Lords foresaw would be pure, and

that they would serve him with all their hearts, to them he gave repentance.

48 But for those whose deceit and wickedness he beheld, and perceived that they would not truly return unto him; to them he denied any return unto repentance, lest they should again blaspheme his law with wicked words.

49 I said unto him; Now, Sir, make known unto me, what is the place of every one of those, who have given up their rods, and what their portion; that when they may have not kept their seal entire, but have wasted the seal which they received, shall hear and believe these things, and may acknowledge their evil deeds and repent;

50 And receiving again their seal from you, may give glory to God, that he was moved with compassion towards them, and sent you to renew their spirits.

51 Hearken, said he; they whose rods have been found and rotten, and as it were touched with the moth; are the deserters and the betrayers of the church;

52 Who with the rest of their crimes, have also blasphemed the Lord, and denied his name when he had called upon them. Therefore all these are dead unto God

and thou seest that none of them have repented, although they have heard my commands which thou hast delivered unto them. From these men therefore life is far distant.

53 They also who have delivered up their rods dry, but not rotten, have not been far from them. For they have been counterfeits, and brought in evil doctrines, and have perverted the servants of God, especially those who had sinned; not suffering them to return unto repentance, but keeping them back by their false doctrines.

54 These therefore have hope; and thou seest that many of them have repented, since the time that thou hast laid my commands before them; and many more will yet repent. But they, that shall not repent; shall lose both repentance and life.

55 But they that have repented, their place is begun to be within the first walls, and some of them are even gone into the tower. Thou seest therefore, said he, that in the repentance of sinners there is life; but for those who repent not, death is prepared.

56 Hear now concerning those who gave in their rods half dry and full of clefts. Those whose rods were only half dry, are the doubtful; for they are neither living nor dead.

57 But they who delivered in their rods, not only half dry but also full of clefts, are both doubtful and evil speakers; who detract from those that are absent, and have never peace among themselves, and who envy one another.

58 Howbeit, to those also repentance is offered; for thou seest that some of these have repented.

59 Now all those of this kind who have quickly repented, shall have a place in the tower; and they who have been more slow in their repentance, shall dwell within the walls: but they that shall not repent, and shall continue on in their wicked doings, shall die the death.

60 As for those who had their rods green, but yet cleft; they are such as were always faithful and good, but they had some envy and strife among themselves concerning dignity and pre-eminence.

61 Now all such as are vain, and without understanding, contend with one another about these things.

62 Nevertheless, seeing they are otherwise good, if when they shall hear these commands they shall amend themselves, and shall at my persuasion suddenly repent;

they shall at last dwell in the tower, like those who have truly and worthily repented.

63 But if any one shall again return to his dissension; he shall be shut out from the tower, and shall lose his life. For the life of those who keep the commandments of the Lord, consists in doing what they are commanded; not in principality, or in any other dignity.

64 For by forbearance and humility of mind, men shall attain unto life; but by seditions and contempt of the law, they shall purchase death unto themselves.

65 They who in their rods had half dry and half green, are those who are engaged in many affairs of the world, and are not joined to the saints. For which cause half of them liveth, and half is dead.

66 Wherefore many of these since the time that they have heard my commands, have repented, and begun to dwell in the tower. But some of them have wholly fallen away; to these there is no more place for repentance.

67 For by reason of their present interests, they have blasphemed and denied God: and for this wickedness they have lost life. And of these many are still in doubt, yet these may return; and



if they shall quickly repent, they shall have a place in the tower; but if they shall be more slow, they shall dwell within the walls; but if they shall not repent, they shall die.

68 As for those who had two parts of their rods green, and the third dry; they have by manifold ways denied the Lord. Of these many have repented, and found a place in the tower: and many have altogether departed from God. These have utterly lost life.

69 And some being in a doubtful state, have raise up dissensions: these may yet return, if they shall suddenly repent and not continue in their lusts; but if they shall continue in their evil-doing they shall die.

70 They who gave in their rods two parts dry, and the other been, are those who have indeed been faithful, but withal rich and full of good things; and thereupon upon have desired to be famous among the heathen which are without, and have thereby fallen into great pride, and begun to aim at high matters, and to forsake the truth.

71 Nor were they joined to the saints, but lived with the heathen; and this life seemed the more pleasant to them. Howbeit they have not departed from God, but continued in the faith; only they have not wrought the works of faith.

72 Many therefore of these have repented; and begun to dwell in the tower. Yet others still living among the heathen people, and being lifted up with their vanities, have utterly fallen away from God, and followed the works and wickedness of the heathen. These kind of men therefore are reckoned among strangers to the Gospel.

73 Others of these began to be doubtful in their minds; despairing by reason of their wicked doings ever to attain unto salvation Others being thus made doubtful, did moreover stir up dissensions.

74 To these therefore, and to those who by reason of their doings are become doubtful, there is still hope of return; but they must repent quickly, that their place may be in the tower. But they that repent not, and continue still in their pleasures, are nigh unto death.

75 As for those who gave in their rods green, excepting their tops, which only were dry, and had clefts; these were always good, and faithful, and upright before God: nevertheless they sinned a little, by reason of their empty pleasures and trifling thoughts which they had within themselves.

76 Wherefore many of them when they heard my words,

repented forthwith, and began to dwell in the tower. Nevertheless some grew doubtful, and others to their doubtful minds added dissensions. To these therefore there is still hope of return, because they were always good; but they shall not hardly be moved.

77 As for those, lastly, who gave in their rods dry, their tops only excepted, which alone were green; they are such as have believed indeed in God, but have lived in wickedness; yet without departing from God: having always willingly borne the name of the Lord, and readily received into their houses the servants of God.

78 Wherefore hearing these things they returned, and without delay repented, and lived in all righteousness. And some of them suffered death: others readily underwent many trials, being mindful of their evil doings.

79 If And when he had ended his explications of all the rods, he said unto me, Go, and say unto all men that they repent, and they shall live unto God; because the Lord being moved with great clemency hath sent me to preach repentance unto all:

80 Even unto those who by reason of their evil doings, deserve not to attain unto salvation. But the Lord will be patient, and keep the invitation that was made by his Son.

81 I said unto him, sir, I hope that all when they shall hear these things, will repent. For I trust that everyone acknowledging his crimes, and taking up the fear of the Lord, will return unto repentance.

82 He said unto me, Whosoever shall repent with all their hearts, and cleanse themselves from all the evils that I have before mentioned, and not add anything more to their sins, shall receive from the Lord cure of their former iniquities, if they do not make any doubt of these commands, and shall live unto God.

83 But they that shall continue to add to their transgressions, and still converse with the lusts of the present world, shall condemn themselves unto death. But do thou walk in these commands, and whosoever shall Walk in these, and exercise them rightly, shall live unto God.

84 And having showed me all these things, he said; I will show thee the rest in a few days.

SIMILITUDE IX.

The greatest mysteries of the militant  
and  
triumphant Church which is to be built.

AFTER I had Written the Commands  
and similitudes of the Shepherd,  
the Angel of Repentance came unto  
me, and said to me, I will show  
thee all those things which the  
Spirit spake with thee under  
the figure of the church. For  
that Spirit is the Son of God.

2 And because thou wert weak  
in body, it was not declared unto  
thee by the angel, until thou wert  
strengthened by the Spirit, and  
increased in force, that thou  
mightest also see the angel:

3 For then indeed the building  
of the tower was very well and  
gloriously shown unto thee by the  
church; nevertheless thou sawest  
all things shown unto thee as it  
were by a virgin.

4 But now thou art enlightened  
by the angel, and yet by the same  
Spirit. But thou must consider  
all things diligently; for therefore  
am I sent into thy house by that  
venerable messenger, that when  
thou shalt have seen all things  
powerfully, thou mayest not be  
afraid as before.

5 And he led me to the height  
of a mountain in Arcadia, and we  
sat upon its top. And he showed  
me a great plain, and about it  
twelve mountains in different

figures.

6 The first was black as soot. The second was smooth, without herbs. The third was full of thorns and thistles. The fourth had herbs half dried; of which the upper part was green, but that next the root was dry; and some of the herbs, when the sun grew hot, were dry.

7 The fifth mountain was very rugged; but yet had green herbs. The sixth mountain was full of clefts, some lesser, and some greater; and in these clefts grew grass, not flourishing, but which seemed to be withering.

8 The seventh mountain had delightful pasture, and was wholly fruitful; and all kinds of cattle, and of the birds of heaven; fed upon it; and the more they fed on it, the more and better did the grass grow.

9 The eighth mountain was full of fountains, and from those fountains were watered all kinds of the creatures of God. The ninth mountain had no water at all, but was wholly destitute of it; and nourished deadly serpents, very destructive to men.

10 The tenth mountain was full of tall trees, and altogether shady; and under the shade of them lay cattle resting and chewing the cud.

11 The eleventh mountain was full of the thickest trees, and those trees seemed to be loaded with several sorts of fruits; that whosoever saw them could not choose but desire to eat of their fruit.

12 The twelfth mountain was altogether white, and of a most pleasant aspect, and itself gave a most excellent beauty to itself.

13 In the middle of the plain he showed me a huge white rock, which rose out of the plain, and the rock was higher than those mountains, and was square; so that it seemed capable of supporting the whole world.

14 It looked to me to be old, yet it had in it a new gate, which seemed to have been newly hewn out of it. Now that gate was bright beyond the sun itself; insomuch, that I greatly wondered at its light.

15 About the gate stood twelve virgins; of which four that stood at the corners of the gate, seemed to me to be the chiefest, although the rest were also of worth: and they stood in the four parts of the gate.

16 It added also to the grace of those virgins, that they stood in pairs, clothed with linen garments, and decently girded, their right

arms being at liberty, as if they were about to lift up some burthen; for so they were adorned, and were exceeding cheerful and ready.

17 When I saw this, I wondered with myself to see such great and noble things. And again I admired upon the account of those virgins, that they were so handsome and delicate; and stood with such firmness and constancy, as if they would carry the whole heaven.

18 And as I was thinking thus within myself, the shepherd said unto me; What thickest thou within thyself? Why art thou disquieted, and fillest thyself with care?

19 Do not seem to consider, as if thou wert wise, what thou doest not understand, but pray unto the Lord, that thou mayest have ability to understand it. What is to come thou canst not understand, but thou seest that which is before thee.

20 Be not therefore disquieted at those things which thou canst not see; but get the understanding of those which thou seest.

21 Forbear to be curious; and I will show thee all things that I ought to declare unto thee: but first consider what yet remains.

22 And when he had said this unto me I looked up, and behold I saw



six tall and venerable men coming; their countenances were all alike, and they called a certain multitude of men; and they who came at their call were also tall and stout.

23 And those six commanded them to build a certain tower over that gate. And immediately there began to be a great noise of those men running here and there about the gate, who were come together to build the tower.

24 But those virgins which stood about the gate perceived that the building of the tower was to be hastened by them. And they stretched out their hands, as if they were to receive somewhat from them to do.

25 Then those six men commanded, that they should lift up stones out of a certain deep place, and prepare them for the building of the tower. And there were lifted up ten white stones, square, and not cut round.

26 Then those six men called the ten virgins to them, and commanded them to carry all the stones that were to be put into the building, and having carried them through the gate to deliver them to those that were about to build the tower.

27 Immediately the virgins began all of them together to lift up those stones, that were before

taken out of the deep.

28 And they who also stood about the gate did carry stones in such a manner, that those stones which seemed to be the strongest were laid at the corners, and the rest were put into the sides;

29 And thus they carried all the stones, and bringing them through the gate delivered them to the builders, as they had been commanded: who receiving them at their hands, built with them.

30 But this building was made upon that great rock, and over the gate; and by these the whole tower was supported. But the building of the ten stones filled the whole gate, which began to be made for the foundation of that tower.

31 After those ten stones did five and twenty others rise up out of the deep; and these were placed in the building of the same tower; being lifted up by those virgins, as the others had been before.

32 After these did five and thirty others rise up; and these were also in like manner fitted into the same work. Then forty other stones were brought up, and all these were added unto the building of that tower.

33 So there began to be four ranks in the foundation of that

tower; and the stones ceased to rise out of the deep; and they also which built rested a little.

34 Again, those six men commanded the multitude, that they should bring stones out of those twelve mountains to the building of the same tower.

35 So they cut out of all the mountains stones of divers colours, and brought them and gave them to the virgins; which when they had received they carried them, and delivered them into the building of the tower.

36 In which when they were built they became white, and different from what they were before; for they were all alike, and did change their former colours. And some were reached up by the men themselves, which when they came into the building, continued such as they were put in.

37 These neither became white, nor different from what they were before; because they were not carried by the virgins through the gate. Wherefore these stones were disagreeable in the building; which, when these six men perceived they commanded them to be removed, and put again in the place from which they were brought.

38 And they said to those who brought these stones; Do not ye reach up to us any stones for this

building, but lay them down by the tower, that these virgins may carry them and reach them to us.

39 For unless they shall be carried by these virgins through this gate, they cannot change their colours: therefore do not labour in vain.

40 So the building that day was done; howbeit the tower was not finished, for it was afterwards to be built; therefore now also there was some delay made of it.

41 And these six men commanded those that built to depart, and as it were to rest for some time; but they ordered those virgins that they should not depart from the tower; so now they seemed to me to be left for the guarding of it.

42 When all were departed, I said unto the shepherd; Sir, why is not the building of the tower finished? Because it cannot, said he, be finished until its Lord comes, and approves of the building; that if he shall find any stones in it that are not good they may be changed; for this tower is built according to his will.

43 Sir, said I, I would know what the building of this tower signifies; as also I would be informed concerning this rock, and this gate;

44 And concerning the mountains, and the virgins, and the stones that did rise out of the deep, and were not cut, but put into the building just as they came forth; and why the ten stones were first laid in the foundation; then the twenty-five, then thirty-five; then forty?

45 Also concerning those stones that were put into the building, and again taken out, and carried back into their places? Fulfil, I pray, the desire of my soul as to all these things, and manifest all unto me.

46 And he said unto me; If thou shalt not be dull, thou shall know all, and shall see all the other things that are about to happen in this, tower: and shall understand diligently all these similitudes.

47 And after a few days we came into the same place where we had sat before; and he said unto me, Let us go unto the tower; for the Lord of it will come and examine it.

48 So we came thither, and found none but those virgins there. And he asked them whether the Lord of that tower was come thither? And they replied, that he would be there presently to examine the building.

49 After a very little while I saw a great multitude of men coming, and in the middle of them a man so tall, that he surpassed the tower in height.

50 About him were those six, who before commanded in the building, and all the rest of those who had built that tower, and many others of great dignity: and the virgins that kept the tower ran to meet him, and kissed him, and began to walk near unto him.

51 But he examined the building with so much care, that he handled every stone; and struck every one with a rod which he held in his hand:

52 Of which some being so struck turned black as soot; others were rough; some looked as if they had cracks in them; others seemed maimed; some neither black nor white; some looked sharp, and agreed not with the other stones, and others were full of spots.

53 These were the several kinds of those stones which were not found proper in the building; all which the Lord commanded to be taken out of the tower, and laid near it, and other stones to be brought and put in their places.

54 And they that built, asked him from which of the mountains he would have stones brought to put in the place of those that were laid aside. But he forbid them

to bring any from the mountains, and commanded that they should take them out of a certain field that was near.

55 So they digged in the field, and found many bright square stones, and some also that were round. Howbeit, all that were found in that field were taken away, and carried through the gate by those virgins; and those of them that were square were fitted and put into the places of those that were pulled out.

56 But the round ones were not put into the building, because they were hard, and it would have required too much time to cut them but they were placed about the tower, as if they should hereafter be cut square, and put into the building; for they were very white.

57 When he who was chief in dignity, and lord of the whole tower saw this, he called to him the shepherd that was with me, and gave him the stones that were rejected and laid about the tower, and said unto him; cleanse these stones with all care, and fit them into the building of the tower, that they may agree with the rest; but those that will not suit with the rest, cast away afar off from the tower.

58 When he had thus commanded him,  
he departed, with all those that

came with him to the tower but those virgins still stood about the tower to keep it.

59 And I said unto that shepherd; How can these stones, seeing they have been rejected, return into the building of this tower? He replied; I will cut off the greatest part from these stones, and will add them to the building, and they will agree with the rest.

60 And I said, Sir, how will they be able to fill the same place, when they shall be so much cut away? He answered; They that shall be found too little shall be put into the middle of the building, and the greater shall be placed without, and keep them in.

61 When he had said thus unto me, he added; Let us go, and after three days we will return, and I will put these stones, being cleansed, into the tower.

62 For all these that are about the tower must be cleansed, lest the master of the house chance to come upon the sudden, and find those which are about the tower unclean; and be so exasperated that these stones should never be put into the building of this tower, and I shall be looked upon to have been unmindful of my master's commands.

63 When therefore we came after three days to the tower,



he said unto me; Let us examine all these stones, and let us see which of them may go into the building. I answered, Sir, let us see.

64 And first of all we began to consider those which had been black; for they were found just such as they were when they were pulled out of the tower: wherefore he commanded them to be removed from the tower and put by themselves.

65 Then he examined those which had been rough; and commanded many of those to be cut round, and to be fitted by the virgins into the building of the tower; so they took them, and fitted them into the middle of the building and he commanded the rest to be laid by with the black ones, for they also were become black.

66 Next he considered those which were full of cracks, and many of those also he ordered to be pared away, and so to be added to the rest of the building, by the same virgins.

67 These were placed without because they were found entire; but the residue through the multitude of their cracks could not be reformed, and therefore were cast away from the building of the tower.

68 Then he considered those that had been maimed; many of

these had cracks, and were become black; others had large clefts; these he commanded to be placed with those that were rejected;

69 But the rest being cleansed and reformed, he commanded to be put into the building. These therefore those virgins took up, and fitted into the middle of the building, because they were but weak.

70 After these he examined those which were found half white and half black, and many of those which were now black; these also he ordered to be laid among those that were cast away.

71 The rest were found altogether white; those were taken up by the virgins, and fitted into the same tower: and they were put in the outside, because they were found entire; that so they might keep in those that were placed in the middle, for nothing was cut off from them.

72 Next he looked upon those which had been hard and sharp; but few of these were made use of, because they could not be cut, for they were found very hard: but the rest were formed, and fitted by the virgins into the middle of the building, because they were more weak.

73 Then he considered those which had spots; of these a few

were found black, and they were carried to their fellows. The rest were white and entire; and they were fitted by the virgins into the building, and placed in the outside, by reason of their strength.

74 After this he came to consider those stones which were white and round: and he said unto me, What shall we do with these stones? I answered, Sir, I cannot tell.

75 He replied, Canst thou think of nothing then for these? I answered, Sir, I understand not this art; neither am I a stone-cutter, nor can I tell anything.

76 And he said, seest thou not that they are very round? Now to make them square, I must cut off a great deal from them; howbeit, it is necessary that some of these should go into the building of the tower.

77 I answered; If it be necessary, why do you perplex yourself, and not rather choose, if you have any choice among them, and fit them into the building.

78 Upon this he chose out the largest and brightest, and squared them; which, when he had done the virgins took them up, and fitted them into the building.

79 And the rest that remained

were carried back into the same field from which they were taken; howbeit, they were not cast away; because, said he, there is yet a little wanting to this tower, which is to be built; and perhaps the Lord will have these stones fitted into this building, because they are exceeding white.

80 Then there were called twelve very stately women, clothed with a black garment, girded, and their shoulders free, and their hair loose. These seemed to me to be country women.

81 And the shepherd commanded them to take up those stones which were cast out of the building, and carry them back to the mountains out of which they were taken.

82 And they took them all up joyfully, and carried them back to their places from whence they had been taken.

83 When not one stone remained about the tower, he said unto me, Let us go about this tower, and see whether anything be wanting to it.

84 We began therefore to go round about it; and when he saw that it was handsomely built, he began to be very glad; for it was so beautifully framed, that any one that had seen it must have been in love with the building.

85 For it seemed to be all but one stone, nor did a joint any where appear; but it looked as if it had all been cut out of one rock.

86 And when I diligently considered what a tower it was, I was extremely pleased: and he said unto me, Bring hither some lime and little shells, that I may fill up the spaces of those stones that were taken out of the building, and put in again; for all things about the tower must be made even.

87 And I did as he commanded me, and brought them unto him and he said unto me, Be ready to help me, and this work will quickly be finished.

88 He therefore filled up the spaces of those stones, and commanded the place about the tower to be cleansed.

89 Then those virgins took besoms, and cleansed all the place around, and took away all the rubbish, and threw water on; which being done, the palace became delightful, and the tower beauteous.

90 Then he said unto me, All is now clean if the Lord should come to finish the tower, he will find nothing whereby to complain of us.

91 When he had said this he would have departed. But I laid hold on his bag, and began to entreat him for the Lord's sake, that he would explain to me all things that he had shown me.

92 He said unto me, I have at present a little business; but I will suddenly explain all things unto thee. Tarry here for me till I come.

93 I said unto him, Sir, what shall I do here alone? He answered, Thou art not alone, seeing all these virgins are with thee.

94 I said, Sir, deliver me then unto them. Then he called them and said unto them, I commend this man unto you until I shall come;

95 So I remained with those virgins: now they were cheerful and courteous unto me; especially the four, which seemed to be the chiefest among them.

96 Then those virgins said unto me, that shepherd will not return hither to-day. I said unto them, What then shall I do? They answered, Tarry for him till the evening, if perhaps he may come and speak with thee; but if not, yet thou shalt continue with us till he does come.

97 I said unto them, I will

tarry for him till evening; but if he comes not by that time, I will go home, and return hither again the next morning.

98 They answered me, As thou art delivered unto us, thou mayest not depart from us. I said, Where shall I tarry?

99 They replied, Thou shalt sleep with us as a brother, not as a husband; for thou art our brother, and we are ready from henceforth to dwell with thee; for thou art very dear to us.

100 Howbeit I was ashamed to continue with them. But she that seemed to be the chiefest amongst them, embraced me, and began to kiss me. And the rest when they saw that I was kissed by her, began also to kiss me as a brother; and led me about the tower, and played with me.

101 Some of them also sung psalms, others made up the chorus with them. But I walked about the tower with them, rejoicing silently, and seeming to myself to be grown young again.

102 When the evening came on, I would forthwith have gone home, but they withheld me, and suffered me not to depart. Wherefore I continued with them that night near the same tower.

103 So they spread their linen garments upon the ground; and placed me in the middle, nor did they anything else, only they prayed.

104 I also prayed with them without ceasing, nor less than they. Who, when they saw me pray in that manner, rejoiced greatly: and I continued there with their till the next day.

105 And when we had worshipped God, then the shepherd came and said unto them: You have done no injury to this man? They answered, Ask him. I said unto him, Sir, I have received a great deal of satisfaction in that I have remained with them.

106 And he said unto me, How didst thou sup? I answered, Sir, I feasted the whole night upon the words of the Lord. They received thee well then, said he? I said, Sir, very well.

107 He answered, Wilt thou now learn what thou didst desire? I replied, Sir, I will: and first I pray thee that thou shouldest show me all things in the order that I asked them.

108 He answered, I will do all as thou wouldst have me, nor will I hide any thing from thee.

109 First of all, Sir, said I, tell me, what this rock and this



gate denote? Hearken, said he; this rock, and this gate, are the Son of God. I replied, Sir, how can that be; seeing the rock is old, but the gate new?

110 Hear, said he, O foolish man! and understand. The Son of God is indeed more ancient than any creature; insomuch that he was in council with his Father at the creation of all things.

111 But the gate is therefore new, because he appeared in the last days in the fullness of time; that they who shall attain unto salvation, may by it enter into the kingdom of God.

112 You have seen, said he, those stones which were carried through the gate, how they were placed in the building of the tower; but that those which were not carried through the gate, were sent away into their own places?

113 I answered, sir, I saw it. Thus, said he, no man shall enter into the kingdom of God, but he who shall take upon him the name of the Son of God.

114 For if you would enter into any city, and that city should be encompassed with a wall, and had only one gate, could you enter into that city except by that gate?

115 I answered, Sir, how could I do otherwise? As therefore, said he, there would be no other way of entering into that city but by its gate, so neither can any one enter into the kingdom of God, but only by the name of his Son, who is most dear unto him.

116 And he said unto me, Didst thou see the multitude of those that built that tower? Sir, said I, I saw it. He answered, All those are the angels, venerable in their dignity,

117 With those is the Lord encompassed as with a wall: but the gate is the Son of God, who is the only way of coming unto God. For no man shall go to God, but by his Son.

118 Thou sawest also, said he, the six men, and in the middle of them that venerable great man, who walked about the tower, and rejected the stones out of the tower?

119 Sir, said I, I saw them. He answered, that tall man was the Son of God; and those six were his angels of most eminent dignity, which stand about him on the right hand and on the left.

120 Of these excellent angels none comes in unto God without him. He added, Whosoever there fore shall not take upon him his name, he shall nor enter into the kingdom of God.

121 Then I said, What is this tower? This, said he, is the church. And what, Sir, are these virgins? He said unto me, These are the holy spirits, for no man can enter into the kingdom of God, except these clothe him with their garment,

122 For it will avail thee nothing to take up the name of the Son of God, unless thou shalt also receive their garment from them. For these virgins are the powers of the Son of God. So shall a man in vain bear his name, unless he shall be also endued with his powers.

123 And he said unto me, sawest thou those stones that were cast away? They bore indeed the name, but put not on their garment. I said, Sir, what is their garment? Their very names, said he, are their garment.

124 Therefore whosoever beareth the name of the Son of God, ought to bear their names also; for the Son of God also himself beareth their names.

125 As for those stones, continued he, which being delivered by their hands, thou sawest remain in the building, they were clothed with their power; for which cause thou seest the whole tower of the same colour with the rock, and made as it were of one stone.

126 So also those who have believed in God by his Son, have put on his spirit. Behold there shall be one spirit, and one body, and one colour of their garments; and all they shall attain this, who shall bear the names of these virgins.

127 And I said, Sir, why then were those stones cast away which were rejected, seeing they also were carried through the gate, and delivered by the hands of these virgins into the building of this tower?

128 Seeing, said he thou takest care to inquire diligently into all things, hear also concerning those stones which were rejected. All these received the name of the Son of God, and with that the power of these virgins.

129 Having therefore received these spirits, they were perfected, and brought into the number of the servants of God; and they began to be one body, and to have one garment, for they were endued with the same righteousness, which they alike exercised.

130 But after that they beheld those women which thou sawest clothed with a black garment, with their shoulders at liberty and their hair loose; they fixed their desires upon them, being tempted with their beauty; and were clothed with their power, and cast off the clothing of the virgins:

131 Therefore were they cast off from the house of God, and delivered to those women. But they that were not corrupted with their beauty, remained in the house of God. This, said he, is the signification of those stones which were rejected.

132 And I said, sir, what if any of these men shall repent, and cast away their desire of those women, and be converted, and return to these virgins, and put on again their virtue; shall they not enter into the house of God?

133 They shall enter, said he, if they shall lay aside all the works of those women, and shall resume the power of these virgins, and shall walk in their works.

134 And for this cause there is a stop in the building, that if they shall repent, they may be added to the building of this tower; but if they shall not repent, that others may be built in their places, and so they may be utterly cast away.

135 For all these things I gave thanks unto the Lord, that being moved with mercy towards all those upon whom his name is carried, he sent to us the angel of repentance to preside over us who have sinned against him; and that he has refreshed our spirits which were almost gone, and who had no hope of salvation, but are now

refreshed to the renewal of life.

136 Then I said, Show me now sir, why this tower is not built upon the ground, but upon a rock, and upon the gate? He replied, Thou art foolish, and without understanding, therefore thou asketh this.

137 And I said, sir, I must needs ask all things of you because I understand nothing at all. For all your answers are great and excellent; and which a man can hardly understand.

138 Hear, said he: The name of the Son of God is great and without bounds, and the whole world is supported by it. If therefore, said I, every creature of God be sustained by his Son, why should he not support those also who have been invited by him, and who carry his name, and walk in his commandments?

139 Seest thou not, said he, that he doth support them, who with all their heart, bear his name? He therefore is their foundation, and gladly supports those who do not deny his name, but willingly bear it.

140 And I said: Sir, tell me the names of these virgins; and of those women that were clothed with the black garment.

141 Hear, said he, the names of those virgins which are the more powerful, and stand at the corners of the gate. These are their names:

142 The first is called Faith; the second Continnence; the third Power; the fourth Patience; the rest which stand beneath these are, Simplicity, Innocence, Chastity, Cheerfulness, Truth, Understanding, Concord, Charity.

143 Whosoever therefore bear these names, and the name of the Son of God, shall enter into the kingdom of God.

144 Hear now, said he, the names of those women, which were clothed with the black garment. Of these, four are the principal: the first is Perfidiousness; the second, Incontinence; the third, Infidelity; the fourth, Pleasure.

145 And the rest which follow are called thus, Sadness, Malice, Lust, Anger, Lying, Foolishness, Pride, and Hatred. The servant of God, which carries these spirits, shall see indeed the kingdom of God, but he shall not enter into it.

146 But, sir, what are those stones which were taken out of the deep and fitted into the building? The ten, said he, which were placed at the foundation, are the first age; the following five-and-

twenty, are the second, of righteous men.

147 The next thirty-five, are the prophets and ministers of the Lord. And the forty, are the Apostles and doctors of the preaching of the Son of God.

148 And I said, sir, why did the virgins put even those stones into the building after they were carried through the gate? And he said, Because these first carried those spirits, and they departed not one from the other, neither the men from the spirits, nor the spirits from the men:

149 But the spirits were joined to those men even to the day of their death; who if they had not had these spirits with them, they could not have been useful to the building of this tower.

150 And I said, sir, show me this farther. He answered, What dost then ask? Why did these stones come out of the deep, and were placed into the building of this tower, seeing that they long ago carried those holy spirits?

151 It was necessary, said he, for them to ascend by water, that they might be at rest. For they could not otherwise enter into the kingdom of God, but by laying aside the mortality of their former life.



152 They therefore being dead, were nevertheless sealed with the seal of the Son of God, and so entered into the kingdom of God.

153 For before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death, and assigned unto life.

154 Now that seal is the water of baptism, into which men go down under the obligation unto death, but come up appointed unto life.

155 Wherefore to those also was this seal preached, and they made use of it, that they might enter into the kingdom of God.

156 And I said, Why then, sir, did these forty stones also ascend with them out of the deep, having already received that seal?

157 He answered, Because these Apostles and teachers, who preached the name of the Son of God, dying after they had received his faith and power, preached to them who were dead before: and they gave this seal to them.

158 They went down therefore into the water with them, and again came up. But these went down whilst they were alive, and came

up again alive: whereas those who were before dead, went down dead, but came up alive;

159 Through these therefore they received life, and knew the Son of God: for which cause they came up with them, and were fit to come into the building of the tower; and were not cut, but put in entire; because they died in righteousness, and in great purity; only this seal was wanting to them.

160 Thus you have the explication of these things.

161 I answered: Sir, tell me now what concerns those mountains; why are they so different, some of one form, and some of another?

162 Hear, said he; These twelve mountains which thou seest, are twelve nations, which make up the whole world. Wherefore the Son of God is preached to them, by those whom he sent unto them.

163 But why, said I, are they different, and every one of a figure? He replied, Hearken. Those twelve nations which possess the whole world, are twelve people.

164 And as thou hast beheld these mountains different, so are they. I will therefore open to thee the meaning and actions of every mountain.

165 But first, sir, said I, show me this; Seeing these mountains are so different, how have they agreed in the building of this tower; and been brought to one colour; and are no less bright than those that came out of the deep?

166 Because, replied he, all the nations which are under heaven, have heard and believed in the same one name of the Son of God by whom they are called.

167 Wherefore having received his seal, they have all been made partakers of the same understanding and knowledge; and their faith and charity have been the same; and they have carried the spirits of these virgins together with his name.

168 And therefore the building of this tower appeared to be of the same colour, and did shine like the brightness of the sun.

169 But after that they had thus agreed in one mind, there began to be one body of them all; howbeit some of them polluted themselves, and were cast off from those of the righteous, and again returned to their former state, and became even worse than they were before.

170 How, sir, said I, were they worse who knew the Lord?

He answered: If he who knows  
not the Lord liveth wickedly,  
the punishment of his wickedness  
attends him;

171 But he who has known the  
Lord, ought to abstain altogether  
from all wickedness, and more and  
more to be the servant of  
righteousness.

172 And does not he then seem  
to thee to sin more who ought to  
follow goodness, if he shall prefer  
the part of sin; than he who  
offends without knowing the  
power of God?

173 Wherefore these are indeed  
ordained unto death; but they who  
have known the Lord, and have  
seen his wonderful works, if they  
shall live wickedly, they shall be  
doubly punished, and shall die for  
ever.

174 As therefore thou hast seen  
that after the stones were cast out  
of the tower, which had been rejected,  
they were delivered to wicked and  
cruel spirits; and thou beheldest  
the tower so cleansed, as if it had  
all been made of one stone:

175 So the church of God, when  
it shall be purified: (the wicked  
and counterfeits, the mischievous  
and doubtful, and all that have  
behaved themselves wickedly in it,  
and committed divers kinds of sin,  
being cast out) shall become one  
body, and there shall be one

understanding, one opinion,  
one faith, and the same charity.

176 And then shall the Son of  
God rejoice among them, and shall  
receive his people with a pure will.

177 And I said; Sir, all these  
things are great and honourable;  
but now show unto me the effect  
and force of every mountain: that  
every soul which trusteth in the  
Lord, when it shall hear these  
things may honour his great, and  
wonderful, and holy name.

178 Hear, said he, the variety  
of these mountains, that is, of the  
twelve nations.

179 They who have believed  
of the first mountain, which is  
black, are those who have revolted  
from the faith, and spoken wicked  
things against the Lord; and  
betrayed the servants of God.

180 These are condemned to  
death; there is no repentance for  
them: and therefore they are  
black, because their kind is  
wicked.

181 Of the second mountain  
which was smooth, are the  
hypocrites, who have believed,  
and the teachers of naughtiness:  
and these are next to the foregoing,  
which have not in them the fruit of  
righteousness.

182 For as their mountain is barren and without fruit so also such kind of men have indeed the name of Christians, but are empty of faith; nor is there any fruit of the truth in them.

183 Nevertheless there is room left to them of repentance, if they shall speedily pursue it; but if they shall delay, they also shall be partakers of death with the foregoing kind.

184 I said, air, why is there room left to those for repentance, and not to the foregoing kind, seeing their sins are well nigh the same?

185 There is therefore, said he, to these a return unto life by repentance, because they have not blasphemed against their Lord, nor betrayed the servants of God: but by their desire of gain have deceived men, leading them according to the lusts of sinners; wherefore they shall suffer for this thing.

186 Howbeit there is still left them room for repentance, because they have not spoken any thing wickedly against the Lord.

187 They who are of the third mountain which had thorns and brambles, are those who believed, but were some of them rich; others taken up with many

affairs: the brambles are their riches; the thorns, those affairs in which they were engaged.

188 Now they who are entangled in much business, and in diversity of affairs, join not themselves to the servants of God, but wander, being called away by those affairs with which they are choked.

189 And so they which are rich, with difficulty yield themselves to the conversation of the servants of God; fearing lest any thing should be asked of them. These therefore shall hardly enter the kingdom of God.

190 For as men walk with difficulty bare-foot over thorns, even so these kind of men shall scarcely enter into the kingdom of God.

191 Nevertheless there is afforded to all these a return unto repentance, if they shall quickly return to it; because in their former days they having neglected to work, in the time that is to come they may do some good.

192 If therefore having repented they shall do the works of righteousness, they shall live; but if they shall continue in their evil courses, they shall be delivered to those women who will take away their lives.

193 As for the fourth mountain, which had many herbs, the upper

part of which is green, but the roots dry, and some of which being touched with the heat of the sun, are withered;

194 It denotes the doubtful, who have believed, and some others who carry the Lord on their tongues, but have him not in their hearts: therefore their grass is dry, and without root; because they live only in words, but their works are dead.

195 These therefore are neither dead nor living, and withal are doubtful. For the doubtful are neither green nor dry; that is neither dead nor alive.

196 For as the herbs dry away at the sight of the sun, so the doubtful, as soon as they hear of persecution, and fear inconveniencies, return to their idols, and again serve them, and are ashamed to bear the name of their Lord.

197 This kind of men then is neither dead nor alive; nevertheless these also may live, if they shall presently repent; but if not, they shall be delivered to those women, who shall take away their lives.

198 As concerning the fifth mountain that is craggy, and yet has green grass; they are of this kind who have believed, and are faithful indeed, but believe with difficulty, and are bold and self-



conceited; and would be thought to know all things, but really know nothing.

199 Wherefore, by reason of this confidence, knowledge is departed from them; and a rash presumption is entered into them.

200 But they carry themselves high, and as prudent men; and though they are fools, yet would seem to be teachers.

201 Now by reason of this folly many of them whilst they magnify themselves, are become vain and empty. For boldness and vain confidence is a very evil spirit.

202 Wherefore many of these are cast away; but others acknowledging their error, have repented, and submitted themselves to those who are knowing.

203 And to all the rest of this kind, there is repentance allowed; forasmuch as they were not so much wicked as foolish, and void of understanding.

204 If these therefore shall repent, they shall live unto God; but if not, they shall dwell with those women, who shall exercise their wickedness upon them.

205 For what concerns the sixth mountain having greater and

lesser clefts, they are such as have believed; but those in which were lesser clefts are they who have had controversies among themselves; and by reason of their quarrels languish in the faith:

206 Nevertheless many of these have repented, and so will the rest when they shall hear my commands; for their controversies are but small, and they will easily return unto repentance.

207 But those who have the greater clefts, will be as stiff stones, mindful of grudges and offences, and full of anger among themselves. These therefore are cast from the tower, and refused to be put into its building; for this kind of men shall hardly live.

208 Our God and Lord, who ruleth over all things, and has power over all his creatures, will not remember our offences, but is easily appeased by those who confess their sins: but man being languid, mortal, infirm, and full of sins, perseveres in his anger against man; as if it were in his power to save or destroy him.

209 But I, as the angel who am set over your repentance, admonish you, that whosoever among you has any such purpose he should lay it aside, and return unto repentance; and the Lord will heal your former sins, if you shall purge yourself from this evil spirit; but if you

shall not do it, ye shall be  
delivered to him unto death.

210 As for the seventh mountain  
in which the grass was green  
and flourishing, and the whole  
mountain faithful; and all kind of  
cattle fed upon the grass of it, and  
the more the grass was eaten, so  
much the more it flourished;

211 They are such as believed,  
and were always good and upright;  
and without any differences among  
themselves, but still rejoiced  
in the servants of God, having  
put on the spirit of these virgins;  
and been always forward to show  
mercy to all men, readily giving  
to all men of their labours  
without upbraiding, and without  
deliberation.

212 Wherefore the Lord seeing  
their simplicity and innocence,  
has increased them in the works of  
their hands, and given them grace  
in all their works.

213 But I, who am the angel  
appointed over your repentance,  
exhort you, that as many as are of  
this kind would continue in the  
same purpose, that your seed may  
not be rooted out for ever.

214 For the Lord hath tried  
you, and written you into our  
number; and all your seed shall  
dwell with the Son of God; for ye  
are all of his spirit.

215 As concerning the eighth mountain in which were a great many springs, by which every kind of all the creatures of God was watered; they are such as have believed the Apostles which the Lord sent into all the world to preach;

216 And some of them being teachers have preached and taught purely and sincerely, and have not in the least yielded to any evil, desires, but have constantly walked in righteousness and truth.

217 These therefore have their conversations among the angels.

218 Again; as for what concerns the ninth mountain which is a desert, and full of serpents; they are such as have believed, but had many stains:

219 These are such ministers as discharge their ministry amiss; ravishing away the goods of the widows and fatherless; and serve themselves, not others, out of those things which they have received.

220 These, if they continue in this covetousness, have delivered themselves unto death, nor shall there be any hope of life for them. But if they shall be converted, and shall discharge their ministry sincerely, they may live.

221 As for those which were found rough, they are such as have denied the name of the Lord, and not returned again to the Lord, but have become savage and wild; not applying themselves to the servants of God; but being separated from them, have for a little carelessness lost their lives.

222 For as a vine that is forsaken in a hedge, and never dressed, perishes and is choked by the weeds, and in time becomes wild, and ceases to be useful to its lord; so this kind of men despairing of themselves, and being soured, have begun to be unprofitable to their Lord.

223 Howbeit, to these there is, after all, repentance allowed, if they shall not be found from their hearts to have denied Christ; but if any of these shall be found to have denied him from his heart, I cannot tell whether such a one can attain unto life.

224 I say therefore that if any one hath denied, he should in these days return unto repentance; for it cannot be that anyone who now denies the Lord, can afterwards attain unto salvation nevertheless repentance is promised unto them who have formerly denied.

225 But he who will repent must hasten on his repentance, before the building of this tower

is finished; otherwise, he shall be delivered by those women unto death.

226 But they that are maimed, are the deceitful; and those who mix with one another, are the serpents that you saw mingled in that mountain.

227 For as the poison of serpents is deadly unto men, so the words of such persons infect and destroy men. They are therefore maimed in their faith, by reason of that kind of life which they lead.

228 Howbeit some of them, having repented, have been saved; and so shall others of the same kind be also saved, if they shall repent; but if not, they shall die by those women who power and force possess,

229 For what concerns the tenth mountain, in which were the trees covering the cattle, they are such as have believed; and some of them have been bishops, that is, governors of the churches.

230 Others, are such stones as have not feignedly, but with a cheerful mind entertained the servants of God.

231 Then, such as have been set over inferior ministries, and have protected the poor and the widows;

and have always kept a chaste conversation: therefore they also are protected by the Lord.

232 Whosoever shall do on this wise, are honoured with the Lord; and their place is among the angels, if they shall continue to obey the Lord even unto the end.

233 As to the eleventh mountain in which were trees loaded with several sorts of fruit; they are such as have believed, and suffered death, for the name of the Lord; and have endured with a heavy mind, and have given up their lives with all their hearts.

234 And I said, Why then, sir, have all these fruit indeed, but yet some fairer than others?

235 Hearken, said he: Whosoever have suffered for the name of the Lord are esteemed honourable by the Lord; and all their offences are blotted out, because they have suffered death for the name of the Son of God.

236 Hear now, why their fruits are different, and some of them excel others. They who were brought before magistrates, and being asked, denied not the Lord, but suffered with a ready mind; these are more honourable with the Lord. The fruits therefore that are the most fair are these.

237 But they who were fearful and doubtful, and have deliberated with themselves whether they should confess or deny Christ, and yet have suffered; their fruits are smaller, because that this thought came into their hearts.

238 For it is a wicked and evil thought for a servant to deliberate whether he should deny his master: Take heed therefore ye who have such thoughts, that this mind Pontinrie not in you, and ye die unto God.

239 But ye who suffer death for his name sake, ought to honour the Lord, that he has esteemed you worthy to bear his name; and that you should be delivered from all your sins.

240 And why therefore do you not rather esteem yourselves happy? Ye think verily that if any one among you suffer, he performs a great work! Yet the Lord giveth you life, and ye understand it not. For your offences did oppress you; and if you had not suffered for his name sake, ye would now be dead unto the Lord.

241 Wherefore I speak this unto you who deliberate whether ye should confess or deny him. Confess that ye have the Lord for your God, lest at any time denying him, ye be delivered up into bonds.

242 For if all nations punish



their servants which deny their masters; what think you that the Lord will do unto you, who has the power of all things?

243 Remove therefore out of your hearts these doubts, that ye may live for ever unto God.

244 As for the twelfth mountain, which was white, they are such as have believed like sincere children, into whose thoughts there never came any malice, nor have they ever known what sin was, but have always continued in their integrity.

245 Wherefore this kind of men shall without all doubt inherit the kingdom of God; because they have never in any thing defiled the commandments of God, but have continued with sincerity in the same condition all the days of their lives.

246 Whosoever therefore, said he, shall continue as children without malice; shall be more honourable than all those of whom I have yet spoken: for all such children are honoured by the Lord, and esteemed the first of all.

247 Happy therefore are ye who shall remove all malice from you, and put on innocence; because ye shall first see the Lord.

248 And after he had thus ended his explication of all the

mountains, I said unto him, Sir,  
show me now also what concerns  
the stones that were brought out  
of the plain, and put into the  
tower in the room of those that  
were rejected.

249 As also concerning those  
round stones which were added  
into the building of the tower;  
and also of those who still  
continued round.

250 Hear now, says he,  
concerning those stones which were  
brought out of the plain into the  
building of the tower, and placed  
in the room of those that were  
rejected: they are the roots of  
that white mountain.

251 Wherefore because those  
who have believed of that mountain,  
were very innocent; the lord of  
this tower commanded that they  
which were of the roots of this  
mountain should be placed into  
the building.

252 For he knew that if they  
were put into, this building they  
would continue bright; nor would  
any of them any more be made  
black.

253 But if he had added after  
this manner, from the rest of the  
mountains, he would almost have  
needed again to visit the tower,  
and to cleanse it.

254 Now all these white stones  
are the young men who have believed,  
or shall believe; for they are all  
of the same kind. Happy is this  
kind, because it is innocent.

255 Hear now also concerning  
those round and bright stones; all  
these are of this white mountain.  
But they are therefore found  
round, because their riches have  
a little darkened them from the  
truth, and dazzled their eyes.

256 Howbeit they have never  
departed from the Lord, nor has  
any wicked word proceeded out  
of their mouths; but all  
righteousness, and virtue,  
and truth.

257 When therefore the Lord  
saw their minds, and that they  
might adorn the truth; he  
commanded that they should continue  
good, and that their riches should  
be pared away:

258 For he would not have  
them taken wholly away, to the  
end they might do some good  
with that which was left, and live  
unto God; because they also are  
of a good kind.

259 Therefore was there little  
cut off from them, and so they  
were put into the building of this  
tower.

260 As for the rest which

continued still round, and were not found fit for the building of this tower, because they have not yet received the seal; they were carried back to their place, because they were found very round.

261 But this present world must be cut away from them, and the vanities of their riches; and then they will be fit for the kingdom of God. For they must enter into the kingdom of God, because God has blessed this innocent kind.

262 Of this kind therefore none shall fall away: for though any of them being tempted by the devil should offend, he shall soon return to his Lord God.

263 I the angel of repentance esteem you happy, whosoever are innocent as little children, because your portion is good and honourable with the Lord.

264 And I say unto all you who have received this seal; keep simplicity, and remember not the offences which are committed against you, nor continue in malice, or in bitterness, through the memory of offences.

265 But become one spirit, and provide remedies for these evil rents, and remove them from you; that the lord of the sheep may rejoice at it; for he will rejoice, if he shall find all whole.

266 But if any of these sheep shall be found scattered away, Woe shall be to the shepherds; and if the shepherds themselves shall be scattered; what will they answer to the lord of the sheep-fold? Will they say that they were troubled by the sheep? But they shall not be believed.

267 For it is an incredible thing that the shepherd should suffer by his flock; and he shall be the more punished for his life.

268 Now I am the shepherd; and especially must give an account of you.

269 Wherefore take care of yourselves whilst the tower is, yet building. The Lord dwells in those that love peace, for peace is beloved; but he is far off from the contentious, and those who are full of malice.

270 Wherefore restore unto him the Spirit entire, as ye received it. For if thou shalt give unto a fuller a garment new and whole, thou wilt expect to receive it whole again; if therefore the fuller shall restore it unto thee torn, wouldst thou receive it?

271 Wouldst thou not presently be angry, and reproach him, saying: I gave my garment to thee whole, why halt thou rent it, and

made it useless to me? Now it is of no use to me, by reason of the rent which thou hast made in it. Wouldst thou not say all this to a fuller, for the rent which he made in thy garment?

272 If therefore thou wouldst be concerned for thy garment, and complain that thou hadst not received it whole; what thinkest thou that the Lord will do, who gave his Spirit to thee entire, and thou hast rendered him altogether unprofitable, so that he can be of no use unto his Lord? For being corrupted by thee, he is no longer profitable to him.

273 Will not therefore the Lord do the same concerning his Spirit, by reason of thy deed? Undoubtedly, said I, he will do the same to all those whom he shall find to continue in the remembrance of injuries.

274 Tread not then under foot he said, his mercy; but rather honour him, because he is so patient with respect to your offences, and not like one of you; but repent, for it will be profitable for you.

275 All these things which are above written, I the shepherd and angel of repentance, have shown and spoken to the servants of God.

276 If therefore ye shall believe and hearken to these words, and

shall walk in them and correct your ways, ye shall live. But if ye shall, continue in malice, and in the remembrance of injuries, no such sinners shall live unto God.

277 All these things which were to be spoken by me, I have thus delivered unto you. Then the shepherd said unto me, Hast thou asked all things of me? I answered, sir, I have.

278 Why then, said he, hast thou not asked concerning the spaces of these stones that were put in the building, that I may explain that also unto thee? I answered, sir, I forgot it. Hear, then, said he, concerning these also.

279 They are those who have now heard these commands, and have repented with all their hearts;

280 And when the Lord saw that their repentance was good and pure, and that they could continue in it, he commanded their former sins to be blotted out. For these spaces were their sins, and they are therefore made even that they might not appear.

## SIMILITUDE X.

Of Repentance and alms-deeds.

AFTER I had written this book, the angel which had delivered me to that shepherd, came into the house where I was and sat upon the bed, and that shepherd stood at his right hand.

2 Then he called me and said unto me; I delivered thee and thy house to this shepherd, that thou mightest be protected by him. I said, Yes, Lord.

3 If therefore, said he, thou wilt be protected from all vexations and from all cruelty, and have success in every good word and work, and have all virtue and righteousness; walk in those commands which he has given thee, and thou shalt have dominion over all sin.

4 For if thou keepest those commands, all the lust and pleasure of this present world shall be subject to thee; and success shall follow thee in every good undertaking.

5 Take therefore his gravity and modesty towards thee, and say unto all, that he is in great honour and renown with God, and is a prince of great authority, and powerful in his office.



6 To him only is the power of repentance committed throughout the whole world. Does he not seem to thee to be of great authority?

7 But ye despise his goodness, and the modesty which he shows towards you.

8 I said unto him; Sir, ask him since the time that he came into my house whether I have done any thing disorderly, or have offended him in any thing?

9 I know, said he, that thou hast done nothing disorderly, neither wilt thou hereafter do any such thing, and therefore I speak these things with thee that then mayest persevere; for he has given me a good account concerning thee.

10 But thou shalt speak these things to others, that they who either have repented, or shall repent, may be like-minded with thee, and he may give me as good an account of them also; and that I may do the same unto the Lord.

11 I answered; Sir, I declare to all men the wonderful works of God; and I hope that all who love them, and have before sinned, when they shall hear these things, will repent, and recover life.

12 Continue therefore, said he, in this ministry, and fulfil it. And whosoever shall do according to the commands of this shepherd, he shall live; and shall have great honour both here and with the Lord.

13 But they that shall not keep his commands, flee from their life, and are adversaries to it. And they that follow not his commands, shall deliver themselves unto death; and shall be every one guilty of his own blood.

14 But I say unto thee, keep these commandments, and thou shalt find a cure for all thy sins.

15 Moreover, I have sent these virgins to dwell with thee; for I have seen that they are very kind to thee. Thou shalt therefore have them for thy helpers, that thou mayest the better keep the commands which he hath given thee; for these commands cannot be kept without these virgins.

16 And as I see how they are willing to be with thee, I will also command them that they shall not all depart from thy house.

17 Only do thou purify thy house; for they will readily dwell in a clean house. For they are clean and chaste, and industrious; and all of them have grace with the Lord.

18 If therefore thou shalt have thy house pure, they will abide with thee. But, if it shall be never so little polluted, they will immediately depart from thy house; for these virgins cannot endure any manner of pollution.

19 I said unto him; Sir, I hope that I shall so please them, that they shall always delight to dwell in my house. And as he to whom you have committed me, makes no complaint of me; so neither shall they complain.

20 Then he said to that shepherd: I see that the servant of God will live and keep these commandments, and place these virgins in a pure habitation.

21 When he had said this, he delivered me again to that shepherd, and called the virgins, and said unto them; Forasmuch as I see that ye will readily dwell in this man's house, I commend him and his family to you, that ye may not at all depart from his house. And they willingly heard these words.

22 Then he said unto me, Go on manfully in thy ministry; declare to all men the great things of God, and thou shalt find grace in this ministry.

23 And whosoever shall walk

in these commands, shall live, and be happy in his life. But he that shall neglect them, shall not live, and shall be unhappy in his life.

24 Say unto all that whosoever can do well, cease not to exercise themselves in good works, for it is profitable unto them. For I would that all men should be delivered from the inconveniences they lie under.

25 For he that wants, and suffers inconveniences in his daily life, is in great torment and necessity. Whosoever therefore delivers such a soul from necessity, gets great joy unto himself.

26 For he that is grieved with such inconveniencies is equally tormented, as if he were in chains. And many upon the account of such calamities, being not able to bear them, have chosen even to destroy themselves.

27 He therefore that knows the calamity of such a man, and does not free him from it, commits a great sin, and is guilty of his blood.

28 Wherefore exercise yourselves in good works, as many as have received ability from the Lord; lest whilst ye delay to do them, the building of the tower be finished; because for your sakes the building is stopped.

29 Except therefore ye shall make haste to do well, the tower shall be finished, and ye shall be shut out of it.

30 And after he had thus spoken with me, he rose up from the bed and departed, taking the shepherd and virgins with him.

31 Howbeit he said unto me, that he would send back the shepherd and virgins unto my house. Amen.

## **THE FIRST LESSON.**

## **THE COMING OF THE MASTER.**

### **THE FORERUNNER.**

Strange rumors reached the ears of the people of Jerusalem and the surrounding country. It was reported that a new prophet had appeared in the valley of the lower Jordan, and in the wilderness of Northern Judea, preaching startling doctrines. His teachings resembled those of the prophets of old, and his cry of "Repent! Repent ye! for the Kingdom of Heaven is at hand," awakened strange memories of the ancient teachers of the race, and caused the common people to gaze wonderingly at each other, and the ruling classes to frown and look serious, when the name of the new prophet was mentioned.

The man whom the common people called a prophet, and whom the exalted ones styled an impostor, was known as John the Baptist, and dwelt in the wilderness away from the accustomed haunts of men. He was clad in the rude garments of the roaming ascetics, his rough robe of camel's skin being held around his form by a coarse girdle of leather. His diet was frugal and elemental, consisting of the edible locust of the region, together with the wild honey stored by the bees of the wilderness.

In appearance John, whom men called "the Baptist," was tall, wiry, and rugged. His skin was tanned a dark brown by the winds and sun which beat upon it unheeded. His long black hair hung loosely around his shoulders, and was tossed like the mane of a lion when he spoke. His beard was rough and untrimmed. His eyes gleamed like glowing coals, and seemed to burn into the very soul of his hearers. His was the face of the religious enthusiastic with a Message for the world.

This wild prophet was most strenuous, and his teachings were couched in the most vigorous words. There was no tact, policy, or persuasion in his message. He hurled his verbal thunderbolts right into his crowd, the very force and earnestness emanating from him serving to charge his words with a vitality and magnetism which dashed itself into the crowd like a spark of electricity, knocking men from off their feet, and driving the Truth into them as if by a charge of a powerful explosive. He told them that the spiritual grain was to be gathered into the garners, while the chaff was to be consumed as if by a fiery furnace; that the axe was to be laid to the root of the trees which brought not forth good fruit. Verily, the "Day of Jehovah," long promised by the prophets, was near to hand to his hearers and followers.

John soon gathered to himself a following, the people flocking to him from all parts of the country, even from Galilee. His followers began to talk among themselves, asking whether indeed this man were not the long promised Master—the Messiah for whom all Israel had waited for centuries. This talk coming to the ears of the prophet, caused him to answer the question in his discourses, saying: "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose; he that cometh after me is mightier than I." And thus it became gradually known to his following, and the strangers attending his meetings, that this John the Baptist, mighty preacher though he be, was but

the herald of one much greater than he, who should follow—that he was the forerunner of the Master, according to the Oriental imagery which pictured the forerunner of the great dignitaries, running ahead of the chariot of his master, crying aloud to all people gathered on the road that they must make way for the approaching great man, shouting constantly, “Make ye a way! make ye a way for the Lord!” And accordingly there was a new wave of excitement among John’s following, which spread rapidly to the surrounding country, at this promise of the coming of the Lord—the Master—perhaps even the Messiah of the Jews. And many more came unto John, and with him waited for the Coming of the Master.

This John the Baptist was born in the hill country of Judea, nearly thirty years before he appeared as a prophet. His father was of the priestly order, or temple caste, who had reached an advanced age, and who lived with his aged wife in retirement, away from the noise and confusion of the world, waiting the gradual approach of that which cometh to all men alike. Then there came to them a child of their old age, unexpected and un hoped for—coming as a mark of especial favor from God—a son, to whom they gave the name of *Johanan*, which in the Hebrew tongue means “Jehovah is gracious.”

Reared in the home of his parents—the house of a priest—John saturated himself with all the Inner Teachings reserved for the few, and withheld from the masses. The Secrets of the Kaballah, that system of Hebrew Occultism and Mysticism in which the higher priests of Judea were well versed, were disclosed to him, and occult tradition has it that he was initiated into the Inner Circle of the Hebrew Mystics, composed of only priests of a certain grade, and their sons. John became an Occultist and a Mystic. When the boy reached the age of puberty, he departed from the home of his parents, and went into the wilderness, “looking to the East, from whence cometh all Light.” In other words, he became an Ascetic, living in the wilderness, just as in India even to-day youths of the Brahmin or priestly class sometimes forsake their homes, renouncing their luxurious life, and fly to the jungle, where they wander about for years as ascetics, wearing a single garment, subsisting on the most elementary food, and developing their spiritual consciousness. John remained a recluse until he reached the age of about thirty years, when he emerged from the wilderness to preach the “Coming of the Lord,” in obedience to the movings of the Spirit. Let us see where he was, and what he did, during the fifteen years of his life in the wilderness and hidden places of Judea.

The traditions of the Essenes, preserved among Occultists, state that while John was an ascetic he imbibed the teachings of that strange Occult Brotherhood known as the Essenes, and after having served his apprenticeship, was accepted into the order as an Initiate, and attained their higher degrees reserved only for those of developed spirituality and power. It is said that even when he was a mere boy he claimed and proved his right to be fully initiated into the Mysteries of the Order, and was believed to have been a reincarnation of one of the old Hebrew prophets.

## **THE ESSENES.**

The Essenes were an ancient Hebrew Occult Brotherhood, which had been in existence many hundred years before John’s time. They had their headquarters on the Eastern shores of the Dead Sea, although their influence extended over all of Palestine, and their ascetic brothers were to be found in every wilderness. The requirements of the Order were very

strict, and its rites and ceremonies were of the highest mystical and occult degree. The Neophyte was required to serve a preliminary apprenticeship of one year before being admitted to even partial recognition as a member and brother. A further apprenticeship of two more years was required before he was admitted to full membership, and extended the right hand of fellowship. Additional time was required for further advancement, and even time alone did not entitle the member to certain high degrees, the requirements being that actual knowledge, power and attainment must first be manifested. As in all true Occult Orders the candidate must “work out his own salvation,” neither money nor influence having any weight.

Absolute obedience to the Rules of the Order; absolute poverty of material possessions; absolute sexual continence—these were the conditions of membership to be observed by both Neophyte and Initiate, as well as High-degree Master. Understanding this, one may imagine the disgust inspired in John by the amorous solicitations of Salome, which caused him to lose his life rather than to break the vows of his Order, as is so startlingly pictured in the stage productions of modern times.

One of the ceremonies of the Essenes was that of Baptism (literally, “dipping in water”) which was administered to Candidates, with appropriate solemnity and rites. The mystic significance of the ceremony which is understood by all members of Occult Orders, even unto this day, was a part of the ritual originated by the Essenes, and the rite itself was a distinctive feature of their Order. The performance of this rite by John the Baptist, in his ministry, and its subsequent acceptance by the Christian Church as a distinctive ceremonial, of which the “sprinkling of infants” of to-day is a reminder and substitute, forms a clear connecting link between the Essenes and Modern Christianity, and impresses the stamp of Mysticism and Occultism firmly upon the latter, as little as the general public may wish to admit it in their ignorant misunderstanding and materialistic tendencies.

The Essenes believed in, and taught the doctrine of Reincarnation; the Immanence of God; and many other Occult Truths, the traces of which appear constantly in the Christian Teachings, as we shall see as we progress with these lessons. Through its Exalted Brother, John the Baptist, the Order passed on its teaching to the early Christian Church, thus grafting itself permanently upon a new religious growth, newly appearing on the scene. And the transplanted branches are still there!

Of course, the true history of the real connection between the Essenes and Christianity is to be found only in the traditions of the Essenes and other ancient Mystic Orders, much of which has never been printed, but which has passed down from teacher to pupil over the centuries even unto this day, among Occult Fraternities. But in order to show the student that we are not making statements incapable of proof by evidence available to him, we would refer him to any standard work of reference on the subject. For instance, if he will consult the “New International Encyclopedia” (Vol. VII, page 217) article on “Essenes,” he will read the following words:

“It is an interesting question as to how much Christianity owes to Essenism. It would seem that there was room for definite contact between John the Baptist and this Brotherhood. His time of preparation was spent in the wilderness near the Dead Sea; his preaching of righteousness toward God, and justice toward one’s



fellow men, was in agreement with Essenism; while his insistence on Baptism was in accord with the Essenic emphasis on lustrations.”

The same article contains the statement that the Essenic Brotherhood taught a certain “view entertained regarding the origin, present state, and future destiny of the soul, *which was held to be pre-existent, being entrapped in the body as in a prison,*” etc. (The above italics are our own.)

John emerged from the wilderness when he had reached the age of about thirty years, and began his ministry work, which extended for several years until his death at the hands of Herod. He gathered around him a large and enthusiastic following, beginning with the humbler classes and afterward embracing a number of higher social degree. He formed his more advanced followers into a band of disciples, with prescribed rules regarding fasting, worship, ceremonial, rites, etc., closely modeled upon those favored by the Essenes. This organization was continued until the time of John’s death, when it merged with the followers of Jesus, and exerted a marked influence upon the early Christian church.

As we have stated, one of his principal requisites enjoined upon all of his followers, was that of “Baptism”—the Essenic rite, from which he derived his familiar appellation, “The Baptist.” But, it must be remembered that to John this rite was a most sacred, mystic, symbolic ceremony, possessing a deep occult meaning unperceived by many of his converts who submitted themselves to it under the fervor of religious emotion, and who *naïvely* regarded it as some magical rite which “washed away sin” from their souls, as the dirt was washed from their bodies, a belief which seems to be still in favor with the multitude.

John worked diligently at his mission, and the “Baptists” or “Followers of Johanan,” as they were called, increased rapidly. His meetings were events of great moment to thousands who had gathered from all Palestine to see and hear the prophet of the wilderness—the Essene who had emerged from his retirement. His meetings were often attended with startling occurrences, sudden conversions, visions, trances, etc., and many developed possession of unusual powers and faculties. But one day there was held a meeting destined to gain world-wide fame. This was the day when there came to John the Baptist the MASTER, of whose coming John had frequently foretold and promised. JESUS THE CHRIST appeared upon the scene and confronted his Forerunner.

The traditions have it that Jesus came unannounced to, and unrecognized by John and the populace. The Forerunner was in ignorance of the nature and degree of his guest and applicant for Baptism. Although the two were cousins, they had not met since childhood, and John did not at first recognize Jesus. The traditions of the Mystic Orders further state that Jesus then gave to John the various signs of the Occult Fraternities to which they both belonged, working from the common signs up until Jesus passed on to degrees to which John had not attained, although he was an eminent high-degree Essene. Whereupon John saw that the man before him was no common applicant for Baptism, but was, instead, a highest-degree Mystic Adept, and Occult Master—his superior in rank and unfoldment. John, perceiving this, remonstrated with Jesus, saying that it was not meet and proper, nor in accordance with the customs of the Brotherhoods, for the inferior to Baptize the superior. Of this event the New Testament takes note in these words: “But John forbade

him, saying, I have need to be baptized of thee, and comest thou to me?" (*Matt. 3:14.*) But Jesus insisted that John perform the rite upon him upon the ground that He wished to go through the ceremonial in order to set His stamp of approval upon it, and to show that he considered himself as a man among men, come forth to live the life of men.

In both the occult traditions and the New Testament narrative, it is stated that a mystical occurrence ensued at the baptism, "the Spirit of God descending like a dove and lighting upon Him," and a voice from Heaven saying: "This is my beloved Son in whom I am well pleased."

And with these words the mission of John the Baptist, as "Forerunner of the Master," was fulfilled. *The Master* had appeared to take up his work.

## **THE MASTER.**

And, now, let us turn back the pages of the Book of Time, to a period about thirty years before the happening of the events above mentioned. Let us turn our gaze upon the events surrounding the birth of Jesus, in order that we may trace the Mystic and Occult forces at work from the beginning of Christianity. There are occurrences of the greatest importance embraced in these thirty years.

Let us begin the Mystic Narrative of Jesus the Christ, as it is told to the Neophyte of every Occult Order, by the Master Instructor, by a recital of an event preceding his birth by over one year.

In Matthew 2:1-2, the following is related:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came Wise Men from the East to Jerusalem, 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."

In these simple words is stated an event that, expressed in a much more extended narrative, forms an important part of the Esoteric Teachings of the Mystic Brotherhoods, and Occult Orders of the Orient, and which is also known to the members of the affiliated secret orders of the Western world. The story of THE MAGI is embedded in the traditions of the Oriental Mystics, and we shall here give you a brief outline of the story as it is told by Hierophant to Neophyte—by Guru to Chela.

To understand the story, you must know just who were these "Wise Men of the East"—The Magi. And this you shall now be taught.

## **THE MAGI, OR WISE MEN.**

The translators of the New Testament have translated the words naming these visitors from afar as "the Wise Men from the East," but in the original Greek, Matthew used the words "*The Magi*" as may be seen by reference to the original Greek versions, or the Revised Translation, which gives the Greek term in a foot-note. Any leading encyclopedia will corroborate this statement. The term "the Magi" was the exact statement of Matthew in the original Greek in which the Gospel was written, the term "the Wise Men" originating with the English translators. There is absolutely no dispute regarding this

question among Biblical scholars, although the general public is not aware of the connection, nor do they identify the Wise Men with the Oriental Magians.

The word “Magi” comes to the English language direct from the Greek, which in turn acquired it by gradual steps from the Persian, Chaldean, Median, and Assyrian tongues. It means, literally, “wonder worker,” and was applied to the members of the occult priestly orders of Persia, Media, and Chaldea, who were Mystic Adepts and Occult Masters. Ancient history is full of references to this body of men. They were the custodians of the world’s occult knowledge for centuries, and the priceless treasures of the Inner Teachings held by the race to-day have come through the hands of these men—the Magi—who tended the sacred fires of Mysticism and kept The Flame burning. In thinking of their task, one is reminded of the words of Edward Carpenter, the poet, who sings: “Oh, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out.”

The title of “Magi” was highly esteemed in those ancient days, but it fell into disrepute in the latter times owing to its growing use as an appellation of the practitioners of “Black Magic,” or “evil wonder-workers” or sorcerers, of those days. But as a writer in the New International Encyclopedia (Vol. XII, page 674) has truly said:

“The term is employed in its true sense by Matthew (2:1) of the wise men who came from the East to Jerusalem to worship Christ. The significance of this event must be observed because the Messianic doctrine was an old and established one in Zoroastrianism.”

The same article says of the Magi: “... they believed in a resurrection, a future life, and the advent of a savior.”

To understand the nature of the Magi in connection with their occult “wonder working,” we must turn to the dictionaries, where we will see that the word “Magic” is derived from the title “Magi;” the word “Magician” having been originally “Magian”, which means “one of the Magi.” Webster defines the word “Magic” as follows: “The hidden wisdom supposed to be possessed by the Magi; relating to the occult powers of nature; mastery of secret forces in nature”, etc. So you may readily see that we are right in stating to you that these Wise Men—the Magi who came to worship the Christ-child, were in reality the representatives of the great Mystic Brotherhoods and Occult Orders of the Orient—Adepts, Masters, Hierophants! And thus do we find the Occult and Mystic “wonder workers”—the high-degree brethren of the Great Eastern Lodges of Mystic Occultism, appearing at the very beginning of the Story of Christianity, indicating their great interest in the mortal birth of the greater Master whose coming they had long waited—the Master of Masters! And all Occultists and Mystics find pleasure and just pride in the fact that the first recognition of the Divine Nature of this human child came from these Magi from the East—from the very Heart of the Mystic Inner Circles! To those so-called Christians to whom all that is connected with Mysticism and Occultism savors of the fiery sulphur and brimstone, we would call attention to this intimate early relation between The Masters and THE MASTER.

**THE STAR IN THE EAST.**

But the Mystic story begins still further back than the visit of the Magi to Bethlehem. Did not the Magi say, "Where is He? We have seen His star in the East and have come to worship him." What is meant by the words, "We have seen his star in the East"?

To the majority of Christians the "Star of Bethlehem" means a great star that suddenly appeared in the heavens, like a great beacon light, and which miraculously guided the steps of the Magi, mile by mile, on their weary journey, until at last it rested in the heavens, stationary over the house in which the child Jesus lived, between the ages of one and two years. In other words, they believe that this star had constantly guided these skilled mystics, occultists and astrologers, in their journey from the far East, which occupied over a year, until it at last guided them to Bethlehem and then stopped stationary over the house of Joseph and Mary. Alas! that these vulgar traditions of the ignorant multitude should have served so long to obscure a beautiful mystic occurrence, and which by their utter improbability and unscientific nature should have caused thousands to sneer at the very true legend of the "Star of Bethlehem." It remains for the Mystic traditions to clear away the clouds of ignorance from this beautiful story, and to re-establish it in the minds of men as a natural and scientific occurrence.

This story of the "traveling star" arose from the superstitious and ignorant ideas of many of the Christians of the first, second, and third centuries after Christ's death. These tales were injected into the manuscripts left by the disciples, and soon began to be regarded as a part and portion of the authentic Gospels and Epistles, although the skilled Biblical critics and scholars of to-day are rapidly discarding many of these additions as wilful forgeries and interpolations. It must be remembered that the oldest manuscripts of the books of the New Testament are known to Biblical scholars to have been written *not less than three hundred years after the time of the original writing*, and are merely *copies of copies* of the originals, undoubtedly added to, altered, and adulterated by the writers through whose hands they had passed. This is not merely the statement of an outside critic—it is a fact that is clearly stated in the writings of the scholars in the Churches engaged in the work of Biblical study, and the Higher Criticism, to which works we refer any who may have reason to doubt our statement.

That portion of the verse (*Matt. 2:9.*) in which it is said that "and lo; the star which they saw in the east went before them, till it came and stood over where the young child was," is known to the Mystic and Occult Orders to be a rank interpolation into the story of the Magi. It is contrary to their own traditions and records, and is also contrary to reason and to scientific laws, and this distorted story alone has been the cause of the development of thousands of "infidels" who could not accept the tale.

All intelligent men know that a "star" is not a mere tiny point of flame in the dome which shuts us out from a Heaven on the other side of the blue shell, although this view was that of the ancient people, and many ignorant men and women to-day. Educated people know that a "star" is either a planet of our solar system, similar to the sister planet which we called the Earth, or else is a mighty sun, probably many times larger than our sun, countless millions of miles distant from our solar system. And they know that planets have their invariable orbits and courses, over which they travel, unceasingly, so true to their course that their movements may be foretold centuries ahead, or calculated for centuries

back. And they know that even the great fixed stars, those distant suns and centers of great solar systems akin to our own, have their own places in the Universe, also their Universal relations and movements. All who have studied even the most elementary school book on astronomy know these things. And yet such people are asked to swallow whole this story of the “moving star,” traveling on a little ahead of the shepherds for over a year, and at last standing right over the home of Jesus, and thus indicating that the search was ended. Let us compare this unscientific tale, with the traditions and legends of the Mystics, and then take your choice.

Had there been any such star in appearance, the historians of that day would surely have recorded it, for there were learned and wise men in the East in those days, and as astrology was a science closely studied, it would have been noted and passed on to posterity by both writings and tradition. But no such record or tradition is to be found among the Eastern peoples, or the records of the astrologers. But another record and tradition *is* preserved, as we shall see in a moment.

Yes, there really *was* a “Star of Bethlehem” which led the feet of the Magi to the home of the infant Jesus. We have the following proof of this fact:

- (1) the traditions and teachings of the Mystic Orders which have been handed down from teacher to student for centuries;
- (2) the statements and records of the Ancient Astrologers, which may be proven by modern astronomical calculations; and
- (3) the calculations made by modern astronomers, which shall be stated a few paragraphs further on. These three sources of information give us the same tale, as we shall see.

Before proceeding to a consideration of this three-fold evidence, let us pause for a moment and consider the relation of the Magi to Astrology. To understand the narrative of the Magi’s Visit to Jesus, we must remember that they were the very Masters of Astrological Lore. Persia and the surrounding Oriental countries were the fountain-head of Astrological Teaching. And these Magi were Masters, and Adepts, and Hierophants, and consequently knew all that was known to the greatest schools of Astrology of that day. Much of their Ancient Astrological Lore has been lost to the race of to-day, but to these ancient learned men it was as much of a science as chemistry and astronomy are to the learned ones of our day.

The Magi had long waited for the appearance and incarnation of a Great Master of Masters, whose appearance had been predicted centuries before by some of the great Occult Fathers of the Mystic Orders, and each generation hoped that the event would come in his day. They had been taught that when the event took place, they would be informed by means of the planets, according to the Higher Astrology. All students of even our modern fragmentary astrology will understand this. And so they waited and carefully scanned the heavens for the sign.

Now the traditions of the Occult Orders inform us that at last the Magi witnessed a peculiar conjunction of planets; first, the conjunction of Saturn and Jupiter, in the Constellation of Pisces, the two planets being afterward joined by the planet Mars, the three planets in close relation of position, making a startling and unusual stellar display,

and having a deep astrological significance. Now, the Constellation of Pisces, as all astrologers, ancient and modern, know, is the constellation governing the national existence of Judea. Seeing the predicted conjunction of the planets, occurring in the Constellation having to do with Judea (as well as the relative positions of the other planets, all of which played its part in the observation), the Magi knew two things, *i.e.*, (1) that the birth of the Master of Masters had occurred; and (2) that He had been born in Judea, as indicated by the constellation in which the conjunction occurred. And, so, making the calculation of the exact moment of the conjunction, they started on their long journey toward Judea in search of the Master of Masters.

Now, again, the records of the Astrologers, preserved in the Oriental Occult Brotherhoods, in their monasteries, etc., show that at a period a few years before the Christian Era such a peculiar conjunction and combination of the planets occurred in the Constellation symbolizing the destinies of Judea, which was interpreted as indicating the appearance of an Incarnation or Avatar of a Great Divine Soul—a Master of Masters—a Mystic of Mystics. It must be remembered that these Orders are composed of non-Christians—people that the average Christian would call “heathens,” and that therefore this testimony must be regarded as free from bias toward Christianity or the corroboration of its legends.

And, in the third place, the calculations of Modern Astronomy show without possibility of contradiction that in the Roman year 747 (or seven years before the Christian Era) *the planets Saturn and Jupiter formed a conjunction in the Constellation of Pisces*, and that these two planets, still in close position to each other, were joined by the planet Mars in the Spring of 748. The great astronomer Kepler first made this calculation in the year 1604, and it has been since verified by modern calculations. To those who would object that all this occurred seven years before the commonly accepted date of the birth of Christ, we would say that any modern work on New Testament Chronology, or any encyclopedia or reference work on the subject, will show that the former calculations were several years out of the way, and that the records of other events mentioned in the Bible, such as the “enrollment” of the people, which brought Joseph and Mary to Bethlehem, enable modern Biblical scholars to fix the date of the birth of Christ at about six or seven years before the usually accepted time. So that modern research fully corroborates the astrological record and the Mystic traditions.

And so it would appear that the coming of the Wise Men—the Magi—was in accordance with the astrological signs, of the interpretation of which they were adepts and masters. When this truth is known, how puerile and petty seems the myth of the “traveling star” of the commonly accepted exoteric version? And the pictures of the Wise Men being led by a moving heavenly body, traveling across the skies and at last standing still over the cottage of Joseph, with which the Sunday school books are filled, must be relegated to the same waste-paper basket which contains the Bible illustrations, formerly so popular, which picture Jehovah as a bald-headed old man with a long white beard, clad in flowing robes designed to hide his body. Is it any wonder that skeptics, infidels, and scoffers of the spiritual truths have arisen in great numbers, when they have been asked to accept these things or be damned?

And is not this connection of Astrology with Early Christianity a rebuke to the modern Christian Church which sneers and scoffs at the science of astrology as a “base

superstition” fit only for fools and ignoramuses? Does not this picture of the Magi give a clear view of that which was formerly regarded as a mere fable, to be solemnly smiled over and taught to the children, with whom the story has always been a favorite owing to their intuitive perception of an underlying truth. And now with this Mystic version, cannot *you* enjoy the legend with the children? In this connection let us once more quote from the New International Encyclopedia (Vol. II, 170), a standard reference work, as you know, which says:

“Some of the earlier Christian Fathers argued against the doctrines of the earlier astrology, while others received them in a modified form; and indeed it formed a part of the basis of their religion in the Gospel narrative of the visit to Bethlehem of the Wise Men of the East, who were Chaldean Magi or Astrologers.”

Here is the testimony in all of the standard reference books, and yet how many of you have known it?

To understand the importance of the event which drew the steps of the Magi to Bethlehem, we must realize that the Coming of the Master was a favorite subject of speculation and discussion among Occultists and Mystic organizations all over the Oriental countries. It had been foretold, in all tongues, that a Great Master would be given to the world—a mighty *avatar* or appearance of Deity in human form, who would incarnate in order to redeem the world from the materiality which threatened it. The Sacred Writings of India, Persia, Chaldea, Egypt, Media, Assyria, and other lands had foretold this event for many centuries, and all the mystics and occultists longed for the day “when the Master would appear.” The Jews also had many traditions regarding the coming of a Messiah, who would be born of the seed of David, at Bethlehem, but their Messiah was looked upon as likely to be an earthly king, destined to free Israel from the Roman yoke. And so, the tradition of the Jews was regarded as of inferior moment to their own predictions, by the Mystic and Occult Brotherhoods of the East. To them it was to be an *avatar* of Deity—God in human form come to take his rightful seat as the Grand Master of the Universal Grand Lodge of Mystic—a descent of pure Spirit into matter. This conception certainly was very much higher than that of the Jews.

And so, knowing these things, we may readily understand why the Magi pursued their search with such ardor and enthusiasm. They had many weary miles of travel to Bethlehem, over a year being consumed in the journey. They reached Bethlehem over a year after the birth of Christ and the appearance of the Star, the sight of which had started them on their quest. They sought not a new-born babe, as common belief has it—they searched for a child born over a year before. (We refer the student to any reference work, for a verification of this last statement. The illustrations in the Sunday school books showing the Wise Men worshipping a new born babe in the manger are on a par with the others mentioned. The Wise Men had nothing to do with the stable or the manger—for Joseph, Mary and the Babe were lodged in a house by that time, as we shall see as we proceed.)

At last after their long and weary wandering over hill and plain, mountain and desert, the Magi found themselves in Jerusalem, inquiring diligently as to the whereabouts of the Master of Masters—the Promised One, whose coming had been the subject of prophecy

for centuries among the Eastern peoples. The Jews of whom they inquired, although not familiar with the predictions regarding a Mystic Master, or *avatar* of Deity, were nevertheless thoroughly familiar with the prophecies of the coming of the Hebrew Messiah, and naturally thought that it was of this expected earthly King of the Jews that the Magi inquired, and so they reported it far and wide that these Great Men from the East had come to Jerusalem to find the Messiah—the King of the Jews, who was to deliver Israel from the Roman yoke. And, as the Gospel of Matthew (2:3) informs us: “When Herod the king heard it, he was troubled, and all Jerusalem with him.” Naturally so, when it is remembered that it was an Earthly Kingdom that they expected the Messiah would inherit. And so, gathering the chief priests and scribes of Jerusalem around him, he bade them tell him the particulars regarding the prophecies regarding the Messiah—where he was expected to be born. And they answered him, saying: “In Bethlehem of Judea for so hath the prophets spoken.”

And hearing the testimony of the scribes and priests, the wily Herod, who feared the realization of this old Hebrew prophecy which threatened to cost him his throne if fulfilled, called the Magi to his palace and in private consultation inquired of them the reason of their search. And when they told him of the astrological indications—of the “Star”—he was still more wrought up, and wished to locate the dangerous child. And so he inquired of them the exact date at which the star had appeared, that he might be better able to find the infant, knowing its date of birth in Bethlehem. (See Matthew 2:7.) And learning this he bade them go to Bethlehem and find the child they sought, and cunningly added, “And when ye have found him, bring me word, that I also may come and worship him.” Thus craftily concealing his intentions to seize and kill the child, he endeavored to press the Magi into his service as detectives, by pretending to join in their desire to locate the Divine Child.

The Magi traveled on to Bethlehem, and arriving there made diligent inquiry regarding infants that had been born about the time that the star appeared. There were many infants born in Bethlehem during the same month, of course, and the search was difficult. But they soon heard strange rumors about a babe that had been born to travelers in Bethlehem about that time, the birth of whom had been attended by a strange occurrence. This peculiar happening is related in Luke 2:8-20, in which it is stated that at the time of the birth of Jesus in the manger, certain shepherds keeping the night-watch over their flocks saw an angel standing by them, and “the glory of the Lord” shining around about them. And the angel bade them be not afraid, for to them was to be given tidings of great joy, for there was born that very day, in Bethlehem, one who was to be the Anointed Lord of the world. And the angel further directed them that the babe would be found lying in a manger in a stable, wrapped in swaddling clothes which was to be their sign. And then suddenly the place was filled with a multitude of supernatural beings, praising God, singing, “Glory to God in the highest, and on earth peace and good-will among men.” And the shepherds flocked to the town, and there found the child in the manger. And they spread abroad the report of the wonderful event accompanying the birth of the child. And consequently the child and its parents became objects of more or less public interest.

And so when the Magi instituted their search they were in due time informed of this strange occurrence. And they visited the house of Joseph and Mary and saw the Babe. Making close inquiry of the parents, they found that the time of the child’s birth tallied



precisely with the moment of the astrological signs. Then they cast the Child's horoscope and they knew that their shepherd's vision coincided with their own science, and that here indeed was He for whom the Eastern Occultists and Mystics had waited for centuries. They had found the Master! The Star Child was before them!

Then these Great Men of their own lands—these Adepts, Masters and Hierophants—prostrated themselves on the ground before the child and gave him the salutation due only to the great Occult Master of Masters who was come to take his seat upon the Throne of the Grand Master of the Great Lodge. But the child knew naught of this, and merely smiled sweetly at these strange men in gorgeous foreign robes, and reached out his little hand toward them. But Occult tradition has it that the tiny fingers and thumb of his right hand, outstretched toward the Magi, unconsciously assumed the mystic symbol of the Occult Benediction, used by the Masters and Hierophants (and now used by the Pope in Papal Benediction) and gave to the worshippers that Master's benediction. The tiny Master of Masters thus gave his first blessing to his followers, and exalted worshippers. But His Throne was not that of the Great Lodge, but a still higher place—the knees of a Mother!

And the Magi then made mystic and symbolic offerings to the child—Gold, Frankincense and Myrrh offered they Him. Gold, signifying the tribute offered to a Ruler, was the first symbol. Then came Frankincense, the purest and rarest incense used by the Occult and Mystic Brotherhoods and Orders, in their ceremonies and rites, when they were contemplating the sacred symbol of the Absolute Master of the Universe—this Frankincense was their symbol of worship. Then, last symbol of all, was the Myrrh, which in the occult and mystic symbolism indicated the bitterness of mortal life, bitter though pungent, preserving though stinging—this was the meaning of the Myrrh, that this child, though Divine in his inner nature, was still mortal in body and brain, and must accept and experience the bitter tang of life. Myrrh, the strength of which preserves, and prevents decay, and yet which smarts, and tangs, and stings ever and ever—a worthy symbol of Mortal Life, surely. Wise Men, indeed, ye Magi! Gold, Frankincense, and Myrrh—a prophecy, symbol, and revelation of the Life of the Son of Man, with His indwelling Pure Spirit.

And the Magi, having performed their rites and ceremonies, departed from Bethlehem. But they did not forget the Child—they preserved a careful watch over his movements, until they saw him again. Saw Him again? you ask? *Yes, saw him again!* Though the Gospels say naught of this, and are silent for a period of many years in the Life of Jesus, yet the records and traditions of the Mystics of the East are filled with this esoteric knowledge of these missing years, as we shall see as we proceed. Left behind by the Magi, but still under their loving care, the Child waxed strong and grew in mind and body.

But the Magi, being warned by higher intelligences in a vision, did not return to the wily and crafty Herod, but “departed unto their own country another way.” (*Matt. 2:12.*) And Herod waited in vain for their return, and finally discovering their escape wrathfully ordered the massacre of all male children that had been born in Bethlehem and its suburbs of two years of age and under. He calculated the two years from the witnessing of the “star” by the Magi. Matthew 2:16 states the story of the fixing of the time as follows:

“And slew all the male children that were in Bethlehem, and all the

borders thereof, from two years old and under, *according to the time which he exactly learned of the wise men.*”

Herod sought to kill the feared Messiah—the King of the Jews, who threatened to drive him from his earthly throne—by killing all the male infants in Bethlehem that had been born since the astrological indication as stated by the Magi.

But this plot failed, for Joseph had been warned by “an angel in a dream” (which mystics teach was the Astral Form of one of the Magi) and was told to take the mother and child and flee into Egypt, and to stay there until the death of Herod. And so Joseph, Mary, and Jesus then fled from the wrath of Herod, and stole silently away to Egypt. And the Occult traditions have it that the expenses of the journey of this poor carpenter and his family—that journey into strange lands, hurried, and without the chance to earn money along the way—was accomplished by the means of the Gold that the Magi had offered to Jesus, and which they had insisted upon his parents storing away for His use. And so the gold of these Occult Mystics saved the founder of Christianity from massacre. And how poorly has Christianity repaid the debt, when one thinks of the persecutions of the Oriental “heathen” by the so-called Christians of all times!

And note this—they carried the child to Egypt, the home of Mystery and Occultism—the land of Isis! A worthy resting place for the Great Occult Master that was to be! And Occult tradition also has it that one night, wearied with their long journey, the family halted and passed the night in the place of the Sphinx and Pyramids. And that the Mother and Babe rested between the outstretched forepaws of the mighty Sphinx, which held them safe and secure, while Joseph threw himself on the base before them, and slept on guard. What a scene—the Master as an infant protected by the Sphinx, that ancient Occult emblem and symbol, while close by, reared like mighty watchful sentinels, stood the Great Pyramids of Egypt, the master work of Egypt’s Mystics, every line and inch of which symbolizes an Occult Teaching. Verily, indeed is Christianity cradled in the lap of Mysticism.

Thus endeth our First Lesson. The Second Lesson will take up the Mystic Teachings regarding the Divine Incarnation of the Spirit in the mortal body of Jesus—a subject of the greatest importance to all who are troubled with this difficult point. We hope to be able to shed the Mystic light of Truth upon this corner which so many have found dark, non-understandable, and contrary to reason, natural law and science. The Mystic Teachings are the great Reconciler of Faith and Reason.

# THE SECOND LESSON.

## THE MYSTERY OF THE VIRGIN BIRTH.

One of the points of conflict between Established Theology on the one hand and what is known as Rationalism, the Higher Criticism, and Comparative Mythology, on the other hand, is what is known as “the Virgin Birth” of Jesus. Perhaps we may show the points of difference more clearly by simply stating the opposing views and, afterwards, giving the traditions of the Occult Brotherhoods and Societies on the subject. We are enabled to state the opposing views without prejudice, because we rest upon the Occult Teachings with a feeling of being above and outside of the theological strife raging between the two schools of Christian theologians. We trust that the reader will reserve his decision until the consideration of the matter in this lesson is completed. We think that it will be found that the Occult Teachings give the Key to the Mystery and furnish the Reconciliation between the opposing theological views which threaten to divide the churches into two camps, i.e., (1) the adherents of the established orthodox theology, and (2) the adherents of the views of the Rationalists and the Higher Critics.

The school of theology which clings to the old orthodox teachings regarding the Virgin Birth and which teachings are commonly accepted without question by the mass of church-goers, hold as follows:

Mary, a young Jewish maiden, or virgin, was betrothed to Joseph, a carpenter of Nazareth in Galilee. Before her marriage, she was informed by an angelic vision that she would miraculously conceive a son, to whom she would give birth, and who would reign on the Throne of David and be called the Son of the Highest. This teaching is based solely upon certain statements contained in the Gospels of Matthew and Luke. Matthew’s account is as follows:

“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 the child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example was minded to put her away privily. 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. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins. And now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with a child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not until she had brought forth

her firstborn son: and he called his name Jesus.” (*Matt. 1:18-25.*)

Luke’s account is as follows:

“And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name JESUS. 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. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? 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.” (*Luke 1:26-33.*)

And so, this then is the commonly accepted, orthodox teachings of Christian theology. It is embodied in the two best-known creeds of the church and is made an essential article of belief by the majority of the orthodox churches.

In the Apostle’s Creed, which has been traced back to about the year A.D. 500, and which is claimed to have been based on an older creed, the doctrine is stated thusly: “... and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary,” etc. In the Nicene Creed, which dates from A.D. 325, the doctrine is stated thusly: “... and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father ... and was incarnate by the Holy Ghost of the Virgin Mary,” etc.

And so, the doctrine is plainly stated and firmly insisted upon by the orthodox churches of today, although such was not always the case for the matter was one which gave rise to much conflict and difference of opinion in the early centuries of the Church, the present view, however, overcoming those who opposed it, and finally becoming accepted as beyond doubt or question by the orthodox, believing Christian.

But the present time finds many leading minds in the churches, who refuse to accept the doctrine as usually taught, and the voice of the Higher Criticism is heard in the land in increasing volume and many doctrines unquestioningly held by the pews are being abandoned by the pulpits, usually in the way of “discreet silence” being maintained. But here and there courageous voices are heard stating plainly that which their reason and conscience impels. We shall now consider these dissenting opinions.

We have to say here, at this point, that we have no sympathy for the so-called “infidel” opinion, which holds that the whole tale of the Virgin Birth was invented to conceal the

illegitimate birth of Jesus. Such a view is based neither on intelligent investigation or criticism, or upon the occult teachings. It was merely “invented” itself, by those who were unable to accept current theology and who, when driven from the churches, built up a crude system of reconstructed Biblical History of their own. And so we shall not stop to even consider this view of the matter, but shall pass on to the scholarly objectors and their views and thence to the Occult Teachings.

In the first place, the theologians who favor the views of the Higher Criticism object to the idea of the Virgin Birth upon several general grounds, among which the following are the principal ones:

(1) That the story of the Divine Conception, that is the conception by a woman of a child without a human father, and by means of a miraculous act on the part of Deity, is one found among the traditions, legends and beliefs of many heathen and pagan nations. Nearly all of the old Oriental religions, antedating Christianity by many centuries, contain stories of this kind concerning their gods, prophets and great leaders. The critics hold that the story of the Virgin Birth and Divine Conception were borrowed outright from these pagan legends and incorporated into the Christian Writings after the death of Christ;

(2) that the idea of the Virgin Birth was not an original Christian Doctrine, but was injected into the Teachings at a date about one hundred years, or nearly so, after the beginning of the Christian Era; this view being corroborated by the fact that the New Testament Writings themselves contain very little mention of the idea, the only mention of it being in two of the Gospels, those of St. Matthew and St. Luke—St. Mark and St. John containing no mention of the matter, which would not likely be the case had it been an accepted belief in the early days of Christianity—and no mention being made of it in the Epistles, even Paul being utterly silent on the question. They claim that the Virgin Birth was unknown to the primitive Christians and was not heard of until its “borrowing” from pagan beliefs many years after. In support of their idea, as above stated, they call attention to the fact that the New Testament writings, known to Biblical students as the oldest and earliest, make no mention of the idea; and that Paul ignores it completely, as well as the other writers;

(3) that the Gospels of St. Matthew and St. Luke bear internal evidences of the introduction of the story at a later date. This matter we shall now consider, from the point of view of the Higher Criticism within the body of the Church.

In the first place, let us consider the Gospel of St. Matthew. The majority of people accept this as having been written by St. Matthew, with his own hand, during his ministry; and that the Gospel, word for word, is the work of this great apostle. This idea, however, is not held for a moment by the educated clergy, as may be seen by a reference to any prominent

theological work of late years, or even in the pages of a good encyclopedia. The investigators have made diligent researches concerning the probable authorship of the New Testament books and their reports would surprise many faithful church-goers who are not acquainted with the facts of the case. There is no warrant, outside of tradition and custom, for the belief that Matthew wrote the Gospel accredited to him, at least in its present shape. Without going deeply into the argument of the investigators (which may be found in any recent work on the History of the Gospels) we would say that the generally accepted conclusion now held by the authorities is that the Gospel commonly accredited to St. Matthew is the work of some unknown hand or hands, which was produced during the latter part of the first century A.D., written in Greek, and most likely an enlargement or elaboration of certain Aramaic writings entitled, "Sayings of Jesus," which are thought to have been written by Matthew himself. In other words, even the most conservative of the critics do not claim that the Gospel of St. Matthew is anything more than an enlargement, elaboration or development of Matthew's earlier writings, written many years before the elaboration of the present "Gospel." The more radical critics take an even less respectful view. This being the fact, it may be readily seen how easy it would have been for the latter-day "elaborator" to introduce the then current legend of the Virgin Birth, borrowed from pagan sources.

As a further internal evidence of such interpolation of outside matter, the critics point to the fact that while the Gospel of Matthew is made to claim that Joseph was merely the *reputed father* of the child of Mary, the same Gospel, in its very first chapter (*Matt. 1*) gives the *genealogy of Jesus from David to Joseph the husband of Mary, in order to prove that Jesus came from the "House of David,"* in accordance with the Messianic tradition. The chapter begins with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (*Matt. 1*), and then goes on to name fourteen generations from Abraham to David; fourteen generations from David to the days of the carrying away into Babylon; and fourteen generations from the Babylonian days until the birth of Jesus. The critics call attention to this *recital of Jesus's descent, through Joseph, from the House of David,* which is but one of the many indications that the original Matthew inclined quite strongly to the view that Jesus was the Hebrew Messiah, come to reign upon the throne of David, rather than a Divine Avatar or Incarnation.

The critics point to the fact that *if Joseph were not the real father of Jesus, where would be the sense and purpose of proving his descent from David through Joseph?* It is pertinently asked, "*Why the necessity or purpose of the recital of Joseph's genealogy, as applied to Jesus, if indeed Jesus were not truly the son of Joseph?*" The explanation of the critics is that the earlier writings of Matthew contained nothing regarding the Virgin Birth, Matthew having heard nothing of this pagan legend, and that naturally he gave the genealogy of Jesus from David and Abraham. If one omits the verses 18-25 from Matthew's Gospel, he will see the logical relation of the genealogy to the rest of the account—otherwise it is paradoxical, contradictory and ridiculous, and shows the joints and seams where it has been fitted into the older account.

"But," you may ask, "what of the Messianic Prophecy mentioned by Matthew (1:23)? Surely this is a direct reference to the prophecy of Isaiah 7:14." Let us examine this so-called "prophecy," of which so much has been said and see just what reference it has to the birth of

Jesus.

Turning back to Isaiah 7, we find these words, just a little before the “prophecy”:

“Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?” (*Isaiah 6:13.*)

Then comes the “prophecy”: “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 is the “prophecy” quoted by the writer of the Gospel of Matthew, and which has been quoted for centuries in Christian churches, as a foretelling of the miraculous birth of Jesus. As a matter of fact, intelligent theologians know that it has no reference to Jesus at all, in any way, but belongs to another occurrence, as we shall see presently, and was injected into the Gospel narrative merely to support the views of the writer thereof.

It may be well to add here that many of the best authorities hold that the Greek translation of the Hebrew word “*almah*” into the equivalent of “virgin” in the usual sense of the word is incorrect. The Hebrew word “*almah*” used in the original Hebrew text of Isaiah, does not mean “virgin” as the term is usually employed, but rather “a young woman of marriageable age—a maiden,” the Hebrews having an entirely different word for the idea of “virginity,” as the term is generally used. The word “*almah*” is used in other parts of the Old Testament to indicate a “young woman—a maiden,” notably in Proverbs 30:19, in the reference to “the way of a man with a maid.”

But we need not enter into discussions of this kind, say the Higher Critics, for the so-called “prophecy” refers to an entirely different matter. It appears, say they, that Ahaz, a weakling king of Judea, was in sore distress because Rezin the Syrian king, and Pekah the ruler of Northern Israel, had formed an offensive alliance against him and were moving their combined forces toward Jerusalem. In his fear he sought an alliance with Assyria, which alliance was disapproved of by Isaiah who remonstrated with Ahaz about the proposed move. The king was too much unnerved by fear to listen to Isaiah’s arguments and so the latter dropped into prophecy. He prophesied, after the manner of the Oriental seer, that the land would be laid waste and misery entailed upon Israel, should the suicidal policy be adopted. But he held out a hope for a brighter future after the clouds of adversity had rolled by. A new and wise prince would arise who would bring Israel to her former glory. That prince would be born of a young mother and his name would be Immanuel, which means “God with us.” All this had reference to things of a reasonably near future and had no reference to the birth of Jesus *some seven hundred years after*, who was *not a prince* sitting upon the throne of Israel, and who did not bring national glory and renown to Israel, for such was not his mission. Hebrew scholars and churchmen have often claimed that Isaiah’s prophecy was fulfilled by the birth of Hezekiah.

There is no evidence whatever in the Jewish history of the seven hundred years between Isaiah and Jesus, that the Hebrews regarded Isaiah’s prophecy as relating to the expected Messiah, but on the contrary it was thought to relate to a minor event in their history. As a Jewish writer has truly said, “Throughout the wide extent of Jewish literature there is not a

single passage which can bear the construction that the Messiah should be miraculously conceived.” Other writers along this line have stated the same thing, showing that the idea of a Virgin Birth was foreign to the Jewish mind, the Hebrews having always respected and highly honored married life and human parentage, regarding their children as blessings and gifts from God.

Another writer in the Church has said, “Such a fable as the birth of the Messiah from a *virgin* could have arisen anywhere else easier than among the Jews; their doctrine of the divine unity placed an impassable gulf between God and the world; their high regard for the marriage relation,” etc., would have rendered the idea obnoxious. Other authorities agree with this idea, and insist that the idea of the Virgin Birth never originated in Hebrew prophecy, but was injected into the Christian Doctrine from pagan sources, toward the end of the first century, and received credence owing to the influx of converts from the “heathen” peoples who found in the idea a correspondence with their former beliefs. As Rev. R.J. Campbell, minister of the City Temple, London, says in his “New Theology,” “No New Testament passage whatever is directly or indirectly a prophecy of the virgin birth of Jesus. To insist upon this may seem to many like beating a man of straw, but if so, the man of straw still retains a good deal of vitality.”

Let us now turn to the second account of the Virgin Birth, in the Gospels—the only other place that it is mentioned, outside of the story in Matthew, above considered. We find this second mention in Luke 1:26-35, the verses having been quoted in the first part of this lesson.

There has been much dispute regarding the real authorship of the Gospel commonly accredited to Luke, but it is generally agreed upon by Biblical scholars that it was the latest of the first three Gospels (generally known as “the Synoptic Gospels”). It is also generally agreed upon, by such scholars, that the author, whoever he may have been, was not an eye witness of the events in the Life of Christ. Some of the best authorities hold that he was a Gentile (non-Hebrew), probably a Greek, for his Greek literary style is far above the average, his vocabulary being very rich and his diction admirable. It is also generally believed that the same hand wrote the Book of Acts. Tradition holds that the author was one Luke, a Christian convert after the death of Jesus, who was one of Paul’s missionary band which traveled from Troas to Macedonia, and who shared Paul’s imprisonment in Caesarea; and who shared Paul’s shipwreck experiences on the voyage to Rome. He is thought to have written his Gospel long after the death of Paul, for the benefit and instruction of one Theophilus, a man of rank residing in Antioch.

It is held by writers of the Higher Criticism that the account of the Virgin Birth was either injected in Luke’s narrative, by some later writer, or else that Luke in his old age adopted this view which was beginning to gain credence among the converted Christians of pagan origin, Luke himself being of this class. It is pointed out that as Paul, who was Luke’s close friend and teacher, made no mention of the Virgin Birth, and taught nothing of the kind, Luke must have acquired the legend later, if, indeed, the narrative was written by him at all in his Gospel.

It is likewise noted that Luke also gives a genealogy of Jesus, from Adam, through Abraham, and David, and Joseph. The words in parenthesis “as was supposed,” in Luke 3:23, are supposed to have been inserted in the text by a later writer, as there would be no



sense or reason in tracing the genealogy of Jesus through a “supposed” father. The verse in question reads thusly: “And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,” etc. Students, of course, notice that the line of descent given by Luke differs very materially from that given by Matthew, showing a lack of knowledge on the part of one or the other writer.

On the whole, scholars consider it most remarkable that this account of the Virgin Birth should be given by Luke, who was a most ardent Pauline student and follower, in view of the fact that Paul ignored the whole legend, if, indeed, he had ever heard of it. Surely a man like Paul would have laid great stress upon this wonderful event had he believed in it, or had it formed a part of the Christian Doctrine of his time. That Luke should have written this account is a great mystery—and many feel that it is much easier to accept the theory of the later interpolation of the story into Luke’s Gospel, particularly in view of the corroborative indications.

Summing up the views of the Higher Criticism, we may say that the general position taken by the opponents and deniers of the Virgin Birth of Jesus is about as follows:

1. The story of the Virgin Birth is found only in the introductory portion of two of the four Gospels—Matthew and Luke—and even in these the story bears the appearance of having been “fitted in” by later writers.
2. Even Matthew and Luke are silent about the matter after the statements in the introductory part of their Gospels, which could scarcely occur had the story been written by and believed in by the writers, such action on their part being contrary to human custom and probability.
3. The Gospels of Mark and John are absolutely silent on the subject; the oldest of the Gospels—that of Mark—bears no trace of the legend; and the latest Gospel—that of John—being equally free from its mention.
4. The rest of the New Testament breathes not a word of the story or doctrine. *The Book of Acts, generally accepted as having also been written by Luke, ignores the subject completely.* Paul, the teacher of Luke, and the great writer of the Early Church, seems to know nothing whatever about the Virgin Birth, or else purposely ignores it entirely, the latter being unbelievable in such a man. Peter, the First Apostle, makes no mention of the story or doctrine in his great Epistles, which fact is inconceivable if he knew of and believed in the legend. The Book of Revelation is likewise silent upon this doctrine which played so important a part in the later history of the Church. The great writings of the New Testament contain no mention of the story, outside of the brief mention in Matthew and Luke, alluded to above.
5. There are many verses in the Gospels and Epistles which go to prove, either that the story was unknown to the writers, or else not

accepted by them. *The genealogies of Joseph are cited to prove the descent of Jesus from David, which depends entirely upon the fact of Joseph's actual parentage. Jesus is repeatedly and freely mentioned as the son of Joseph.* Paul and the other Apostles hold firmly to the doctrine of the necessity of the Death of Jesus; his Rising from the Dead; and his Ascension into Heaven, etc. But they had nothing to say regarding any necessity for his Virgin Birth, or the necessity for the acceptance of any such doctrine—they are absolutely silent on this point, although they were careful men, omitting no important detail of doctrine. Paul even speaks of Jesus as “of the seed of David.” (*Rom. 1:3.*)

6. The Virgin Birth was not a part of the early traditions or doctrine of the Church, but was unknown to it. And it is not referred to in the preaching and teaching of the Apostles, as may have been seen by reference to the Book of Acts. This book, which relates the Acts and Teachings of the Apostles, could not have inadvertently omitted such an important doctrine or point of teaching. It is urged by careful and conscientious Christian scholars that the multitudes converted to Christianity in the early days must have been ignorant of, or uninformed on, this miraculous event, which would seem inexcusable on the part of the Apostles had they known of it and believed in its truth. This condition of affairs must have lasted until nearly the second century, when the pagan beliefs began to filter in by reason of the great influx of pagan converts.

7. There is every reason for believing that the legend arose from other pagan legends, the religions of other peoples being filled with accounts of miraculous births of heroes, gods, and prophets, kings and sages.

8. That acceptance of the legend is not, nor should it be, a proof of belief in Christ and Christianity. This view is well voiced by Rev. Dr. Campbell, in his “New Theology,” when he says “The credibility and significance of Christianity are in no way affected by the doctrine of the Virgin Birth, otherwise than that the belief tends to put a barrier between Jesus and the race, and to make him something that cannot properly be called human.... Like many others, I used to take the position that acceptance or non-acceptance of the doctrine of the Virgin Birth was immaterial because Christianity was quite independent of it; but later reflection has convinced me that in point of fact it operates as a hindrance to spiritual religion and a real living faith in Jesus. The simple and natural conclusion is that Jesus was the child of Joseph and Mary, and had an uneventful childhood.” The German theologian, Soltau, says, “Whoever makes the further demand that an evangelical Christian shall believe in the words ‘conceived by the Holy Ghost, born of the Virgin Mary,’ wittingly constitutes

himself a sharer in a sin against the Holy Spirit and the true Gospel as transmitted to us by the Apostles and their school in the Apostolic Age.”

And this then is the summing up of the contention between the conservative school of Christian theologians on the one side and the liberal and radical schools on the other side. We have given you a statement of the positions, merely that you may understand the problem. But, before we pass to the consideration of the Occult Teachings, let us ask one question: *How do the Higher Critics account for the undoubted doctrine of the Divine Fatherhood, as clearly stated all through the New Testament*, in view of the proofs against the Virgin Birth? Why the frequent and repeated mention of Jesus as “the Son of God?” What was the Secret Doctrine underlying the Divine Parentage of Jesus, which the pagan legends corrupted into the story of the Virgin Birth of theology? We fear that the answer is not to be found in the books and preachments of the Higher Criticism, nor yet in those of the Conservative Theologians. Let us now see what light the Occult Teachings can throw on this dark subject! There is an Inner Doctrine which explains the mystery.

Now, in the first place, there is no reference in the Occult Teaching to any miraculous features connected with the physical birth of Jesus. It is not expressly denied, it is true, but the Teachings contain no reference to the matter, and all the references to the subject of Jesus’ parentage speak of Joseph as being His father, and Mary His mother. In other words, the family is treated as being composed of father, mother and child just as is the case with any family. The Occult Teachings go into great detail concerning the *Spiritual Sonship* of Jesus, as we shall see presently, but there is no mention of any miraculous *physical* conception and birth.

We can readily understand why the Virgin Birth legend would not appeal to the Occultists, if we will but consider the doctrines of the latter. The Occultists pay but little attention to the physical body, except as a Temple of the Spirit, and a habitation of the soul. The physical body, to the Occultist, is a mere material shell, constantly changing its constituent cells, serving to house the soul of the individual, and which when cast off and discarded is no more than any other bit of disintegrating material. They know of the existence of the soul separate from the body, both after the death of the latter and even during its life, in the case of Astral Travel, etc. And in many other ways it becomes natural for the Occultist to regard his body, and the bodies of others, as mere “shells,” to be treated well, used properly, and then willingly discarded or exchanged for another.

In view of the above facts, you may readily see that any theory or doctrine which made the Absolute—God—overshadow a human woman’s body and cause her to physically conceive a child, would appear crude, barbarous, unnecessary and in defiance of the natural laws established by the Cause of Causes. The Occultist sees in the conception of every child, the work of the Divine Will—*every conception and birth a miracle*. But he sees Natural Law underlying each, and he believes that the Divine Will always operates under Natural Laws—the seeming miracles and exceptions thereto, resulting from the mastery and operation of some law not generally known. But the Occultist knows of no law that will operate to produce conception by other than the physiological process.

In short, *the Occultist does not regard the physical body of Jesus as Jesus Himself*—he knows that the Real Jesus is something much greater than His body, and, consequently, he

sees no more necessity for a miraculous conception of His body than he would for a miraculous creation of His robe. The body of Jesus was only material substance—the Real Jesus was Spirit. The Occultists do not regard Joseph as the father of the Real Jesus—*no human being can produce or create a soul*. And so, the Occultist sees no reason for accepting the old pagan doctrine of the physical Virgin Birth which has crept into Christianity from outside sources. To the Occultist, there is a real Virgin Birth of an entirely different nature, as we shall see presently.

But, not so with the people who flocked to the ranks of Christianity toward the close of the first century—coming from pagan people, and bringing with them their pagan legends and doctrines. These people *believed that the Body was the Real Man*, and consequently attached the greatest importance to it. These people were almost materialists as the result of their pagan views of life. They began to exert an influence on the small body of original Christians, and soon the original teachings were smothered by the weight of the pagan doctrines. For instance, they failed to grasp the beautiful ideas of Immortality held by the original Christians, which held that *the soul* survived the death and disintegration of the body. They could not grasp this transcendental truth—they did not know what was meant by the term “*the soul*,” and so they substituted their pagan doctrine of the resurrection of the physical body. They believed that at some future time there would come a great Day, in which the Dead would arise from their graves, and become again alive. The crudeness of this idea, when compared to the beautiful doctrine of the Immortality of the Soul of the original Christians, and by the advanced Christians to-day, is quite painful. And yet these pagan converts actually smothered out the true teachings by their crude doctrine of resurrection of *the body*.

These people could not understand how a man could live without his physical body, and to them future life meant a resurrection of their dead bodies which would again become alive. To them the dead bodies would remain dead, until the Great Day, when they would be made alive again. There is no teaching among these people regarding the soul which passes out of the body and lives again on higher planes. No, nothing of this kind was known to these people—they were incapable of such high ideas and ideals—they were materialists and were wedded to their beloved animal bodies, and believed that their dead bodies would in some miraculous way be made alive again at some time in the future, when they would again live on earth.

In view of modern knowledge regarding the nature of matter, and the fact that what is one person's body to-day, may be a part of another's to-morrow—that matter is constantly being converted and reconverted—that the universal material is used to form bodies of animals, plants, men, or else dwell in chemical gases, or combinations in inorganic things—in view of these accepted truths the “resurrection of the body” seems a pitiful invention of the minds of a primitive and ignorant people, and not a high spiritual teaching. In fact, there may be many of you who would doubt that the Christians of that day so taught, were it not for the undisputed historical records, and the remnant of the doctrine itself embalmed in the “Apostle's Creed,” in the passage “*I believe in the resurrection of the body*” which is read in the Churches daily, but which doctrine is scarcely ever taught in these days, and is believed in by but few Christians—in fact, is ignored or even denied by the majority.

Dr. James Beattie has written, “Though mankind have at all times had a persuasion of the immortality of the soul, the resurrection of the body was a doctrine peculiar to early Christianity.” S.T. Coleridge has written, “Some of the most influential of the early Christian writers were materialists, holding the soul to be material—corporeal. It appears that in those days some few held the soul to be incorporeal, according to the views of Plato and others, but that the orthodox Christian divines looked upon this as an impious, unscriptural opinion. Justin Martyr argued against the Platonic nature of the soul. And even some latter-day writers have not hesitated to express their views on the subject, agreeing with the earlier orthodox brethren. For instance, Dr. R.S. Candlish has said,

“You live again in the body,—in the very body, as to all essential properties, and to all practical intents and purposes, in which you live now. *I am not to live as a ghost, a spectre, a spirit, I am to live then as I live now, in the body.*”

The reason that the early Church laid so much stress on this doctrine of the Resurrection of the Body, was because an inner sect, the Gnostics, held to the contrary, and the partisan spirit of the majority swung them to the other extreme, until they utterly denied any other idea, and insisted upon the resurrection and re-vitalizing of the physical body. But, in spite of the official fostering of this crude theory, it gradually sank into actual insignificance, although its shadow still persists in creed and word. Its spirit has retreated and passed away before the advancing idea of the Immortality of the Soul which returned again and again to Christianity until it won the victory. And as Prof. Nathaniel Schmidt has said, in his article on the subject in a leading encyclopaedia, “... The doctrine of the natural immortality of the human soul became so important a part of Christian thought that the resurrection naturally lost its vital significance, and it has practically held no place in the great systems of philosophy elaborated by the Christian thinkers in modern times.” And, yet, the Church continues to repeat the now meaningless words, “I believe in the Resurrection of the Body.” And while practically no one now believes it, still the recital of the words, and the statement of one’s belief in them, forms a necessary requisite for admission into the Christian Church to-day. Such is the persistent hold of dead forms, and thoughts, upon living people.

And, so you can readily see from what has been said, why the early Christians, about the close of the first century A.D., attached so much importance to *the physical conception and birth* of Jesus. To them the physical body of Jesus was Jesus Himself. The rest follows naturally, including the Virgin Birth and the Physical Resurrection. We trust that you now understand this part of the subject.

We have heard devout Christians shocked at the idea that Jesus was born of a human father and mother, in the natural way of the race. They seemed to think that it savored of impurity. Such a notion is the result of a perverted idea of the sacredness of natural functions—a seeing of impurity—where all is pure. What a perversion, this regarding the sacredness of human Fatherhood, and Motherhood, as impure! The man of true spirituality sees in the Divine Trinity of Father, Mother and Child, something most pure and sacred—something that brings man very close indeed to God. Is the beautiful babe, held close in its mother’s fond embrace, a symbol and type of impurity? Is the watchful care and love of the Father of the babe, an impure result of an impure cause? Does not one’s own heart tell

him the contrary? Look at the well known picture of the Journey to Egypt, with Mary carrying the babe, and both guarded and protected by the husband and father—Joseph—is this not a beautiful symbol of the sacredness of Parenthood? We trust that the majority of those who read these pages have advanced spiritually beyond the point where The Family is a thing of impure suggestion and relationship.

And, now, what are the Occult Teachings—the Secret Doctrine—regarding the Real Virgin Birth of Jesus? Just this: that the Spirit of Jesus was fresh from the bosom of the Absolute—Spirit of SPIRIT—a Virgin Birth of Spirit. His Spirit had not traveled the weary upward path of Reincarnation and repeated Rebirth, but was Virgin Spirit fresh from the SPIRIT—a very Son of the Father—begotten not created. This Virgin Spirit was incarnated in His body, and there began the life of Man, not fully aware of His own nature, but gradually awakening into knowledge just as does every human soul, until at last the true nature of His Being burst upon him, and he saw that he indeed was God incarnate. In his short life of thirty-three years—thirty years of preparation, and three years of ministry, Jesus typified and symbolized the Life of the Race. Just as he awakened into a perception of his Divine Nature, so shall the race awaken in time. Every act in the Life of Jesus typified and symbolized the life of every individual soul, and of the race. We all have our Garden of Gethsemane—each is Crucified, and Ascends to Higher Planes. This is the Occult Doctrine of the Virgin Birth of Christ. Is it not a worthy one—is it not at least a higher conception of the human mind, than the physical Virgin Birth legend?

As we proceed with our lessons, we shall bring out the details of the Occult Teachings concerning the Divine Nature of Christ—the Spirit within the Human Form. And, in these references and instruction, you will see even more clearly that nature of the Spiritual Virgin Birth of Jesus.

The original Christians were instructed in the Truth concerning the Virgin Birth, that is, those who were sufficiently intelligent to grasp it. But after the great Teachers passed away, and their successors became overzealous in their desire to convert the outside peoples, the influx of the latter gradually overcame the original teachings, and the physical Virgin Birth and the Resurrection of the Body, became Doctrines and Articles of Faith, held of vital importance by the new orthodox leaders. It has taken centuries of mental struggle, and spiritual unfoldment to bring the Light of the Truth to bear upon this dark corner of the Faith, but the work is now fairly under way, and the great minds in the Church, as well as those out of the Church, are beginning to lay the old legend aside as a worn out relic of primitive days when the cloud of Ignorance overshadowed the Light of Truth.

In concluding this lesson, let us glance once more at the words of the eminent divine, Dr. Campbell, in his *New Theology*, in which he states:

“But why hesitate about the question? The greatness of Jesus and the value of his revelation to mankind are in no way either assisted or diminished by the manner of his entry into the world. Every birth is just as wonderful as a virgin birth could possibly be, and just as much a direct act of God. A supernatural conception bears no relation whatever to the moral and spiritual worth of the person who is supposed to enter the world in this abnormal way.... Those

who insist on the doctrine will find themselves in danger of proving too much, for pressed to its logical conclusion, it removes Jesus altogether from the category of humanity in any real sense.”

Let us trust that these Higher Critics may become informed upon the truths of the Occult Teachings, which supply the Missing Key, and afford the Reconciliation, and which show how and why Jesus is, in all and very truth, THE SON OF GOD, begotten and not created, of one substance from the Father—a particle of Purest Spirit fresh from the Ocean of Spirit, and free from the Karma of past Incarnations—how He was human and yet more than human.

In our next lesson we shall take up the narrative of the secret life of Jesus from the time of his appearance, as a child at the Temple, among the Elders, until when at the age of thirty years he appeared at the scene of the ministry of John the Baptist, and began his own brief ministry of three years which was closed by the Crucifixion and Ascension. This is a phase of the subject of intense interest, and startling nature, because of the lack of knowledge of the occult traditions on the part of the general public.

# THE THIRD LESSON.

## THE MYSTIC YOUTH OF JESUS.

In our last lesson we promised to tell you the esoteric story of the youth of Jesus. And there is such a story to tell, although the churches know little or nothing about it. The churches have nothing but the husks that have always been the property of the masses. The real kernels of truth have been possessed by but the few elect ones. The legends of the mystic brotherhoods and occult orders have preserved the story intact, and you shall now be given the essence of the mystic legends and traditions.

At the end of our first lesson we left Joseph, Mary and the infant Jesus in Egypt, the land to which they had flown to escape the wrath of the tyrant Herod. They dwelt in Egypt for a few years, until the death of Herod. Then Joseph retraced his steps, and returned toward his own country, bringing with him his wife and the babe. For some reasons unknown to those familiar with the legends and traditions, Joseph decided not to locate in Judea, but instead, bent his way toward the coast and returned to Nazareth where Mary and he had originally met and become betrothed. And, so, in Nazareth, the humble little mountain town the boyhood days of Jesus were spent, the grinding poverty of the family being relieved (according to the occult legends) by the yearly presents of gold from the hands of disguised messengers of the Magi.

The traditions relate that Jesus began His study of the Hebrew Law when He was but five years of age. It is related that He displayed an unusual ability and talent in the direction of mastering not only the text, but also the spirit of the Hebrew Scripture, and far outstripped His fellow students. It is also related that He displayed an early impatience at the dreary formalism of His Hebrew teachers, and a disposition to go right to the heart of the text before Him, that He might discern the spirit animating it. So much was this the case that He frequently brought down upon His head the censure of His instructors who overlooked the spirit of the teachings in their devotion to the forms and words.

Nazareth was an old-fashioned place and it and its inhabitants were made the target for the jests and witticisms of the people of Judea. The word "Nazarene" was synonymous with "lout"; "boor"; "peasant"; etc., to the residents of the more fashionable regions. The very remoteness of the town served to separate it in spirit from the rest of the country. But this very remoteness played an important part in the early life of Jesus. Nazareth, by reason of its peculiar location, was on the line of several caravan routes. Travelers from many lands traveled through the town, and rested there overnight, or sometimes for several days. Travelers from Samaria, Jerusalem, Damascus, Greece, Rome, Arabia, Syria, Persia, Phoenicia, and other lands mingled with the Nazarenes. And the traditions relate that Jesus, the child, would steal away and talk with such of these travelers as were versed in occult and mystic lore, and would imbibe from their varied founts of learning, until He was as thoroughly informed on these subjects as many a mystic of middle age. The traditions have it that the boy would often delight and astonish these traveling occultists with His wonderful insight into their secret doctrines and knowledge. And it is also told that some of the wisest of these, seeing the nature of the child, would overstay their allotted time of sojourn, that they might add here and there to the various parts of general



occult lore possessed by the child. It is also taught that the Magi informed some of these travelers regarding the boy, that they might impart to him some truth or teaching for which He was ready.

And so the boy grew in knowledge and wisdom, day by day, year by year, until, finally, there occurred an event in His life, which has since been the subject of greatest interest to all Christians and students of the New Testament, but which without the above explanation is not readily understood.

The Feast of the Passover occurred in its allotted time of the year—April—when Jesus was in his thirteenth year. This feast was one of the most important in the Jewish calendar, and its observance was held as a most sacred duty by all Hebrews. It was the feast set down for the remembrance and perpetuation of that most important event in the history of the Jewish people when the Angel of Death swept over all of Egypt's land smiting the first-born child of every house of the natives, high and low, but sparing all the houses of the captive Hebrews who marked their door-sills with the sacrificial blood as a token of their faith. This is no place to give the explanation of this apparently miraculous event, which students now know to be due to natural causes. We merely mention it in passing.

The Law-givers of Israel had appointed the Feast of the Passover as a perpetual symbol of this event so important by the nation, and every self-respecting Jew felt obligated to take part in the observance and sacrament. Every pious Jew made it a point to perform a pilgrimage to Jerusalem at the time of the Feast of the Passover, if he could in any way manage to do so.

At the time of the Passover celebration of which we are speaking, Jesus had just entered into His thirteenth year, which age entitled Him, under the ecclesiastical law, to the privilege of sitting with the adult men of His race at the Passover supper, and also to publicly join with the male congregation in the thanksgiving service in the synagogues.

And so, on this year, He accompanied His father and mother to Jerusalem and made His *second* visit to the Holy City. It will be remembered that His *first* visit there was made when as an infant He was carried thither from Bethlehem in His mother's arms in accordance with the Jewish law, and at which time an aged priest and an old prophetess had publicly acknowledged the divine nature of the child.

The father, mother and child—the divine trinity of Human relationship—traveled slowly over the highway that led from Nazareth to Jerusalem. The father and mother were concerned with the details of the journey, mingled with pious thoughts concerning the sacred feast in which they were to take part. But the boy's mind was far away from the things that were occupying his parent's thoughts. He was thinking over the deep mystic truths which He had so readily absorbed during the past few years, and He was looking forward in delightful anticipation to His expected meeting with the older mystics in the temples and public places of Jerusalem.

It must be remembered that underlying the Jewish ecclesiastical teachings and formalism, which were all that the mass of the people knew, there was a great store of Jewish occultism and Mysticism known to the few elect. The Kaballah or Jewish occult writings were closely studied by the learned Jews, and this work with other similar teachings were transmitted verbally from teacher to student, and constituted the Secret Doctrine of the

Hebrew religion. And it was toward the learned teachers of this Secret Doctrine that Jesus directed His mind and steps, although His parents knew it not.

Four or five days were consumed in the journey, and at last the Holy City—Jerusalem—came into full view, the wonderful Temple of Israel showing plainly above the other buildings. The bands of pilgrims, of which the family of Joseph formed a part, formed into orderly array and led by flute-players they solemnly marched into the streets of the Holy City, singing and chanting the Sacred Songs used by the faithful upon this solemn occasion. And the boy walked with the rest, with bowed head, and eyes that seemed to see things far removed from the scene around them.

The Passover rites were carried out—the duties were performed—the ceremonies were observed. The Passover Feast extended over a full week, of which the first two days were the most important, and during which two days the obligatory ceremonies were performed. Each family made the offering of the sacrificial lamb—each family baked and ate the unleavened bread. The beautiful idea of the Passover had degenerated into a horrible feast of blood, for it is related that upon these occasions over a quarter-million of poor innocent lambs were slaughtered and offered up as a sacrifice pleasing to Jehovah, who was supposed to delight in this flood of the blood of innocents. In pursuance of this barbarous idea, the altars and courts of the Temple of the Living God ran red with the life-blood of these poor creatures, and the hands and garments of the anointed priests of Jehovah were stained like those of butchers, that the vanity of a barbarous conception of Deity might be fed.

All this for “the Glory of God!” Think of it! And think of the feeling that must have been aroused in the mystic mind of Jesus at this horrible sight. How His soul must have been outraged at this prostitution of the sacred rite! And what would have been His thoughts had He known that centuries after, a great religion would stand, bearing His name, the followers of which would be carried away with this same false idea of sacrificial blood, which would be voiced in hymns about “A fountain filled with blood, flowing from Immanuel’s veins,” and about “sinners plunged beneath that bloody flood losing all their guilty stains?” Alas, for the prostitution of sacred truths and teachings. No wonder that a people so saturated with the abominable ideas of a Deity delighting in this flow of blood should have afterward put to death the greatest man of their race—a Being who came to bring them the highest mystic and occult truths. And their prototypes have survived through the centuries, even unto today, insisting upon this idea of blood sacrifice and death atonement, unworthy of any people except the worshipers of some heathen devil-god in the remote sections of darkest Africa.

Disgusted and outraged by this barbarous sight, Jesus, the boy, stole away from the side of His parents, and sought the remote chambers and corridors of the Temple where were to be found the great teachers of the Law and of the Kaballah, surrounded by their students. Here the boy sat and listened to the teachings and disputations of the teachers and exponents of the doctrines. From one group to another He wandered, and listened, and pondered, and thought. He compared the teachings, and submitted the various ideas to the touchstone of the truth as He found it within His own mind. The hours rapidly passed by unnoticed by the boy, who found Himself amidst such congenial environments for the first time. The talks with the travelers of the caravans paled into insignificance when compared

with these of the great occult teachers of Israel. For be it remembered that it was the custom of the great teachers of that day to so instruct those who were attracted to their company. And Jerusalem being the centre of the culture and learning of Israel, the great teachers dwelt there. And so it will be seen that Jesus now found Himself at the very fountain-head of the Hebrew Secret Doctrines, and in the actual presence of the great teachers.

On the third day, there began a breaking-up of the vast gathering of the two million of people who had made the pilgrimage to the Holy City. Those poorer in purse were the first to leave, after the obligatory rites of the first two days had been performed. And Joseph and Mary were among those preparing to retrace their steps to their distant homes. Their friends and neighbors gathered together, and the preparations for the return were completed. But at the last moment, the parents discovered that the boy, Jesus, was missing. They were alarmed, but friends told them that their boy had been seen in the company of kinsmen and neighbors traveling along the same road, who had preceded them but a few hours. Somewhat reassured, the parents left with their company, hoping that they would overtake the boy before nightfall. But when they reached the first station on the caravan route—a village called Beroth—and the night descended upon them, and the boy failed to appear among the neighbors and kinsmen, the parents were sorely distressed. They slept but little that night, and when the first rays of dawn appeared, they parted from the company, and retraced their way back to Jerusalem, in search of the boy apparently lost in the great capital amid the hundreds of thousands of pilgrims.

Every mother and father will enter into the feelings of Joseph and Mary in their frantic return to the city, and in their subsequent search for the lost child. They inquired here and there for the boy, but not a trace of him was found. And night came without a ray of hope. And the next day was likewise barren of results. And the next day after. For three days the devoted parents searched high and low for their beloved child—but no word of encouragement came to them. The boy had seemingly dropped out of sight in the vast crowds and winding streets. The parents reproached themselves for their lack of care and caution. None but a parent can imagine their anguish and terror.

They visited the many courts of the Temple many times, but no sight or word of the boy rewarded their search. The bloody altars, the showy costumes of the priests; the chants; the readings; seemed like mockery to them. They wished themselves back in their humble village, with their boy by their side. They prayed and besought Jehovah to grant their hopes and desire, but no answer came.

Then, on the last day, a strange event occurred. The weary and heart broken parents wandered once more into the Temple—this time visiting one of the less frequented courts. They saw a crowd gathered—something of importance was occurring. Almost instinctively they drew near to the crowd. And then amidst the unusual silence of the people they heard a boyish voice raised to a pitch adapted to a large circle of hearers, and speaking in the tones of authority. It was the voice of the boy, Jesus!

With eager feet the couple pushed forward, unto the very inner row of the circle. And there, wonder of wonders, they saw their child in the centre of the most celebrated teachers and doctors of the Law in all Israel. With a rapt expression in his eyes, as if He were gazing upon things not of this world, the boy Jesus was standing in a position and

attitude of authority, and around him were grouped the greatest minds of the day and land, in respectful attention, while at a further distance stood the great circle of the common people.

When one remembers the Jewish racial trait of reverence for age, and the consequent submission of Youth, one will better understand the unusual spectacle that burst upon the gaze of Joseph and Mary. A mere boy—a child—daring to even speak boldly in the presence of the aged teachers was unheard of, and the thought of such a one actually presuming to dispute, argue and teach, in such an assembly, was like unto a miracle. And such it was!

The boy spoke with the air and in the tones of a Master. He met the most subtle arguments and objections of the Elders with the power of the keenest intellect and spiritual insight. He brushed aside the sophistries with a contemptuous phrase, and brought back the argument to the vital point.

The crowd gathered in greater volume, the gray heads and beards grew more and more respectful. It was evident to all that a Master had arisen in Israel in the form of a boy of thirteen. The MASTER was apparent in tone, gesture, and thought. The Mystic had found his first audience, and his congregation was composed of the leading thinkers and teachers of the land. The insight of the Magi was verified!

Then in a momentary pause in the argument, the stifled cry of a woman was heard—the voice of the Mother. The crowd turned impatient, reproachful glances upon Mary, who had been unable to restrain her emotion. But the boy, looking sadly but affectionately at his lost parents, gave her a reassuring glance, which at the same time bade her remain still until he had finished his discourse. And the parents obeyed the newly awakened will of their child.

The teaching ended, the boy stepped from his position with the air of one of the Elders, and rejoined his parents, who passed as rapidly as possible from the wondering crowd. Then his mother reproached him, telling him of their distress and wearisome search. The boy listened calmly and patiently until she had finished. Then he asked, with his newly acquired air of authority, “Why sought ye me?” And when they answered him in the customary manner of parents, the boy took on still a greater air of authority, and in tones that though kindly, were full of power, he replied, “Knew ye not, that I must be in my Father’s House? I must be about the things of my Father.” And the parents, feeling themselves in the presence of the Mystery that had ever been about the child, followed Him silently from the Temple grounds.

And here closes the New Testament story of the boy Jesus at the age of thirteen, which story is not resumed until His appearance at the place of the preaching of John the Baptist, *over seventeen years later*, when the boy had reached the age of a man of thirty years. When and how did he spend those seventeen years? The New Testament is totally silent on this score. Can anyone who has read the above imagine that Jesus spent these years as a growing youth and young man, working at His father’s carpenter bench in the village of Nazareth? Would not the Master, having found his strength and power, have insisted upon developing the same? Could the Divine Genius once self-recognized be content to be obscured amid material pursuits? The New Testament is silent, but the

Occult Traditions and Mystic Legends tell us the story of the missing seventeen years, and these we shall now give to you.

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The legends and traditions of the mystic and occult organizations and brotherhoods tell us that after the occurrence of Jesus and the Elders in the Temple, and his recovery by his parents, the latter were approached by members of the secret organization to which the Magi belonged, who pointed out to the parents the injustice of the plan of keeping the lad at the carpenter's bench when He had shown evidences of such a marvelous spiritual development and such a wonderful intellectual grasp of weighty subjects. It is told that after a long and serious consideration of the matter the parents finally consented to the plan advanced by the Magi, and allowed them to take the lad with them into their own land and retreats that He might there receive the instructions for which His soul craved, and for which His mind was fitted.

It is true that the New Testament does not corroborate these occult legends, but it is likewise true that it says nothing to the contrary. It is silent regarding this important period of between seventeen and eighteen years. It is to be remembered that when He appeared upon the scene of John's ministration, the latter did not recognize Him, whereas had Jesus remained about His home, John, his cousin, would have been acquainted with his features and personal appearance.

The occult teachings inform us that the seventeen or eighteen years of Jesus' life regarding which the Gospels are silent, were filled with travels in far and distant lands, where the youth and young man was instructed in the occult lore and wisdom of the different schools. It is taught that He was taken into India, and Egypt, and Persia, and other far regions, living for several years at each important center, and being initiated into the various brotherhoods, orders, and bodies having their headquarters there. Some of the Egyptians' orders have traditions of a young Master who sojourned among them, and such is likewise the case in Persia and in India. Even among the lamaseries hidden in Thibet and in the Himalayan Mountains are to be found legends and stories regarding the marvelous young Master who once visited there and absorbed their wisdom and secret knowledge.

More than this, there are traditions among the Brahmans, Buddhists and Zoroastrians, telling of a strange young teacher who appeared among them, who taught marvelous truths and who aroused great opposition among the priests of the various religions of India and Persia, owing to his preaching against priestcraft and formalism, and also by his bitter opposition to all forms of caste distinctions and restrictions. And this, too, is in accord with the occult legends which teach that from about the age of twenty-one until the age of nearly thirty years Jesus pursued a ministry among the people of India and Persia and neighboring countries, returning at last to his native land where He conducted a ministry extending over the last three years of His life.

The occult legends inform us that He aroused great interest among the people of each land visited by Him, and that He also aroused the most bitter opposition among the priests, for He always opposed formalism and priestcraft, and sought to lead the people back to the Spirit of the Truth, and away from the ceremonies and forms which have always served to

dim and becloud the Light of the Spirit. He taught always the Fatherhood of God and the Brotherhood of Man. He sought to bring the great Occult Truths down to the comprehension of the masses of people who had lost the Spirit of the Truth in their observance of outward forms and pretentious ceremonies.

It is related that in India He brought down upon His head the wrath of the Brahmin upholders of the caste distinctions, that curse of India. He dwelt in the huts of the Sudras, the lowest of all of the Hindu castes, and was therefore regarded as a pariah by the higher classes. Everywhere He was regarded as a firebrand and a disturber of established social order by the priests and high-caste people. He was an agitator, a rebel, a religious renegade, a socialist, a dangerous man, an “undesirable citizen,” to those in authority in those lands.

But the seeds of His wisdom were sown right and left, and in the Hindu religions of today, and in the teachings of other Oriental countries, may be found traces of Truth, the resemblance of which to the recorded teachings of Jesus, show that they came from the same source, and have sorely disturbed the Christian missionaries that have since visited these lands.

And so, slowly and patiently, Jesus wended his way homeward toward Israel, where He was to complete His ministry by three years’ work among His own race, and where He was to again raise up against Himself the opposition of the priests and the upper classes which would finally result in His death. He was a rebel against the established order of things, and He met the fate reserved for those who live ahead of their time.

And, as from the first days of His ministry to His last, so it is today, the real teachings of the Man of Sorrows reach more readily the heart of the plain people, while they are reviled and combatted by those in ecclesiastical and temporal authority, even though these people claim allegiance to Him and wear His livery. He was ever the friend of the poor and oppressed, and hated by those in authority.

And so, you see the Occult teachings show Jesus to have been a world-wide teacher, instead of a mere Jewish prophet. The world was his audience, and all races His hearers.

He planted His seeds of Truth in the bosom of many religions instead of but one, and these seeds are beginning to bear their best fruit even now at this late day, when the truth of the Fatherhood of God and the Brotherhood of Man is beginning to be felt by all nations alike, and is growing strong enough to break down the old which have divided brother from brother, and creed from creed. Christianity—true Christianity—is not a mere creed, but a great human and divine Truth that will rise above all petty distinctions of race and creed and will at last shine on all men alike, gathering them into one fold of Universal Brotherhood.

May the Great Day be hastened!

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And so we leave Jesus, wending his way slowly homeward toward Judea, the land of His father and the place of His birth. Dropping a word here—planting a seed there—onward He pursued His way. Visiting this mystic brotherhood, and resting a while in another occult retreat, He slowly retraced the journey of His youth. But while His outward journey

was that of a student traveling forth to complete His education, He returned as a Master and Teacher, bearing and sowing the seeds of a great Truth, which was to grow and bring forth great fruit, and which, in time, would spread over all the world in its primitive purity, notwithstanding its betrayal and corruption at the hands of those in whose keeping He left it when he passed away from the scene of His labors.

Jesus came as a World Prophet, not as a mere Jewish holy-man, and still less as a Hebrew Messiah destined to sit upon the throne of His father David. And He left His mark upon all of the great peoples of earth by His journey among them. Throughout Persia are found many traditions of Issa, the young Master who appeared in that land centuries ago, and who taught the Fatherhood of God and the Brotherhood of Man. Among the Hindus are found strange traditions of Jesoph or Josa, a young ascetic, who passed through the Hind long since, denouncing the established laws of caste, and consorting with the common people, who, as in Israel, “heard him gladly.” Even in China are found similar tales of the young religious firebrand, preaching ever the Brotherhood of Man—ever known as the Friend of the Poor. On and on He went, sowing the seeds of human freedom and the casting off of the yoke of ecclesiastical tyranny and formalism, which seeds are springing unto growth even at this late day. Yea, the Spirit of His real teachings are even now bearing fruit in the hearts of men, and though nearly two thousand years have passed by the “soul” of His social teachings still “goes marching on” round and round the world.

# THE FOURTH LESSON.

## THE BEGINNING OF THE MINISTRY.

When Jesus reached his native land, after the years of travel in India, Persia and Egypt, he is believed by the occultists to have spent at least one year among the various lodges and retreats of the Essenes. By reference to the first lesson of this series you will see who and what was this great mystic organization—the Essenic Brotherhood. While resting and studying in their retreats His attention was diverted to the work of Johannen—John the Baptist—and He saw there an opening wedge for the great work that He felt called upon to do among His own people. Dreams of converting His own race—the Jews—to His conception of Truth and Life, crept over Him, and he determined to make this work His great life task.

The feeling of race is hard to overcome and eradicate, and Jesus felt that, after all, here He was at last, at home, among His own people, and the ties of blood and race reasserted themselves. He put aside His previous thoughts of a world-wandering life, and decided to plant the standard of the Truth in Israel, so that from the capital of the Chosen People the Light of the Spirit might shine forth to all the world. It was Jesus the man—Jesus the Jew—that made this choice. From the broader, higher point of view He had no race; no country; no people;—but His man nature was too strong, and in yielding to it he sowed the seeds for His final undoing.

Had he merely passed through Judea as a traveling missionary, as had done many others before Him, he would have escaped the punishment of the government. Although He would have aroused the hatred and opposition of the priests, He would have not laid Himself open to the charge of wishing to become the King of the Jews, or the Jewish Messiah, come to resume the throne of David, His forefather. But it avails us nought to indulge in speculations of this kind, for who knows what part Destiny or Fate plays in the Great Universal plan—who knows where Free-Will terminates and Destiny moves the pieces on the board, that the Great Game of Universal Life be played according to the plan?

While among the Essenes, as we have said, Jesus first heard of John, and determined to use the ministry of the latter as an opening wedge for His own great work. He communicated to the Essenic Fathers His determination to travel to John's field of work later on, and the Fathers sent word of this to John. The legends have it that John did not know who was coming, being merely informed that a great Master from foreign parts would join him later on, and that he, John, should prepare the people for his coming.

And John followed these instructions from his superiors in the Essenic Brotherhood to the letter, as you will see by reference to our first lesson, and to the New Testament. He preached repentance; righteousness; the Essenic rite of Baptism; and above all the Coming of the Master. He bade his hearers repent—"repent ye! for the Kingdom of Heaven is at hand"!—"repent ye! for the Master cometh!" cried he in forceful tones.

And when his people gathered around him and asked whether he, John, were not indeed the Master, he answered them, saying, "Nay, I am not He whom thou seekest. After me



there cometh one whose sandals I am not worthy to unloose. I baptize thee with water, but He shall baptize thee with the Fire of the Spirit that is within Him!" It was ever and always this exhortation toward fitness for the coming of the Master. John was a true Mystic, who sank his personality in the Work he was called on to do, and who was proud to be but the Forerunner of the Master, of whose coming he had been informed by the Brotherhood.

And, as we have told you in the first lesson, one day there came before him, a young man, of a dignified, calm appearance, gazing upon him with the expressive eyes of the true Mystic. The stranger asked to be baptized, but John, having perceived the occult rank of the stranger by means of the signs and symbols of the Brotherhood, rebelled at the Master receiving baptism at the hands of himself, one far below the occult rank of the stranger. But Jesus, the stranger, said to John, "Suffer it to be," and stepped into the water to receive the mystic rite again, as a token to the people that He had come as one of them.

And then occurred that strange event, with which you are familiar, when a dove descended as if from Heaven and rested over the head of the stranger, and a soft voice, even as the sighing of the wind through the trees, was heard, whispering, "This is my beloved son, in whom I am well pleased." And then the stranger, evidently awed by the strange message from the Beyond, passed away from the multitude, and bent his way toward the wilderness, as if in need of a retreat in which he could meditate over the events of the day, and regarding the work which He could now dimly see stretching its way before Him.

The average student of the New Testament passes over the event of Jesus in the Wilderness, with little or no emotion, regarding it as a mere incident in His early career. Not so with the mystic or occultist, who knows, from the teachings of his order, that in the Wilderness Jesus was subjected to a severe occult test, designed to develop His power, and test His endurance. In fact, as every advanced member of any of the great occult orders knows, the occult degree known as "The Ordeal of the Wilderness" is based upon this mystic experience of Jesus, and is intended to symbolize the tests to which He was subjected. Let us consider this event so fraught with meaning and importance to all true occultists.

The Wilderness toward which Jesus diverted His steps, lay afar off from the river in which the rites of Baptism had been performed. Leaving behind him the fertile banks, and acres, of cultivated land, He approached the terrible Wilderness which even the natives of that part of the country regarded with superstitious horror. It was one of the weirdest and dreariest spots in even that weird and dreary portion of the country. The Jews called it "The Abode of Horror"; "The Desolate Place of Terror"; "The Appalling Region"; and other names suggestive of the superstitious dread which it inspired in their hearts. The Mystery of the Desert Places hung heavy over this place, and none but the stoutest hearts ventured within its precincts. Though akin to the desert, the place abounded in dreary and forbidding hills, crags, ridges and canyons. Those of our readers who have ever traveled across the American continent and have seen some of the desolate places of the American Desert, and who have read of the terrors of Death Valley, or the Alkali Lands, may form an idea of the nature of this Wilderness toward which the Master was traveling.

All normal vegetation gradually disappeared as He pressed further and further into this terrible place, until naught remained but the scraggy vegetation peculiar to these waste

places—those forms of plant life that in their struggle for existence had managed to survive under such adverse conditions as to give the naturalist the impression that the very laws of natural plant life have been defied and overcome.

Little by little the teeming animal life of the lower lands disappeared, until at last no signs of such life remained, other than the soaring vultures overhead and the occasional serpent and crawling things under foot. The silence of the waste places was upon the traveler, brooding heavily over Him and all around the places upon which He set His foot, descending more heavily upon Him each moment of His advance.

Then came a momentary break in the frightful scene. He passed through the last inhabited spot in the approach to the heart of the Wilderness—the tiny village of Engedi, where were located the ancient limestone reservoirs of water which supplied the lower regions of the territory. The few inhabitants of this remote outpost of primitive civilization gazed in wonder and awe at the lonely figure passing them with unseeing eyes and with gaze seemingly able to pierce the forbidding hills which loomed up in the distance hiding lonely recesses into which the foot of man had never trodden, even the boldest of the desert people being deterred from a visit thereto by the weird tales of unholy creatures and unhallowed things, which made these places the scene of their uncanny meetings and diabolical orgies.

On, and on, pressed the Master, giving but slight heed to the desolate scene which now showed naught but gloomy hills, dark canyons, and bare rocks, relieved only by the occasional bunches of stringy desert grass and weird forms of cacti bristling with the protective spines which is their armor against their enemies.

At last the wanderer reached the summit of one of the higher foot-hills and gazed at the scene spreading itself before Him. And that scene was one that would have affrighted the heart of an ordinary man. Behind Him was the country through which He had passed, which though black and discouraging was as a paradise to the country which lay ahead of Him. There below and behind Him were the caves and rude dwellings of the outlaws and fugitives from justice who had sought the doubtful advantage of security from the laws of man. And far away in the distance were the scenes of John the Baptist's ministry, where He could see in imagination the multitude discussing the advent of the strange Master, who had been vouched for by the Voice, but who had stolen swiftly away from the scene, and had fled the crowds who would have gladly worshipped Him as a Master and have obeyed His slightest command.

Then as the darkness of the succeeding nights fell upon Him, He would sleep on some wild mountain cliff, on the edge of some mighty precipice, the sides of which dropped down a thousand feet or more. But these things disturbed Him not. On and on He pressed at the appearance of each dawn. Without food He boldly moved forward to the Heart of the Hills, where the Spirit guided Him to the scene of some great spiritual struggle which he intuitively knew lay before Him.

The Words of the Voice haunted Him still, though He lacked a full understanding of them, for He had not yet unfolded the utmost recesses of His Spiritual Mind. "This is my Beloved Son, in whom I am well pleased"—what meant these words? And still, no answer came to that cry of His soul which sought in vain for a freeing of that riddle.

And still on and on He pressed, until at last He mounted the steep sides of the barren forbidding mountain of Quarantana, beyond which He felt that His struggle was to begin. No food was to be found—He must fight the battle unaided by the material sustenance that ordinary men find necessary for life and strength. And still He had not received the answer to the cry of His soul. The rocks beneath His feet—the blue sky above His head—the lofty peaks of Moab and Gilead in the distance—gave no answer to the fierce insistent desire for the answer to the Riddle of the Voice. The answer must come from Within, and from Himself only. And in the Heart of the Wilderness He must remain, without food, without shelter, without human companionship, until the Answer came. And as it was with the Master, so is it with the follower—all who attain the point of unfoldment at which the Answer is alone possible, must experience that awful feeling of “aloneness” and spiritual hunger, and frightful remoteness from all that the world values, before the Answer comes from Within—from the Holy of Holies of the Spirit.

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To realize the nature of the spiritual struggle that awaited Jesus in the Wilderness—that struggle that would bring Him face to face with His own soul, we must understand the Jewish longing and expectation of the Messiah. The Messianic traditions had taken a strong hold upon the minds of the Jewish people, and it needed but the spark of a strong personality to set all Israel into a blaze which would burn fiercely and destroy the foreign influences which have smothered the national spirit. The idea of a Messiah springing from the loins of David, and coming to take His rightful place as the King of the Jews, was imbedded in the heart of every Jew worthy of the name. Israel was oppressed by its conquerors, and made subject to a foreign yoke, but when the Messiah would come to deliver Israel, every Jew would arise to drive out the foreign invaders and conquerors—the yoke of Rome would be thrown off, and Israel would once more take its place among the nations of the earth.

Jesus knew full well the fact of this national hope. It had been installed into His mind from childhood. He had pondered over it often during the time of His wanderings and sojourn in foreign lands. The occult legends, however, make no mention of His having ever thought of Himself as the Messiah until he was about to re-enter His own land after His years of foreign study and ministry. It is thought that the idea of His being the long expected Messiah was first suggested by some of the Essenic teachers, when He rested with them for awhile before appearing before John the Baptist. It was pointed out to Him that the marvelous events surrounding His birth indicated that He was a marked individual destined to play an important part in the history of the World. Then why was it not reasonable to believe that that role was to be that of the Messiah come to sit on the throne of His father David, and destined to bring Israel from her now obscure position to once more shine as a bright star in the firmament of nations? Why was it not reasonable that He was to lead the Chosen People to their own?

Jesus began to ponder over these things. He had absolutely no material ambitions for Himself and all His impulses and inclinations were for the life of an occult ascetic. But the idea of a redeemed and regenerated Israel was one calculated to fire the blood of any Jew, even though the element of personal ambition might be lacking in him.

He had always realized that in some way He was different from other men, and that some

great work lay ahead of Him, but He had never understood His own nature, nor the work He was to do. And it is not to be wondered that the talk among the Essenes caused Him to ponder carefully over the idea expressed by them. And then the wonderful event of the dove, and the Voice, upon the occasion of His baptism, seemed almost to verify the idea of the Essenes. Was He indeed the long-expected Deliverer of Israel? Surely He must find this out—He must wring the answer from the inmost recesses of His soul. And so, He sought refuge in the Wilderness, intuitively feeling that there amidst the solitude and desolation, He would fight His fight and receive His answer.

He felt that He had come to a most important phase of His life's work, and the question of "What Am I?" must be settled, once and for all,—then and there. And so He left behind Him the admiring and worshipful crowds of John's following, and sought the solitude of the waste places of the Wilderness, in which He felt He would come face to face with His own soul, and demand and receive its answer.

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And up in the inmost recesses of the Heart of the Wilderness, Jesus wrestled in spirit with Himself for many days, without food or nourishment, and without shelter. And the struggle was terrific—worthy of such a great soul. First the body's insistent needs were to be fought and mastered. It is related that the climax of the physical struggle came one day when the Instinctive Mind, which attends to the physical functions, made a desperate and final demand upon Him. It cried aloud for bread with all the force of its nature. It tempted Him with the fact that by His own occult powers He was able to convert the very stones into bread, and it demanded that He work the miracle for His own physical needs—a practice deemed most unworthy by all true occultists and mystics. "Turn this stone into bread, and eat" cried the voice of the Tempter. But Jesus resisted the temptation although He knew that by the power of His concentrated thought He had but first to mentally picture the stone as bread and then *will* that it be so materialized. The miraculous power which afterward turned water into wine, and which was again used to feed the multitude with the loaves and the fishes, was available to Him at that moment in order to satisfy the cravings of His body, and to break His fast.

None but the advanced occultist who has known what it was to be tempted to use his mysterious powers to satisfy his personal wants, can appreciate the nature of the struggle through which Jesus passed, and from which He emerged victorious. And like the occult Master that He was, He summoned His Inner Forces and beat off the Tempter.

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But a still greater temptation than this arose to try Him to the utmost. He found Himself brought face to face with the idea of Messiahship, and Kingship of the Jews, of which we spoke. Was He the Messiah? And if so, what must be His course of life and action? Was He destined to throw aside the robe and staff of the ascetic, and to don the royal purple and the sceptre? Was He to forsake the role of the spiritual guide and teacher, and to become the King and Ruler over the people of Israel? These were the questions He asked His soul, and for which He demanded an answer.

And the mystic legends tell us that His Spirit answered by showing Him two sets of mental pictures, with the assurance that *He could choose either, at will, and cause it to*

*become realized.*

The first picture showed Him true to His spiritual instincts, and loyal to His mission, but which rendered Him indeed the “Man of Sorrows.” He saw himself continuing to sow the seeds of Truth, which would, centuries after, spring up, blossom and bear fruit to nourish the world, but which would now bring down upon His head the hatred and persecution of those in power and authority. And He saw each successive step, each showing the approach of the end, until at last He saw Himself crowned with thorns and meeting the death of a criminal on the cross, between two base criminals of the lowest classes of men. All this He saw and even His brave heart felt a deadly sickness at the ignominious end of it all—the apparent failure of His earthly mission. But it is related that some of the mighty intelligences which dwell upon the higher planes of existence, gathered around Him, and gave Him words of encouragement and hope and resolve. He found Himself literally in the midst of the Heavenly Host, and receiving the inspiration of its presence.

Then this picture—and the Host of Invisible Helpers—faded away, and the second picture began to appear before the vision of the lonely dweller of the Wilderness. He saw the picture of Himself descending the mountain, and announcing Himself as the Messiah—the King of the Jews—who had come to lead His Chosen People to victory and deliverance. He saw Himself acclaimed as the Promised One of Israel, and the multitude flocking to His banners. He saw Himself at the head of a great conquering army, marching toward Jerusalem. He saw Himself making use of His highly developed occult powers to read the minds of the enemy and thus know their every movement and intention, and the means to overcome them. He saw Himself miraculously arming and feeding His hosts of battle. He saw Himself smiting the enemy with His occult powers and forces. He saw the yoke of Rome being cast off, and its phalanxes fleeing across the borders in terror and disgraceful defeat. He saw Himself mounting the throne of David, His forefather. He saw Himself instituting a reign of the highest type, which would make of Israel the leading nation of the world. He saw Israel’s sphere of influence extending in all directions, until Persia, Egypt, Greece and even the once-feared Rome, become tributary nations. He saw Himself in the triumphant chariot on some great feast day of victory, with Caesar himself tied to the tail of His chariot—a slave to Israel’s King. He saw His royal court outrivaling that of Solomon, and becoming the center of the world. He saw Jerusalem as the capital of the world, and He, Jesus of Nazareth, son of David the King, as its Ruler, its hero, its demi-god. The very apotheosis of human success showed in the picture of Himself and His Beloved Israel in the picture.

And then the Temple was seen to be the Center of the Religious thought of the World. The Religion of the Jews, as modified by His own advanced views, would be the religion of all men. And he would be the favored mouthpiece of the God of Israel. All the dreams of the Hebrew Fathers would be realized in Him, the Messiah of the New Israel whose capital would be Jerusalem, the Queen of the World.

And all this by simply the exercise of his occult powers under the direction of HIS WILL. It is related that accompanying this second picture and attracted by its mighty power, came all the great thought-waves of the world which had been thought by men of all times who thought and acted out the Dreams of Power. These clouds settled down upon Him like a heavy fog, and their vibrations were almost overpowering. And also came the hosts of the

disembodied souls of those who while living had sought or gained power. And each strove to beat into His brain the Desire of Power. Never in the history of man have the Powers of Darkness so gathered together for attack upon the mind of a mortal man. Would it have been any wonder had even such a man as Jesus succumbed?

But He did not succumb. Rallying His Inner Force to His rescue He beat back the attacking horde, and by an effort of His Will, He swept both picture and tempters away into oblivion, crying indignantly “Thou darest to tempt even me, thy Lord and Master. Get thee behind me thou Fiends of Darkness”!

And so the Temptation of the Wilderness failed, and Jesus received His answer from His soul, and He descended the mountains, back to the haunts of men—back to the scene of His three years’ labors and suffering, and back to His Death. And He knew full well all that awaited Him there, for had He not seen the First Picture?

Jesus had chosen His career.

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The Master descended from the mountains and forsook the Wilderness for the place in which John and his followers were gathered. Resting for a time, and refreshing Himself with food and drink, He gathered together His energies for His great work.

The followers of John gathered around Him, filled with the idea that He was the Messiah come to lead them to victory and triumph. But He disappointed them by His calm, simple manner, and His disavowal of royal claims. “What seek ye of me?” he asked them, and many, abashed, left His circle and returned to the crowd. But a few humble souls remained and around these few gathered a few more, until at last a little band of faithful students was formed—the first band of Christian disciples. This band was composed almost entirely of fishermen and men of similar humble occupations. There was an absence of people of rank or social position. His people were of the “plain people” which have furnished the recruits for every great religion.

And after a time, Jesus moved away from the place, followed by His band of disciples, which drew new members from each place of gathering. Some stayed but for a short time, while others replaced the faint hearted ones of little faith. But the band steadily grew, until it began to attract the attention of the authorities and the public. Jesus constantly disclaimed being the Messiah, but the report that such indeed He was, began to spread and the authorities began that system of spying and watching which followed His footsteps for three years, and which finally resulted in His death on the Cross. And this suspicion was encouraged by the Jewish priesthood which began to hate the young teacher whose opposition to their tyranny and formalism was quite marked.

The band one day came to a small village in Galilee, and Jesus began His usual meetings and teaching. Near where they gathered was a house at which preparations were being made for a wedding feast. The wedding ceremony has always been an important occasion among the Jews. The most elaborate preparations consistent with the size of the purse of the girl’s parents are indulged in. Relatives from far and near gather to the feast. Jesus happened to be a distant kinsman of the bride, and according to custom He was bidden to the feast.

The guests began to gather, each depositing his sandals in the outer court, and entering the guest chamber barefooted, after carefully bathing his feet and ankles after the custom still prevailing in Oriental countries. Jesus was accompanied by a few of His faithful followers. His mother, and His several brothers were also among the blood-relations present at the feast.

His appearance caused much interest and comment among the other guests. To some He was simply a traveling religious teacher, not uncommon in that land, to others He was an inspired prophet, bringing a wonderful Message to the Jewish people, as He had to the Persians, Egyptians and Hindus; to others he was more than this, and whispers of “He is the Messiah”; “The King of Israel,” etc., began to circulate among those present, causing interest, uneasiness or disgust, according to the views of the hearers. But whenever He moved, He attracted attention by His manner, attitude and expression. All felt that here indeed was an Individual. Strange stories of His wanderings in strange lands added additional interest to His presence.

A feeling that something unusual was about to happen began to creep over the crowd, as is the case often preceding such events. Mary, His mother, watched her son with longing eyes, for she saw that some strange change had come over Him, that was beyond her comprehension.

Toward the end of the feast, it began to be whispered around among the near relatives that the supply of wine was about exhausted, the attendance having been much greater than had been expected. This, to a Jewish family, was akin to a family disgrace, and anxious looks began to be exchanged among the members of the immediate family.

Tradition has it that Jesus was besought for aid by His mother and other female kinswoman. Just what they expected Him to do is not clear, but it is probable that they unconsciously recognized His greatness, and accorded Him the place of the natural Head of the Family, as being the most prominent member. At any rate, they asked His aid. What arguments they used, or what reasons they urged, we do not know, but whatever they were, they succeeded in winning Him to their side, and gaining from Him a promise of aid and assistance. But not until after He had remonstrated that these things were of no concern of His—that His powers were not to be trifled away in this manner. But His love for His mother, and His desire to reward her devotion and faith in Him, prevailed over the natural disinclination of the mystic to be a “wonder worker” and to exhibit his occult powers to grace a wedding-feast. He had long since learned the necessary but comparatively simple occult feat from His old Masters in far off India, that land of wonder-working. He knew that even the humbler Yogis of that land would smile at the working of such a simple miracle. And so the matter seemed to Him to be of but slight moment, and not as a prostitution of some of the higher occult powers. And feeling thus, He yielded to their requests for aid.

Then moving toward the court in which were stored a number of great jars of water, he fixed a keen, burning glance upon them, one by one, passing His hand rapidly over them, in a quick succession, He made the Mental Image that precedes all such manifestations of occult power, and then manifesting His power by using His Will in the manner known to all advanced occultists, He rapidly materialized the elements of the wine in the water, within the jars, and lo! the “miracle” had been wrought.

A wave of excitement passed over the crowded house. The guests flocked around the jars to taste of the wine that had been produced by occult power. The priests frowned their displeasure, and the authorities sneered and whispered “charlatan”; “fraud”; “shameful imposture”; and other expressions that always follow an occurrence of this kind.

Jesus turned away, in grief and sorrow. Among the Hindus such a simple occult occurrence would have caused but little comment, while here among His own people it was considered to be a wonderful miracle by some, while others regarded it as a trick of a traveling conjurer and charlatan.

What manner of people were these to whom He had decided to deliver the Message of Life? And, sighing deeply, He passed from the house, and returned to His camp.



# THE FIFTH LESSON.

## THE FOUNDATION OF THE WORK.

There is but an imperfect record in the Gospels of the first year of Jesus' ministry among the Jews. Theologians have spoken of it as the "Year of Obscurity," but the Occult traditions speak of it as a most important year of His ministry, for in it He laid firm foundations for His future work.

He travelled all over the country, establishing little circles of disciples and centres of interest. In cities, towns, villages and hamlets, He left behind Him little bands of faithful students who kept alive the flame of Truth, which steadily kindled the lamps of others who were attracted by the light. Always among the humblest He labored, seemingly impressed with the idea that the work must be begun on the lowest rounds of society's ladder. But after a while a few of the more pretentious people began to attend the meetings, often brought there by curiosity. They came to smile and be amused, but many were impressed and remained to pray. The leaven had been well mixed in the loaf of Jewish society and it was beginning to work.

Once more the season of the Feast of the Passover arrived and found Jesus with His followers in Jerusalem and in the Temple. What memories the scene awakened in His mind. He could see the same scenes in which He had participated seventeen years before. Once more He saw the pitiful slaughter of the innocent lambs, and witnessed the flow of the sacrificed blood over the altars and the stones of the floor of the courts. Once more He saw the senseless mummery of the priestly ceremonies, which seemed more pitiful than ever to His developed mind. He knew that His vision had shown that He was to be slaughtered even as the sacrificial lambs, and there arose in His mind that comparison which stayed with Him ever after—that picture of Himself as the Lamb sacrificed on the Altar of Humanity. As pure as was this figure in His mind, it seems pitiful that in the centuries to come His followers would fall into the error (as equally cruel as that of the Hebrews) of imagining that His death was a sacrifice demanded by a cruel Deity to satisfy the Divine Wrath which had been kindled by the sight of Man's shortcomings and sins. The barbarous conception of a wrathful God whose anger against His people could be appeased only by the bloody slaughter of innocent creatures, is fully equalled by the theological dogmas that the same Divine Wrath could be, and was, appeased by the blood of Jesus, the Master who had come to deliver the Message of Truth. Such a conception is worthy of only the most barbarous and primitive minds. And yet it has been preached and taught for centuries—in the very name of Jesus Himself—and men have been persecuted and put to death because they refused to believe that the Supreme Creator of the Universe could be such a malignant, cruel, revengeful Being, or that the One Mind of All could be flattered and cajoled into forgiveness by the sight of the death of the Man of Sorrows. It seems almost incredible that such a teaching could have arisen from the pure teachings of Jesus, and that such has been Man's incapacity to grasp the Inner Teachings, that the Church built upon Jesus' ministry has adopted and insisted upon the acceptance of such dogmas. But this baneful cloud of ignorance and barbaric thought is gradually lifting, until even now the intelligent minds in the Church refuse to accept or teach the doctrine in its

original crudity, they either passing it over in silence, or else dressing it in a more attractive garb.

Jesus taught no such barbarous things. His conception of Deity was of the highest, for He had received the most advanced teachings of the Mystics, who had instructed Him in the Mystery of the Immanent God, abiding everywhere and in all things. He had advanced far beyond the conception of Deity which pictured the One as a savage, bloodthirsty, vengeful, hating, tribal deity, ever crying for sacrifices and burnt-offerings, and capable of the meanest of human emotions. He saw this conception as He saw the conception of other races and peoples, all of which had their tribal or national gods, which loved that particular tribe or people, and which hated all other races or nationalities. He saw that back of, and behind, all these barbarous and primitive conceptions of Deity there dwelt an ever calm and serene Being, the Creator and Ruler of countless Universes—millions and millions of worlds—filling all space, and above all of the petty attributes that had been bestowed upon the petty gods of human creation. He knew that the God of each nation, of each person in fact, was but a magnified idea of the characteristics of the nation or individual in question. And he knew that Hebrew conception was no exception to this rule.

To anyone having grown to an appreciation of the grandeur and greatness of the idea of an Immanent Universal Being, the dogma of a Deity demanding a blood sacrifice to appease its wrath is too pitiful and degrading to be worth even a moment's serious consideration. And to such a one the prostitution of the high teachings of Jesus by the introduction of such a base conception is a source of righteous indignation and earnest protest. The Mystics in the Christian Church throughout the centuries have never accepted any such teachings, although the persecution of the church authorities have prevented their protests being made openly until of late years. The Mystics alone have kept alive the Light of the Truth through the Dark Ages of the Christian Church. But now has come the dawn of a new day, and the Church itself is seeing the Light, and the pulpits are beginning to resound with the truth of Mystic Christianity. And in the years to come the Teachings of Jesus, the Master, will flow pure and clear, once more freed from the corrupting dogmas which so long polluted the Fount.

As Jesus wandered silently through the courts and chambers of the Temple, His indignation was aroused by a sight which seemed to Him to portray more forcibly than aught else the degradation which had fallen upon the Temple by reason of the corruption of the priesthood. Grouped around the steps and outer courts of the Temple He saw the groups of brokers, money-changers and merchants who were doing a thriving business with the thousands of strangers attending the Feast. The money-changers were exchanging the coins of the realm for the inferior coins of the outlying regions, charging a large commission for the exchange. The brokers were buying articles, or loaning money on them, from the poor pilgrims, who were sacrificing their personal belongings for cash with which they might purchase the animals for the sacrifice. The merchants had droves of cattle, flocks of sheep and cages of doves within the sacred precincts of the Temple, which they were selling to the pilgrims who wished to offer sacrifices. Tradition has it that the corrupt priesthood profited by the sale of these "privileges" granted to this horde of traffickers in the Temple precincts. The vile practice had gradually crept in and established a firm foothold in the Temple, although contrary to the ancient practice.

To Jesus the horrible scenes of the Temple sacrificial rites seemed to focus in this final exhibition of greed, materialism and lack of spirituality. It seemed to be blasphemy and sacrilege of the most glaring type. And His very soul felt nauseated and outraged by the sight. His fingers twitched, and laying hold of a bundle of knotted cords which had been used by some cattle-driver to urge forward his herd, He rushed forward upon the horde of traffickers, whirling His instrument of chastisement over the shoulders and backs of the offenders, driving them out in a frantic rout, upsetting their benches and paraphernalia, crying in a voice of authority, "Out, ye wretches! This is the House of the Lord, and ye have made it a den of thieves." The "Meek and lowly Nazarene" became an avenger of the prostitution of the Temple.

The brokers, money-changers and merchants fled before His mighty charge, leaving their scattered money over the floors of the Temple. They dared not return, for Jesus had aroused the wrath of the people against them, and a cry arose for the old practice of protecting the sacred place against such invasion. But the traffickers sought out the High-priests and complained bitterly of this annulment of their "privileges" and "franchises," for which they had paid so highly. And the High-priests, being compelled to refund the price paid for the concessions, were much wrought up over the matter, and then and there swore vengeance against the Master who had dared interfere with their system of what the world now calls by the suggestive name of "graft." And this vengeance and hatred waxed stronger each moment, and was to a great extent the moving factor in the schemes and intrigues which two years later resulted in the frightful scene on Calvary.

The succeeding months were filled with wanderings up and down the land, spreading the work and making new converts and followers. Jesus did not take the position of a great preacher at this time, but seemed to be rather a teacher of the few whom He gathered around Him at each point and place. He observed but few ceremonies, that of Baptism being the principal one, and which, as we have shown, was an Essenic rite having an occult and mystical significance. The students of the New Testament may read between its leaves the history of the ministry of Jesus at this time, noting the working of the leaven in the mass of the Jewish mind.

About this time Jesus was sorely distressed at the terrible news which reached Him regarding the fate of his cousin, John the Baptist, who had been His Forerunner. The Baptist had dared to thrust his preachings and rebukes into the very precincts of a corrupt court, and had brought down upon his head the natural consequences of his rashness. Herod had thrust him into a gloomy dungeon and there were rumors of a worse fate yet in store for him. And that fate soon overtook him. Refusing the chance of life and liberty that was promised him if he would but break his vows of asceticism and indulge the passionate desires of a royal princess,—turning away from the base proposal with the horror of the true mystic,—he met his fate like a man knowing the Truth, and the head which graced the royal platter bore upon its face no expression of fear or regret. John had conquered even in Death.

Jesus retired once more into the Desert upon the news of John's death reaching him. Added to His sorrow came the conviction that there was a new work set before Him to do. John's death necessitated a combining of the work of the Baptist with that of Jesus' own ministry. The followers of the two teachers must be combined into one great body, under

the supervision of the Master Himself, aided by the most worthy and capable of His disciples. The tragic death of John played a most important part in the future ministry of the Master, and He sought the solace and inspiration of the Desert in His consideration of the plans and details of His new work. Students will note that from the time He emerged from the Desert He threw off the cloak of reserve and retirement and stepped boldly before the people as an ardent preacher to multitudes and an impassioned orator and public speaker. No more the little circle of appreciative students—the rostrum with the great crowds of hearers were His from that time.

Returning from His work in Samaria and Judea, He once more made Galilee the scene of His principal work. The new spirit which He now threw into His preaching attracted the attention of the public, and enormous crowds attended His meetings. He spoke now with a new air of authority, differing greatly from His former mild tones as a teacher of the few. Parables and allegories and other rich Oriental figures of speech fell from His lips, and many of the educated classes flocked to hear the wonderful young orator and preacher. He seemed to have an intuitive insight into the minds of His hearers, and His appeals reached their hearts as personal calls to righteousness, right thinking and right living. From this time on His ministry assumed the character of an active propaganda, instead of the usual quiet mission of the Mystic.

And here began that remarkable series of wonder workings or “miracles” which He evidently employed to attract the attention of the public and at the same time to perform kindly and worthy acts. Not that He used these wonder-workings as a bid for sensational interest or self-glory—the character of Jesus rendered such a course impossible—but He knew that nothing would so attract the interest of an Oriental race as occurrences of this kind, and He hoped to then awaken in them a real spiritual interest and fervor, which would rise far above the demand for “miracles.” In adopting this course Jesus followed the example of the holy men in India, with whose works He was personally familiar, owing to His sojourn in that land.

And, then let us say, that advanced occultists see nothing “supernatural” nor incredible in these “miracles” of Jesus. On the contrary, they know them to be the result of the application of certain well established natural laws, which, while almost unknown to the masses of people, are still known and occasionally made use of by the advanced occultists of all lands. Skeptics and unbelievers may sneer at these things, and many faint-faith Christians may wish to apologize or “explain” these wonderful happenings, but the advanced occultist needs no “explanations” nor apologies. He has more faith than the church-goer, for he knows of the existence and use of these occult powers latent in Man. There is no material effect or phenomenon that is “supernatural”—the Laws of Nature are in full operation on the material plane and cannot be overcome. But there are among such Natural Laws certain phases and principles that are so little known to the average mind that when they are manifested Nature’s Laws seemed to be transcended, and the result is called “a miracle.” The occult tradition tells us that Jesus was a past-master in the knowledge and application of the occult forces of nature, and that even the wonders that He wrought during His Jewish ministry were but as child’s play when compared with those that He might have manifested had He seen fit to do so. In fact, it is believed that some of His greatest wonder-workings have never been recorded, for He always impressed upon His chosen followers the advisability of refraining from laying too much

stress on these things. The “miracles” recorded in the Gospels were only those which were most widely known among the people. The greater-wonders were deemed too sacred for common gossip.

When the Master and His followers reached Cana, which, by the way, had been the scene of his first “miracle”—the changing of the water into wine at the wedding feast—one of the most striking of His earlier manifestations of occult power occurred. An influential citizen of Capernaum, a town a score of miles distant, who met Him and besought His aid and power in the interest of his young son, who lay dying at his home. The man besought Jesus to hasten to Capernaum to heal the youth ere he die. Jesus smiled kindly upon him and bade him return to his son, for the youth was even now restored to health and strength and life. His hearers were astounded at the reply and the doubters smiled knowingly, foreseeing a defeat for the young Master when the news of the youth’s death should become known. Those of His followers who were faint of heart and weak of faith felt most uncomfortable and began to whisper the “if” of doubt. But Jesus continued His working with a calm air of certainty, without further remarks. It was *the seventh hour* of the day when the words were spoken.

The father hastened homeward to see whether the Master had succeeded or failed. A day or two passed with no word from Capernaum. The scoffers of the wedding feast repeated their sneers and revilings—the word “charlatan” was again heard passing from lip to lip. Then came news from the distant village, and upon its arrival the voice of scorn was stilled, and the hearts of the faint again beat freely. The word came that when the father had reached his house he was greeted by the household with cries of joy and news that *at the seventh hour* the fever had abated and the crisis had been passed.

And yet the “miracle” above recorded was no greater than many occultists have performed in all times—no greater than the many similar cures that have been performed by the modern healers of the many metaphysical cults. It was simply an application of the subtle forces of nature called into operation by mental concentration. It was an instance of what in modern phrase is called “absent treatment” along metaphysical lines. In saying this we wish in no way to detract from the wonder that Jesus had wrought, but merely to let the student know that the power is still possessed by others and is not a “supernatural” thing but the operation of purely natural laws.

About this time there occurred another event in His life, and a manifestation of His power which is noted in the New Testament and which is told in the occult tradition with somewhat more detail. It occurred when Jesus visited his home town of Nazareth on the eve of the Jewish Sabbath. He rested over night and then the following morning betook Himself to the regular services in the local synagogue. He took the seat which He had occupied as a young boy with Joseph. No doubt the familiar scene awakened memories of His strange youthful history in His mind. Then, much to His surprise, He heard Himself called to the platform to conduct the service. It must be remembered that Jesus was a regular rabbi, or priest, by birth, education and training, and was entitled to Conduct the Jewish service. No doubt His townspeople wished to hear their young townsman address and exhort them. He took the place of authority in the synagogue and proceeded to read the regular service in the accustomed manner, as prescribed by the custom and laws of the church. The prayers, chantings and readings succeeded each other in their regular order.

Then came the preaching of the sermon. Taking the sacred roll from its receptacle, He read the text from Isaiah, "The spirit of the Lord is upon me because He hath anointed me to preach the good tidings," etc. Then He began his exposition of the text He had just read.

But instead of the expected customary words and illustrations—technical theological hair-splitting and dreary platitudes—He began to preach in a manner unknown to the Nazarenes. His opening sentence broke the silence and greatly startled and disturbed the congregation. "This day is this Scripture fulfilled in your ears," were his opening words. And then He began a statement of His conception of His ministry and His Message. Thrusting aside all precedent and musty authority, He boldly proclaimed that He had come to establish a new conception of the Truth—a conception that would overturn the priestly policy of formalism and lack of spirituality—a conception that would ignore forms and ceremonies, and cleave close to the spirit of the Sacred Teachings. And then He began a scathing denunciation of the lack of spiritual advancement among the Jewish people—their materialism and desire for physical enjoyments and their drifting away from the highest ideals of the race. He preached the mystic doctrine, and insisted that they be applied to the problems of every-day life and conduct. He brought down the teachings of the Kaballah from the cloudy heights, and set them before the people in plain, practical form. He bade them aspire to great spiritual heights, forsaking the base ideals to which they had clung. He ran counter to every custom and prejudice of the people before Him, and showed a lack of reverence for all of their petty forms and traditions. He bade them leave the illusions of material life and follow the Light of the Spirit wherever it might lead them. These and many other things told He them.

And then arose a disturbance among the congregation. They began to interrupt and question Him, and many were the contradictions and denials hurled at Him from the benches. Some began to sneer at His pretensions as the Bearer of the Message, and demanded that He work a wonder or "miracle" and give them a sign. This demand He flatly refused to grant, not deeming the same proper, or in accordance with the occult custom which always frowned upon wonder-working in response to such a demand. Then they began to abuse Him and cries of "charlatan" and "fraud" began to resound from the walls of the synagogue. They reminded Him of His humble birth and condition of His parents, and refused to believe that any such person as He had any right to claim extraordinary powers or privileges. Then came from His lips the famous saying, "A prophet is not without honor, save in his own country."

Then He began a fresh assault upon their prejudices and narrow views—their pet superstitions and bigotry. He stripped from them their garb of hypocrisy and assumed piety, and showed them their naked souls in all their ugliness and moral uncleanness. He poured burning invective and vitriolic denunciations into their midst, and spared no terms that could properly be applied to them. In a short time the congregation was beside itself with rage, and the pretended righteous indignation of a flock of hypocrites and formalists who had heard themselves described in disrespectful terms by one they regarded as an upstart young man from the lower classes of their virtuous community. They felt that they had bestowed a flattering honor upon Him, as a mark of consideration for a young townsman upon His return from a foreign and domestic missionary tour. And now to think that He had thus basely betrayed their courtesy and showed in how little esteem He really held them—surely this was beyond human endurance. And then the storm broke upon

Him.

Leaving their seats in the synagogue, the congregation rushed upon the young preacher, and tearing Him from the platform, they pushed Him out of the building. And then the jostling, hustling, pushing crowd carried Him before them along the village streets and out into the suburbs. He resisted not, deeming it unworthy to struggle with them. At last, however, He was compelled to defend Himself. He perceived that it was the intention of the mob to push Him over a precipice that had been formed on the side of a hill just beyond the town limits. He waited patiently until they had urged Him to the very brink of the decline, and until it needed but one strong push to press Him over its edge and into the gorge below. And then He exerted His occult forces in a proper self-defense. Not a blow struck He—not a man did He smite with the wondrous occult power at His command, which would have paralyzed their muscles or even have stretched them lifeless at His feet. No, he controlled Himself with a firm hand, and *merely bent upon them a look*. But such a look!

A glance in which was concentrated the mighty Will developed by mystic knowledge and occult practice. It was the Gaze of the Occult Master, the power of which ordinary men may not withstand. And the mob, feeling its mighty force, experienced the sensation of abject fear and terror. Their hair arose, their eyes started from their sockets, their knees shook under them, and then, with a wild shout of horror they began to scatter and fly, making a wide pathway for the Man of Mystery who now strode through their ranks with that awful gaze which seemed to pierce the veil of mortality and to peer at things ineffable and beyond human ken. And with His eyes refusing to look again upon the familiar scenes of His youth, He departed from Nazareth, forsaking it forever as His home place. Verily, indeed, the Prophet hath no honor in His own land. Those who should have been His staunchest supporters were the first in His own land to threaten Him with violence. The attempt of Nazareth was the prophecy of Calvary, and Jesus so knew it. But He had set his feet upon The Path, and drew not back from it.

Turning His back upon Nazareth, Jesus established a new centre or home in Capernaum, which place remained the nearest approach to home to Him during the remainder of His Ministry and until His death. The traditions have it that His mother came to live also at Capernaum, together with some of His brothers. It is also related that his sisters and brothers, both those remaining at Nazareth and those removing to Capernaum, were sorely vexed with Him at His conduct at the synagogue, which they deemed not “respectable” nor proper, and they accordingly looked upon Him as an eccentric relative whose vagaries had brought disrepute upon the family. He was regarded much in the light of a “black-sheep” and “undesirable relation” by all of His family except His mother, who still clung to her beloved first-born. The mother made her home with some of the brothers and sisters of Jesus, but He was not made welcome there, but was looked upon as an outcast and wanderer. He once spoke of this, saying that while the birds and beasts had nests and homes, He, the Son of Man, had nowhere to lay his head. And so He wandered around in His own land, as He had in foreign countries, an ascetic, living upon the alms of the people who loved Him and listened to His words. And in so doing He followed the plans and life of the Hindu ascetics, who even unto this day so live, “with yellow-robe and begging bowl,” and “without money or scrip in their purses.” The Jewish ascetic—for such was Jesus—has His counterparts in the wandering holy-men of India and Persia

today.

But it must be remembered that even in Jesus' time, the spectacle of a rabbi living this ascetic life, forsaking the emoluments of His priestly rank and deliberately taking up the roll of a poverty-stricken mendicant, was a rare one. It ran contrary to all the thrifty and prudent customs and ideals of the race. It was an importation from the Essenes, or from the strange people of far-off lands, and it was not relished by the Jewish authorities, or people who preferred the synagogues and Temple, with their sleek, well-fed priests, with fancy robes and attractive ceremonies.

Making His base at Capernaum, Jesus began to form His band of disciples with more show of a working organization. To some He delegated certain authority, and bade them perform certain dues of the ministry. For some reason He selected some of His leading lieutenants from the ranks of the fishermen who plied their vocation along the waters of that port of the country. The fishers of fish became the fishers of men. Jesus became very popular among the fishing fraternity, and the legends, as well as the New Testament narratives, tell of instances in which He bade His poor fishermen friends (who had been unfortunate in their day's haul) to let down their nets at some point indicated by Him, when to their surprise and joy their nets would be filled to overflowing.

Little acts of kindness bestowed here and there among the humbler classes tended to have Jesus looked upon and spoken of as a friend of the people, but which reputation excited the jealousy of the authorities who held that such acts could be prompted by none other than a selfish motive, and that motive the incitement of the masses to rebellion in the interest of Himself as a Messiah. And so, we see His very acts of kindness and compassion served to increase the suspicion and hatred which the authorities, both ecclesiastical and temporal, had always felt toward Him.

His desire to alleviate the sufferings of the poor and wretched took Him much among these people and away from the so-called higher classes. The "plain people" were regarded by Him as the salt of the earth, and they, in turn, regarded Him as their champion and advisor. And especially to the sick did He devote His time and powers. He made many marvellous cures, a few only of which were recorded in the New Testament narratives. The occult legends state that these cures were of daily occurrence and that wherever He went He left behind Him a trail of people healed of all kinds of disorders, and that people flocked for miles to be healed of their infirmities. The Gospels relate that He cured great numbers of people by the simple process of laying on of hands (a favorite method of occult healers) "he laid his hands on every one of them and healed them."

It is related that at Capernaum his attention was directed toward a madman, who suddenly cried out, "I know Thee, Thou Holy One of God," whereupon Jesus spoke a few authoritative words and cured him of his malady, by methods that will describe the nature of the man's psychic disturbance to any advanced student of occultism. Demoniac possession is not believed in by orthodox Christians of today, but Jesus evidently shared the belief in obsession held by students of Psychism and similar subjects, judging from the words He used in relieving this man from his malady. We advise our students to read the Gospel records in connection with these lessons, in order to follow the subject along the old familiar paths, but with the additional light of the interpretation of Mystic Christianity.



The growing reputation of Jesus as a healer of the sick soon taxed His physical powers to the utmost. He felt Himself called upon to do the work of a dozen men, and His nature rebelled at the unequal task imposed upon it. It seemed as if all Capernaum were sick. Her streets were crowded by seekers after health and strength. At last He perceived that His work as a Teacher was being submerged in His work as a Healer. And, after a period of prayer and meditation, He put aside from Him the claims of humanity for the healing of physical ills, and turning His back upon the waiting patients at Capernaum, He once more started forward on His pilgrimage as a Preacher of the Message, and thereafter would heal physical ills only occasionally, and, instead, devote the main portion of His time to preaching the Truth to those who were ready to hear it. It was a hard thing for a man with the tender heart of Jesus to leave behind Him the crowd of patients at Capernaum, but it was necessary for Him to do so, else He would have remained merely an occult healer of physical ailments instead of the Messenger of the Truth whose work it was to kindle in many places the Flame of the Spirit, that would serve as the true Light of the World long after the physical bodies of all then living had been again resolved to dust.

And so, leaving behind Him Capernaum and its wailing multitudes, He, followed by His disciples, moved out toward the open country, to spread the glad tidings and to bring to the hearts of many “that peace which passeth all understanding.”

# THE SIXTH LESSON.

## THE WORK OF ORGANIZATION.

Leaving Capernaum behind Him, with its crowds of invalids seeking healing, and fighting off the demands that would have rendered Him a professional healer instead of a Teacher and preacher of the Message of Truth, Jesus passed on to other parts of the land, taking with Him the band of disciples and faithful followers who now traveled with Him.

But He did not altogether relinquish His healing work. He merely made it an incident of His ministry, and did not allow it to interfere with His preaching and teaching. The Gospel narratives show a number of remarkable cures made by Him at this time, and the few recorded cases are, of course, merely occasional incidents that stand out in the minds of the people among hundreds of less noticeable cases.

The cure of the leper is one of such remarkable cases. Leprosy was a foul disease much dreaded by the people of Oriental countries. And the unfortunate person afflicted by it became an outcast and pariah from whom all others fled as from an unclean and impure thing.

There was a leper in the part of the country in which Jesus was traveling and teaching. He heard of the wonderful gift of healing accredited to the young preacher, and he determined to get into His presence and beg His aid. How the leper managed to get through the crowds and into the presence of Jesus is not known, but it must have required great strategy on his part, for such people were not permitted to pass in and among crowds of other people. But in some way the leper contrived to come face to face with Jesus as the latter walked alone in meditation, away from his followers.

The loathsome creature raised its repulsive form, the picture of human misery and woe, and confronting the Master, demanded from Him the exercise of the Gift of Healing. No doubt of His power was in the leper's mind—his face shone with faith and expectation. Jesus gazed earnestly into the distorted features that shone with the fire of a fervent faith such as is rarely seen on the face of man, and touched with this testimony to His power and motives, He moved toward the leper, defying the laws of the country, which forbade the same. Not only this, but He even laid His hands upon the unclean flesh, defying all the laws of reason in so doing, and fearlessly passed His hand over the leper's face, crying aloud, "Be thou clean!"

The leper felt a strange thrill running through his veins and over his nerves, and every atom of his body seemed to be tingling with a peculiar burning and smarting sensation. Even as he looked he saw the color of his flesh changing and taking on the hue of the flesh of the healthy person. The numbness departed from the affected portion of his body, and he could actually feel the thrill and tingle of the life currents that were at work with incredible speed building up new cells, tissue and muscle. And still Jesus held His hands against the flesh of the leper, allowing the life current of highly vitalized *prana* to pour from His organism into that of the leper, just as a storage battery of great power replenishes and recharges an electrical appliance. And back of it all was the most potent, trained Will of the Master Occultist directing the work.

And then He bade the healed man depart and comply with the laws regarding purification and change of garments, including the appearance before the priests to receive a certificate of cleanliness. And He also bade him that nothing should be said regarding the nature or particulars of the cure. For some good reason He wished to escape the notoriety or fame that the report of such a wonderful cure would be sure to excite.

But alas! this was asking too much of human nature, and the healed leper, running with great leaps and bounds, began shouting and crying aloud the glad tidings of his marvelous cure, that all men might know what a great blessing had come to him. In spite of the injunction laid upon him, he began to sing aloud the praises of the Master who had manifested such an unheard-of power over the foul disease that had held him in its grasp until a few hours before. With wild gestures and gleaming eyes he told the story again and again, and it was taken up and repeated from person to person, until the whole town and countryside were familiar with the great news. Imagine such an event occurring in a small country town in our own land today, and you will realize what an excitement must have been occasioned in that home place of the leper.

And then occurred that which Jesus had doubtless seen when He forbade the leper to repeat the news of the cure. The whole region became excited and immense crowds gathered around Him and His disciples, crying aloud for new wonders and miracles. The curious sensation-seekers were there in full force, crowding out those whom He wished to reach by His teachings. And more than this, great numbers of sick and crippled people crowded around Him crying for aid and cure. The scenes of Capernaum were repeated. Even the lepers began flocking in, in defiance of law and custom, and the authorities were beside themselves with anger and annoyance. Not only the temporal authorities and the priests were arrayed against Him, as of old, but now He managed to arouse the opposition of the physicians of those days, who saw their practice ruined by this man whom they called a charlatan and deceiver threatening and destroying the health of the people, whose physical welfare was safe only in their (the physicians') hands and keeping.

And so Jesus was compelled to close His ministry at this place and move on to another village.

Another case which attracted much attention was that which occurred in Galilee when He was preaching in a house. In the midst of His discourse both He and His audience were startled by the sight of a figure on a bed being lowered down among the crowd of listeners from the roof surrounding the open court in the center of the house. It was a poor paralyzed man whom friends had contrived to hoist up and then lower down before Jesus in such a manner as could not escape the attention of the Master. It is related that the piteous appeal of the sufferer, and the faith which had inspired such great energy on the part of his friends, attracted the interest and sympathy of Jesus, and He paused in His discourse and made another of those instantaneous cures which are possible only to the most advanced adepts in the science of spiritual healing.

Then came the scene of the Wells of Bethesda—a region abounding in “healing waters” to which the sick and afflicted came to regain their health. The crowds of sick were being carried to the springs by friends or paid attendants, who pushed aside the weaker ones and fought their way to the wells. Jesus walked among the crowds, and at last His attention was attracted toward a poor fellow who lay upon his cot away off from the waters. He had

no friends to carry him nearer, nor money for paid attendants. And he had not strength enough to crawl there himself. He filled the air with his moans and cries and bewailings of his unfortunate lot. Jesus walked up to him, and holding his attention by a firm look of authority and power, cried to him suddenly in a voice that demanded obedience, "Take up thy bed and walk!" The man, startled into obedience, did as directed, and much to his surprise, and that of the crowd gathered around, found that he was able to move about freely—a well man.

This cure also aroused not only the greatest interest but also the antagonism of the ecclesiastical authorities. It appears that the cure had been made on the Sabbath day, and that it was against the ecclesiastical law to heal the sick in any way upon that day; and also that the patient had performed manual work on the Sabbath in carrying his bed upon the orders of the Healer. And the good pious folk, urged on by the priests, began to abuse and condemn the Healer and patient, after the manner of the formal pietists of all lands and times, even of our own. Clinging to the letter of the law, these people overlook its spirit—bound by the forms, they fail to see the meaning lying back of all forms and ceremonies.

Braving the storm that was arising around Him, Jesus boldly walked to the Temple. He was plunged in a sea of conflicting opinions and voices. On the one hand was the healed man and those who sympathized with him, in earnest argument concerning the righteousness of the deed. But arrayed against these few were the good folk of the place who loudly denounced the Sabbath-breaker and demanded His punishment. Were the ancient laws of Moses to be thus defied by this presumptuous Nazarene, whose religious ideas were sadly lacking in orthodoxy? Surely not! Punish the upstart! And again Jesus was in actual peril of bodily hurt, or perhaps even death, owing to the religious bigotry of the orthodox people.

Jesus was ever a foe to the stupid formalism and ignorant fanaticism regarding "holy days," which is ever a characteristic of certain classes of mind among people. On the above occasion, as well as upon other occasions, and notably upon the occasion of the Sabbath when He directed His hungry disciples to pick corn to satisfy their hunger, Jesus opposed the strict, ironclad law of Sabbath observance. He was ever filled with the idea that the "Sabbath was made for man, and not man for the Sabbath." There was nothing Puritanical about the Master, and in view of His attitude regarding this matter it is surprising to witness the attitude of some in our own time who, wearing His livery, oppose these teachings of His in theory and practice.

And so, driven out once more by the intolerance and bigotry of the public, Jesus returned again to Galilee, His land of retreat and rest, and the scene of much of His best work. Galilee was filled with His many followers and admirers, and He was less in danger of disturbance and persecution there than in the neighborhood of Jerusalem. Large congregations attended His ministry there, and His converts were numbered by the thousand. The village contained many persons healed by His power, and His name was a household word.

And upon His return He entered into a new stage of His work. He had decided to divide His ministry among His twelve most advanced disciples, as it had now reached proportions beyond His ability to personally control. And, as was customary to Him upon all great occasions, He sought the solitudes for meditation and spiritual strength before

finally investing His twelve Apostles with the high authority of their mission. He spent the night on one of the hills near Capernaum, from which He descended the following morning, wearied in body from want of rest, but strong in soul and spirit.

Then He gathered the Twelve around Him, and in a secret meeting divulged to them certain deep truths and secrets, adding certain instructions regarding healing work, and calling upon them for the highest allegiance to Him and His work.

The Gospel narratives have but very little to say regarding Jesus' work in the instruction of the Twelve for their future mission. And the average student of the narratives goes on without thinking of the marvelous mental and spiritual development that must have been manifested by the Apostles during their transition from humble fishermen, and men of similar vocations, to highly developed teachers of advanced spiritual truths. To the occultist especially this ordinary view seems astounding, for he realizes the many arduous steps necessary to be trodden by the feet of the Neophyte before he becomes an Initiate, and the higher steps awaiting the Initiate before he may become a Master. And such a one realizes the mighty task that Jesus performed in developing and unfolding the spiritual natures of such a body of men until they become worthy to be His chosen representatives and teachers. The occult traditions have it that Jesus had pursued a systematic course of instruction of His chosen disciples, bringing them up rapidly through degree after degree of mystic attainment and occult knowledge, until finally they were ready for the finishing touches at His hands. And the occasion that we are now considering was the time when the final degrees were imparted to them.

It must be remembered that the Apostles were endowed with the mastery of the occult forces of nature which enabled them to perform the "miracles" of healing similar to those of Jesus. And it must not be supposed for a moment that an occult Master of so high a degree of attainment as that reached by Jesus would have allowed His disciples to use such mighty power without also instructing them fully in the nature of the forces they were using, and of the best methods of employing the same. And such knowledge could not be imparted without the fundamental truths of nature being understood by them, which understanding was possible only to those who had grasped the great Basic Truths of the Science of Being.

In short, the traditions are that the Twelve Apostles were gradually initiated into the great degrees of the Occult Brotherhoods of which and in which Jesus was a Master. He gathered together a great store of occult information and mystic lore, and condensing the same into a plain, practical, simple system, He imparted it fully and thoroughly to those whom He had elected to be His chief co-workers and His successors after His death, which He knew full well was not far off.

These facts must be fully understood by the student of Mystic Christianity who wishes to grasp the secret of the early Christian Church after the death of Christ. The wonderful headway manifested by the movement could not have been given by mere followers and believers in the Master. It usually follows that when the great head of an organization dies the movement disintegrates or loses power unless he has been able to "communicate his spirit" to some chosen followers. And this Jesus did. And it was only to men who thoroughly grasped the fundamental truths and principles of His teachings that such "spirit" could have been imparted.

There was an exoteric teaching for the multitude, and an esoteric teaching for the Twelve. There are many Scriptural passages which go to show this fact, which was well known to the early Fathers of the Church. And upon the occasion which we have mentioned the last great Basic Truths were explained to the Twelve, and from that time henceforward they were regarded and treated as Masters by Jesus, and not as mere students, as had been the case before that time. And arising from that final instruction came the Sermon of the Mount.

The Sermon of the Mount, that most wonderful and complete of any of the public utterances of Jesus, was delivered almost immediately after the Choosing of the Twelve Apostles. And it was intended even more for them than for the multitudes gathered around to hear His preaching. He knew that the Twelve could interpret it by reason of the Inner Teachings that they had received from Him. And almost forgetting the congregation gathered around and about Him, He elucidated the Inner teachings for the benefit of the Chosen Few.

The Sermon of the Mount can be understood only by means of the Master Key of the Inner Teachings, which opens the door of the mind to an understanding of the hard sayings and veiled mystic import of many of His precepts. We shall devote considerable space in one of our later lessons of this series to a consideration of the Inner Meaning of this great sermon and teaching, and therefore shall not go into details regarding it in the present lesson, deeming it better to proceed with the story of the Master's Work.

A few days after the delivery of the Sermon of the Mount, the Master left Capernaum and traveled from town to town visiting His various centers of teaching, as was His custom. On the journey Jesus performed a feat of occult power that proved Him to be one of the Highest Adepts of the Occult Brotherhoods, for to none other would such a manifestation have been possible. Even some of the highest Oriental Masters would have refused to undertake the task that He set before Himself to do.

The company was leisurely proceeding on its way, when nearing a small town they met a funeral procession coming in their direction. Preceded by the band of women chanting the mournful dirges according to the Galileean custom, the cortege slowly wended its way. The etiquette of the land required strangers to join in the mourning when they came in contact with a funeral procession, and the company assumed a mournful and respectful demeanor, and many joined in the dirge which was being chanted by the procession.

But Jesus invaded the privacy of the procession in a manner shocking to those who held closely to the familiar forms and customs. Stepping up to the bier, He stood in front of it and bade the carriers halt and set it down. A murmur of indignation ran through the ranks of the mourners, and some strode forward to rebuke the presumptuous stranger who dared to violate the dignity of the funeral in this way. But something in His face held them back. Then a strange feeling passed over the crowd. Jesus was known to a number of the mourners, and some of those who had witnessed some of His wonder-workings began to whisper that strange things were about to happen, and the ranks were broken as the people flocked around the Master at the bier.

The corpse was that of a young man, and his widowed mother stood beside the pale figure stretched upon the bier, and spreading her arms in front of it, she seemed to ward off the

profaning touch of the strange man who confronted it. But the stranger looked upon her with a look of transcendent love, and in a voice vibrant with the tenderest feeling said unto her, “Mother, weep not—cease thy mourning.” Amazed, but impressed, she turned an appealing gaze to Him who had thus bidden her. Her mother love and instinct caught a new expression in His eyes, and her heart bounded with a wonderful hope of something, she knew not what. What did the Nazarene mean? Her boy was dead, and even God Himself never disturbed the slumber of the body from which the spirit had flown. But still what meant that expression—why that leap and throbbing of her heart?

Then with a gesture of authority the Master caused the crowd to draw back from the bier, until at last there remained only the corpse, the mother and Himself in a cleared space in the center. Then a strange and wonderful scene began. With His gaze fixed upon the face of the corpse, and in an attitude that indicated a supreme effort of His will, the Master was seen to be making some mighty effort which called into play the highest forces at His command. The Apostles, having been instructed by Him in Occult power, recognized the nature of the manifestation, and their faces paled, for they knew that He was not only pouring out His vital force into the body in order to recharge it with *prana*, but that He was also essaying one of the highest and most difficult of occult feats—that of summoning back from the Astral Plane the higher vehicles and the Astral Body—the very soul of the youth—and forcing it once more into its mortal frame, which He had recharged with vital energy and strength. They knew that He, by the mightiest effort of His will, was reversing the process of death. And with a full appreciation of the real nature of the wonder that was being worked before them, their limbs trembled beneath them and their breath came from them in gasps.

Then cried the people, “What saith this man to the corpse?” “Arise, youth! Open thine eyes! Breathe freely! Arise, I say unto thee—arise!” Did this stranger dare to defy God’s own decree?

The corpse opened its eyes and stared around in wild amaze, the glare not fully faded away! Its chest heaved in great agonizing gasps as if fighting again for life! Then its arms were lifted up—then its legs began to move—now it raised itself upright and began to babble meaningless words—now the look of recognition came into its eyes, and its arms clasped themselves around the mother’s neck, while sob after sob broke from its lips! The dead lived—the corpse had come to life.

The people fell back overcome with the awful terror of the sight, and the funeral procession scattered in all directions, until only the sobbing mother and the youth remained, weeping in their mutual love and joy, and forgetting even the Master and His followers in their great flood of affection.

And, leaving them thus, Jesus and His followers passed away on their pilgrimage. But the fame of the miracle spread from town to town, even up to the great capital, Jerusalem. And men wondered or doubted, according to their natures, while the temporal and ecclesiastical authorities began to again ask themselves and each other whether this man were not a dangerous person and an enemy to established custom and order.

In one of His journeys Jesus found Himself invited to the house of a leading citizen of the town in which He was preaching. This citizen was one of the class known as Pharisees,

whose characteristics were an extreme devotion and adherence to forms and ceremonies and a bigoted insistence upon the observance of the letter of the law. The Pharisees were the ultra-orthodox center of an orthodox people. They were the straight-laced brethren who walked so erect that they leaned backward. They were the people who thanked God that they were not like unto other men. They were the “uncommonly good” members of church and society. The very name stands even unto this day as a synonym for “pious sham.”

Just why this Pharisee had invited the Master to dine with him is not easily understood. It is likely that it was a combination of curiosity and a desire to entrap his guest into statements and admissions that might be used against him. At any rate, the invitation was given and accepted.

The Master noted that certain little ceremonies usually extended by the Hebrews to a guest of equal standing were omitted by His host. His head was not anointed with the ceremonial oil, as was the custom in houses of this character when the guest was honored as an equal or desirable addition to the family gathering. Clearly He was regarded as a curiosity or “freak” rather than as a friend, and had been invited in such a spirit. But He said nothing, and passed over the slight. And the meal passed along smoothly up to a certain point.

The host and his guests were reclining easily, after the Oriental fashion, discussing various topics, when a woman pressed her way into the banquet hall. Her dress proclaimed her to be one of the women of easy virtue abounding in all Oriental towns. She was clad in showy apparel and her hair fell loosely over her shoulders after the custom of the women of her kind in that land. She fixed her eyes upon the Master and moved slowly toward him, much to the annoyance of the host, who feared a scene, for the Master would most likely administer a rebuke to the woman for presuming to intrude upon the presence of Him, a spiritual teacher.

But the woman still pressed forward toward Him, and at last, bending down low, her head touching His feet, she burst into tears. She had heard the Master preach some time before, and the seeds of His teaching had taken root and had now blossomed within her heart; and she had come to acknowledge her allegiance and to render an offering to Him whom she revered. The coming into His presence was her token of a spiritual regeneration and a desire to begin a new life. Her tears flowed over His feet, and she dried them off with her long hair. Then she kissed His feet, as a token of her allegiance and worship.

From her neck hung a chain holding a little box filled with precious perfumed oil, which she esteemed highly, as did all the people of her race. The oil was of the nature of attar of roses and was the essential oil extracted from fragrant blossoms. She broke the seal and poured the fragrant oil over the hands and feet of the Master, who rebuked her not, but who accepted the tribute even from such a source. The host began to indulge in thoughts not flattering to the intelligence of his guest, and a scarcely concealed sneer appeared on his lips.

Then Jesus turned to His host and with a smile said to him: “Simon, in thy mind thou thinkest these words: ‘If this man be indeed a prophet, would he not know what manner of woman this be who toucheth him, and would he not rebuke her and drive her from him?’”



And the Pharisee was sorely confused, for the Master had read his thought word for word by the method known to occultists as telepathy. And then in gentle raillery the Master called his host's attention to the fact that the woman had performed the service which he, the host, had neglected to observe. Had she not bathed and dried His feet, as the Pharisee would have done had his guest been deemed worthy of honor? Had she not anointed Him with precious oil, as the host would have anointed an honored guest? Had she not impressed upon even His feet the kiss that etiquette required the host to impress upon the cheek of the esteemed visitor to his house? And as for the character of the woman, it had been fully recognized and forgiven. "Much hath been forgiven her, for she hath loved greatly." And, turning to the woman, He added, "Go in peace, for thy sins are forgiven thee." And the woman departed with a new expression on her face and a firm resolve in her heart, for the Master had forgiven and blessed her.

But by this act Jesus brought upon His head the hatred of the Pharisee and his friends. He had dared rebuke the host in his own palace, and had moreover arrogated to Himself the sacred rite to pronounce remission of sins, a right vested solely in the high-priest of the Temple, upon the performance of certain ceremonies and sacrifices upon the altar. He had flung defiance at vested ecclesiastical right and functions, even in the house of one of the staunchest adherents of formalism and authority—a Pharisee.

In this incident was shown not only the broadness of Jesus' views and the universality of His love, as well as His courage in defying the hated formalism, even in the palace of its staunchest advocates, but also His attitude toward women. The Jews as a race held women in but scant esteem. They were not deemed worthy to sit with the men in the synagogue. It was deemed unworthy of a man to mention his female relations in general company. They were regarded as inferior in every way to men, and were treated as almost unclean in their most sacred natural functions.

Toward fallen women especially Jesus was ever considerate. He saw their temptation and the social cruelty of their position. He resented "the double standard" of virtue which allowed a man to commit certain offenses and still be respected, while the woman who committed the same offense was damned socially, reviled and treated as a shameful outcast. He was ever ready to voice a defense for women of this kind, and seemed to be ever actuated by the sense of injustice in the attitude of men toward them, which finally voiced itself on a notable occasion when called upon to pass judgment upon the woman taken in adultery: "Let him among ye who is without sin cast the first stone." No wonder that the outcast woman kissed His feet and poured out the precious ointment upon Him. He was the Friend to such as she.

# THE SEVENTH LESSON.

## THE BEGINNING OF THE END.

The ministry of Jesus went on in about the same channels. Wandering here and there throughout the country, preaching and teaching in this town and that village, gathering around Him new followers, Jesus continued His work. He adapted Himself to His audience, giving to each what it needed, and not making the mistake of speaking over the heads of the people. He gave the general public the broad general teachings that they required, but He reserved the Inner Teachings for the Inner Circle of His followers whom He knew to be fit to receive the same. In this He showed a deep knowledge of men, and a strict accordance with the established custom of the mystics, who never make the mistake of giving the higher spiritual mathematics to the students who are learning the addition, subtraction and division rules of the occult. He cautioned His apostles regarding this point of teaching, even going so far as warning them positively and strongly against “casting pearls before swine.”

One night He was in a boat crossing the lake of Gennesaret, in company with some of His fisherman followers. Tired out by the strenuous work of the day, He wrapped Himself up in His robe and fell into a deep sleep, from which He was later awakened by a noise and commotion among the crew and passengers. A terrible lake storm had sprung up, and the little vessel was tossing and pitching about among the waves in a manner which gave concern to even the experienced fishermen who manned her. The sails had been torn off, carrying away with them a portion of the mast, and the boat refused to respond to her rudder, the steering gear being rendered useless. The crew became panic-stricken and rushing to Jesus besought Him to save them from death in the storm. “Master! Master! Help ere we perish. The boat is foundering! Save us, Master!”

The Master arose and, using His occult power, caused the winds to cease their tempestuous activity, and the waves to become calm. He followed the Oriental occultists’ custom of voicing His commands in words, not that the words had any virtue in themselves, but because they served a vehicle for His concentrated thought and focused will which He was using in his manifestation of occult power. With this knowledge of the process, occultists smile when they read the *naïve* account of the occurrence in the Gospels, where Jesus is described as addressing and rebuking the rebellious winds and then gently and kindly soothing the waters with words of “Peace, be still!” The fishermen who witnessed the occurrence, and from whom the reports thereof spread among the people, not understanding the nature of occult manifestations, thought that He was addressing the winds as actual entities, rebuking them and bidding them cease their vicious work, and soothing the sea in the same manner.

They did not comprehend the mental processes back of the words, and in their simplicity thought that He was actually rebuking the wind and soothing the waters. All occultists know that in “treating” material conditions the process is rendered much easier and simpler if we will but think of and “speak to” the condition as if it had intelligence and actual being, thus more easily directing the forces.

Obedying the thought and will of the Master, the winds abated their fury and the waters

ceased their troubling. Gradually the boat rested easily upon the bosom of the lake, and the crew breathed freely once more, and then began their work of righting the mast and steering gear. And they wondered as they worked and asked each other “What manner of man is this, whom even the winds and the waters obey?” And Jesus, looking sadly at them, voiced that cry of the mystic who knows of the inherent and latent powers of man over material conditions, awaiting the exercise of the Will that may be exercised only in response to a great Faith. He answered them, saying, “Oh, ye of little Faith. What had you to fear?”

To the mystic it seems strange that people are able to read the Gospel accounts of the above and similar events and yet see no more in them than a mere recital of miracles wrought by some supernatural power. To the reader who has learned the fundamental truths, the New Testament record of the wonder-working of Jesus, even as imperfect as that record is, is full of advanced occult instructions stated so plainly that it seems as if even the casual reader must recognize it. But no, the old rule is still in force—each reads only that for which he is ready—each must bring something to a book, before he may expect to take anything away from it—to him that hath shall be given. Ever the same old mystic truth, manifest ever and ever, at all times and in all places. It is a fundamental law of the mind.

The journey across the lake was attended by another manifestation of occult power which is often passed over by the church teachers without comment, or at least with a labored endeavor to “explain” the evident meaning of the narrative. The modern materialistic trend of thought has invaded even the churches and has caused the preachers and teachers to endeavor to escape the accusation of “believing in spirits” and similar phenomena of the Astral World.

When the company reached the coast of Gergesa, on the opposite side of the lake, it disembarked and Jesus and His disciples pressed in toward the coast towns. As they passed among the cliffs lining the shore, they perceived two uncanny wandering figures which, gibbering, followed them along. The two maniacs, for such they were, approached the party, and one of them began to address the Master in a strange manner, beseeching Him to relieve the two of the devils possessing them. He called aloud, “O Master, thou Son of the Living God, have mercy upon us, and drive away the unclean things that we have allowed to enter into us.”

The Gospels say nothing regarding the cause of this demoniac obsession, and the preachers prefer to pass over it rapidly, or else to treat it as a delusion of the insane, notwithstanding the direct statement of the New Testament narrative and its sequel or concluding statement. But the occult traditions have it that these two men were victims of their dabbling into certain phases of psychic phenomena, i.e., the “raising up of spirits” by the arts of Black Magic. In other words, these men had been experimenting along the lines of Jewish Necromancy, or Invocation and Evocation of Disembodied Astral Intelligences by means of Conjurament. They had raised up Astral Intelligences that had then refused to retire to their own plane, but which had taken possession of the physical organisms of their invocers and had remained in possession, causing the men to be regarded as maniacs, which resulted in their becoming outcasts among the caves with which the cliffs abounded, the same places being also the tombs of the dead. We do not wish to go into

details here regarding this matter, but we wish to give the occult explanation of this little understood “miracle” of Jesus, which, however, is clearly understood by all occultists.

Jesus fully understood the nature of the trouble, and began at once to drive out these invading Astral Intelligences by means of his occult power. In a few moments, a cry was heard from the hills near by, and a great herd of swine were seen rushing down the hill, and in a moment were over the precipice and were soon drowned. The Gospel narrative is perfectly plain on this subject—it states that the legions of devils had passed from the men into the swine and the latter had plunged in terror into the water and were drowned. Jesus had distinctly and positively spoken to the demons, calling them “unclean spirits,” and bidding them “come out” of the men. And all advanced students of Occultism understand why the pigs were used as intermediate instruments of the driving back of the Astral Intelligences to their own plane of life, which reason, however, is not in place or keeping in this work intended for general public reading.

The maniacs were restored to their normal condition, and the traditions say that the Master instructed them regarding the evil courses which they had been pursuing, and bade them desist from their nefarious practices which had wrought such evil consequences upon them.

The church and its preachers, with but few exceptions, have seen fit to ignore the frequent Biblical allusions to “devils,” “demons,” etc.; their position being practically that the writers of the events of Jesus’ ministry (whom they otherwise consider to have been “inspired”) must have been superstitious, credulous people believing in “the absurd demonology of their times.” They ignore the fact that Jesus Himself repeatedly spoke to these intelligences, bidding them depart from the people whom they had been obsessing. Does the church wish to hold that the Master was also an ignorant, credulous peasant, sharing popular superstitions? It would seem so. We must except the Catholic Church from this criticism, for its authorities have recognized the true state of affairs and have warned its followers against indulging in the dark practices of Necromancy or Invocation of Astral Intelligences.

Occult science informs its students of the various planes of life, each of which contains its inhabitants. It teaches that on the Astral Plane there are disembodied entities which should not be transplanted to our plane. And it warns all against the dark practices, so common in ancient times and in the Middle Ages, of invoking and evoking these undesirable denizens of that plane. It is to be regretted that some of the modern Psychic Researchers ignore these plain warnings, for some of them are laying themselves open to grave consequences by reason of their wilful folly. We urge upon our readers to refrain from this dabbling in the phenomena of the Astral Plane. Some writer has well compared “Psychism” to a great machine, in the cog-wheels of which persons may become entangled only to be afterward drawn into the machine itself. Keep away from the wheels!

This “miracle” of Jesus aroused great excitement, and it was urged against Him that He was going about the country driving devils into people’s flocks and herds, causing their destruction. The priests fomented the popular feeling, and encouraged the distrust, hatred and fear which the orthodox portion of the community was beginning to entertain toward the Master. The seeds of Calvary were being sown among the people. And their awful fruit was latent in them. Hate and bigotry were the essence of both seed and fruit.

Jesus returned to Capernaum, and once more the little town was crowded with people seeking instruction and crying to be healed. The news of his wonderful healing power spread far and near, and people were carried on litters for many miles in order that they might be touched by the hands of the Master.

About this time there came to Him one Jairus, a man of eminence in the community and in the church. Jairus had a little daughter about twelve years of age, who was taken seriously ill, and who had been given up as incurable by the physicians.

With his daughter lying at death's door, Jairus hastened to the scene of the Master's meetings, and, throwing himself at His feet, besought Him to heal his beloved child ere she passed beyond the dark portals of the unknown. The Master, feeling compassion for the father's great grief, paused in His teaching and started toward Jairus' home. His mind charged with the concentration of healing thought, and His organism filled with the vital forces aroused to perform the task, He felt some one touch the hem of His garment in search of healing power, and He at once recognized the occurrence, saying, "The power hath been drawn from me. Who touched my garment?" As they approached the house of Jairus, the servants came running out with wild cries and lamentations, announcing that the child had died while awaiting the coming of the Healer. The father broke down at this terrible news, coming at the very moment of his greatest hope. But Jesus bade him to have faith and still believe. Then, accompanied by three of His disciples—John, Peter and James—He entered the chamber of death. Waving back the weeping family and the neighbors who had gathered, "Stand back," He cried, "the child is not dead—she but sleepeth."

An indignant cry went up from the orthodox relatives and friends at these words of the Master. How dared He so mock the very presence of the dead, whom the physicians had left, and over whom the priests had already begun the last sacred rites? But, heeding them not, the Master passed His hands over the child's head, and took her little cold palms within his own. Then began a strange happening. The little chest began to heave, and the white wan cheeks began to show traces of color. Then the arms and hands began to move, and the wasted limbs drew slightly up. Then, opening her eyes with a wondering look, the child gazed at the Healer and smiled gently at Him. Then the Master, with a look of gentle tenderness, withdrew from the room, after ordering that nourishing food be brought for the child.

Then began the usual dispute. Some declared that another had been raised from the dead, while others declared that the child had but been in a trance and would have awakened anyway. Had not even the Healer declared that she only slept? But Jesus heeded not the disputants, but returned to the scene of His work.

The work went on in its accustomed way. He began to send His apostles away on longer and more extended tours, having fully instructed them in the occult methods of healing. Great success attended their efforts and the best reports came in from all sides. The authorities recognized to a still greater extent the growing influence of the young Master, and His actions were still more closely watched by the spies. Reports of His teachings and work were carried to Herod, who, recognizing in them the same note that had been struck by John the Baptist, who had been put to death, perceived that though men might die, the spirit of their teachings would still live on. No wonder the guilty ruler should cry in terror,

“This verily is the spirit of John, whom I put to death, risen from the grave to wreak vengeance upon me!” And the authorities reported to Rome that here was a young fanatic, whom many believed to be the Messiah and coming King of the Jews, who had thousands of followers all over the land. And word came back from Rome, in due time, to watch carefully over the man, who was undoubtedly striving to incite an insurrection, and to imprison Him or put Him to death as soon as the evidence was sufficient to convict Him.

Jesus about this time was near a small fishing town called Bethsaida, on the lake about seven miles from Capernaum. Near this place His boat landed at a place on the beach where He had hoped to take a few days’ rest. But, alas, a great crowd had hastened to the place of disembarkation, and now gathered around Him, demanding teaching and healing. Putting aside His mental and physical fatigue, He attended to the wants of the crowd. Healing now, and then teaching, He threw Himself into His work with fervor and zeal. There were over five thousand people gathered together around Him, and toward evening the cry went up that there was not sufficient food in the camp to begin to feed the multitude. A great tumult arose among the crowd, and complaints and even curses began to be heard. The spiritual wants were forgotten, and the physical began to manifest itself in a most insistent manner. What was to be done?

He called together those of His company who had been entrusted with the care of the food which the little company carried with it. And, to His sorrow, He learned that the entire stock of food consisted of five loaves of bread and two fishes. And the little band carried practically no money with it, for they depended upon the hospitality of the country and the offerings by the faithful. The disciples advised that the Master order the crowd to disperse and return to Bethsaida for food. But Jesus felt loath to do this, particularly when there were so many invalids in the gathering who had traveled so many miles to see Him, and who had not yet been healed. And so He decided to give the company its food by means of His power.

He bade His people divide the multitude into little groups of fifty people, who were then instructed to be seated for a meal. Then He ordered the scanty supply of available food to be brought before Him, and, placing His hands over it, He offered a blessing, then ordered His people to serve the throng. They began to serve out the food with looks of wonder and amazement. Had the Master lost His senses? But in some way the food seemed miraculously to increase and multiply, until at last all of the five thousand had been fully supplied and their hunger appeased. And then, after all had been served and had eaten, the scraps and fragments which were gathered up filled many wicker baskets and were distributed to the poorer people in the company for tomorrow’s use.

But trouble arose. The people, with well filled stomachs, feeling that here indeed was royal bounty and the power with which to feed them forever free of charge, began to wax enthusiastic and shouts ascended. “The Messiah! King of the Jews! Provider of the People! Son of David! Ruler over Israel!” were the words which soon swept the crowd off of its feet. And then some of the bolder ones, or else the hired spies who wished to place Him in a compromising position, began to suggest that the crowd form itself into an army and march from city to city with Jesus at its head, until at last they would place Him upon the throne of Israel at Jerusalem. Jesus, recognizing the peril to His mission, managed to dissuade the hot-heads from their plans, but still fearing that the authorities might come

down upon the assemblage, ordered that the Twelve take the boat and put out for the other side of the lake. He sent them off as a precaution, but He, Himself, remained with the crowd and faced the threatened danger.

He retired to the hills near by and spent the night in meditation. Then early in the morning, He noticed that a storm was rising over the lake and that the tiny boat containing His disciples would be in great danger. In a few moments they might be overwhelmed. He wished to be with them to comfort and re-assure them. No boat being handy, he stepped boldly out upon the water and walked rapidly toward the direction in which He knew the boat must be. Scarcely conscious of the occult power of levitation that He was using to overcome the power of gravitation, He moved rapidly toward His followers. Soon He overtook them, and they, seeing a white figure moving swiftly over the water toward them, were affrighted, believing it to be a spirit or ghost. "It is I, be not afraid!" called out the Master to them. Then Peter cried out, "Lord, if Thou it be, direct me to walk to Thee also on the waves!" And the Master, smiling, so directed him. And Peter, whose latent occult power was aroused by his great faith in the Master, sprang over the side and took several steps toward Him. But, suddenly losing his faith and courage, his power also left him, and he began to sink beneath the waves. But the Master grasped his hand and led him in safety to the boat and both entered it. Then the crew fell to and with great enthusiasm righted the boat and proceeded to the shore near Capernaum.

In the case of Peter and his experience in walking on the water, we have a striking instance of the well known power of the mental attitude of Faith in the manifestation of occult power. All occultists know this, and without feeling an implicit faith in the Power with them, they do not attempt certain forms of manifestation. They know that with Faith miracles may be performed which are impossible otherwise. So long as Peter held his Faith he was able to counteract certain laws of nature by means of other laws not so well known. But as soon as Fear took the place of Faith his power left him. This is an invariable occult principle, and in the recital of this story of Peter on the water is to be found a whole volume of occult instruction—to those who are able to read it.

Arriving safely on the shores of the lake, Jesus resumed His work while the ever-present gathering of people went on in its accustomed way. But on the opposite shore of the lake the crowd who had been fed on the loaves and fishes were in an angry mood. They cried out that they had been deserted by their leader, and that the expected loaves and fishes—the free meals that they had expected would continue—had been denied them. They also complained bitterly that the reign of miracles had not continued. And they began to revile the Master that they had acclaimed the night before. And so Jesus experienced the ingratitude and the unreasonable words of the public just as all great teachers have done. The seekers after the loaves and the fishes, demanding to be fed and clothed without their own work—the seekers after miracles, demanding fresh wonder-workings—have ever been the bane of the great Teachers of the Truth. It is a hard and bitter truth, but all teachers and true lovers of the Truth must learn to meet and understand it. The mob which reveres a spiritual Master today is equally ready to rend him to pieces tomorrow.

And still more trouble arose from this mistaken kindness which led Jesus to feed the crowd by His occult powers, which, by the way, He knew to be in opposition to the well-established custom of the Occult Brotherhoods. The formalists, Pharisees and Scribes,

having heard of the occurrence, gathered about the Master and accused Him of violating one of the forms and ceremonies prescribed by the ecclesiastical authorities—the rite which required the faithful to wash their hands before beginning a meal. They accused Him of heresy and false teaching, which tended to lead the people away from their accustomed ceremonies and observances. Jesus waxed indignant and, turning on His critics, hurled burning replies upon them. “Ye hypocrites!” He cried, “You cling to the commandments of men and neglect the commandments of God! You cleanse your hands but not your souls! You are the blind leaders of the blind, and both yourselves and your followers fall in the mire and ditches! Away with you and your hypocrisy!” But the adverse comment aroused by His actions would not down, and, discouraged and disheartened by the evidences of the barrenness of the soil in which He had been sowing the precious seeds of the Truth, He gathered together His followers and departed into Tyre and Sidon, a quieter region, that He might rest and meditate over new plans and work. He could see the beginning of the end.

To understand the nature of the position of the Master at this time, it must be remembered that His strong hold had ever been with the masses of the people, who were His enthusiastic admirers. So long as He remained entrenched in the heart of the populace, the temporal and ecclesiastical authorities dared not attack Him without a popular uprising of no mean proportions. But now that they had managed to wean away His public from Him they pressed Him harder and harder with their persecutions and complaints. And so at last they had managed to render Him almost an unpopular outcast. They forced Him away from the larger towns, and now He was wandering among the less populous regions of the country, and even there the spies and agents of the authorities hunted Him down, seeking to further entrap and compromise Him.

About this time Jesus revealed to His apostles the facts of His Divine origin which was now plain to Him. He also told them of the fate which awaited Him, and which He had willingly chosen. He told them not to expect the fruits of His work at this time, for He was but sowing the seeds of the fruit which would not grow and bear fruit for many centuries. He gave them the Mystic secret of the nature of His work, which is taught to the Initiates of the Occult Brotherhoods even unto this day. But even these chosen men scarcely grasped the true import of His teachings, and once He was rendered almost broken hearted at over-hearing a discussion among them regarding high offices which they hoped to acquire.

Jesus now felt that the time had come for Him to move on to Jerusalem to meet there the crowning act of His strange career. And, knowing full well that such a course would be virtually thrusting His head into the very jaws of the lion of ecclesiastical and temporal authority, He set His feet firmly on the road which led to Jerusalem, the capital city, and the center of ecclesiastical influence. And that road was a hard one to travel, for, as He neared the capital, His enemies increased in number and the opposition to Him grew stronger. At one village He had been denied the right of shelter, an indignity almost unknown in Oriental lands. In another place a large rock was hurled at Him and wounded Him severely. The mob had turned against Him and was repaying His kind services with abuse and personal violence. And this is ever the lot of the teacher of the Truth who scatters the sacred pearls of Truth before the swine of the unworthy multitude of people. Over and over again has this fact been brought home to those who would labor for the



good of the world. And still we hear the querulous complaint that the Inner Teaching is reserved for the Few—why not scatter it broadcast among the people? The stake, the rack, the stones, the prison cell, the cross and their modern prototypes—these are the silent answers to the question.

Moving on toward Jerusalem the little company reached Perea, a number of miles from Bethany, at which latter place dwelt a family of His friends—the two sisters, Martha and Mary, and their brother Lazarus. At this place He was met by a messenger from Bethany, who bore the sad news that His friend Lazarus was sick unto death, and who also begged the Master to return to Bethany and cure the man. But this Jesus refused to do, and allowed several days to pass without answering the summons. At the end of the several days He started toward Bethany, telling His disciples that Lazarus was dead. And reaching Bethany they found that it was indeed so—Lazarus was dead and in the tomb.

Jesus was received with scowling antagonism. The people seemed to say, “Here is this heretical imposter again. He feared to come even to the aid of His dying friend. His power has failed Him and He now stands discredited and exposed!” Then came Martha, who reproached the Master with His indifference and delay. He answered her that Lazarus should rise again, but she doubted His word. Then came Mary, whose grief brought tears even from the Master, who had seen so much of human suffering as to have found his eyes refuse to weep.

Then asked the Master, “Where have you laid him away?” and they took Him to the tomb, followed by the curious mob hungering for the sight of more wonders from the man whom they feared even while hating and reviling Him. Jesus stood before the dreary tomb and bade the men roll away the stone that closed the mouth of the tomb. The men hesitated, for they knew that a corpse lay within, and they even perceived the characteristic odor of the tomb issuing therefrom. But the Master insisting upon it, they rolled away the stone and Jesus stood full in front of the dark opening to the cavern.

He stood there for a few moments wrapt in meditation and showing evidences of strong mental concentration. His eyes took on a strange look, and in every muscle He showed that He was summoning to the task every particle of the power at His command. He was throwing off the matters that had been occupying His mind during the past weeks, that He might hold his mind “one-pointed,” as the Oriental occultists term it—that He might concentrate clearly and forcibly upon the task before Him.

Then, arousing His reserve force, in a mighty effort, He cried loudly, in a voice of authority and power, “Lazarus! Lazarus! Come forth!”

The people gasped with horror at this calling forth a corpse which was in the process of disintegration and decay, and a cry of remonstrance went up, but Jesus heeded it not. “Lazarus! Lazarus! Come forth, I command thee!” he cried again.

And then at the mouth of the cavern could be seen something startling. It was a ghastly figure, bound and clad in the grave-clothes of that country, which was struggling to free itself and to move toward the light. It was indeed Lazarus! And, after tearing off the stained grave-clothes which still retained the horrid stench of decaying matter, his body was found to be sweet and clean and pure as that of the infant. Jesus had performed a wonder-work far beyond any manifestation He had heretofore shown to the world.

The excitement occasioned by this crowning wonder, coming to Jerusalem after a lull in which it had thought that the Master had retired into insignificant seclusion, aroused again into activity the authorities, who now determined to make an end to the matter and to suppress this pestilent charlatan once and for all. Raising a decaying corpse from the tomb, indeed! What new fraudulent marvels would He not work next in order to delude the credulous people and to bring them once more around his rebellious standard? The man was dangerous without doubt, and must be put where He could do no harm—and that at once.

Within a few hours after the receipt of news that Lazarus had walked from the tomb, the Sanhedrin, the great Jewish ecclesiastical council, was in session, called hastily by its officers to take vigorous action concerning this impious, heretical impostor who had been allowed to mock at established order and religion for too long a time. He must be quieted ere he arouse the people once more. The Roman authorities were warned by the Jewish ecclesiastics that this dangerous man now approaching the capital claimed to be the Jewish Messiah, and that His aims were to overturn the Temple authorities first, and then establish Himself as King of the Jews, and place Himself at the head of a revolutionary army which would attempt to defy and defeat the rule of mighty Rome herself.

And so all the machinery was set in motion, and the officers of the law were all on the alert to take advantage of the first overt act of Jesus and His followers, and to throw them into prison as enemies of society, religion and of the state. The Roman authorities were agitated at the reports coming to them from the highest Jewish authorities, and were prepared to crush the rebellion at the first sign. The Jewish priests were in solemn convocation and at the instigation of Caiaphas, the high priest of the Jews, they determined that nothing but the death of this false Messiah would put an end to the agitation which threatened to drive them from power and authority. And so the die was cast.

And meanwhile Jesus was resting in Bethany, surrounded by great throngs who were pouring into the place to see Lazarus, and to renew their allegiance to the Master whom they had so basely forsaken. Time-servers ever, the latest miracles had revived their fading interest and waning faith, and they flocked around the Master as noisy, enthusiastic and as full of fulsome praise as ever. And yesterday they had damned Him, and tomorrow they would cry “Crucify Him!” For such is the nature of the multitude of men. Of the multitudes of Jesus’ followers, none remained to acknowledge allegiance in His hour of arrest—even among the chosen twelve, one betrayed Him, one denied Him, and *all* fled away when He was taken captive. And for *such* the Son of Man lived and taught and suffered. Surely His *life* was the greatest miracle of all.

# THE EIGHTH LESSON.

## THE END OF THE LIFE WORK.

Resting for a short time before His formal entry into Jerusalem, the Master sought the seclusion of the sparsely settled districts near the wilderness. In and around the village of Ephraim, in Perea, in parts of Galilee, He wandered with the Twelve. But even there He continued His work of healing and teaching.

But even this temporary respite from the inevitable lasted but a short time. Jesus determined to march direct to the seat of the ecclesiastical and temporal authority which was arrayed against Him. And so, just before the coming of the Passover time, He gathered together the Twelve and set out on the final stage of the journey. The pilgrims journeying to the capital were burning with curiosity and excitement concerning this journey of the Master to the home of His foes. Rumors were circulated that He intended to gather His forces together and sweep the enemy from its seats of power. It was known that the Sanhedrin intended to attempt to punish Him, and the people asked why should He move on to face His foes unless He contemplated a fight to the finish?

This belief in His determination caused a revulsion of feeling of the people in His favor, and many who had deserted Him now again gathered around Him. They dreamt again of victory, and scented again an unfailing supply of loaves and fishes. They crowded around Him wishing to be among the victorious host. But He encouraged them not—neither spoke He a word to them. He knew them for the time-servers that they were.

The crowds of Jerusalem hearing of His approach, and moved by curiosity to witness His triumphant entry into the City, flocked around the suburbs through which He would approach. At last the cry went up, "Here He comes!" and to their amazement and disgust the crowd saw Him riding quietly into the City mounted on an ass, without display, pretense or pose. The crowd scattered, sneering and reviling Him. But the pilgrims were becoming more and more enthusiastic, and they strewed His way with palms, shouting, "Blessed be our Messiah! The King of Israel approacheth."

The Master proceeded directly to the Temple and performed the customary rites. So amazed were the authorities by His fearless demeanor, that they deferred laying violent hands upon Him. They feared a trap, and moved cautiously. They even allowed Him to retire to Bethany and spend the night. The next morning He returned to the city and dwelt among His friends there. He attended the Temple regularly, and pursued His work of teaching and healing in its very shadows.

Meanwhile the clouds of the persecuting forces gathered closely around His head. One of the Twelve, Judas Iscariot, who was sorely disappointed at the Master having refused to take advantage of the support of the crowd to assist His claim as the Messiah and King of the Jews, and also fearing that he would become involved in His inevitable downfall, began a series of bargainings and dickerings with the authorities, which had for their object the betrayal of the Master into the hands of the authorities, the reward to be immunity from persecution for himself and a few pieces of silver for his pocket in addition.

And so the time passed on, the nights being spent at Bethany and the days at the Temple in the capital. Finally the priests made an important move. They confronted Him in their official capacity and demanded that He prove His ordination as a Jewish Rabbi and consequent right to preach to the orthodox members of the church. Jesus answered them by asking questions that they feared to answer. Then they began to question Him, hoping to involve Him in ecclesiastical heresies which would give them their excuse to arrest Him. But He evaded them skilfully. They sought also to compel Him to state opinions contrary to the Roman authority, but He likewise escaped this net.

Finally, however, they drew from Him a savage attack upon authority, and He cried out in indignation:

“Woe unto you, ye generation of vipers! Ye serpents! Ye hypocrites! Ye oppressors of the poor! Ye professed shepherds, who are but as wolves in disguise, seeking but to devour the sheep whom ye have in charge! Woe unto you, ye Scribes, Hypocrites, Pharisees!”

Then He left the Temple and returned to Bethany to spend the night, after foretelling the destruction of the Temple, when there should not be left one of its stones upon another.

That night he had a heart-to-heart talk with the Twelve. He told them that the end was in sight—that He was to die before many hours had passed—that they, the Twelve, were to become wanderers on the face of the earth—hunted and persecuted in His name and for His sake. A terrible revelation to some among them who had dreamt of earthly grandeur and high positions for themselves! And then Judas felt that the time to act had come, and he stole away to meet the High-priest and to close the frightful bargain with him which was to make his name the synonym for treachery throughout the ages.

The next day, Wednesday, He rested in Bethany the whole twenty-four hours, evidently gathering together his reserve forces to meet the ordeal which He now knew was before Him. He kept apart from even His disciples and spent the time in meditation. And likewise was passed the early part of the following day, Thursday. But when the even time had come, He sent for the Twelve and gathered them around Him for the Paschal Supper, one of the rites of the Passover time.

Even this last solemn occasion was marred by a petty squabble among the disciples regarding the order of precedence to be observed in their seats at the table. Judas succeeded in gaining the seat of honor next to the Master. Jesus startled the company by insisting upon washing the feet of the Twelve, an act which placed them on a pedestal above Him. This occult ceremony, which was not comprehended by the Twelve, apparently was one which the Hierophants of the Occult Brotherhoods performed for their associates when the latter had been chosen to carry out some important office or mission, or when a successor was about to take the place of one of them. And Jesus evidently so intended it. Then He bade them wash one another's feet, in token of the recognition of each of the high mission of the others.

Then Jesus, overcome by the knowledge of the morrow, burst out in anguished tones, saying: “And even one of you, my chosen ones, shall betray me!” And several asked Him in turn, in a tone of reproach, “Is it I?” And Jesus shook His head at each question. But

Judas asked not, but overcome with confusion he reached over and took a portion of bread from the plate before the Master. Then Jesus took a bit of bread and, moistening it from His plate, handed it to Judas, saying to him firmly, "Judas, do thy work without loss of time." And Judas, abashed, slunk away from the table.

Then began that remarkable conversation of the Last Supper, as recorded in the Gospels. Then also was performed that first celebration of the Holy Communion, the Mystic significance of which shall be explained in a later lesson. Then Jesus chanted the Passover hymn.

Then shortly after, the company left the room and walked into the streets, and over the meadows near by. Then under the trees of the Garden of Gethsemane, apart from His disciples, now reduced to Eleven, He gave Himself up to prayer and meditation. He called aloud to The Father to give Him strength for the final ordeal. Struggling with His doubts and fears and misgivings—conquering His physical inclination and impulses—He gave utterance to that supreme cry: "O Father, Thy will, not mine, be done!" and in so saying He cast behind Him forever His right of choice to stay the awful course of events which was pressing upon Him. Resigning His mighty occult power of defense, He laid Himself upon the altar of sacrifice even as the Paschal Lamb.

Leaving behind Him the Garden in which He had just performed this greatest miracle of all—the miracle of Renunciation—He stepped out among His disciples, saying, "The hour has come—the betrayer is here to do his work."

Then were heard sounds of clanking arms, and martial tread, and in a moment the military guard appeared on the scene, accompanied by a delegation of ecclesiastics, and with them, walking in advance, was Judas Iscariot. Judas, walking as one in a trance, approached the Master and, saluting Him with a kiss, cried, "Hail, Master," which was the signal to the guard, arranged between Judas and the High Priest. Then cried Jesus, "Ah, with a kiss—thou, Judas, betrayest the Son of Man with a kiss! Oh!" And in that moment it seemed that the Master's grief had reached its utmost limit. Then the guard closed around Him and carried Him away.

But He resisted them not. As they approached Him He called out, "Whom seek ye?" And the leader answered, "We seek him whom men call Jesus of Nazareth." Then answered the Master, "I am He whom thou seeketh!" But the disciples resisted the arrest, and Peter cut off the ear of one of the party, a servant of the High-priest. But Jesus bade His followers desist, and, approaching the wounded man, placed his severed ear in place and healed it instantly. Then He rebuked His disciples, telling them that, had He so desired, the whole of the legions of heaven would have come to His assistance. Then He bade the leader conduct Him from the place. But alas! as He left, He turned to bid farewell to His disciples, and lo! to a man they had fled and deserted Him, leaving Him alone in His hour of trial—yea! as every humble soul must be alone in its moments of supreme struggle—alone with its Creator.

Then down toward the city they led Him—the Master of All Power, an humble captive, non-resistant and awaiting the course of The Will. They took Him to the palace of the Jewish High-priest, where the Sanhedrin was assembled in secret session awaiting His coming. And there He stood erect before these ecclesiastical tyrants to be judged—bound

with the cord as a common criminal. He, whose single effort of His will would have shattered the whole palace to pieces and have destroyed every human being within its walls!

And this was but the beginning. During the next eight hours He was subjected to six separate trials, if indeed such mock proceedings might be so designated. Subjected to blows, and all manner of low insults, the Master remained a Master. Perjured witnesses testified, and all manner of crimes and heresies were charged against Him. Then Caiaphas asked Him the all-important question, "Art thou the Christ?" and Jesus broke His silence to answer positively, "I am!" Then the High-priest cried out vehemently, rending His sacred robes in his pious indignation, "He has blasphemed!"

From that moment there was no possible chance of escape for the Master. He had virtually condemned Himself by His own words. There was no retreat or reprieve. He was roughly pushed from the hall and like a common criminal was turned over to the taunts and revilings of the mob, which availed itself of its privileges to the full in this case. Insults, curses, revilings, taunts, and even blows, came fast and furiously upon Him. But He stood it all without a murmur. Already His thoughts had left earthly things behind, and dwelt on planes of being far above the wildest dreams of men. With His mind firmly fixed on the Real, the Unreal vanished from His consciousness.

In the early part of the day following the night of His arrest, Jesus was taken before Pontius Pilate, the Roman official, for His trial by the civil authorities. Pilate, in his heart, was not disposed to condemn Jesus, for he believed that the whole trouble consisted in theological and ecclesiastical differences with which the civil law should not concern itself. His wife had warned him against becoming involved in the dispute, for she had a secret sympathy for the Master, for some reason. But he found arrayed against him the solid influence of the Jewish priesthood, whose power must not be opposed lightly, according to the policy of Rome. Then the priests had made out a civil case against Jesus, claiming that He had sought to incite a rebellion and proclaim Himself King of the Jews; that He had created public disorder; that He had urged the people to refuse to pay taxes to Rome. The case against Him was weak, and Pilate was at a loss what to do. Then some one of the priests suggested that as Jesus was a Galilean, He be turned over for trial to Herod, in whose territory the principal crimes were committed, and Pilate gladly availed himself of this technical excuse to rid himself of responsibility in the matter. And so the case was transferred to Herod, who happened to be in Jerusalem at that time on a visit. To Herod's palace the captive was taken, and after suffering indignities and humiliation at the hand of the tyrant, He was remanded back to Pilate for trial, under Herod's orders.

Back to Pilate's court, followed by the crowd, went Jesus. Pilate was greatly annoyed that Herod should have shifted the responsibility once more upon his (Pilate's) court. Then he bethought himself of an expedient. He took advantage of the Jewish custom, observed by the Roman rulers, which led to the pardoning of a notorious criminal on the occasion of the Passover. And so he announced that he would pardon Jesus according to custom. But from the Jewish authorities came back the answer that they would not accept Jesus as the subject of the pardon, but demanded that Barabbas, a celebrated criminal, be pardoned instead of the Nazarene. Pilate found himself unable to escape the designs of the Jewish priesthood, and so, yielding in disgust, he pardoned Barabbas, and condemned Jesus to

death. The cries of the mob, incited by the priests, sounded around the court. “Crucify him! Crucify him!” Pilate appeared before the priests and the populace, and, washing his hands in a basin, according to the Oriental custom, he cried to the Jews, “I wash my hands of this man’s blood—upon you be it!” And the crowd responded with a great shout, “Upon us and our children be his blood!”

Jesus, in the meantime, had been cruelly scourged by the barbarous instruments of torture of the time. His body was lacerated and bleeding, and He was faint from the torture and loss of blood. Upon His head had been thrust, in ghastly mockery, a crown of thorns which pressed deep into His flesh. He was refused the usual respite of several days before sentence and execution—He was to die that very day.

His cross was tied to His back and He was compelled to carry it, fainting though He was from fatigue and torture. He staggered along and fell, unable to bear His heavy burden. Finally Golgotha, the place of the crucifixion, was reached, and the Man of Sorrows was nailed to the cross and raised aloft to die a lingering and painful death. On either side was a criminal—two thieves—His companions in suffering.

He refused to partake of the drug which was granted to criminals to relieve their intense suffering. He preferred to die in full possession of His faculties. Above His head was a tablet bearing the inscription, “The King of the Jews,” which had been placed there by Pilate in a spirit of ironical mockery of the Jews who had forced him to place this man on the cross.

As the cross was raised into position the Master cried aloud, “O Father, forgive them—they know not what they do.”

Taunted by the crowds, He hung and suffered the terrible agonies of the cross. Even one of the crucified criminals reviled Him, asking Him why He did not save Himself and them? The crowd asked Him why He who saved others could not save Himself? But He, who could have brought forces to bear which would have wrought the miracle they demanded, answered not, but awaited the end.

Then set in the delirium of death in which He cried aloud to the Father, asking if He had been forsaken in His misery. But the end was near.

There arose a strange storm—darkness fell over the place—weird electrical disturbances manifested themselves. The winds abated and a strange quiet fell over all the scene, which was lighted by a ghastly glow. And then came the earthquake, with strange groanings and moanings of the earth; with frightful stench of sulphur and gas. And the very foundations of Jerusalem quaked and shivered. The rocks before the tombs flew off, and the dead bodies were exposed to view. In the Temple, the veil before the Holy of Holies was rent in twain.

The cries of the people as they rushed to and fro in mortal terror took the attention of all from the cross. Then the Roman officer in charge of the execution, glancing upward, saw that all was over, and, falling before the cross, he cried out, “Verily, this man was a god!”

Jesus the Master had passed out from the body which had served as His tenement for thirty-three years. His body was borne away for burial, in a secret place. Embalmed by loving friends, it was carried to a place of last earthly rest.

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And now we come to a portion of the narrative in which the occult traditions and teachings diverge from the account stated in the Gospels. We should have said *apparently* diverge, for the two accounts vary only because of the varying points of view and different degrees of understanding of the teachers.

We allude to the events of the Resurrection.

It must be remembered that Jesus had informed His disciples that in three days He would “rise from the dead” and appear once more among them. To the ordinary understanding these events seem to indicate that the Master would once more occupy His physical body, and that His reappearance was to be so understood. And the Gospel narrative certainly seems to verify this idea, and was undoubtedly so stated that it might be more readily understood by the popular mind.

But the occult traditions hold otherwise. They hold that Jesus really appeared to His disciples three days after His death, and abode with them for a time teaching and instructing them in the deeper mysteries and secret doctrines. But the mystics have always held and taught that His reappearance *was in the Astral Body*, and not in the discarded physical form.

To the popular mind the physical body was almost everything, as we have shown in one of the earlier lessons of this series. So much was this so that the mass of the people expected that all mankind would arise from the dead at the Last Day clad in their former physical forms. And so, any other teaching would have been unintelligible to them.

But to the occultists and mystics who understood the truth about the more ethereal vehicles of the soul, such an idea appeared crude and unscientific, and they readily grasped the Inner Teachings regarding the Resurrection, and understood the reason why Jesus would use the Astral Body as the vehicle of His reappearance.

The Gospel narrative informs us that a guard was placed around the tomb to prevent the body being stolen and a consequent assertion of the Resurrection which the priests well knew to be expected. It further states that the tomb was sealed and guarded by a squad of Roman soldiers, but that notwithstanding these precautions the body of the Master actually came to life and emerged from the tomb, and that His followers were disturbed by the evidences that His body had been stolen.

The occult traditions, however, state that the close friends of Jesus, aided by a prominent Jew who was a secret believer, obtained from the willing Pilate a secret order which enabled them to deposit the body in a safe and secret resting place where it gradually resolved itself into the dust to which all that is mortal must return. These men knew that the Resurrection of the Master had naught to do with mortal fleshly form or body. They knew that the immaterial soul of the Master still lived and would reappear to them clad in the more ethereal body made manifest to their mortal senses. Every occultist will understand this without further comment. To others we advise that they read the occult teachings concerning the Astral Body and its characteristics. This is no place in which to again describe at length the phenomena of the Astral Body of Man.

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The first to see the Master in His Astral Form was Mary of Magdala, a woman admirer and follower of her Lord. She was weeping beside the empty tomb, when looking up she saw a form approaching. The Astral Form was indistinct and unfamiliar, and at first she did not recognize it. Then a voice called her name, and looking up she saw the form growing more distinct and familiar, and she recognized the features of her Master.

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More than this, the occult legends assert the truth of some of the traditions of the early Christian Church, namely, that in the three days succeeding the scene of Calvary there appeared in and around Jerusalem the disembodied forms of many persons who had died a short time previously. It is said that the Astral Bodies of many dead Jews revisited the scenes of their former life, and were witnessed by friends and relatives.

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Then Jesus appeared in His Astral Body to the disciples. The traditions have it that two of the eleven met Him on the afternoon of the day when He first appeared to Mary—Easter Sunday. Strange to say, they did not at first recognize Him, although they walked the road with Him and afterward ate at the same table. This failure to recognize the Master is wholly beyond ordinary explanation and the churches make no real attempt to make it understandable. But the occult traditions say that Jesus had not wholly materialized His Astral Body at first, for reason of prudence, and that consequently His features were not distinctly and clearly marked; then at the meal He caused His features to be fully materialized so that the disciples might readily recognize Him. All occultists who have witnessed the materialization of an Astral Body will readily understand this statement. The orthodox theory of Jesus having reappeared in His physical body wholly fails to explain this nonrecognition by His disciples, who had been His everyday companions before His death. The slightest consideration should show which statement is nearer the bounds of reasonable probability.

Jesus remained visible to the chosen few for forty days. The testimony of several hundred people attested the fact. There are a number of mystic legends about some of His appearances, which are not mentioned in the Gospel narratives. One of these states that He appeared before Pontius Pilate and forgave him for the part he had played in the tragedy. Another that Herod witnessed His form in his bedchamber. Another that He confronted the High-priests in the Temple and brought them to their knees in terror. Another that He came one night to the Eleven, who sat behind bolted doors in hiding, and saying to them, “Peace be unto you, my beloved,” vanished from sight.

The Gospels record another appearance before the Eleven, upon which occasion Thomas, the doubter, satisfied himself of the identity of the Astral Body by placing his fingers in the wounds, which, of course, were reproduced in the Astral Form according to the well known laws regarding the same.

This coming and going of Jesus—these sudden appearances and disappearances—these manifestations of His form only to those whom He wished to see Him, and His concealment from those whom He desired to remain in ignorance of His return, all show conclusively to every occultist the nature of the vehicle which He used for manifestation upon His return. It would seem incredible that there could be any general doubt on the

subject were the public informed on the laws concerning the Astral World phenomena.

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The Gospel narrative shows that the disciples recognized that Jesus was not a “spirit” in the sense of being an airy, unsubstantial form. They felt His body, and saw Him eat—but what of that? The laws of materialization of Astral forms make it possible, under certain conditions, that the Astral Form become so thoroughly materialized that it may not only be seen but actually felt. Even the records of the English Society for Psychological Research prove this fact, leaving out of account the phenomena with which all advanced occultists are familiar.

Then, one day He appeared to the disciples, and they accompanied Him to the hills, Jesus talking to them regarding their future work on earth. He then bade them farewell, and began to fade away from their sight. The common account pictures Him as ascending into the air until out of sight, but the mystic account informs us that His astral form began to slowly dematerialize and He gradually faded away from the sight of His beloved followers, who stood gazing in wistful longing at His form which, each moment, grew more and more ethereal in structure, until finally the dematerialization was complete and His soul had cast off all material form, shape and substance, and so passed on to the higher planes of being.

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In view of this explanation, does not the commonly accepted version seem childish and crude? Can any one at all familiar with the laws and phenomena of the land Behind the Veil, suppose that *a physical body* could or would pass on to the planes in which the ordinary forms of matter do not exist? Such ideas are fit only for minds which find it necessary to think of the “resurrection of the body” of all departed souls, in order to conceive of Immortality. To the occultist, the physical body is merely a temporary vehicle for the soul which the latter discards at the proper time. It has nothing to do with the real being of the soul. It is merely the shell which is discarded by the soul, as the chrysalis shell is discarded by the butterfly when it spreads its wings for its aerial flight into a new world.

All these ideas about the immortality of the mortal body are the product of materialistic minds unused to thinking of the higher planes of life, and unable to grasp even the mental concept regarding the same. Of the earth, earthly, are these conceptions and ideas. And the sooner that Christianity sheds them as discarded shells the sooner will the church experience that revival of true spirituality that devout souls see the need of, and for which they are so earnestly praying.

The churches are so wedded to materialistic thought that a preacher does not even hint at the existence of phases of life above the physical lest he be termed “a spiritualist” or accused of being “spooky.” In the name of Truth, is the teaching, that *man is a spiritual being*, inconsistent with the teachings of Christ and the records of the Scripture? Must one forego all such beliefs, in favor of a heathenish creed of “physical body” resurrection of the dead—an immortality in the worn-out mortal body long since discarded? Which is the true spiritual teaching? Can there be any doubt regarding the same in a mind willing to think for itself? It seems sad that the orthodox churches do not see this, and cease forcing

out of their congregations all thinkers who dare assert the existence of a soul independent of the physical body.

What is the use of a soul, if the physical bodies of the dead are to be resurrected in order that their owners may enjoy immortality? And where are the souls of these dead bodies now residing and abiding pending the coming of the Last Day? Are the souls of the dead with their bodies? If not, then they must be living a life independent of the physical body—and if such be the case, why should they afterward be required to take on their worn-out physical bodies which they have managed so well without during their disembodied life? What becomes of those who had diseased, deformed or frail bodies during their mortal life—will they be compelled to inhabit these bodies through all eternity? Will the owners of aged, worn out bodies be compelled to re-assume them at the Last Day? If not, why the necessity of a physical body at all, in the future life? Do the angels have physical bodies? If not, why should souls require them on higher planes? Think over these questions and then realize how materialistic is the current Christian conception, when compared with that of Mystic Christianity, which teaches spiritual evolution from lower to higher planes of being, and on to planes of being beyond even the faintest conception of men of the present day.

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The occult traditions teach that during the forty days of Jesus' appearance in the Astral Body, He imparted many of the Higher Truths to His disciples. They state that He even took some of them out of their bodies and showed them the higher Astral Planes of Being. He also informed them regarding the real nature of His mission which He now clearly saw with His spiritual mind, the cloud of His mortal mind being now removed.

He told them that the real work of His followers was the sowing of the seed of the Truth, without regard to immediate results. He told them that the real fruition would not come for many centuries—yea, not until the passing of over two thousand years or more. He told them that the passage of the centuries would be like the preparing of the soil for the great work of the Truth, and that afar in the distance would be the real fruit season.

He taught them regarding the Second Coming of Christ, when the real Truth of His teachings should become apparent to mankind and the true Life of the Spirit should be lived by the race. He taught them that their work was to keep alight the Flame of the Spirit and to pass it on to worthy followers.

This and many other things He told them, before He passed on.

And the mystics teach that He still lives in the world, diffused among all the living souls on earth, striving ever to lead them to a recognition of the Real Self—the Spirit Within. He is with us ever as an Abiding Spirit, a Comforter, a Helper, an Elder Brother.

He is not gone from us! He is here with us now and forever, in Actual Spirit Communion!

The Lord hath indeed Risen—Risen from Mortal Form to Immortal Spiritual Existence!

# THE NINTH LESSON.

## THE INNER TEACHINGS.

The first and main phase of the Inner Teachings of Mystic Christianity is that connected with the Mystery of the Life of Jesus. The outer teachings give but an imperfect view of the real life and nature of the Master, and theologians have built up an edifice of dogmatic theory around the same. The Mystery of the Life of Jesus forms the subject of some important Inner Teachings of the Mystic Fraternities and Occult Brotherhoods, and is considered by them to be the foundation of the other teachings. And so we shall consider this phase of the subject at this point.

In the first place we must remember that the soul of Jesus was different from the souls of other men. His was a “virgin birth”—not in the commonly accepted sense of the term, but in the occult sense as explained in the second lesson of this series. His soul was fresh from the hand of the Creator—His spirit had not been compelled to work through repeated incarnations, pressing forward for expression through humble and ignoble forms. It was free from taint, and as pure as the Fountain from which it flowed. It was a virgin soul in every sense of the term.

This being so, it follows that it was not bound by the Karma of previous incarnations—as is the case with the ordinary soul. It had no entangling ties—it had no seeds of desire and action planted in previous lives, which were pressing forward toward expression in His life. He was a Free Spirit—an Unbound Soul. And therefore He was not only unbound by any Karma of His own, but was also free (by nature) from the Karma of the race or of the world.

The absence of personal Karma left Him free from the selfish personal Desire which binds men to the wheel of action and personal ambition. He had no desire or thought for personal aggrandizement or glory, and was perfectly free (by nature) to work for the good of the race as an outside observer and helper, without suffering the pains and sorrows of race-life, had He so wished. But He chose otherwise, as we shall see in a moment.

The absence of Race-Karma, or World-Karma, freed Him from the necessity of the pains of humanity, which are a part of its collective Karma. He would have been perfectly able to live a life absolutely free from the pains, trials and troubles that are the common lot of Man, owing to the Race-Karma. He would have escaped persecution, physical and mental pains, and even death, had He so elected. But He chose these things of His own free will, in order to accomplish the great work that He saw before Him as a World-Savior.

In order for Jesus to enact His part as the Redeemer and Savior of the race, it was necessary for Him to take upon Himself His share of the Karma of the race—virtually taking upon Himself the “sins of the world.” Before He could lift the burden from the race of men, He must become a man among men.

To understand this more clearly we must remember that to a being such as Jesus—a soul free from Karma—there would be no such thing as temptation, longings, desires, or any of the mental states of the ordinary man with the Karma of successive past incarnations resting within him as seeds of action pressing forward ever for unfoldment and expression.

Jesus, the free soul, would have been practically an outside observer of the world's affairs, and not influenced by any of its ordinary incentives to action. In this state He could have aided the world as a teacher and instructor, but He would not have been able to accomplish His great task of Redeeming the world, in its highest spiritual significance, as we shall see as we proceed. It was necessary for Him to take upon Himself the burden of the earth-life in order to become the Savior of the people of the earth.

The occult teachings inform us that during His sojourn abroad, Jesus was simply a teacher, with but a dim perception of His real mission. But gradually He began to experience periods of Illumination in which He recognized His real nature and the difference between Himself and other men. Then came to Him the conviction of the mighty work that lay before Him in the redemption of the race, and He began to see the necessity of entering into the Karmic circle of the race in order to carry out the plan. This came gradually, by slow degrees, and the final sacrifice was made only in the Wilderness after His Baptism by John.

In the Wilderness, after His long fast and His days of meditation, the way opened up for Him to take upon Himself the burden of the Karma of the earth people. In that scene of the most tremendous spiritual struggle that the earth has ever witnessed, Jesus deliberately bent His shoulders that the weight be placed upon His back. From that moment the earth-souls received a blessing far beyond the comprehension of the mind of the ordinary man. Into the Karma-bound circle came this mighty soul, animated by Pure Spirit, for the purpose of lifting a great portion of the burden, and of joining in the work of the actual unfoldment and redemption of the race.

For be it remembered that, being a free soul animated by Pure Spirit, Jesus was A GOD—not a man, although inhabiting the fleshly garments of humanity. His power was superior to that of many of the high intelligences scattered throughout the universe, and playing important parts in the cosmic processes. Jesus was Pure Spirit incarnate in human form, with all the powers of a God. Although of course *subordinate in expression* to the Absolute—the Great Spirit of Spirit—He was in His essential nature the same in substance. Verily, as He Himself said, “I and the Father are One.”

His youthful mind was not able to grasp the truth of His real nature, but as that human instrument became perfected by age and training, He realized the Truth and perceived His own Divinity.

But even a God, such as he, could not raise up the world from its burden of Karma, by acting *from the outside*. Under the Cosmic Laws, established by the Absolute, such work could be performed only *from within* the circle of earth-life. And so Jesus saw that to raise up Man, He must become a Man. That is, to help lift the earth's Karma, He must enter into it, and place Himself within its Circle of Influence. *And this He did.*

We wonder if our readers can realize, even faintly, just what this sacrifice meant? Think of a Pure Spirit—a Free Soul—so filled with the love for the race of men as to renounce deliberately, for aeons of time, total immunity from all mortal existence, and willingly to place itself under the burden of pain, woe, misery and sin which formed the earth-people's Karma. It was a thousand-fold greater sacrifice than would be that of a Man of the Highest spiritual and mental development—an Emerson, for example—who, in order to raise up

the race of earth-worms, would deliberately place himself within the being and nature of the Group-Soul animating the race of earthworms, and then stay within its influence, striving ever upward and onward until finally, after aeons and aeons of time, he was able to bring up the earthworm Group Soul to the level of Man. Think of this, and then realize what a sacrifice Jesus made of Himself.

In the Wilderness, when Jesus took the final steps of renunciation and sacrifice, He at once passed within the circle of the Race Karma and laid Himself open to all the pain, misery, temptations and limitations of a Man. His power, of course, remained with Him, but He was no longer a God outside of the world-life, but an imprisoned God working from within the race, using His mighty power, but bound by the Karmic Law. He became open to influences from which previously He had been immune. For instance when He was “tempted” by the Devil of Personal Attainment, and urged to seek worldly glory and renown, He was tempted only because He had taken on the world’s Karma and was subject to its laws. As a God, He would not have felt the temptation any more than a man would feel the temptation of the earthworm. But as a man He was subject to the desires and ambitions that perplex and “devil” the race. And according to the rule that the greater the mental development the greater the power of such temptation toward self-aggrandizement (because of the mind being able to see more clearly the opportunities), Jesus was subjected to a test that would have been impossible to an ordinary man.

Jesus, knowing full well that He had in His possession the power to manifest the things with which He was tempted, was compelled to fight off the temptation to place Himself at the head of the race as its ruler—as the King of the World. He was shown this picture to compare with the other whose last scene was Calvary—and He was called upon to feel the desire of the race for such things, even unto its highest degree. Imagine the desire for personal aggrandizement of all the world thought beating upon His mind demanding the expression which could be had through Him alone. And then imagine the struggle required to defeat this opposing power. Think of what the ordinary man has to meet and overcome to conquer the desire for Personal Aggrandizement—and then think of what the Master had to fight, with the focussed desire of the entire Race-Thought striving to express itself through Him! Truly the Sins of the World bore down upon Him with their mighty weight. And yet He knew that He had taken upon Himself this affliction by entering upon the Life of Man. And He met it like a Man of Men.

It was only by fixing His mind fully and firmly upon what He knew to be His Real Self—the Spirit Within His soul, and holding His mind “one-pointed” upon the fact—that He was able to fight the fight and conquer. Seeing the Truth, He could see the folly and illusion of all that the world had to offer, and He could put forth His mighty Will bidding the Tempter retire from the scene and from His mind. It was in this full knowledge of His Spirit—His Real Self—that He was able to rebuke the Tempter, saying, “Thou shalt not tempt the Lord, thy God!” He held fast to His realization of the God Within—the Spirit that was within Him and all men—and thus denied out of existence the power of the earth-things—the illusions of mortality—the *maya* of the race.

But not alone this and other weaknesses of man’s mortal nature were constantly besieging the mind of the Master after He had taken upon Himself the Karma of the Earth. He had also taken upon Himself the mortal life consequent of the human frame which He

inhabited. He must live, suffer and die—even as all men—and according to the law of mortality. And so He moved forward toward the end, knowing fully what lay before Him. He, a God, had taken upon Himself all these attributes of mortality, in order to be able to perform His work as the Redeemer and Savior of the race.

And so, He lived, and suffered and died—even as you and I. He drank the cup to the dregs, suffering as only such a finely organized mental nature could suffer. And, men, poor creatures, speak of His sufferings as terminating with the last breath upon the cross. Why, they only *began* there!

For know ye, that Jesus the Christ is still within the race of men, suffering their woes, paying with them their penalty, every day, every hour—yea, and must remain so throughout the ages, until finally the soul of every man, yea, even that of the last man; the most degraded man in the world, is fully cleansed of the Karmic taint, and thus fully “redeemed” and “saved.” And within the soul of every man is found the Christ Principle, striving ever to elevate and lift up the individual toward that realization of the Real Self—and this is what “redemption” and “salvation” really means. Not a saving from hell-fire, but a saving from the fire of carnality, and mortality. Not a redemption from imaginary sins, but a redemption from the muck and mire of earth-life. The God within you is like the fabled Hindu god who descended into the body of a pig and then forgot Himself. It is to bring you to a realization that you are a god and not a pig, that Jesus, the Master, is working within your soul as the Christ Principle. Have you never heard His voice, crying from within your soul, “Come out—come out of your pig-nature and realize the god that you verily are!” It is this “recognition, realization and manifestation of the god within you” that constitutes “salvation” and “redemption.”

The Occult Teachings tell us that Jesus, after His final disappearance from before the eyes of His apostles, passed on to the higher planes of the Astral World where He rapidly discarded all of His astral and mental vehicles which the soul had used in its manifestation. The Astral Body and its corresponding higher sheaths were cast off and discarded. That is, all except the very highest of all. Had He discarded every vestige of individual soul-existence His spirit would have immediately merged itself with the One Spirit—the Absolute—from which it had originally proceeded and Jesus, as an entity, would have disappeared entirely within the Ocean of the One Spirit. *This highest state of all He had deliberately resigned until the passage of ages, in order that He might accomplish His work as the World-Savior.*

He retained the highest vehicle—the Spiritual Mind in its highest shade of expression—in order that as an entity He might labor for the race. And so, He exists at this time—one in substance with the Father, but yet maintaining an apparently separate entity-existence. But this must be remembered, that Jesus, *as Jesus the son of Mary and Joseph*, no longer exists. When He cast off the lower vehicles of His personality, His personality disappeared. But His *individuality* persisted—that is, He is still HE, although His personality has disappeared, leaving Him—the real Him—existing as the CHRIST PRINCIPLE.

By the above statement, we mean that when a soul reaches the highest spiritual stage short of absolute absorption into the One Spirit, *it is no longer a person*, but exists as a *principle*. But that principle is not an inanimate mechanical force—it is a living, knowing,

acting principle of life. This occult fact cannot be explained in the words of men, for no terms have been coined by which men can speak of it. It is only indirectly that we can hope to have even the advanced student grasp the fact.

Jesus exists today, as the Christ Principle which *actually lives* and acts, but which is not confined in a body of any kind, using the word “body” in its accustomed sense. As the Christ Principle or “The Christ” He is mingled with the life of the human race, and may be found immanent in the mind of every man, woman and child that has ever existed, does now exist, or will exist *so long as Man is Man*. Not only is this true of those who have lived since His passage from the physical body, but it is equally true of those who lived before His birth. This apparently paradoxical statement may be understood when we remember that these souls did not “die,” but only “passed on” to the Astral Plane, from whence they re-incarnated in due time. The Christ (for so we shall speak of the present-state of Jesus) even entered into, and still abides in, the Astral Plane, as well as upon the Material Plane, for wherever the souls of men abide—or whatever place their residence may be—there is found The Christ, ever working for the salvation and redemption of the race.

On the Astral Plane He is working in the minds of the souls abiding there, urging them to cast off the dross of earth-desires and to fix the aim upon higher things, to the end that their re-incarnations may be under improved conditions. On the Physical Plane He is working in the hearts and minds of the earth-people, striving ever to uplift to higher things. His aim is ever toward the liberation of the Spirit from its material bonds—the Realization of the Real Self. And so, in the hearts of all men, Christ is living, suffering, and being crucified every day, and this must continue until Man is redeemed and saved, even the last man.

This wonderful sacrifice of Christ far surpasses the physical sacrifice of Jesus, the man. Try to imagine, if you can, even the faintest pangs of a being so exalted compelled to dwell in the world of the hearts and minds of a humanity so steeped in materiality as our race, knowing always the possibilities of the souls if they would but reach upward to higher things, and yet constantly suffering the knowledge of the base, carnal, material thoughts and acts flowing from these souls. Is not this the extreme refinement of torture? Does not the agony of the cross sink into insignificance beside such spiritual agony? You rail at the cruelty of the Jews who crucified their Savior, and yet you crucify *your* Savior, with a thousandfold degree of torture, every day of your life, by your persistence in the carnalities and foolishness of mortal thought and action.

The mighty uplift of the world since the death of Jesus, of which the present is but a faint prophecy of the future, has been due largely to the energizing influence of The Christ in the hearts and minds of the race. The sense of the Fatherhood of God and the Brotherhood of Man, which is now manifesting so powerfully in the world of Men, is but an instance of the work of the Christ—the Savior and Redeemer. And the highest dreams of the exalted souls of this generation are but inadequate visions of what the future will hold for the race. The work is just beginning to bud—the blossom and the fruit will render this earth a far more glorious place than even the highest ideals of heaven entertained by the faithful in the past. But even these things of the future will be poor things, when compared with the life of the higher planes which await the race when it has demonstrated its fitness to pass



on and on and on to these greater glories. And ever and ever The Christ is working, and toiling and striving and suffering, in His efforts to raise humanity even one petty degree in the spiritual scale of being.

The Christ is always with us, and if we but recognize His presence we shall be able to feel that warm, loving response to our soul-hunger and spiritual thirst which will result in our being given that we are so longingly craving. Here within us dwells The Christ, ever responding to the cry of Faith, "Believe in Me and ye shall be saved." What a promise this is seen to be when properly understood! What a source of power and comfort is opened up to every human soul when the Inner Truth underlying the teachings is understood! Mystic Christianity brings this Message of Truth to each and all of you who read these lines. Will you accept it?

We would ask our students to pause at this point and contrast the teachings of Mystic Christianity regarding the doctrine of Christ, the Savior, with the corresponding teachings of the current Orthodox Theology.

On the one hand we have Jesus the God-Man deliberately choosing the work of the World Redemption and Salvation, and descending into the circle of the World-Karma, relinquishing the privilege of His Godhood and taking upon Himself the penalties of Manhood; not only undergoing the sufferings of the physical man, but also binding Himself upon the Cross of Humanity for ages, that by His spiritual presence in and of the race He might lift up humanity to godhood.

On the other hand, we have a picture of an angry Deity, manifesting purely human emotion and temper, bent on revenging himself upon the race which he had created, and demanding its eternal punishment in hell-fire; then the same Deity creating a Son whom he sent into the world, that this Son might be the victim of a blood-atonement and death upon the cross, that the Deity's wrath might be appeased and the blood of this Divine Lamb be accepted to wash out the sins of the world.

Can you not see which is The Truth and which is the perversion? The one is from the pure fountain of Spiritual knowledge—the other originated in the minds of ignorant theologians who were unable to grasp and understand the Mystic teachings, but who built up a system of theology in accordance with their own undeveloped minds; making a God who was but a reflection of their own cruel animal natures, demanding, as did they themselves, blood and pain—physical torture and death—in order to appease a most un-Divine wrath and vengeance. Which of the two conceptions seems most in accord with the intuitive promptings of the Something Within? Which brings the greater approval from The Christ within your heart?

### **THE CHRISTIAN CREED.**

There are three creeds recognized by the Christian Church—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. Of these, the first two are commonly used, the third being not so well known and being seldom used.

The Apostles' Creed, which is the most commonly used, is believed (in its present form) to be of later origin than the Nicene Creed, and many authorities believe it to be a

corrupted rendering of the original declaration of faith of the Early Christians. It is as follows:

“I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.”

The Nicene Creed was drawn up and adopted by the Council of Nice in the year A.D. 325. As originally adopted it ended with the words “I believe in the Holy Ghost,” the present concluding clauses being added by the Council of Constantinople in A.D. 381, excepting the words “and the Son,” which were inserted by the Council of Toledo, A.D. 589. It is as follows:

“I believe in one God, the Father, Almighty, Maker of Heaven and earth, and all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried and the third day he rose again according to the scriptures and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and Son is worshipped and glorified, who spoke by the prophets; and I believe in one catholic and apostolic church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come.”

Let us now briefly examine the principal statements of these creeds, which were compiled centuries after Jesus’ death, viewing them by the light of Mystic Christianity.

“I believe in one God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible.”—(*Nicene Creed.*)

The form of the above fundamental principle of Christian belief is taken from the Nicene Creed, which is somewhat fuller than the similar declaration in the Apostles’ Creed. It requires no comment. It is a statement of belief in a One Creative Power, from which all things have proceeded. There is no attempt made to “explain” the nature of the Absolute,

or to endow it with any of the human attributes which theologians have delighted in bestowing upon the One. It merely asserts a belief in the existence of One Supreme Being—which is all that is possible to man—all else is ignorant impertinence.

“And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost.”—(*Apostles' Creed.*)

“And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.”—(*Nicene Creed.*)

In this declaration, the belief in the Divinity of Jesus is made. The Apostles' Creed shows the cruder conception, rather inclining toward the perverted idea of the conception of the Virgin by the aid of the Holy Ghost, similar to the origin of the hero-gods of the different religions in which the father was one of the gods and the mother a woman. But the Nicene creed gives at least a strong hint of the mystic teachings. It speaks of Him as “begotten of his Father”—“begotten, not made.” The expressions, “God of God; Light of Light; very God of very God,” show the idea of identical spiritual substance in the Spirit. And then the remarkable expression, “being of one substance with the Father,” shows a wonderful understanding of the Mystery of The Christ. For, as the mystic teachings show, Jesus was a pure Spirit, free from the entangling desires and clogging Karma of the world. Identical in substance with the Father. “The Father and I are one,” as He said. Is there anything in the Orthodox Theology that throws such light on this subject as is shed by Mystic Christianity's teaching regarding the nature of the soul of Jesus?

“Born of the Virgin Mary.”—(*Apostles' Creed.*)

“Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.”—(*Nicene Creed.*)

The Nicene Creed here gives a surprisingly clear statement of the Mystic teachings. “Who for us men and our salvation came down from heaven” shows the purpose of the incarnation. “Came down from heaven” shows pre-existence in the bosom of the Absolute. “And was incarnate” shows the descent of the Spirit into the flesh in the womb of Mary. “And was made man” shows the taking on of the physical body of the infant in the womb. Does not the Mystic teaching give a clearer light on this statement of the Creed?

“Was crucified, dead and buried; he descended into hell; the third day he rose again from the dead.”—(*Apostles' Creed.*)

“He suffered and was buried, and the third day he rose again according to the scriptures, and sitteth on the right hand of the Father.”—(*Nicene Creed.*)

The “descent into hell” of the Apostles' Creed of course meant the passing to the place of disembodied souls—the lower Astral Plane. Even the orthodox teachers do not now pretend that the term “hell” meant the place of torture presided over by the Devil, which theology has invented to frighten people into the churches. “The third day he arose from the dead” (and the corresponding passage in the Nicene Creed) refers to the appearance in the Astral Body—the return from the Astral Plane in which He had sojourned for the three days following the crucifixion. “And ascended into heaven”—this passage shows the

belief that He returned to the place from which He came, for the Nicene Creed has stated that he “*came down from heaven* and was incarnate ... and was made man.”

The passage in both creeds stating that He then took his place “on the right hand of the Father” is intended to show that He took the place of the highest honor in the gift of the Father. The mystic teachings explain this by showing that The Christ is separated from The Father by but the most ethereal intervening of spiritual substance, and that He is a Cosmic Principle second in importance only to the Father. Truly this is the place of honor on “the right hand of the Father.”

“He shall come to fudge the quick and the dead.”

In this passage we see the intimation that not only with the “quick” or living people is The Christ concerned, but also with the “dead,” that is, with those who “passed out” before and after His time and who have passed on to the Astral World, as we have explained in this lesson. Whether or not the framers of the Creed so understood it—whether or not they were deluded by the tradition of the “Day of Judgment”—certainly the Early Christians, or rather, the mystics among them, understood the teachings as we have given them and spoke of Him as “living in the dead as well as in the living,” as one of the occult records expresses it.

“The communion of saints” is the spiritual understanding of the Mysteries by the Illumined Ones. “The forgiveness of sins” is the overcoming of the carnal mind and desires. “The resurrection of the dead and the life of the world to come” is the promise of life beyond the grave, and not the crude idea of the physical resurrection of the body, which has crept into the Apostles’ Creed, evidently having been inserted at a later date in order to bolster up the pet theories of a school of theologians. Note that the Nicene Creed says merely “the dead” and not “the body.” The version of the teachings preserved by the Mystics has a corresponding passage, “And we know the *truth* of the *deathlessness of the soul.*” (The italics are ours.)

The consideration of remaining passages in the creeds, relating to the existence of the “Holy Ghost,” must be deferred until our next lesson.

# THE TENTH LESSON

## THE SECRET DOCTRINE.

The concluding statement of the Creeds (brought over from the preceding lesson) refers to the Holy Ghost.

“I believe in the Holy Ghost.” (*Apostles’ Creed.*)

“And I believe in the Holy Ghost, the Lord and giver of life.” (*Nicene Creed.*)

To the average Christian the nature of the Holy Ghost—one of the beings of the Trinity—is veiled in obscurity, and is generally pronounced “not to be understood.” A careful examination of the orthodox Christian writings will show the student that the Church is very much at sea regarding this subject, which should be of the greatest importance to its priests and congregations. Ask the average intelligent churchman regarding the nature of the Holy Ghost, and see for yourself the vague, contradictory and unsatisfactory concepts held by the person questioned. Then turn to the encyclopaedias and other books of reference, and see how little is known or taught regarding this important subject.

It is only when the teachings of Mystic Christianity are consulted that one receives any light on the subject. The Occult Teachings are quite explicit on this subject so fraught with difficulty and lack of comprehension on the part of the orthodox teachers and students.

The teaching of Mystic Christianity, regarding the Holy Ghost, may be summed up by the great general statement that: *The Holy Ghost is the Absolute in its phase of Manifestation, as compared to its phase of Unmanifestation—Manifest Being as compared with Unmanifest Being—God Create as compared with God Uncreate—God acting as the Creative Principle as compared to God as The Absolute Being.*

The student is asked to read over the above general statement a number of times and to concentrate his or her attention carefully upon it, before proceeding further with the lesson.

To understand the above statement it is necessary for the student to remember that the Absolute may be thought of as existing in *two phases*. *Not as two persons or beings*, remember, but as in *two phases*. There is but One Being—there can be but One—but we may think of that One as existing in two phases. One of these phases is Being Unmanifest; the other, Being Manifest.

*Being Unmanifest* is the One in its phase of Absolute Being, undifferentiated, unmanifested, uncreated; without attributes, qualities, or natures.

It is impossible for the human mind to grasp the above concept of Being Manifest in the sense of being able to think of it as a “Thing, or Something.” This because of the essential being of it. If it were like anything that we can think of, it would not be the Absolute, nor would it be Unmanifest. Everything that we can think of as a “thing” is a relative thing—a manifestation into objective being.

But we are compelled by the very laws of our reason to admit that the Absolute Being

Unmanifest exists, for the Manifest and Relative Universe and Life *must have* proceeded and emanated from a Fundamental Reality, which must be Absolute and Unmanifest. And this Being which our highest reason causes us to assume to exist is Being Unmanifest—God the Father—who cannot be known through the senses—whose existence is made known to us only through Pure Reason, or through the workings of the Spirit within us. In the material sense “God is Unknowable”—but in the higher sense He may be known to the Spirit of Man, and His existence may be *known* and proven by the exercise of the highest faculties of the reason.

Being Unmanifest is the One in its *actual* existence and being. If all the world of objective life and manifestation, even to its highest forms, were withdrawn from manifestation, then there would be left—what? Simply and solely, Being Unmanifest—God the Father, alone. Into His Being all else would be withdrawn. Outside of Him there would be *nothing*. He would be Himself—One—existing in the phase of Being Unmanifest.

We are aware that this idea may seem to be “too abstruse” for the minds of some of our students at first reading—it may appear like an assertion of a Being who is Non-Being. But, be not too hasty—take time—and your mind will assimilate the concept, and will find that it has a corresponding Truth imbedded in its inmost recesses, and then it will know this to be the Truth. And then will it recognize the existence of God the Father, as compared with God, the Holy Ghost.

The Holy Ghost, as we have said, is the Absolute in its phase of Manifest Being. That is, it is God as manifest in the Spirit of Life, which is immanent in, and manifest in, all objective life and phenomena in the Cosmos or Universe.

In previous series of lessons in the Yogi Philosophy, we have shown you that there was a Spirit of Life immanent in, and manifesting through, all forms of life. We have also shown you that everything in the Universe is alive—down to even the minerals, and the atoms composing matter. We have shown you that inasmuch as the Spirit of Life is the source of all Manifestations in the universe, and the “God in the machine” of all phenomena of force, matter and life, then it naturally follows that there can be nothing dead in the world—that there is LIFE manifesting in every object, varying only in the degree of manifestation. In our “Advanced Lessons” and in “Gnani Yoga” this subject is considered in detail. Then what is this Spirit of Life? If God is All, then it cannot be Something other than God. But it cannot well be God the Uncreate—the Absolute in its Absolute phase—the Being Unmanifest. Then what can it be?

The student will see that the natural and logical answer to the question with which we have closed the preceding paragraph must be: Being Manifest—God in Creation—the Holy Ghost! And this is the Occult Teaching concerning this great mystery of Christianity. And see how well the framers of the Nicene Creed grasped the traditions of the Early Church, when it said: “And I believe in the Holy Ghost, *the Lord and Giver of Life.*”

The teaching regarding the Immanent God lies at the foundation of all of the Mystic teachings of all peoples, races, and times. No matter under what names the teaching is promulgated—no matter what the name of the creed or religion in which it is found imbedded—it is still the Truth regarding the God Immanent in all forms of life, force, and matter. And it always is found forming the Secret Doctrine of the philosophy, creed or

religion. The Outer Teaching generally confines itself to the instruction of the undeveloped minds of the people, and cloaks the real Truth behind some conception of a Personal Deity, or Deities—gods and demi-gods, who are supposed to dwell afar off in some heavenly realm—some great Being who created the world and then left it to run itself, giving it but occasional attention, and reserving his consideration principally for the purpose of rewarding those who gave him homage, worship and sacrifices and punishing those who failed to conform with the said requirements. These personal deities are believed generally to favor the particular people who give them their names and temples, and accordingly to hate the enemies of the said tribe or nation.

But the Secret Doctrine or Esoteric Teaching of all religions has brushed aside these primitive conceptions of undeveloped minds, and teach the Truth of the Immanent God—the Power inherent in and abiding in all life and manifestations. And Christianity is no exception to the rule, and in its declaration of faith in the Holy Ghost its esoteric principle is stated.

While the tendency of the orthodox churches today is to say very little about God the Holy Ghost, for the reason that it cannot explain the meaning of the term, Mystic Christianity boldly declares its allegiance to this principle of the earlier teachings and reverently repeats the words of the Nicene Creed, “I believe in the Holy Ghost, THE LORD AND GIVER OF LIFE.”

\* \* \* \* \*

That there is a Secret Doctrine of Christianity is not generally known to the majority who claim the name of “Christian.” But it has always been known to the mystics in and out of the church, and its flame has been kept steadily alight by a few devoted souls who were chosen for this sacred task.

The Secret Doctrine of Christianity did not originate with Jesus, for He, Himself, was an Initiate of Mysteries which had been known and taught for centuries before His birth. As St. Augustine has said:

“That which is called the Christian Religion existed among the ancients *and never did not exist*, from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity.”

We would like to quote here a few paragraphs from the writings of a well known writer on religious subjects, with which statement we heartily agree, although our views on certain other points of teaching do not agree with those of this writer. He says:

“It may be said that in the present day these doctrines are simply not taught in the churches; how is that? It is because Christianity has forgotten much of its original teachings, because it is now satisfied with only part, and a very small part, of what it originally knew. ‘They still have the same scriptures,’ you will say. Yes, but those very scriptures tell you often of something more, which is now lost. What is meant by Christ’s constant references to the ‘Mysteries of the Kingdom of God’—by His frequent statement to His disciples that the full and true interpretation could be given

only to them, and that to others He must speak in parables? Why does He perpetually use the technical terms connected with the well known mystery-teaching of antiquity? What does St. Paul mean when he says, 'We speak wisdom among them which are perfect'—a well known technical term for the men at a certain stage of initiation? Again and again he uses terms of the same sort; he speaks of 'the wisdom of God in mystery, the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know'—a statement which could not by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching which is openly preached before all men. His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of all, tells us that 'It is not lawful to reveal to the profane persons the Mysteries of the Word.'"

"Another consideration shows us clearly how much of this early teaching has been lost. The church now devotes herself solely to producing good men, and points to the *saint* as her crowning glory and achievement. But in older days she claimed to be able to do much more than that. When she had made a man a saint, her work with him was only just beginning, for then only was he fit for the training and teaching which she *could* give him then, but cannot now, because she has forgotten her ancient knowledge. Then she had three definite stages in her course of training—Purification, Illumination and Perfection. Now she contents herself with the preliminary Purification, and has no Illumination to give."

"Read what Clement says: 'Purity is only a negative state, valuable chiefly as the condition of insight. He who has been purified in Baptism and then initiated into the Little Mysteries (has acquired, that is to say, the habits of self-control and reflection) becomes rife for the Greater Mysteries for the Gnosis, the scientific knowledge of God.' In another place he says: 'Knowledge is more than faith. Faith is a summary knowledge of urgent truths, suitable for people who are in a hurry; but knowledge is scientific faith.' And his pupil Origen writes of 'the popular, irrational faith' which leads to what he calls physical Christianity, based upon the gospel history, as opposed to the spiritual Christianity conferred by the Gnosis of Wisdom. Speaking of teaching founded upon historical narrative, he says, 'What better method could be devised to assist the masses?' But for those who are wise he has always the higher teachings, which are given only to those who have proved themselves worthy of it. This teaching is not lost; the church cast it out when she expelled the great Gnostic Doctors, but it has nevertheless been preserved, and it is precisely that Wisdom which



we are studying—precisely that which we find to answer all the problems of life, to give us a rational rule by which to live, to be to us a veritable gospel of good news from on high.”

St. Paul indicates the existence of the Secret Doctrine of Christianity, when he says to the Corinthians:

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able, for ye are yet carnal.” (*I Cor. 3:1.*)

Jesus said: “Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.” (*Matt. 7:6.*)

St. Clement of Alexandria has said regarding the above saying of Jesus:

“Even now I fear, as it is said, ‘to cast the pearls before swine, lest they tread them underfoot, and turn and rend us.’ For it is difficult to exhibit the really pure and transparent words respecting the true Light to swinish and untrained hearers.”

In the first century after Christ, the term “The Mysteries of Jesus” was frequently used by the Christian teachers, and the Inner Circle of Christians was recognized as a body of advanced souls who had developed so far as to be able to comprehend these mysteries.

The following passage from St. Mark (4:10-12) is interesting in this connection:

“And when He was alone, they that were about Him with the twelve asked of Him the parables. And He said unto them, ‘Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand.’”

The same writer says (4:33-34):

“And with many such parables spake He the word unto them, as they were able to hear it; and without a parable spake He not unto them; but privately to His own disciples He expounded all things.”

Jesus said to His disciples (*John 16:12.*): “I have yet many things to say to you, but ye cannot bear them now.” The Occult Teachings state that when He returned in His astral form, after the crucifixion, He taught them many important and advanced mystic truths, “speaking of the things pertaining to the kingdom of God.” (*Acts 1:3.*)

The early Christian Fathers spake and wrote openly regarding the Christian Mysteries, as all students of Church History well know. Polycarp, Bishop of Smyrna, writes to certain others hoping that they are “well versed in the sacred Scriptures and that nothing is hidden from you; but to me this privilege is not yet granted.” (*The Epistle of Polycarp, chapter 7.*) Ignatius, Bishop of Antioch, says that he is “not yet perfect in Jesus Christ. For I now begin to be a disciple, and I speak to you as my fellow disciple.” He also addresses them

as being “initiated into the Mysteries of the Gospel, with St. Paul, the holy, the martyred.”  
Again:

“Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye should be strangled by them. For even I, though I am bound and am able to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the aeons, and the preëminence of the cherubim and seraphim, the sublimity of the Spirit, the kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect, nor am I such a disciple as Paul or Peter.”

Ignatius also speaks of the High Priest or Hierophant, of whom he asserts that he was the one “to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God.” (*Epistles of Ignatius.*)

St. Clement of Alexandria was a mystic of high rank in the Inner Circle of the Church. His writings are full of allusions to the Christian Mysteries. He says among other things that his writings were “a miscellany of Gnostic notes, according to the time philosophy,” which teachings he had received from Pontaeumus, his instructor or spiritual teacher. He says of these teachings:

“The Lord allowed us to communicate of those divine Mysteries and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are intrusted to speech, not to writing, as is the case with God. And if one say that it is written, ‘There is nothing secret which shall not be revealed, nor hidden, which shall not be disclosed,’ let him also hear from us, that to him who hears secretly, even what is secret shall be manifested. This is what was predicted by this oracle. And to him who is able secretly to observe what is delivered to him, that which is veiled shall be disclosed as truth; and what is hidden to the many shall appear manifest to the few. The mysteries are delivered mystically, that what is spoken may be in the mouth of the speaker; rather not in his voice, but in his understanding. The writing of these memoranda of mine, I well know, is weak when compared with that spirit full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus.”

(We may state here that the Thyrsus was the mystic-wand carried by the Initiates in the Mystic Brotherhoods—the Initiate being first tapped with it, and then receiving it from the

Hierophant, at the ceremony of formal Initiation.) Clement adds:

“We profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot aught, or whether for the purpose of not forgetting. Many things, well I know, have escaped us, through length of time, that have dropped away unwritten. There are then some things of which we have no recollection; for the power that was in the blessed men was great.”

“There are also some things which remain unnoted long, which have now escaped; and others which are effaced, having faded away in the mind itself, since such a task is not easy to those not experienced; these I revive in my commentaries. Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking; not grudging—for that were wrong—but fearing for my readers lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found ‘reaching a sword to a child.’ For it is impossible that what has been written should not escape, although remaining published by me. But being always revolved, using the one only voice, that of writing, they answer nothing to him that makes inquiries beyond what is written; for they require of necessity the aid of someone, either of him who wrote or of someone else, who walked in his footsteps. Some things my treatise will hint; on some it will linger; some it will merely mention. It will try to speak imperceptibly, to exhibit secretly, and to demonstrate silently.” (*The Stromata of St. Clement.*)

St. Clement, in the same work from which the above quotation was taken, has a chapter entitled “The Mysteries of the Faith, not to be Divulged to all.” In it he states that inasmuch as his writings might be seen by all men, the unwise as well as the wise, “it is requisite, therefore, to hide in a Mystery the wisdom spoken, in which the Son of God is taught.” He then adds, “For it is difficult to exhibit the really pure and transparent words to swinish and untrained hearers. For scarcely could anything which they could bear be more ludicrous than these to the multitude; nor any subjects on the other hand more admirable or more inspiring to those of noble nature. But the wise do not utter with their mouths what they reason in council. ‘But what ye hear in the ear,’ said the Lord, ‘proclaim upon the houses; bidding them receive these *secret traditions of the true knowledge*, and expound them aloft and conspicuously; and as we have said in the ear, so to deliver them to whom it is requisite; but *not enjoining us to communicate to all without distinction* what is said to them in parables. But there is only a delineation in the memoranda, which have the truth sown sparse and broadcast, that it may escape the notice of those who pick up seeds like jackdaws; but when they find a good husbandman, each of them will germinate and will produce corn.”

“Those who are still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, must stand outside of the divine choir. Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta*, and by the Hebrews ‘the veil.’ Only the consecrated were allowed access to them. For Plato also thought it not lawful for ‘the impure to touch the pure.’ Thence the prophecies and oracles are spoken in enigmas, and to the untrained and uninstructed people. Now, then, it is not wished that all things should be exposed

indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not even in a dream been purified in soul, for it is not allowable to hand to every chance comer what has been procured with such laborious efforts. Nor are the Mysteries of the Word to be expounded to the profane. The Mysteries were established for the reason that it was more beneficial that the holy and the blessed contemplation of realities be conceded. So that, on the other hand, then, there are the Mysteries which were hid till the time of the apostles, and were delivered by them as they received from the Lord, and, concealed in the Old Testament, were manifested to the saints. And on the other hand, there is the riches of the glory of the mysteries of the Gentiles, which is faith and hope in Christ. Instruction, which reveals hidden things, is called Illumination, as it is the teacher only who uncovers the lid of the ark.” (*The Stromata of St. Clement.*)

St. Clement also quotes approvingly the saying of Plato, that: “We must speak in enigmas; that should the tablet come by any mischance on its leaves either by sea or land he who reads may remain ignorant.” He also says, concerning certain Gnostic writings:

“Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient for those who are partakers in knowledge to bring it to mind.”

We have quoted freely from St. Clement, for the purpose of showing that he, a man in a very exalted position in the Early Christian Church, recognized, and actually taught, the Inner Teachings, or Secret Doctrine of Mystic Christianity—that the Early Christian Church was an organization having a Mystic Centre for the few, and Common Outer for the multitude. Can there be any doubt of this after reading the above words from his pen?

But not only St. Clement so wrote and taught, but many others in authority in the Early Christian Church likewise voiced their knowledge of, and approval in, the Inner Teachings. For example, Origen, the pupil of St. Clement, a man whose influence was felt on all sides in the early days of the Church. Origen defended Christianity from the attacks of Celsus, who charged the Church with being a secret organization which taught the Truth only to a few, while it satisfied the multitude with popular teachings and half-truths. Origen replied that, while it was true that there were Inner Teachings in the Church which were not revealed to the general public, still the Church, in that respect, was but following the example of all teachers of Truth, who always maintained an esoteric side of their teachings for those fitted to participate in them, while giving the exoteric side to the general body of followers. He writes:

“And yet the Mystery of the Resurrection, not being understood, is made a subject of ridicule among unbelievers. In these circumstances, to speak of the Christian doctrine as a *secret system* is altogether absurd. But that there should be certain doctrines, not made known to the multitude, which are divulged after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his *ipse dixit*; while others were taught in secret those doctrines which were not deemed fit to be

communicated to profane and insufficiently prepared ears. Moreover, all the Mysteries that are celebrated everywhere throughout Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so that it is in vain he endeavors to calumniate the secret doctrines of Christianity, seeing that he does not correctly understand its nature.”

“I have not yet spoken of the observance of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables, which Jesus delivered to ‘those without’ while reserving the exhibition of their full meaning for those who had passed beyond the stage of exoteric teaching, and who came to Him privately in the house. And when he comes to understand it, he will admire the reason why some are said to be ‘without’ and others ‘in the house.’” (*Origen against Celsus.*)

In the same work Origen considers the story of the Syria-Phoenician woman (*Matt. Chap. 15*) and says concerning it:

“And perhaps, also, of the words of Jesus there are some loaves which it is possible to give to the more rational, as to the children, only; and others as it were crumbs from the great house and table of the well-born, which may be used by some souls like dogs.”

And, again,

“He whose soul has, for a long time, been conscious of no evil, especially since he yielded himself to the healing of the Word, let such a one hear *the doctrines which were spoken in private by Jesus to His genuine disciples.*”

And, again,

“But on these subjects much, and that of a mystical kind, might be said: in keeping with which is the following: ‘It is good to keep close to the secret of a king,’ in order that *the doctrine of the entrance of souls into bodies* may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God’s wisdom. It is sufficient, however, to represent in the style of a historic narrative what is intended to convey a secret meaning in the garb of history, that those who have the capacity may work out for themselves all that relates to the subject.”

He also says, in the same work:

“If you come to the books written after the time of Jesus, you will

find that those multitudes of believers who hear the parables are, as it were, ‘without,’ and worthy only of exoteric doctrines, while the disciples learn in private the explanation of the parables. *For, privately, to His own disciples did Jesus open up all things, esteeming above the multitudes those who desired to know His wisdom. And He promises to those who believe on Him to send them wise men and scribes.*”

In another work, Origen states that:

“The Scriptures have a meaning, not only such as is apparent at first sight, but also another, which escapes the notice of most men. For such is written in the forms of certain Mysteries, and the image of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; *but that the spiritual meaning which the law conveys is not known to all, but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge.*” (*De Principiis.*)

We could fill page after page with live quotations from the writings of the Early Christian Fathers, and their successors, showing the existence of the Inner Teachings. But we must rest content with those which we have given you, which are clear and to the point, and which *come from undoubted authority.*

The departure of the Church from these Inner Teachings was a great calamity, from which the Church is still suffering. As that well-known occultist, Eliphias Levi, has said:

“A great misfortune befell Christianity. The betrayal of the Mysteries by the false Gnostics—for the Gnostics, that is, *those who know*, were the Initiates of primitive Christianity—caused the Gnosis to be rejected, and alienated the Church from the supreme truths of the Kabbala, which contains all the secrets of transcendental theology.... Let the most absolute science, let the highest reason become once more the patrimony of the leaders of the people; let the sacerdotal art and the royal art take the double sceptre of antique initiations and the social world will once more issue from its chaos. Burn the holy images no longer; demolish the temples no more; temples and images are necessary for men; but drive the hirelings from the house of prayer; let the blind be no longer leaders of the blind; reconstruct the hierarchy of intelligence and holiness, and recognize only *those who know* as the teachers *of those who believe.*” (*The Mysteries of Magic, Waite translation.*)

And now, you ask, what were taught in these Christian Mysteries—what is the Inner Teaching—what the Secret Doctrine? Simply this, good students—the Occult Philosophy and Mystic Lore which has been taught to the Elect in all times and ages, and which is embodied in our several series of lessons on THE YOGI PHILOSOPHY AND ORIENTAL OCCULTISM, *plus the special teaching regarding the nature, mission, and sacrifice of Jesus the Christ, as we have tried to explain in the present series of lessons.*

The Truth is the same no matter under what name it is taught, or who teaches it. Strip it of the personal coloring of the teacher and it is seen to be the same—THE TRUTH.

In these lessons we have tried to give you the Key to the Mysteries, but unless you have studied the other lessons in which the Occult Teachings have been set forth, you will not be able to see their application in Mystic Christianity. You must bring Knowledge to these lessons, in order to take away knowledge.

# THE ELEVENTH LESSON

## THE ANCIENT WISDOM.

The doctrine of Metempsychosis or Re-incarnation has its roots deeply imbedded in the soil of all religions—that is, in the Inner Teachings or Esoteric phase of all religious systems. And this is true of the Inner Teachings of the Christian Church as well as of the other systems. The Christian Mysteries comprised this as well as the other fundamental occult doctrines, and the Early Church held such teachings in its Inner Circle.

And, in its essence, the doctrine of Re-birth is the only one that is in full accord with the Christian conception of ultimate justice and “fairness.” As a well known writer has said concerning this subject:

“It relieves us of many and great difficulties. It is impossible for any one who looks around him and sees the sorrow and suffering in the world, and the horrible inequality in the lives of men—not inequality in wealth merely, but inequality in opportunity of progress—to harmonize these facts with the love and justice of God, unless he is willing to accept this theory that this one life is not all, but that it is only a day in the real life of the soul, and that each soul therefore has made its place for itself, and is receiving just such training as is best for its evolution. Surely the only theory which enables a man rationally to believe in Divine justice, without shutting his eyes to obvious facts, is a theory worthy of study.

“Modern theology concerns itself principally with a plan for evading divine justice, which it elects to call ‘Salvation,’ and it makes this plan depend entirely upon what a man believes, or rather upon what he says that he believes. This whole theory of ‘salvation,’ and indeed the theory that there is anything to be ‘saved’ from, seems to be based upon a misunderstanding of a few texts of scripture. We do not believe in this idea of a so-called divine wrath; we think that to attribute to God our own vices of anger and cruelty is a terrible blasphemy. We hold to the theory of steady evolution and final attainment for all; and we think that the man’s progress depends not upon what he believes, but upon what he does. And there is surely very much in the bible to support this idea. Do you remember St. Paul’s remark, ‘Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap’? And again, Christ said that ‘They that *have done good* shall go unto the resurrection of life’—not they that have believed some particular doctrine. And when He describes the day of judgment, you will notice that no question is raised as to what anybody has believed, but only as to the works which he has done.”

In this connection, we think that it is advisable to quote from the address of a well known English churchman upon this important subject.



The gentleman in question is The Ven. Archdeacon Colley, Rector of Stockton, Warwickshire, England, who said:

“In the realm of the occult and transcendental, moved to its exploration from the Sadducean bias of my early days, I have for the best part of half a century had experiences rarely equaled by any, and I am sure, surpassed by none; yet have they led me up till now, I admit, to no very definite conclusions. With suspension of judgment, therefore, not being given to dogmatize on anything, and with open mind I trust, in equipoise of thought desiring to hold an even balance of opinion ‘twixt this and that, I am studious still of being receptive of light from every source—rejecting nothing that in the least degree makes for righteousness, hence my taking the chair here tonight, hoping to learn what may help to resolve a few of the many perplexities of life, to wit: Why some live to the ripe old age of my dear father while others live but for a moment, to be born, gasp and die. Why some are born rich and others poor; some having wealth only to corrupt, defile, deprave others therewith, while meritorious poverty struggles and toils for human betterment all unaided. Some gifted with mentality; others pitifully lacking capacity. Some royal-souled from the first naturally, others with brutal, criminal propensities from beginning to end.

“The sins of the fathers visited upon the children unto the third and fourth generation may in heredity account for much, but I want to see through the mystery of a good father at times having a bad son, as also of one showing genius and splendid faculties—the offspring of parentage the reverse of anything suggesting qualities contributive thereto. Then as a clergyman, I have in my reading noted texts of Holy Scripture, and come across passages in the writings of the Fathers of the Early Church which seem to be root-thoughts, or survivals of the old classic idea of re-incarnation.

“The prophet Jeremiah (1:5) writes, ‘The word of the Lord came unto me saying, before I formed thee, I knew thee, and before thou wast born I sanctified thee and ordained thee a prophet.’

“Does this mean that the Eternal-Uncreate chose, from foreknowledge of what Jeremiah would be, the created Ego of His immaterialized servant in heaven ere he clothed his soul with the mortal integument of flesh in human birth—schooling him above for the part he had to play here below as a prophet to dramatize in his life and teaching the will of the Unseen? To the impotent man at the Pool of Bethesda, whose infirmity was the cruel experience of eight and thirty years, the Founder of our religion said (*John 5:14.*), ‘Behold, thou art made whole; sin no more, lest a worse thing come unto thee.’ Was it (fitting the punishment to the crime proportionately) some outrageous sin as a boy, in the spring of years and days of his inexperienced youth of bodily life, that brought on him such physical sorrow, which youthful sin in its repetition would necessitate an even worse ill than this nearly forty years of sore affliction? ‘Who did sin, this man or his parents, that

he was born blind?’ (*John 9:2.*), was the question of the disciples to Jesus. And our query is—Sinned *before* he was born to deserve the penalty of being born blind?

“Then of John the Baptist—was he a reincarnation of Elijah, the prophet, who was to come again? (*Malachi 4:5.*). Jesus said he *was* Elijah, who indeed had come, and the evil-minded Jews had done unto him whatsoever they listed. Herod had beheaded him (*Matt. 11:14* and *17:12.*).

“Elijah and John the Baptist appear from our reference Bibles and Cruden’s Concordance to concur and commingle in one. The eighth verse of the first chapter of the second Book of Kings and the fourth verse of the third chapter of St. Matthew’s Gospel note similarities in them and peculiarities of dress. Elijah, as we read, was a ‘hairy man and girt a leathern girdle about his loins,’ while John the Baptist had ‘his raiment of camel’s hair and a leathern girdle about his loins.’ Their home was the solitude of the desert. Elijah journeyed forty days and forty nights unto Horeb, the mount of God in the Wilderness of Sinai. John the Baptist was in the wilderness of Judea beyond Jordan baptizing. And their life in exile—a self-renunciating and voluntary withdrawal from the haunts of men—was sustained in a parallel remarkable way by food (bird—brought on wing—borne). ‘I have commanded the ravens to feed thee,’ said the voice of Divinity to the prophet; while locusts and wild honey were the food of the Baptist.

“‘And above all,’ said our Lord of John the Baptist to the disciples, ‘if ye *will* receive it, this is Elias which was for to come.’

“Origen, in the second century, one of the most learned of the Fathers of the early Church, says that this declares the pre-existence of John the Baptist as Elijah before his decreed later existence as Christ’s forerunner.

“Origen also says on the text, ‘Jacob I have loved, but Esau I have hated,’ that if our course be not marked out according to our works before this present life that now is, how would it not be untrue and unjust in God that the elder brother should serve the younger and be hated by God (though blessed of righteous Abraham’s son, of Isaac) before Esau had done anything deserving of servitude or given any occasion for the merciful Almighty’s hatred?

“Further, on the text (*Ephesians 1:4.*), ‘God who hath chosen us before the foundation of the world,’ Origen says that this suggests our pre-existence ere the world was.

“While Jerome, agreeing with Origen, speaks of our rest above, where rational creatures dwell before their descent to this lower world, and prior to their removal from the invisible life of the spiritual sphere to the visible life here on earth, teaching, as he says, the necessity of their again having material bodies ere, as saints and men made ‘perfect as our Father which is in heaven is perfect,’ they once more enjoy in the angel-world their *former* blessedness.

“Justin Martyr also speaks of the soul inhabiting the human body more than once, but thinks as a rule (instanced in the case of John the Baptist forgetting that he had been Elijah) it is not permitted us to remember our former experiences of this life while yet again we are in exile here as strangers and pilgrims in an uncongenial clime away from our heavenly home.

“Clemens Alexandrinus, and others of the Fathers, refer to re-incarnation (or transmigration or metempsychosis, as it is called in the years that are passed of classic times and later now as *re-birth*) to remind us of the vital truth taught by our Lord in the words, ‘*Ye must be born again.*’”

These words, falling from the lips of a man so eminent in the staid conservative ranks of the Church of England, must attract the attention of every earnest seeker after the Truth of Christian Doctrine. If such a man, reared in such an environment, could find himself able to bear such eloquent testimony to the truth of a philosophy usually deemed foreign to his accepted creed, what might we not expect from a Church liberated from the narrow formal bounds of orthodoxy, and once more free to consider, learn and teach those noble doctrines originally held and taught by the Early Fathers of the Church of Christ?

While the majority of modern Christians bitterly oppose the idea that the doctrine of Metempsychosis ever formed any part of the Christian Doctrine, and prefer to regard it as a “heathenish” teaching, still the fact remains that the careful and unprejudiced student will find indisputable evidence in the writings of the Early Christian Fathers pointing surely to the conclusion that the doctrine of Metempsychosis was believed and taught in the Inner Circle of the Early Church.

The doctrine unquestionably formed a part of the Christian Mysteries, and has faded into comparative obscurity with the decay of spirituality in the Church, until now the average churchman no longer holds to it, and in fact regards as barbarous and heathenish that part of the teachings originally imparted and taught by the Early Fathers of the Church—the Saints and Leaders.

The Early Christians were somewhat divided in their beliefs concerning the details of Re-birth. One sect or body held to the idea that the soul of man was eternal, coming from the Father. Also that there were many degrees and kinds of souls, some of which have never incarnated in human bodies but which are living on many planes of life unknown to us, passing from plane to plane, world to world. This sect held that some of these souls had chosen to experiment with life on the physical plane, and were now passing through the various stages of the physical-plane life, with all of its pains and sorrows, being held by the Law of Re-birth until a full experience had been gained, when they would pass out of the circle of influence of the physical plane, and return to their original freedom.

Another sect held to the more scientific occult form of the gradual evolution of the soul, by repeated rebirth, on the physical plane, from Lower to Higher, as we have set forth in our lessons on “Gnani Yoga.” The difference in the teachings arose from the different conceptions of the great leaders, some being influenced by the Jewish Occult Teachings which held to the first above mentioned doctrine, while the second school held to the doctrine taught by the Greek Mystics and the Hindu Occultists. And each interpreted the Inner Teachings by the light of his previous affiliations.

And so, some of the early writings speak of “pre-existence,” while others speak of repeated “rebirth.” But the underlying principle is the same, and in a sense they were both right, as the advanced occultists know full well. The fundamental principle of both conceptions is that the soul comes forth as an emanation from the Father in the shape of Spirit; that the Spirit becomes plunged in the confining sheaths of Matter, and is then

known as “a soul,” losing for a time its pristine purity; that the soul passes on through rebirth, from lower to higher, gaining fresh experiences at each incarnation; that the advancing soul passes from world to world, returning at last to its home laden with the varied experiences of life and becomes once more pure Spirit.

The early Christian Fathers became involved in a bitter controversy with the Greek and Roman philosophers, over the conception held by some of the latter concerning the absurd doctrine of the transmigration of the human soul into the body of an animal. The Fathers of the Church fought this erroneous teaching with great energy, their arguments bringing out forcibly the distinction between the true occult teachings and this erroneous and degenerate perversion in the doctrines of transmigration into animal bodies. This conflict caused a vigorous denunciation of the teachings of the Pythagorean and Platonic schools, which held to the perverted doctrine that a human soul could degenerate into the state of the animal.

Among other passages quoted by Origen and Jerome to prove the pre-existence of the soul was that from Jeremiah (1:5): “Before thou comest from the womb I sanctified thee and I ordained thee a prophet.” The early writers held that this passage confirmed their particular views regarding the pre-existence of the soul and the possession of certain characteristics and qualities acquired during previous birth, for, they argued, it would be injustice that a man, before birth, be endowed with uncarnal qualities; and that such qualities and ability could justly be the result only of best work and action. They also dwelt upon the prophecy of the return of Elijah, in Malachi 4:5. And also upon the (uncanonical) book “The Wisdom of Solomon,” in which Solomon says: “I was a witty child, and had a good Spirit. Yea, rather, being good, I came into a body undefiled.”

They also quoted from Josephus, in his book styled “De Bello Judico,” in which the eminent Jewish writer says: “They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.” They also quoted from Josephus, regarding the Jewish belief in Rebirth as evidenced by the recital of the instance in which, at the siege of the fortress of Jotapota, he sought the shelter of a cave in which were a number of soldiers, who discussed the advisability of committing suicide for the purpose of avoiding being taken prisoners by the Romans. Josephus remonstrated with them as follows:

“Do ye not remember that all pure spirits who are in conformity with the divine dispensation live on in the loveliest of heavenly places, and in the course of time they are sent down to inhabit sinless bodies; but the souls of those who have committed self-destruction are doomed to a region in the darkness of the underworld?”

Recent writers hold that this shows that he accepted the doctrine of Re-birth himself, and also as showing that it must have been familiar to the Jewish soldiery.

There seems to be no doubt regarding the familiarity of the Jewish people of that time with the general teachings regarding Metempsychosis. Philo positively states the doctrine as forming part of the teachings of the Jewish Alexandrian school. And again the question asked Jesus regarding the “sin of the man born blind” shows how familiar the people were

with the general doctrine.

And so, the teachings of Jesus on that point did not need to be particularly emphasized to the common people, He reserving this instruction on the inner teachings regarding the details of Re-birth for his chosen disciples. But still the subject is mentioned in a number of places in the New Testament, as we shall see.

Jesus stated positively that John the Baptist was “Elias,” whose return had been predicted by Malachi (4:5). Jesus stated this twice, positively, i.e., “This is Elijah that is to come” (*Matt. 11:14*); and again, “But I say unto you that Elijah is come already, but they knew him not, but did unto him whatsoever they would.... Then understood the disciples that he spoke unto them of John the Baptist.” (*Matt. 17:12-13*.) The Mystics point out that Jesus saw clearly the fact that John was Elijah re-incarnated, although John had denied this fact, owing to his lack of memory of his past incarnation. Jesus the Master saw clearly that which John the Forerunner had failed to perceive concerning himself. The plainly perceptible characteristics of Elijah reappearing in John bear out the twice-repeated, positive assertion of the Master that John the Baptist was the re-incarnated Elijah.

And this surely is sufficient authority for Christians to accept the doctrine of Re-birth as having a place in the Church Teachings. But still, the orthodox churchmen murmur “He meant *something else!*” There are none so blind as those who refuse to see.

Another notable instance of the recognition of the doctrine by Jesus and His disciples occurs in the case of “the man born blind.” It may be well to quote the story.

“And as he passed by he saw a man blind from his birth. And his disciples asked him, saying, ‘Rabbi, who sinned, this man or his parents, that he should be born blind?’ Jesus answered, ‘Neither did this man sin nor his parents.’” (*John 9:1-3*.)

Surely there can be no mistake about the meaning of this question, “Who did sin, this man or his parents?”—for how could a man sin before his birth, unless he had lived in a previous incarnation? And the answer of Jesus simply states that the man was born blind neither from the sins of a past life, nor from those of his parents, but from a third cause. Had the idea of re-incarnation been repugnant to the teachings, would not He have denounced it to His disciples? Does not the fact that His disciples asked Him the question show that they were in the habit of discoursing the problems of Re-birth and Karma with Him, and receiving instructions and answers to questions propounded to Him along these lines?

There are many other passages of the New Testament which go to prove the familiarity of the disciples and followers of Jesus with the doctrine of Re-birth, but we prefer to pass on to a consideration of the writings of the Early Christian Fathers in order to show what they thought and taught regarding the matter of Re-birth and Karma.

Among the great authorities and writers in the Early Church, Origen stands out pre-eminently as a great light. Let us quote from a leading writer, regarding this man and his teachings:

“In Origen’s writings we have a mine of information as to the teachings of the early Christians. Origen held a splendid and

grandiose view of the whole of the evolution of our system. I put it to you briefly. You can read it in all its carefully, logically-worked-out arguments, if you will have the patience to read his treatise for yourselves. His view, then, was the evolutionary view. He taught that forth from God came all Spirits that exist, all being dowered with free-will; that some of these refused to turn aside from the path of righteousness, and, as a reward, took the place which we speak of as that of the angels; that then there came others who, in the exercise of their free-will, turned aside from the path of deity, and then passed into the human race to recover, by righteous and noble living, the angel condition which they had not been able to preserve; that others, still in the exercise of their free-will, descended still deeper into evil and became evil spirits or devils. So that all these Spirits were originally good; but good by innocence, not by knowledge. And he points out also that angels may become men, and even the evil ones themselves may climb up once more, and become men and angels again. Some of you will remember that one of the doctrines condemned in Origen in later days was that glorious doctrine that, even for the worst of men, redemption and restoration were possible, and that there was no such thing as an eternity of evil in a universe that came from the Eternal Goodness, and would return whence it came.”

And from the writings of this great man we shall now quote.

In his great work “De Principiis,” Origen begins with the statement that only God Himself is fundamentally and by virtue of His essential nature, Good. God is the only Good—the absolute perfect Good. When we consider the lesser stages of Good, we find that the Goodness is derived and acquired, instead of being fundamental and essential. Origen then says that God bestows free-will upon all spirits alike, and that if they do not use the same in the direction of righteousness, then they fall to lower estates “one more rapidly, another more slowly, one in a greater, another in a less degree, each being the cause of his own downfall.”

He refers to John the Baptist being filled with the Holy Ghost in his mother’s womb and says that it is a false notion to imagine “that God fills individuals with His Holy Spirit, and bestows upon them sanctification, not on the grounds of justice and according to their deserts, but undeservedly. And how shall we escape the declaration, ‘Is there respect of persons with God?’ God forbid. Or this, ‘Is there unrighteousness with God?’ God forbid this also. For such is the defense of those who maintain that souls come into existence with bodies.” He then shows his belief in re-birth by arguing that John had earned the Divine favor by reason of right-living in a previous incarnation.

Then he considers the important question of the apparent injustice displayed in the matter of the inequalities existing among men. He says, “Some are barbarians, others Greeks, and of the barbarians some are savage and fierce and others of a milder disposition, and certain of them live under laws that have been thoroughly approved, others, again, under laws of a more common or severe kind; while, some, again, possess customs of an inhumane and

savage character rather than laws; and certain of them, from the hour of their birth, are reduced to humiliation and subjection, and brought up as slaves, being placed under the dominion either of masters, or princes, or tyrants. Some with sound bodies, some with bodies diseased from their early years, some defective in vision, others in bearing and speech; some born in that condition, others deprived of the use of their senses immediately after birth. But why should I repeat and enumerate all the horrors of human misery? Why should this be?"

Origen then goes on to combat the ideas advanced by some thinkers of his times, that the differences were caused by some essential difference in the nature and quality of the souls of individuals. He states emphatically that all souls are essentially equal in nature and quality and that the differences arise from the various exercise of their power of free-will. He says of his opponents:

“Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in the nature of souls, i.e., that a soul of an evil nature is destined for a wicked nation and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident or chance? And, if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence.”

Origen continues:

“God who deemed it just to arrange His creatures according to their merit, brought down these different understandings into the harmony of one world, that He might adorn, as it were, one dwelling, in which there ought to be not only vessels of gold and silver, but also of wood and clay (and some, indeed, to honor, and others to dishonor) with their different vessels, or souls, or understandings. On which account the Creator will neither appear to be unjust in distributing (for the causes already mentioned) to every one according to his wants, nor will the happiness or unhappiness of each one’s birth, or whatever be the condition that falls to his lot, be accidental.”

He then asserts that the condition of each man is the result of his own deeds.

He then considers the case of Jacob and Esau, which a certain set of thinkers had used to illustrate the unjust and cruel discrimination of the Creator toward His creatures. Origen contended that in this case it would be most unjust for God to love Jacob and hate Esau before the children were born, and that the only true interpretation of the matter was the theory that Jacob was being rewarded for the good deeds of past lives, while Esau was being punished for his misdeeds in past incarnations.

And not only Origen takes this stand, but Jerome also, for the latter says: “If we examine

the case of Esau we may find he was condemned because of his ancient sins in a worse course of life.” (*Jerome’s letter to Avitus.*) Origen says:

“It is found not to be unrighteous that even in womb Jacob supplanted his brother, if we feel that he was worthily beloved by God, according to the deserts of his previous life, so as to deserve to be preferred before his brother.”

Origen adds, “This must be carefully applied to the case of all other creatures, because, as we formerly remarked, the righteousness of the Creator ought to appear in everything.” And again, “The inequality of circumstances preserves the justice of a retribution according to merit.”

Annie Besant (to whom we are indebted for a number of these quotations), says, concerning this position of Origen:

“Thus we find this doctrine made the defense of the justice of God. If a soul can be made good, then to make a soul evil is to a God of justice and love impossible. It cannot be done. There is no justification for it, and the moment you recognize that men are born criminal, you are either forced into the blasphemous position that a perfect and loving God creates a ruined soul and then punishes it for being what He has made it, or else that He is dealing with growing, developing creatures whom He is training for ultimate blessedness, and if in any life a man is born wicked and evil, it is because he has done amiss and must reap in sorrow the results of evil in order that he may learn wisdom and turn to good.”

Origen also considers the story of Pharaoh, of whom the Biblical writers say that “his heart was hardened by God.” Origen declares that the hardening of the heart was caused by God so that Pharaoh would more readily learn the effect of evil, so that in his future incarnations he might profit by his bitter experience. He says:

“Sometimes it does not lead to good results for a man to be cured too quickly, especially if the disease, being shut up in the inner parts of the body, rage with greater fierceness. The growth of the soul must be understood as being brought about not suddenly, but slowly and gradually, seeing that the process of amendment and correction will take place imperceptibly in the individual instances, during the lapse of countless and unmeasured ages, some outstripping others, and tending by a swifter course towards perfection, while others, again, follow close at hand, and some, again, a long way behind.”

He also says: “Those who, departing this life in virtue of that death which is common to all, are arranged in conformity with their actions and deserts—according as they shall be deemed worthy—some in the place called the ‘infernus,’ others in the bosom of Abraham, and in different localities or mansions. So also from these places, as if dying there, if the expression can be used, they come down from the ‘upper world’ to this ‘hell.’ For that ‘hell’ to which the souls of the dead are conducted from this world is, I believe, on account



of this destruction, called ‘the lower hell.’ Everyone accordingly of those who descend to the earth is, according to his deserts, or agreeably to the position that he occupied there, ordained to be born in this world in a different country, or among a different nation, or in a different mode of life, or surrounded by infirmities of a different kind, or to be descended from religious parents, or parents who are not religious; so that it may sometimes happen that an Israelite descends among the Scythians, and a poor Egyptian is brought down to Judea.” (*Origen against Celsus.*)

Can you doubt, after reading the above quotation that Metempsychosis, Re-incarnation or Re-birth and Karma was held and taught as a true doctrine by the Fathers of the Early Christian Church? Can you not see that imbedded in the very bosom of the Early Church were the twin-doctrine of Re-incarnation and Karma. Then why persist in treating it as a thing imported from India, Egypt or Persia to disturb the peaceful slumber of the Christian Church? It is but the return home of a part of the original Inner Doctrine—so long an outcast from the home of its childhood.

The Teaching was rendered an outlaw by certain influences in the Church in the Sixth Century. The Second Council of Constantinople (A.D. 553) condemned it as a heresy, and from that time official Christianity frowned upon it, and drove it out by sword, stake and prison cell. The light was kept burning for many years, however, by that sect so persecuted by the Church—the Albigenses—who furnished hundreds of martyrs to the tyranny of the Church authorities, by reason of their clinging faith to the Inner Teachings of the Church concerning Reincarnation and Karma.

Smothered by the pall of superstition that descended like a dense cloud over Europe in the Middle Ages, the Truth has nevertheless survived, and, after many fitful attempts to again burst out into flame, has at last, in this glorious Twentieth Century, managed to again show forth its light and heat to the world, bringing back Christianity to the original conceptions of those glorious minds of the Early Church. Once more returned to its own, the Truth will move forward, brushing from its path all the petty objections and obstacles that held it captive for so many centuries.

Let us conclude this lesson with those inspiring words of the poet Wordsworth, whose soul rose to a perception of the Truth, in spite of the conventional restrictions placed upon him by his age and land.

“Our birth is but a sleep and a forgetting,  
The soul that rises with us, our life’s star,  
Hath elsewhere had its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.”

# THE TWELFTH LESSON.

## THE MESSAGE OF THE MASTER.

Running throughout nearly all of the teachings and messages of Jesus, is to be found the constant Mystic Message regarding the existence of the Spirit within the soul of each individual—that Something Within to which all can turn in time of pain and trouble—that Guide and Monitor which stands ever ready to counsel, advise and direct if one opens himself to the Voice.

“Seek ye first the Kingdom, and all things shall be added unto you.”  
And, again, as if to explain: “The Kingdom of Heaven is within you.”  
This is the Mystic Message which gives one a key to the Mysteries of the Inner Teachings.

Let us take up a few of His sayings and endeavor to interpret them by the light of these teachings. But before doing so we must call the attention of the student to the fact that, in order to understand intelligently what we are saying, he must carefully re-read the “Fourteen Lessons in Yogi Philosophy” wherein the details of the teachings are set forth—that is the fundamental truths are explained. In the “Advanced Course” and in “Gnani Yoga” the higher phases of the teachings are presented. And, although in the said works there is little or no reference made to Christianity, yet the teachings are so fundamental that the Inner Teachings of all religions—including Christianity—may be understood by one who has acquainted himself with these fundamental truths.

There is but one real Occult Philosophy, and we find it in evidence everywhere—once the Truth is grasped, it is found to be the Master Key with which to unlock the various doors leading to the esoteric phase of any and all religions or philosophies. The Yogi Fathers, centuries and centuries ago, solved the Riddle of the Universe, and the highest efforts of the human mind since that time have but corroborated, proven and exemplified the original Truth as voiced by these Venerable Sages.

Let us read the words of Jesus in the light of this Ancient Wisdom.

Let us consider the Sermon on the Mount as given in Matthew (*Chapters 5; 6; 7*).

“Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.” (*Matt. 5:3.*)

By these words Jesus indicated the occult teachings that those who renounced the vain glory and petty ambitions of this world would be on the road to the realization of the Real Self—the Something Within—the Spirit. For is it not written that “the Kingdom of Heaven is within you”?

“Blessed are they that mourn; for they shall be comforted.” (*Matt. 5:4.*)

By these words Jesus pointed out the occult teachings that those who had so far advanced that they could see the folly of human ambition, and who consequently felt the pain that comes to all who stand above the crowd, and who mourned by reason of their realization of the folly and uselessness of all for which men strive so hard? would, in the end, be

comforted by that “peace which passeth all understanding” which comes only to those who enter into a realization of the Kingdom of Heaven which is within them.

“Blessed are the meek; for they shall inherit the earth.” (*Matt. 5:5.*)

By these words Jesus sought to teach that those who had acquired the attitude of obedience to the Power of the Spirit Within them would become as Masters of the things of earth. This message is frequently misunderstood by reason of the lack of perception of the Mystic meaning contained in the words. The word “meek” does not mean that “I’m so meek and humble” attitude and expression of the hypocritical followers of form. Jesus never taught this—and never acted it. He was always the Master, and never sought to make of his followers cringing creatures and whining and sniveling supplicants. He asserted His Mastery in many ways and accepted the respect due him—as for instance when the vial of precious ointment was poured upon Him. His use of the word, which has been poorly translated as “meek,” was in the sense of a calm, dignified bearing toward the Power of the Spirit, and a reverent submission to its guidance—not a hypocritical and cowardly “meekness” toward other men. The assurance that such should “inherit the earth” means that they should become masters of things temporal—that is, that they should be able to rise above them—should become lords of the earth by reason of their “entering into the Kingdom of Heaven” within them.

“Blessed are they that hunger and thirst after righteousness; for they shall be filled.” (*Matt. 5:6.*)

This is the promise of the Master that they who sought the Kingdom of Heaven (within them) should find it—that their spiritual hunger and thirst should be satisfied in the only way possible.

“Blessed are the merciful; for they shall obtain mercy.” (*Matt. 5:7.*)

Here is taught the blessing for forbearance, kindness, tolerance and absence of bigotry, and the reward that comes as a natural consequence of such a mental attitude.

“Blessed are the pure in heart; for they shall see God.” (*Matt. 5:8.*)

Here is the assurance that “to those who are pure all things are pure”—that the purity of one’s own heart, and the recognition of the God Within, leads to a perception of the God within everything. “He who sees God within himself, sees Him in everything,” says an old Persian writer. And verily such a one “sees God” where He abides—and that is *Everywhere*.

“Blessed are the peacemakers; for they shall be called sons of God.” (*Matt. 5:9.*)

Here is the call to the disciple to use his wisdom and power in the direction of remedying the strife that arises from the differing conceptions of Deity and Truth prevailing among men. He who is able to point out the Truth underlying all religions and beliefs indeed becomes as a beloved son of God. He who is able to show that under all forms and ceremonies, under various names and titles, behind various creeds and dogmas, there is but one God, to whom all worship ascends—he is a Peacemaker and a Son of God.

“Blessed are they that have been persecuted for righteousness’ sake; for theirs is the kingdom of heaven. Blessed are ye when men

shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you.” (*Matt. 5:10-12.*)

In these words Jesus sought to comfort and encourage those who would be called upon to carry the Message in the centuries to follow. And one has but to look over the list of names of the courageous souls who have sought to keep the flame alight—to preserve the teachings in their original purity—to protect them from the cant, hypocrisy, self-seeking and formalism of those who sought and obtained places of power in the Church. The gibbet; the stake; the dungeon;—was their reward. But the Faith that was called into manifestation during the persecutions served to bring them to the realization of the Spirit, and thus indeed “theirs is the kingdom of heaven.”

“But ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot of men.” (*Matt. 5:13.*)

Here Jesus warned against the failure of the Illumined to serve as the yeast which should leaven the mass of men by their thoughts and actions. The use of the term “salt” in this connection is familiar to all students of ancient mysticism. Food without salt was deemed unpalatable and undesirable. The Few were the salt of the earth, designed to render it worthy and perfect as a whole. But where a grain of salt had parted with its savor, there was naught else that could impart saltiness to it, and it became worthless and fit only for the refuse heap. The duty of the “salt” is to impart savor—the duty of the Elect is to impart savor to the race of men.

“Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.” (*Matt. 5:14-16.*)

These words, like those preceding it, teach the Elect to shed abroad the light which has come to them. They are warned against concealing it beneath the cover of conventional conduct, but are urged to live and act so that men may perceive the light that is within them—the Light of the Spirit—and may see the right road by means of its rays. A man having the Light of the Spirit shining bright within him is able to rouse the lamps of understanding in the minds of other men, to become kindled and alight. That is the experience of the majority of those who read these words—they have had their lamps of knowledge kindled by the rays of the Spirit emanating from some soul, either by word of mouth, writings, or by personal contact. Spirituality is contagious! Therefore spread it! This is the meaning of this passage.

“Think not that I came to destroy the law of the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished.” (*Matt. 5:17-18.*)

In this passage Jesus asserted positively the fact that He was not teaching a new doctrine,

but had come simply to carry on the work of those who had preceded Him. He asserted the validity of the Ancient Wisdom, and told that the Law that had been in force would so continue until heaven and earth should pass away—that is, until the end of this great World Cycle. In these words Jesus proclaimed His allegiance to the Occult Teachings. To those who would claim that He referred to the current Jewish teachings we would point out the fact that these he *did* come to destroy, for Christianity is opposed to the Jewish formalism and outer teachings. Jesus referred to the Inner Teachings, not to the outer religious creeds or forms. He came not to destroy the old Teachings, but merely to “fulfill,” that is, to give a new impetus to the Ancient Wisdom.

“Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he 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 and Pharisees, ye shall in no wise enter into the kingdom of heaven.” (*Matt. 5:19-20.*)

Here Jesus cautions against violating the fundamental occult teachings, or of teaching false doctrines. He also again bids men to do and preach the truth. Note the reference to the “kingdom of heaven.” Again He points out that the “righteousness” required to gain the “kingdom of heaven” is a far different thing from the formalism, ceremonialism and “churchism” of the scribes and pharisees—people who, in that day, stood for that which the “churchy” preachers and their bigoted, narrow flock of sheep-like parishioners stand for today. It requires more than “faithful performance of church duties” to enter into the real “kingdom of heaven.” Jesus was ever a foe of the narrow formalism which clings close to the empty forms and words, and which ignores the Spirit. Were He to return today, He would drive from the temples the horde of money-making preachers and hypocritical followers who make a mock of sacred things.

“Ye have heard that it was said to them of old time, Thou shall not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother ‘Raca,’ shall be in danger of the council; and whosoever shall say ‘Thou fool’ shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him; lest haply thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the last farthing.” (*Matt. 5:21-26.*)

These verses emphasize the teachings that sin consists not only of deeds and actions performed, but equally of *thoughts and desires entertained and encouraged in the mind.*

The desire and thought, made welcome in the mind of a person, is the seed and germ of the sin or crime, even though they may never be manifested in action. To wish to kill is a sin, just as is the deed of killing. This is an old occult teaching, imparted to all candidates for Initiation.

“Ye have heard that it was said Thou shalt not commit adultery, but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not thy whole body be cast into hell. And if thy right hand causeth thee to offend, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress, and whosoever shall marry her when she is put away committeth adultery.” (*Matt. 5:27-32.*)

In this passage, Jesus expressed the abhorrence of all advanced occultists for the abuse of the functions of sex. Not only the act, but the thought behind the act was condemned by him. The advanced occult teaching is that the function of the sex organization is entirely that of procreation—anything else is a perversion of nature. Jesus speaks in strong words to men and women, in this passage, regarding this great question. The concluding portion of the passage is a condemnation of the abuse of the marriage relation, and the privilege of divorce, which was being strongly agitated in His time. He aimed a blow at the careless contracting of marriages, and the consequent careless dissolution of the tie. Jesus believed in the sacredness of the home life, and the welfare of the family. His utterance on this subject is unmistakably clear and forcible.

“Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King; neither shall thou swear by thy head, for thou canst not make one hair white or black. But let your speech be Yea, yea, Nay, nay: for whatever is more than these is of the evil one.” (*Matt. 5:33-37.*)

Here Jesus attacks the custom of swearing, which was so prevalent in His time among the Jews and other Oriental peoples. He urges simplicity and moderation of speech. In this He is true to the Occult traditions, which teach the value of simple thought and simple speech to all the Initiates and the Neophytes.

“Ye have heard that it was said an eye for an eye and a tooth for a tooth, but I say unto you, Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also, and if any man would go to law with thee and take away thy coat, let him

have. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee and from him that would borrow of thee turn not away.” (*Matt. 5:38-42.*)

In this passage Jesus alludes to the Law of Non-Resistance, which in its esoteric aspect is fully understood by all Initiates. This law is for application on the Mental Plane, and those who understand it, know that the precepts refer to the Mental Attitude of the Initiates toward others, which attitude is in itself a defense against imposition. Love turneth away Hate and Anger. The high thought neutralizes the evil designs of others.

“Ye have heard that it was said Thou shall love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you, that ye may be sons of your Father who is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect.” (*Matt. 5:43-48.*)

Here is taught that broad tolerance, charity and love that form such an important part of all of the mystic teachings. It is a doctrine entirely at variance with the orthodox idea of tolerance only to those who agree with one, or who may live in accordance with one’s own views of life and conduct. It is the great broad doctrine of Human Brotherhood. Jesus teaches that God’s love is bestowed upon all—the just and the unjust—and that this perfect love is the aim and goal of all who desire to attain to “the kingdom” of Spirit.

“Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. When, therefore, thou doest alms sound not 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 received their reward. But when thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret and thy Father, who seeth in secret, shall recompense thee.” (*Matt. 6:1-4.*)

This is another denunciation of ostentatious “churchiness” and “goodness,” and religious posing. It is a lesson needed as much today as in the time of Jesus.

“And when ye pray, ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, who is in secret, and thy Father, who seeth in secret, shall recompense thee. And in praying use not vain repetitions as the Gentiles do, for they think that they shall be heard for their much

speaking. Be not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so on earth. Give us this day our daily bread, And forgive us our debts, as we also have forgiven our debtors; And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matt. 6:5-15.)

Here are the words of Jesus regarding the subject of Prayer. He cautions against the ostentatious exhibition of “piety,” so prevalent in all churches, in all lands, in all times. He bids one approach the Father in a reverent spirit, devoid of all public notice. Then He gives to his disciples the famous “Lord’s Prayer,” in which is condensed a wealth of true religious instruction and precept. This glorious prayer needs no special interpretation. *Let all students read the words themselves, filled with the realisation of the Spirit; and each will receive a message fitted to his requirements and development. The Lord’s Prayer is a very Arcanum of the Mystic Message.*

“Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But, thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen of men to fast, but of thy Father, who is in secret, and thy Father, who seeth in secret, shall recompense thee.” (Matt. 6:16-18.)

This is a caution against the “sanctimonious” attitude and pose assumed by certain “good” people of the churches, who would make a display of their adherence to and observance of forms. Jesus, as a true mystic, detested all religious posing and neglected no opportunities to condemn the same.

“Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is there will thy heart be also. The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious 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 the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly



Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, ye of little faith? Be not therefore anxious, saying, What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first then his kingdom, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.” (*Matt. 6:19-34.*)

This is the most remarkable passage in the New Testament. It is the most remarkable saying of Jesus of Nazareth. In it is condensed the whole of the occult teachings regarding the Conduct of Life. It condenses, in a few lines the entire doctrine of Karma Yoga—that branch of the Yogi Philosophy. It forms a veritable epitome of that which has been styled “The New Thought” as taught and expounded by its various cults and schools. There is no need of one reading and studying the various Metaphysical “Sciences” which have sprung into such favor of late years, if one will but read, ponder, study and practice the precepts of this wonderful passage of the Sermon on the Mount. Every sentence is a gem—a crystal of the highest mystic and occult philosophy. Book after book could be written on this one passage, and even then the subject would be but merely approached. The doctrine of single-mindedness toward the Spirit and the things of the Spirit, is taught. The folly of being tied to material things is pointed out. The lesson of non-attachment is forcibly put. But the great Truth expounded in this passage is the Power of FAITH. Faith is the Great Secret of all Occult Teachings and is the Key to its Inner Mysteries. Faith is the Master-Key that unlocks the doors of the Castle of Attainment. We trust that all students of these lessons will take this single passage from the Sermon on the Mount and memorize it. Make it a part of yourself—make it a part of your life—make it your rule of action and living. The life taught by this passage is the true life of the Spirit. Here is the true Light on the Path, for the guidance of the feet of all Mystics and Occultists!

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured unto you. And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye, and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” (*Matt. 7:1-5.*)

Here Jesus deals another powerful blow to the self-righteousness of the Pharisaical “good”

people of the sects, creeds and cults of all lands, time and religions. He warns against that “Thank God! I am holier than thou” attitude that so many vain formalists affect in their dealings with other men. In these immortal words Jesus has sent ringing down the aeons of time a scathing rebuke to the hypocritical judges of other men—those men who wish to “reform” others to conform to their own standards. Out of the mouth of their Master are many so-called followers rebuked.

“Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet and turn and rend you.” (*Matt. 7:6.*)

Here is the warning to Initiates not to spread out a feast of their highest teachings to the mob, who with swinish instincts would defile the Divine Feast, and tear to pieces those who had spread it for them. The truth of this warning has been attested by the fate of those glorious souls who, disregarding it, attempted to give the Truth to the animal minds of the mob and were done to death for their folly. Even Jesus Himself met His fate from neglecting this very rule,—for allowing His sympathy to overcome His judgment.

“Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you who if his son ask him for a loaf will give him a stone, or if he shall ask for a fish will give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophecy.” (*Matt. 7:7-12.*)

Here is another burning message to men to live by the light of Faith in the Spirit. And a warning that unless one would act toward other men rightly, he could not expect to be dealt with rightly. It is the lesson of sowing and reaping—the lesson of the Law of Karma. Jesus is most emphatic in these statements. He does not alone say “Do this! Do that!” He states emphatically: “This is *the Law!*” And so it is—men are punished by their wrong deeds, not *for* them.

“Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened the way that leadeth unto life, and few are they that find it.” (*Matt. 7:13-14.*)

This is the highest occult teaching. How few are they who find their way to the Realization of their own Divinity? Narrow indeed is the gate and straitened the way that leadeth to the goal. The masses follow the broad path, like fools—but few even see the narrow entrance to The Path.

“Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree

bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity.” (*Matt. 7:15-23.*)

Here is the notable warning against the perverted use of the occult powers—the prostitution of the Gifts of the Spirit—Black Magic, in short. For, as all well know, the occult forces may be applied to base as well as worthy uses. By their fruits shall ye know the good from the evil. He whose teachings render men weak, sheeplike and cringing, credulous leaners upon leaders, is a tree that bringeth forth evil fruit. Such are wolves in sheep’s clothing, who fatten upon the bodies, substance and souls of their dupes. But those who lead men to be Men—yea, Super-Men—bring forth the good fruit of the Spirit. Be ye not deceived by names, words, creeds nor claims—nay, not even by miracles. Look always at the effect produced—the fruits of the tree—and govern yourself accordingly.

“Every one therefore that heareth these words of mine and doeth them shall be likened unto a wise man, who built his house upon the rock, 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 the rock. And every one that heareth these words of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and smote upon that house and it fell, and great was the fall thereof.” (*Matt. 7:24-27.*)

In these parting words of the Sermon on the Mount Jesus gave a Message to all who would hear, or read His words, and profess to be His followers. He bade such build upon the eternal rock of the Truth—the rock of ages, that had its foundations in the very basic principles of Being. He warned them against building upon the shifting sands of theology and dogmatism, which would be surely swept away by the storms of Time. Upon the eternal Mystic Truths is Mystic Christianity founded. And it is still standing untouched by the storms of criticism, opposition and knowledge that have swept away many theological edifices in the past, and which are now beating with renewed vigor upon the remaining frail structures, which are even this day quivering under the strain. Mystic Christianity invites the “New Theology,” the “Higher Criticism,” the “Criticism of Science”; for these will only tend to prove the truths of its fundamental principles. In Mystic Christianity, Religion, Philosophy and Science are known to be one and the same thing. There is no conflict between Science and Religion; Philosophy and Religion; or Philosophy and Science. They are all but names for the One Truth. There be but one Truth—there cannot be more than one. And so call it by the name of Religion—the name of Science, the name of Philosophy—it matters not, for the same thing is meant. There is naught but Truth—nothing else really exists. All that is not Truth is Illusion, *Maya*, Nothing. And Mystic

Christianity is based upon the Rock of Truth, fearing not the winds nor the storms that try out the stability of all structures of thought. Like its founder, it has always existed—always will exist—from the Beginningless Beginning to the Endless Ending. The same yesterday, today, and tomorrow.